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Lucian
Complete Works

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The Complete Works of

LUCIAN

(AD 125–c. 180)



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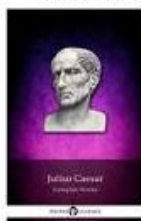
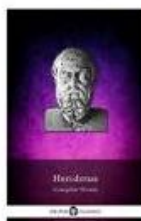
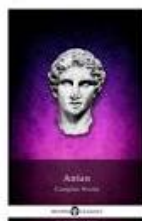
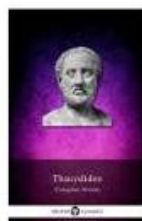


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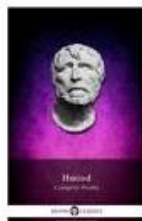
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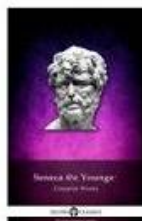
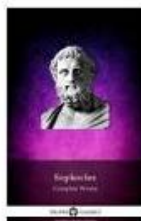
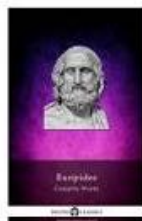
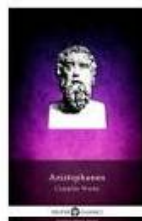
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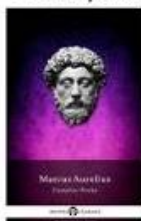
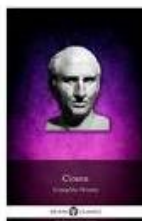
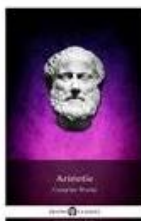
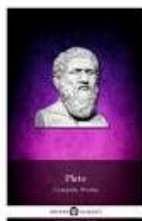
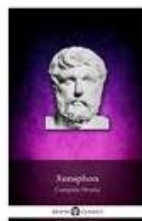
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The Complete Works of
LUCIAN OF SAMOSATA



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The Translations



*Ruins at Samsat (ancient Samosata), a small town in the Adıyaman Province of Turkey —
Lucian's birthplace*



Depiction of the Byzantine attack on Samosata in 859, from the Madrid Skylitzes

PHALARIS 1 — Φάλαρις Α



Translated by H. W. Fowler and F. G. Fowler

PHALARIS, I

We are sent to you, Priests of Delphi, by Phalaris our master, with instructions to present this bull to the God, and to speak the necessary words on behalf of the offering and its donor. Such being our errand, it remains for us to deliver his message, which is as follows:

‘It is my desire above all things, men of Delphi, to appear to the Greeks as I really am, and not in that character in which Envy and Malice, availing themselves of the ignorance of their hearers, have represented me: and if to the Greeks in general, then most of all to you, who are holy men, associates of the God, sharers (I had almost said) of his hearth and home. If I can clear myself before you, if I can convince you that I am not the cruel tyrant I am supposed to be, then I may consider myself cleared in the eyes of all the world. For the truth of my statements, I appeal to the testimony of the God himself. Methinks *he* is not likely to be deceived by lying words. It may be an easy matter to mislead men: but to escape the penetration of a God — and that God Apollo — is impossible.

‘I was a man of no mean family; in birth, in breeding, in education, the equal of any man in Agrigentum. In my political conduct I was ever public-spirited, in my private life mild and unassuming; no unseemly act, no deed of violence, oppression, or headstrong insolence was ever laid to my charge in those early days. But our city at that time was divided into factions: I saw myself exposed to the plots of my political opponents, who sought to destroy me by every means: if I would live in security, if I would preserve the city from destruction, there was but one course open to me — to seize upon the government, and thereby baffle my opponents, put an end to their machinations, and bring my countrymen to their senses. There were not a few who approved my design: patriots and men of cool judgement, they understood my sentiments, and saw that I had no alternative. With their help, I succeeded without difficulty in my enterprise.

‘From that moment, the disturbances ceased. My opponents, became my subjects, I their ruler; and the city was freed from dissension. From executions and banishments and confiscations I abstained, even in the case of those who had plotted against my life. Such strong measures are indeed never more necessary than at the commencement of a new rule: but I was sanguine; I proposed to treat them as my equals, and to win their allegiance by clemency, mildness, and humanity. My first act was to reconcile myself with my

enemies, most of whom I invited to my table and took into my confidence.

‘I found the city in a ruinous condition, owing to the neglect of the magistrates, who had commonly been guilty of embezzlement, if not of wholesale plunder. I repaired the evil by means of aqueducts, beautified the city with noble buildings, and surrounded it with walls. The public revenues were easily increased by proper attention on the part of the fiscal authorities. I provided for the education of the young and the maintenance of the old; and for the general public I had games and spectacles, banquets and doles. As for rape and seduction, tyrannical violence or intimidation, I abhorred the very name of such things.

‘I now began to think of laying down my power; and how to do so with safety was my only concern. The cares of government and public business had begun to weigh upon me; I found my position as burdensome as it was invidious. But it was still a question, how to render the city independent of such assistance for the future. And whilst I — honest man! — was busied with such thoughts, my enemies were even then combining against me, and debating the ways and means of rebellion; conspiracies were forming, arms and money were being collected, neighbour states were invited to assist, embassies were on their way to Sparta and Athens. The torments that were in store for me, had I fallen into their hands, I afterwards learnt from their public confession under torture, from which it appeared that they had vowed to tear me limb from limb with their own hands. For my escape from such a fate, I have to thank the Gods, who unmasked the conspiracy; and, in particular, the God of Delphi, who sent dreams to warn me, and dispatched messengers with detailed information.

‘And now, men of Delphi, I would ask your advice. Imagine yourselves to-day in the perilous situation in which I then stood; and tell me what was my proper course. I had almost fallen unawares into the hands of my enemies, and was casting about for means of safety. Leave Delphi for a while, and transport yourselves in spirit to Agrigentum: behold the preparations of my enemies: listen to their threats; and say, what is your counsel? Shall I sit quietly on the brink of destruction, exercising clemency and long-suffering as heretofore? bare my throat to the sword? see my nearest and dearest slaughtered before my eyes? What would this be but sheer imbecility? Shall I not rather bear myself like a man of spirit, give the rein to my rational indignation, avenge my injuries upon the conspirators, and use my present power with a view to my future security? This, I know, would have been your advice.

‘Now observe my procedure. I sent for the guilty persons, heard their defence, produced my evidence, established every point beyond a doubt; and when they themselves admitted the truth of the accusation, I punished them; for I took it ill, not that they had plotted against my life, but that on their account I was compelled to abandon my original policy. From that day to this, I have consulted my own safety by punishing conspiracy as often as it has shown itself.

‘And men call me cruel! They do not stop to ask who was the aggressor; they condemn what they think the cruelty of my vengeance, but pass lightly over the provocation, and the nature of the crime. It is as if a man were to see a temple-robber hurled from the rock at Delphi, and, without reflecting how the transgressor had stolen into your temple by night, torn down the votive-offerings, and laid hands upon the graven image of the God, were to exclaim against the inhumanity of persons who, calling themselves Greeks and holy men, could yet find it in them to inflict this awful punishment upon their fellow Greek, and that within sight of the holy place; — for the rock, as I am told, is not far from the city. Surely you would laugh to scorn such an accusation as this; and your *cruel* treatment of the impious would be universally applauded.

‘But so it is: the public does not inquire into the character of a ruler, into the justice or injustice of his conduct; the mere name of tyranny ensures men’s hatred; the tyrant might be an Aeacus, a Minos, a Rhadamanthus, — they would be none the less eager for his destruction; their thoughts ever run on those tyrants who have been bad rulers, and the good, because they bear the same name, are held in the like detestation. I have heard that many of your tyrants in Greece have been wise men, who, labouring under that opprobrious title, have yet given proofs of benevolence and humanity, and whose pithy maxims are even now stored up in your temple among the treasures of the God.

‘Observe, moreover, the prominence given to punishment by all constitutional legislators; they know that when the fear of punishment is wanting, nothing else is of avail. And this is doubly so with us who are tyrants; whose power is based upon compulsion; who live in the midst of enmity and treachery. The bugbear terrors of the law would never serve our turn. Rebellion is a many-headed Hydra: we cut off one guilty head, two others grow in its place. Yet we must harden our hearts, smite them off as they grow, and — like Iolaus — sear the wounds; thus only shall we hold our own. The man who has once become involved in such a strife as this must play the part that he has undertaken; to show mercy would be fatal. Do you suppose that any man was ever so brutal, so inhuman, as to rejoice in torture and groans and bloodshed for their own sake, when there was no occasion for punishment? Many is the time that I have wept while others suffered beneath the lash, and groaned in spirit over the hard fate that subjected me to a torment more fierce and more abiding than theirs. For to the man who is benevolent by nature, and harsh only by compulsion, it is more painful to inflict punishment than it would be to undergo it.

‘Now I will speak my mind frankly. If I had to choose between punishing innocent men, and facing death myself, believe me, I should have no hesitation in accepting the latter alternative. But if I am asked, whether I had rather die an undeserved death than give their deserts to those who plotted against my life, I answer no; and once more, Delphians, I appeal to you:

which is better — to die when I deserve not death, or to spare my enemies who deserve not mercy? [Footnote: Apparently the speaker intended to repeat the last pair of alternatives in different words: instead of which, he gives us one of those alternatives twice over. Lucian's tautologic genius fails him for once.] No man surely can be such a fool that he would not rather live than preserve his enemies by his death. Yet in spite of this how many have I spared who were palpably convicted of conspiring against me; such were Acanthus, Timocrates, and his brother Leogoras, all of whom I saved out of regard for our former intercourse.

‘If you would learn more of me, apply to any of the strangers who have visited Agrigentum; and see what account they give of the treatment they received, and of my hospitality to all who land on my coasts. My messengers are waiting for them in every port, to inquire after their names and cities, that they may not go away without receiving due honour at my hands. Some — the wisest of the Greeks — have come expressly to visit me, so far are they from avoiding intercourse with me. It was but lately that I received a visit from the sage Pythagoras. The account that he had heard of me was belied by his experience; and on taking his departure he expressed admiration of my justice, and deplored the circumstances which made severity a duty. Now is it likely that one who is so benevolent to strangers should deal unjustly with his fellow citizens? is it not to be supposed that the provocation has been unusually great?

‘So much then in defence of my own conduct; I have spoken the words of truth and justice, and would persuade myself that I have merited your approbation rather than your resentment. And now I must explain to you the origin of my present offering, and the manner in which it came into my hands. For it was by no instructions of mine that the statuary made this bull: far be it from me to aspire to the possession of such works of art! A countryman of my own, one Perilaus, an admirable artist, but a man of evil disposition, had so far mistaken my character as to think that he could win my regard by the invention of a new form of torture; the love of torture, he thought, was my ruling passion. He it was who made the bull and brought it to me. I no sooner set eyes on this beautiful and exquisite piece of workmanship, which lacked only movement and sound to complete the illusion, than I exclaimed: “Here is an offering fit for the God of Delphi: to him I must send it.” “And what will you say,” rejoined Perilaus, who stood by, “when you see the ingenious mechanism within it, and learn the purpose it is designed to serve?” He opened the back of the animal, and continued: “When you are minded to punish any one, shut him up in this receptacle, apply these pipes to the nostrils of the bull, and order a fire to be kindled beneath. The occupant will shriek and roar in unrelenting agony; and his cries will come to you through the pipes as the tenderest, most pathetic, most melodious of bellowings. Your victim will be punished, and you will enjoy the music.”

‘His words revolted me. I loathed the thought of such ingenious cruelty,

and resolved to punish the artificer in kind. "If this is anything more than an empty boast, Perilaus," I said to him, "if your art can really produce this effect, get inside yourself, and pretend to roar; and we will see whether the pipes will make such music as you describe." He consented; and when he was inside I closed the aperture, and ordered a fire to be kindled. "Receive," I cried, "the due reward of your wondrous art: let the music-master be the first to play." Thus did his ingenuity meet with its deserts. But lest the offering should be polluted by his death, I caused him to be removed while he was yet alive, and his body to be flung dishonoured from the cliffs. The bull, after due purification, I sent as an offering to your God, with an inscription upon it, setting forth all the circumstances; the names of the donor and of the artist, the evil design of the latter, and the righteous sentence which condemned him to illustrate by his own agonized shrieks the efficacy of his musical device.

'And now, men of Delphi, you will be doing me no more than justice, if you join my ambassadors in making sacrifice on my behalf, and set up the bull in a conspicuous part of the temple; that all men may know what is my attitude towards evil-doers, and in what manner I chastise their inordinate craving after wickedness. Herein is a sufficient indication of my character: Perilaus punished, the bull consecrated, not reserved for the bellows of other victims. The first and last melody that issued from those pipes was wrung from their artificer; that one experiment made, the harsh, inhuman notes are silenced for ever. So much for the present offering, which will be followed by many others, so soon as the God vouchsafes me a respite from my work of chastisement.'

Such was the message of Phalaris; and his statement is in strict accordance with the facts. You may safely accept our testimony, as we are acquainted with the circumstances, and can have no object in deceiving you on the present occasion. Must entreaty be added? Then on behalf of one whose character has been misrepresented, and whose severities were forced upon him against his will, we implore you, — we who are Agrigentines, Greeks like yourselves and of Dorian origin — to accept his offer of friendship, and not to thwart his benevolent intentions towards your community and the individuals of which it is composed. Take the bull into your keeping; consecrate it; and offer up your prayers on behalf of Agrigentum and of Phalaris. Suffer us not to have come hither in vain: repulse not our master with scorn: nor deprive the God of an offering whose intrinsic beauty is only equalled by its righteous associations.

PHALARIS 2 — Φάλαρις Β



Translated by H. W. Fowler and F. G. Fowler

PHALARIS, II

Men of Delphi: I stand in no public relation to the city of Agrigentum, in no private relation to its ruler; I am bound to him neither by gratitude for past favours, nor by the prospect of future friendship: but I have heard the just and temperate plea advanced by his emissaries, and I rise to advocate the claims of religion, the interests of our community, the duties of the priesthood; I charge you, thwart not the pious intention of a mighty prince, nor deprive the God of an offering which in the intention of the donor is already his, and which is destined to serve as an eternal threefold record, — of the sculptor's art, of inventive cruelty, and of righteous retribution. To me it seems that only to have raised this question, only to have halted between acceptance and rejection, is in itself an offence against Heaven; nay, a glaring impiety. For what is this but a sacrilege more heinous than that of the temple-robber, who does but plunder those sacred things to which you would even deny consecration? I implore you, — your fellow priest, your partner in good report (if so it may be), or in evil (should that now befall us), implores you: close not the temple-doors upon the devout worshipper; suffer us not to be known to the world as men who examine jealously into the offerings that are brought, and subject the donor to the narrow scrutiny of a court, and to the hazard of a vote. For who would not be deterred at the thought that the God accepts no offering without the previous sanction of his priests?

Already Apollo has declared his true opinion. Had he hated Phalaris, or scorned his gift, it had been easy for him to sink the gift and the ship that bore it in mid-ocean; instead, we learn that he vouchsafed them a calm passage and a safe arrival at Cirrha. Clearly the monarch's piety is acceptable in his sight. It behoves you to confirm his decision, and to add this bull to the glories of the temple. Strange indeed, if the sender of so magnificent a gift is to meet with rejection at the temple-door, and his piety to be rewarded with the judgement that his offering is unclean.

My opponent tells a harrowing tale of butchery and violence, of plunder and abduction; it is much that he does not call himself an eyewitness thereof; we might suppose that he was but newly arrived from Agrigentum, did we not know that his travels have never carried him on board ship. In matters of this kind, it is not advisable to place much reliance even on the assertions of the supposed victims; there is no knowing how far they are speaking the truth; — as to bringing allegations ourselves, when we know nothing of the facts, that

is out of the question. Granting even that something of the kind *did* happen, it happened in Sicily: we are at Delphi; we are not called upon to interfere. Do we propose to abandon the temple for the law-court? Are we, whose office it is to sacrifice, and minister to the God, and receive his offerings, — are we to sit here debating whether certain cities on the other side of the Ionian sea are well or ill governed? Let other men's affairs be as they may, it is our business, as I take it, to know our own: our past history, our present situation, our best interests. We need not wait for Homer to inform us that we inhabit a land of crags, and are tillers of a rocky soil; our eyes tell us that; if we depended on our soil, we must go hungry all our days. Apollo; his temple; his oracle; his worshippers; his sacrifices; — these are the fields of the Delphians, these their revenues, their wealth, their maintenance. I can speak the truth here. It is as the poets say: we sow not, we plough not, yet all things grow for our use; for a God is our husbandman, and gives us not the good things of Greece only; all that Phrygia, all that Lydia, all that Persia, Assyria, Phoenicia, Italy, and the far North can yield, — all comes to Delphi. We live in prosperity and plenty; in the esteem of mankind we are second to none but the God himself. So it was in the beginning: so it is now: and so may it ever be!

But who has ever heard before of our putting an offering to the vote, or hindering men from paying sacrifice? No one; and herein, as I maintain, is the secret of our temple's greatness, and of the abundant wealth of its offerings. Then let us have no innovations now, no new-fangled institutions, no inquiries into the origin and nature and nationality and pedigree of a gift; let us take what is brought to us, and set it in the store-chamber without more ado. In this way we shall best serve both the God and his worshippers. I think it would be well if, before you deliberate further on the question before you, you would consider how great and how various are the issues involved. There is the God, his temple, his sacrifices and offerings, the ancient customs and ordinances, the reputation of the oracle; again, our city as a whole, our common interests, and those of every individual Delphian among us; lastly — and I know not what consideration could seem of more vital importance to a well-judging mind — , our own credit or discredit with the world at large.

I say, then, we have to deal not with Phalaris, not with a single tyrant, not with this bull, not with so much weight of bronze, — but with every king and prince who frequents our temple at this day; with gold and silver and all the precious offerings that should pour in upon the God; that God whose interests claim our first attention. Say, why should we change the old-established usage in regard to offerings? What fault have we to find with the ancient custom, that we should propose innovations? Never yet, from the day when Delphi was first inhabited, and Apollo prophesied, and the tripod gave utterance, and the priestess was inspired, never yet have the bringers of gifts been subjected to scrutiny. And shall they now? Consider how the ancient custom, which granted free access to all men, has filled the temple with treasures; how all men have brought their offerings, and how some have impoverished

themselves to enrich the God. My mind misgives me that, when you have assumed the censorship of offerings, you will lack employment: men may refuse to submit themselves to your court; they may think it is enough to spend their money, without having to undergo the risk of a rejection for their pains. Would life be worth living, to the man who should be judged unworthy to offer sacrifice?

HIPPIAS — Ἱππίας ἡ Βαλανεῖον



Translated by A. M. Harmon

HIPPIAS, OR THE BATH

AMONG wise men, I maintain, the most praiseworthy are they who not only have spoken cleverly on their particular subjects, but have made their assertions good by doing things to match them. Take doctors, for instance: a man of sense, on falling ill, does not send for those who can talk about their profession best, but for those who have trained themselves to accomplish something in it. Likewise a musician who can himself play the lyre and the cithara is better, surely, than one who simply has a good ear for rhythm and harmony. And why need I tell you that the generals who have been rightly judged the best were good not only at marshalling their forces and addressing them, but at heading charges and at doughty deeds? Such, we know, were Agamemnon and Achilles of old, Alexander and Pyrrhus more recently.

Why have I said all this? It was not out of an ill-timed desire to air my knowledge of history that I brought it up, but because the same thing is true of engineers — we ought to admire those who, though famous for knowledge, have yet left to later generations reminders and proofs of their practical skill, for men trained in words alone would better be called wiseacres than wise. Such an engineer we are told, was Archimedes, and also Sostratus of Cnidus. The latter took Memphis for Ptolemy without a siege by turning the river aside and dividing it; the former burned the ships of the enemy by means of his science. And before their time Thales of Miletus, who had promised Croesus to set his army across the Halys dryshod, thanks to his ingenuity brought the river round behind the camp in a single night. Yet he was not an engineer: he was wise, however, and very able at devising plans and grasping problems. As for the case of Epeius, it is prehistoric: he is said not only to have made the wooden horse for the Achaeans but to have gone into it along with them.

Among these men Hippias, our own contemporary, deserves mention. Not only is he trained as highly in the art of speech as any of his predecessors, and alike quick of comprehension and clear in exposition, but he is better at action than speech, and fulfils his professional promises, not merely doing so in those matters in which his predecessors succeeded in getting to the fore, but, as the geometers put it, knowing how to construct a triangle accurately on a given base. Moreover, whereas each of the others marked off some one department of science and sought fame in it, making a name for himself in spite of this delimitation, he, on the contrary, is clearly a leader in harmony

and music as well as in engineering and geometry, and yet he shows as great perfection in each of these fields as if he knew nothing else. It would take no little time to sing his praises in the doctrine of rays and reflexions and mirrors, or in astronomy, in which he made his predecessors appear children, but I shall not hesitate to speak of one of his achievements which I recently looked upon with wonder. Though the undertaking is a commonplace, and in our days a very frequent one, the construction of a bath, yet his thoughtfulness and intelligence even in this commonplace matter is marvellous.

The site was not flat, but quite sloping and steep: it was extremely low on one side when he took it in hand, but he made the whole level, not only constructing a firm basis for the entire work and laying foundations to ensure the safety of the superstructure, but strengthening the whole with buttresses, very sheer and, for security's sake, close together. The building suits the magnitude of the site, accords well with the correct proportions of such an establishment, and shows regard for the principles of lighting.

The entrance is high, with a flight of broad steps of which the tread is greater than the pitch, to make them easy to ascend. On entering, one is received into a public hall of good size, with ample accommodations for servants and attendants. On the left are the lounging rooms, also of just the right sort for a bath, attractive, brightly lighted retreats. Then, beside them, a hall, larger than need be for the purposes of a bath, but necessary for the reception of the rich. Next, capacious locker-rooms to undress in, on each side, with a very high and brilliantly lighted hall between them, in which are three swimming-pools of cold water; it is finished in Laconian marble, and has two statues of white marble in the ancient technique, one of Hygieia, the other of Aesculapius.

On leaving this hall, you come into another which is slightly warmed instead of meeting you at once with fierce heat; it is oblong, and has a recess at each side. Next it, on the right, is a very bright hall, nicely fitted up for massage, which has on each side an entrance decorated with Phrygian marble, and receives those who come in from the exercising-floor. Then near this is another hall, the most beautiful in the world, in which one can sit or stand with comfort, linger without danger and stroll about with profit. It also is refulgent with Phrygian marble clear to the roof. Next comes the hot corridor, faced with Numidian marble. The hall beyond it is very beautiful, full of abundant light and aglow with colour like that of purple hangings. It contains three hot tubs.

When you have bathed, you need not go back through the same rooms, but can go directly to the cold room through a slightly warmed apartment. Everywhere there is copious illumination and full indoor daylight. Furthermore, the height of each room is just, and the breadth proportionate to the length; and everywhere great beauty and loveliness prevail, for in the words of noble Pindar, "Your work should have a glorious countenance." This is probably due in the main to the light, the brightness and the windows.

Hippias, being truly wise, built the room for cold baths to northward, though it does not lack a southern exposure; whereas he faced south, east, and west the rooms that require abundant heat. Why should I go on and tell you of the exercising-floors and of the cloakrooms, which have quick and direct communication with the hall containing the basin, so as to be convenient and to do away with all risk?

Let no one suppose that I have taken an insignificant achievement as my theme, and purpose to ennoble it by my eloquence. It requires more than a little wisdom, in my opinion, to invent new manifestations of beauty in commonplace things, as did our marvellous Hippias in producing this work. It has all the good points of a bath — usefulness, convenience, light, good proportions, fitness to its site, and the fact that it can be used without risk. Moreover, it is beautified with all other marks of thoughtfulness — with two toilets, many exits, and two devices for telling time, a water-clock that bellows like a bull, and a sundial.

For a man who has seen all this not to render the work its meed of praise is not only foolish but ungrateful, even malignant, it seems to me. I for my part have done what I could to do justice both to the work and to the man who planned and built it. If Heaven ever grants you the privilege of bathing there, I know that I shall have many who will join me in my words of praise.

DIONYSUS — Διώνυσος



Translated by H. W. Fowler and F. G. Fowler

DIONYSUS, AN INTRODUCTORY LECTURE

When Dionysus invaded India — for I may tell you a Bacchic legend, may I not? — it is recorded that the natives so underrated him that his approach only amused them at first; or rather, his rashness filled them with compassion; he would so soon be trampled to death by their elephants, if he took the field against them. Their scouts had doubtless given them amazing details about his army: the rank and file were frantic mad women crowned with ivy, clad in fawn-skins, with little pikes that had no steel about them, but were ivy-wreathed like themselves, and toy bucklers that tinkled at a touch; they took the tambourines for shields, you see; and then there were a few bumpkins among them, stark naked, who danced wildly, and had tails, and horns like a new-born kid's.

Their general, who rode on a car drawn by panthers, was quite beardless, with not even a vestige of fluff on his face, had horns, was crowned with grape-clusters, his hair tied with a fillet, his cloak purple, and his shoes of gold. Of his lieutenants, one was short, thick-set, paunchy, and flat-nosed, with great upright ears; he trembled perpetually, leant upon a narthex-wand, rode mostly upon an ass, wore saffron to his superior's purple, and was a very suitable general of division for him. The other was a half-human hybrid, with hairy legs, horns, and flowing beard, passionate and quick-tempered; with a reed-pipe in his left hand, and waving a crooked staff in his right, he skipped round and round the host, a terror to the women, who let their dishevelled tresses fly abroad as he came, with cries of Evœ — the name of their lord, guessed the scouts. Their flocks had suffered, they added, the young had been seized alive and torn piecemeal by the women; they ate raw flesh, it seemed.

All this was food for laughter, as well it might be, to the Indians and their king: Take the field? array their hosts against him? no, indeed; at worst they might match their women with his, if he still came on; for themselves such a victory would be a disgrace; a set of mad women, a general in a snood, a little old drunkard, a half-soldier, and a few naked dancers; why should they murder such a droll crew? However, when they heard how the God was wasting their land with fire, giving cities and citizens to the flames, burning their forests, and making one great conflagration of all India — for fire is the Bacchic instrument, Dionysus's very birthright — , then they lost no more time, but armed; they girthed, bitted, and castled their elephants, and out they marched; not that they had ceased to scorn; but now they were angry too, and

in a hurry to crush this beardless warrior with all his host.

When the two armies came to sight of one another, the Indians drew up their elephants in front and advanced their phalanx; on the other side, Dionysus held the centre, Silenus led his right, and Pan his left wing; his colonels and captains were the satyrs, and the word for the day *evoe*. Straightway tambourines clattered, cymbals sounded to battle, a satyr blew the war-note on his horn, Silenus's ass sent forth a martial bray, and the maenads leapt shrill-voiced on the foe, girt with serpents and baring now the steel of their thyrsus-heads. In a moment Indians and elephants turned and fled disordered, before even a missile could carry across; and the end was that they were smitten and led captive by the objects of their laughter; they had learnt the lesson that it is not safe to take the first report, and scorn an enemy of whom nothing is known.

But you wonder what all this is about — suspect me, possibly, of being only too fresh from the company of Bacchus. Perhaps the explanation, involving a comparison of myself with Gods, will only more convince you of my exalted or my drunken mood; it is, that ordinary people are affected by literary novelties (my own productions, for instance) much as the Indians were by that experience. They have an idea that literary satyr-dances, absurdities, pure farce, are to be expected from me, and, however they reach their conception of me, they incline to one of two attitudes. Some of them avoid my readings altogether, seeing no reason for climbing down from their elephants and paying attention to revelling women and skipping satyrs; others come with their preconceived idea, and when they find that the thyrsus-head has a steel point under it, they are too much startled by the surprise to venture approval. I confidently promise them, however, that if they will attend the rite repeatedly now as in days of yore, if my old boon-companions will call to mind the revels that once we shared, not be too shy of satyrs and Silenuses, and drink deep of the bowl I bring, the frenzy shall take hold upon them too, till their *evoes* vie with mine.

Well, they are free to listen or not; let them take their choice. Meanwhile, we are still in India, and I should like to give you another fact from that country, again a link between Dionysus and our business. In the territory of the Machlaeans, who occupy the left bank of the Indus right down to the sea, there is a grove, of no great size, but enclosed both round about and overhead, light being almost excluded by the profusion of ivy and vine. In it are three springs of fair pellucid water, called, one of them the satyrs' well, the second Pan's, and the other that of Silenus. The Indians enter this grove once a year at the festival of Dionysus, and taste the wells, not promiscuously, however, but according to age; the satyrs' well is for the young, Pan's for the middle-aged, and Silenus's for those at my time of life.

What effect their draught produces on the children, what doings the men are spurred to, Pan-ridden, must not detain us; but the behaviour of the old under their water intoxication has its interest. As soon as one of them has

drunk, and Silenus has possessed him, he falls dumb for a space like one in vinous lethargy; then on a sudden his voice is strong, his articulation clear, his intonation musical; from dead silence issues a stream of talk; the gag would scarce restrain him from incessant chatter; tale upon tale he reels you off. Yet all is sense and order withal; his words are as many, and find their place as well, as those 'winter snowflakes' of Homer's orator. You may talk of his swan-song if you will, mindful of his years; but you must add that his chirping is quick and lively as the grasshopper's, till evening comes; then the fit is past; he falls silent, and is his common self again. But the greatest wonder I have yet to tell: if he leave unfinished the tale he was upon, and the setting sun cut him short, then at his next year's draught he will resume it where the inspiration of this year deserted him.

Gentlemen, I have been pointing Momus-like at my own foibles; I need not trouble you with the application; you can make out the resemblance for yourselves. But if you find me babbling, you know now what has loosed my tongue; and if there is shrewdness in any of my words, then to Silenus be the thanks.

HERACLES — Ἡρακλῆς



Translated by H. W. Fowler and F. G. Fowler

HERACLES, AN INTRODUCTORY LECTURE

Our Heracles is known among the Gauls under the local name of Ogmios; and the appearance he presents in their pictures is truly grotesque. They make him out as old as old can be: the few hairs he has left (he is quite bald in front) are dead white, and his skin is wrinkled and tanned as black as any old salt's. You would take him for some infernal deity, for Charon or Iapetus, — any one rather than Heracles. Such as he is, however, he has all the proper attributes of that God: the lion's-skin hangs over his shoulders, his right hand grasps the club, his left the strung bow, and a quiver is slung at his side; nothing is wanting to the Heracleian equipment.

Now I thought at first that this was just a cut at the Greek Gods; that in taking these liberties with the personal appearance of Heracles, the Gauls were merely exacting pictorial vengeance for his invasion of their territory; for in his search after the herds of Geryon he had overrun and plundered most of the peoples of the West. However, I have yet to mention the most remarkable feature in the portrait. This ancient Heracles drags after him a vast crowd of men, all of whom are fastened by the ears with thin chains composed of gold and amber, and looking more like beautiful necklaces than anything else. From this flimsy bondage they make no attempt to escape, though escape must be easy. There is not the slightest show of resistance: instead of planting their heels in the ground and dragging back, they follow with joyful alacrity, singing their captor's praises the while; and from the eagerness with which they hurry after him to prevent the chains from tightening, one would say that release is the last thing they desire. Nor will I conceal from you what struck me as the most curious circumstance of all. Heracles's right hand is occupied with the club, and his left with the bow: how is he to hold the ends of the chains? The painter solves the difficulty by boring a hole in the tip of the God's tongue, and making that the means of attachment; his head is turned round, and he regards his followers with a smiling countenance.

For a long time I stood staring at this in amazement: I knew not what to make of it, and was beginning to feel somewhat nettled, when I was addressed in admirable Greek by a Gaul who stood at my side, and who besides possessing a scholarly acquaintance with the Gallic mythology, proved to be not unfamiliar with our own. 'Sir,' he said, 'I see this picture puzzles you: let me solve the riddle. We Gauls connect eloquence not with Hermes, as you do,

but with the mightier Heracles. Nor need it surprise you to see him represented as an old man. It is the prerogative of eloquence, that it reaches perfection in old age; at least if we may believe your poets, who tell us that

Youth is the sport of every random gust,
whereas old age

Hath that to say that passes youthful wit.

Thus we find that from Nestor's lips honey is distilled; and that the words of the Trojan counsellors are compared to the lily, which, if I have not forgotten my Greek, is the name of a flower. Hence, if you will consider the relation that exists between tongue and ear, you will find nothing more natural than the way in which our Heracles, who is Eloquence personified, draws men along with their ears tied to his tongue. Nor is any slight intended by the hole bored through that member: I recollect a passage in one of your comic poets in which we are told that

There is a hole in every glib tongue's tip.

Indeed, we refer the achievements of the original Heracles, from first to last, to his wisdom and persuasive eloquence. His shafts, as I take it, are no other than his words; swift, keen-pointed, true-aimed to do deadly execution on the soul.' And in conclusion he reminded me of our own phrase, 'winged words.'

Now while I was debating within myself the advisability of appearing before you, and of submitting myself for a second time to the verdict of this enormous jury, old as I am, and long unused to lecturing, the thought of this Heracles portrait came to my relief. I had been afraid that some of you would consider it a piece of youthful audacity inexcusable in one of my years. 'Thy force,' some Homeric youth might remark with crushing effect, 'is spent; dull age hath borne thee down'; and he might add, in playful allusion to my gouty toes,

Slow are thy steeds, and weakness waits upon thee.

But the thought of having that venerable hero to keep me in countenance emboldens me to risk everything: I am no older than he. Good-bye, then, to bodily perfections, to strength and speed and beauty; Love, when he sees my grey beard, is welcome to fly past, as the poet of Teos [Footnote: Anacreon.] has it, with rush of gilded wings; 'tis all one to Hippoclidēs. Old age is Wisdom's youth, the day of her glorious flower: let her draw whom she can by the ears; let her shoot her bolts freely; no fear now lest the supply run short. There is the old man's comfort, on the strength of which he ventures to drag down his boat, which has long lain high and dry, provision her as best he may, and once more put out to sea.

Never did I stand in more need of a generous breeze, to fill my sails and speed me on my way: may the Gods dispose you to contribute thereto; so shall I not be found wanting, and of me, as of Odysseus, it shall be said

How stout a thigh lurked 'neath the old man's rags!

AMBER; OR, THE SWANS — Περὶ τοῦ Ἡλέκτρου ἢ Κύκνων



Translated by H. W. Fowler and F. G. Fowler

SWANS AND AMBER

You have no doubt a proper faith in the amber legend — how it is the tears shed by poplars on the Eridanus for Phaethon, the said poplars being his sisters, who were changed to trees in the course of their mourning, and continue to distil their lacrimal amber. That was what the poets taught me, and I looked forward, if ever fortune should bring me to the Eridanus, to standing under a poplar, catching a few tears in a fold of my dress, and having a supply of the commodity.

Sure enough, I found myself there not long ago upon another errand, and had occasion to go up the Eridanus; but, though I was all eyes, I saw neither poplars nor amber, and the natives had not so much as heard of Phaethon. I started my inquiries by asking when we should come to the amber poplars; the boatmen only laughed, and requested explanations. I told them the story: Phaethon was a son of Helius, and when he grew up came to his father and asked if he might drive his car, and be the day-maker just that once. His father consented, but he was thrown out and killed, and his mourning sisters ‘in this land of yours,’ I said, ‘where he fell on the Eridanus, turned into poplars, and still weep amber for him.’

‘What liar took you in like that, sir?’ they said; ‘we never saw a coachman spilt; and where are the poplars? why, do you suppose, if it was true, we would row or tow up stream for sixpences? we should only have to collect poplar-tears to be rich men.’ This truth impressed me a good deal; I said no more, and was painfully conscious of my childishness in trusting the poets; they deal in such extravagant fictions, they come to scorn sober fact. Here was one hope gone; I had set my heart upon it, and was as much chagrined as if I had dropped the amber out of my hands; I had had all my plans ready for the various uses to which it was to be put.

However, there was one thing I still thought I really should find there, and that was flocks of swans singing on the banks. We were still on the way up, and I applied to the boatmen again: ‘About what time do the swans take post for their famous musical entertainment? — Apollo’s fellow craftsmen, you know, who were changed here from men to birds, and still sing in memory of their ancient art.’

But they only jeered at me: ‘Are you going to lie all day about our country

and our river, pray? We are always on the water; we have worked all our lives on the Eridanus; well, we do see a swan now and again in the marshes; and a harsh feeble croak their note is; crows or jackdaws are sirens to them; as for sweet singing such as you tell of, not a ghost of it. We cannot make out where you folk get all these tales about us.'

Such disappointments are the natural consequence of trusting picturesque reporters. Well now, I am afraid the newcomers among you, who hear me for the first time, may have been expecting swans and amber from me, and may presently depart laughing at the people who encouraged them to look for such literary treasures. But I solemnly aver that no one has ever heard or ever shall hear me making any such claims. Other persons in plenty you may find who are Eridanuses, rich not in amber, but in very gold, and more melodious far than the poets' swans. But you see how plain and unromantic is my material; song is not in me. Any one who expects great things from me will be like a man looking at an object in water. Its image is magnified by an optical effect; he takes the reality to correspond to the appearance, and when he fishes it up is disgusted to find it so small. So I pour out the water, exhibit my wares, and warn you not to hope for a large haul; if you do, you have only yourselves to blame. H.

THE FLY — Μυίας Ἐγκώμιον



Translated by H. W. Fowler and F. G. Fowler

THE FLY, AN APPRECIATION

The fly is not the smallest of winged things, on a level with gnats, midges, and still tinier creatures; it is as much larger than they as smaller than the bee. It has not feathers of the usual sort, is not fledged all over like some, nor provided with quill- feathers like other birds, but resembles locusts, grasshoppers, and bees in being gauze-winged, this sort of wing being as much more delicate than the ordinary as Indian fabrics are lighter and softer than Greek. Moreover, close inspection of them when spread out and moving in the sun will show them to be peacock-hued.

Its flight is accompanied neither by the incessant wing-beat of the bat, the jump of the locust, nor the buzz of the wasp, but carries it easily in any direction. It has the further merit of a music neither sullen as with the gnat kind, deep as with the bee, nor grim and threatening as with the wasp; it is as much more tuneful than they as the flute is sweeter than trumpet or cymbals.

As for the rest of its person, the head is very slenderly attached by the neck, easily turned, and not all of one piece with the body as in the locust; the eyes are projecting and horny; the chest strong, with the legs springing freely from it instead of lying close like a wasp's. The belly also is well fortified, and looks like a breastplate, with its broad bands and scales. Its weapons are not in the tail as with wasp and bee, but in its mouth and proboscis; with the latter, in which it is like the elephant, it forages, takes hold of things, and by means of a sucker at its tip attaches itself firmly to them. This proboscis is also supplied with a projecting tooth, with which the fly makes a puncture, and so drinks blood. It does drink milk, but also likes blood, which it gets without hurting its prey much. Of its six legs, four only are for walking, and the front pair serves for hands; you may see it standing on four legs and holding up a morsel in these hands, which it consumes in very human fashion.

It does not come into being in its ultimate shape, but starts as a worm in the dead body of man or animal; then it gradually develops legs, puts forth wings and becomes a flying instead of a creeping thing, which generates in turn and produces a little worm, one day to be a fly. Living with man, sharing his food and his table, it tastes everything except his oil, to drink which is death to it. In any case it soon perishes, having but a short span of life allotted to it, but while it lives it loves the light, and is active only under its influence; at night it rests, neither flying nor buzzing, but retiring and keeping quiet.

I am able to record its considerable wisdom, shown in evading the plots of

its enemy the spider. It is always on the look-out for his ambushes, and in the most circumspect way dodges about, that it may not be caught, netted, and entangled in his meshes. Its valour and spirit require no mention of mine; Homer, mightiest-voiced of poets, seeking a compliment for the greatest of heroes, likens his spirit not to a lion's, a panther's, a boar's, but to the courage of the fly, to its unshrinking and persistent assault; mark, it is not mere audacity, but courage, that he attributes to it. Though you drive it off, he says, it will not leave you; it will have its bite. He is so earnest an admirer of the fly that he alludes to it not once nor twice, but constantly; a mention of it is felt to be a poetic ornament. Now it is its multitudinous descent upon the milk that he celebrates; now he is in want of an illustration for Athene as she wards off a spear from the vitals of Menelaus; so he makes her a mother caring for her sleeping child, and in comes the fly again. Moreover he gives them that pretty epithet, 'thick-clust'ring'; and 'nations' is his dignified word for a swarm of them.

The fly's force is shown by the fact that its bite pierces not merely the human skin, but that of cattle and horses; it annoys the elephant by getting into the folds of its hide, and letting it know the efficiency of even a tiny trunk. There is much ease and freedom about their love affairs, which are not disposed of so expeditiously as by the domestic fowl; the act of union is prolonged, and is found quite compatible with flight. A fly will live and breathe for some time after its head is cut off.

The most remarkable point about its natural history is that which I am now to mention. It is the one fact that Plato seems to me to have overlooked in his discourse of the soul and its immortality. If a little ashes be sprinkled on a dead fly, it gets up, experiences a second birth, and starts life afresh, which is recognized as a convincing proof that its soul is immortal, inasmuch as after it has departed it returns, recognizes and reanimates the body, and enables it to fly; so is confirmed the tale about Hermotimus of Clazomenae — how his soul frequently left him and went off on its own account, and afterwards returning occupied the body again and restored the man to life.

It toils not, but lives at its ease, profiting by the labours of others, and finding everywhere a table spread for it. For it the goats are milked, for its behoof and man's the honey is stored, to its palate the *chef* adapts his sauces; it tastes before the king himself, walks upon his table, shares his meal, and has the use of all that is his.

Nest, home, local habitation, it has none; like the Scythians, it elects to lead a wandering life, and where night finds it, there is its hearth and its chamber. But as I said, it works no deeds of darkness; 'live openly' is its motto; its principle is to do no villany that, done in the face of day, would dishonour it.

Legend tells how Myia (the fly's ancient name) was once a maiden, exceeding fair, but over-given to talk and chatter and song, Selene's rival for the love of Endymion. When the young man slept, she was for ever waking him with her gossip and tunes and merriment, till he lost patience, and Selene

in wrath turned her to what she now is. And therefore it is that she still, in memory of Endymion, grudges all sleepers their rest, and most of all the young and tender. Her very bite and blood-thirst tell not of savagery, but of love and human kindness; she is but enjoying mankind as she may, and sipping beauty.

In ancient times there was a woman of her name, a poetess wise and beautiful, and another a famous Attic courtesan, of whom the comic poet wrote:

As deep as to his heart fair Myia bit him.

The comic Muse, we see, disdained not the name, nor refused it the hospitality of the boards; and parents took no shame to give it to their daughters. Tragedy goes further and speaks of the fly in high terms of praise, as witness the following:

Foul shame the little fly, with might courageous,
Should leap upon men's limbs, athirst for blood,
But men-at-arms shrink from the foeman's steel!

I might add many details about Pythagoras's daughter Myia, were not her story too well known.

There are also flies of very large size, called generally soldier- flies, or dog-flies; these have a hoarse buzz, a very rapid flight, and quite long lives; they last the winter through without food, mostly in sheltered nooks below the roof; the most remarkable fact about these is that they are hermaphrodites.

But I must break off; not that my subject is exhausted; only that to exhaust such a subject is too like breaking a butterfly on the wheel.

NIGRINUS — Νιγρίνου Φιλοσοφία



Translated by H. W. Fowler and F. G. Fowler

NIGRINUS

[Lucian to Nigrinus. Health.

There is a proverb about carrying ‘owls to Athens’ — an absurd undertaking, considering the excellent supply already on the spot. Had it been my intention, in presenting Nigrinus with a volume of my composition, to indulge him of all people with a display of literary skill, I should indeed have been an arrant ‘owl-fancier in Athens.’ As however my object is merely to communicate to you my present sentiments, and the profound impression produced upon me by your eloquence, I may fairly plead Not Guilty, even to the charge of Thucydides, that ‘Men are bold from ignorance, where mature consideration would render them cautious.’ For I need not say that devotion to my subject is partly responsible for my present hardihood; it is not *all* the work of ignorance. Farewell.]

NIGRINUS: A DIALOGUE

Lucian. A Friend

Fr. What a haughty and dignified Lucian returns to us from his journey! He will not vouchsafe us a glance; he stands aloof, and will hold no further communion with us. Altogether a supercilious Lucian! The change is sudden. Might one inquire the cause of this altered demeanour?

Luc. 'Tis the work of Fortune.

Fr. Of Fortune!

Luc. As an incidental result of my journey, you see in me a happy man; 'thrice-blest,' as the tragedians have it.

Fr. Dear me. What, in this short time?

Luc. Even so.

Fr. But what does it all mean? What is the secret of your elation? I decline to rejoice with you in this abridged fashion; I must have details. Tell me all about it.

Luc. What should you think, if I told you that I had exchanged servitude for freedom; poverty for true wealth; folly and presumption for good sense?

Fr. Extraordinary! But I am not quite clear of your meaning yet.

Luc. Why, I went off to Rome to see an oculist — my eyes had been getting worse —

Fr. Yes, I know about that. I have been hoping that you would light on a good man.

Luc. Well, I got up early one morning with the intention of paying a long-deferred visit to Nigrinus, the Platonic philosopher. On reaching his house, I knocked, and was duly announced and admitted to his presence. I found him with a book in his hand, surrounded by various statues of the ancient philosophers. Before him lay a tablet, with geometrical figures described on it, and a globe of reeds, designed apparently to represent the universe. He greeted me cordially, and asked after my welfare. I satisfied his inquiries, and demanded, in my turn, how he did, and whether he had decided on another trip to Greece. Once on that subject, he gave free expression to his sentiments; and, I assure you, 'twas a veritable feast of ambrosia to me. The spells of the Sirens (if ever there were Sirens), of the Pindaric 'Charmers,' of the Homeric

lotus, are things to be forgotten, after his truly divine eloquence. Led on by his theme, he spoke the praises of philosophy, and of the freedom which philosophy confers; and expressed his contempt for the vulgar error which sets a value upon wealth and renown and dominion and power, upon gold and purple, and all that dazzles the eyes of the world, — and once attracted my own! I listened with rapt attention, and with a swelling heart. At the time, I knew not what had come over me; my feelings were indescribable. My dearest idols, riches and renown, lay shattered; one moment I was ready to shed bitter tears over the disillusionment, the next, I could have laughed for scorn of these very things, and was exulting in my escape from the murky atmosphere of my past life into the brightness of the upper air. The result was curious: I forgot all about my ophthalmic troubles, in the gradual improvement of my spiritual vision; for till that day I had grovelled in spiritual blindness. Little by little I came into the condition with which you were twitting me just now. Nigrinus's words have raised in me a joyous exaltation of spirit which precludes every meaner thought. Philosophy seems to have produced the same effect on me as wine is said to have produced on the Indians the first time they drank it. The mere taste of such potent liquor threw them into a state of absolute frenzy, the intoxicating power of the wine being doubled in men so warm-blooded by nature. This is my case. I go about like one possessed; I am drunk with the words of wisdom.

Fr. This is not drunkenness, but sobriety and temperance. But I should like to hear what Nigrinus actually said, if that may be. It is only right that you should take that trouble for me; I am your friend, and share your interests.

Luc. Enough! You urge a willing steed. I was about to bespeak your attention. You must be my witness to the world, that there is reason in my madness. Indeed, apart from this, the work of recollection is a pleasure, and has become a constant practice with me; twice, thrice in a day I repeat over his words, though there is none to hear. A lover, in the absence of his mistress, remembers some word, some act of hers, dwells on it, and beguiles hours of sickness with her feigned presence. Sometimes he thinks he is face to face with her; words, heard long since, come again from her lips; he rejoices; his soul cleaves to the memory of the past, and has no time for present vexations. It is so with me. Philosophy is far away, but I have heard a philosopher's words. I piece them together, and revolve them in my heart, and am comforted. Nigrinus is the beacon-fire on which, far out in mid-ocean, in the darkness of night, I fix my gaze; I fancy him present with me in all my doings; I hear ever the same words. At times, in moments of concentration, I see his very face, his voice rings in my ears. Of him it may truly be said, as of Pericles,

In every heart he left his sting.

Fr. Stay, gentle enthusiast. Take a good breath, and start again; I am waiting to hear what Nigrinus said. You beat about the bush in a manner truly exasperating.

Luc. True, I must make a start, as you say. And yet... Tell me, did you never see a tragedy (nay, the comedies fare no better) murdered by bad acting, and the culprits finally hissed off the stage for their pains? As often as not the play is a perfectly good one, and has scored a success.

Fr. I know the sort of thing; and what about it?

Luc. I am afraid that before I have done you will find that I make as sad work of it as they do, — jumbling things together pell-mell, spoiling the whole point sometimes by inadequate expression; and you will end by damning the play instead of the actor. I could put up with my own share of the disgrace; but it would vex me indeed, that my subject should be involved in my downfall; I cannot have *it* discredited for my shortcomings. Remember, then: whatever the imperfections in my speech, the author is not to be called to account; he sits far aloof from the stage, and knows nothing of what is going forward. The memory of the actor is all that you are invited to criticize; I am neither more nor less than the ‘Messenger’ in a tragedy. At each flaw in the argument, be this your first thought, that the author probably said something quite different, and much more to the point; — and then you may hiss me off if you will.

Fr. Bless me; here is quite a professional exordium! You are about to add, I think, that ‘your consultation with your client has been but brief’; that you ‘come into court imperfectly instructed’; that ‘it were to be desired that your client were here to plead his own cause; as it is, you are reduced to such a meagre and inadequate statement of the case, as memory will supply.’ Am I right? Well then, spare yourself the trouble, as far as I am concerned. Imagine all these preliminaries settled. I stand prepared to applaud: but if you keep me waiting, I shall harbour resentment all through the case, and hiss you accordingly.

Luc. I should, indeed, have been glad to avail myself of the arguments you mention, and of others too. I might have said, that mine would be no set speech, no orderly statement such as that I heard; that is wholly beyond me. Nor can I speak in the person of Nigrinus. There again I should be like a bad actor, taking the part of Agamemnon, or Creon, or Heracles’ self; he is arrayed in cloth of gold, and looks very formidable, and his mouth opens tremendously wide; and what comes out of it? A little, shrill, womanish pipe of a voice that would disgrace Polyxena or Hecuba! I for my part have no intention of exposing myself in a mask several sizes too large for me, or of wearing a robe to which I cannot do credit. Rather than play the hero’s part,

and involve him in my discomfiture, I will speak in my own person.

Fr. Will the man never have done with his masks and his stages?

Luc. Nay, that is all. And now to my subject. Nigrinus's first words were in praise of Greece, and in particular of the Athenians. They are brought up, he said, to poverty and to philosophy. The endeavours, whether of foreigners or of their own countrymen, to introduce luxury into their midst, find no favour with them. When a man comes among them with this view, they quietly set about to correct his tendency, and by gentle degrees to bring him to a better course of life. He mentioned the case of a wealthy man who arrived at Athens in all the vulgar pomp of retinue and gold and gorgeous raiment, expecting that every eye would be turned upon him in envy of his lot; instead of which, they heartily pitied the poor worm, and proceeded to take his education in hand. Not an ill-natured word, not an attempt at direct interference: it was a free city; he was at liberty to live in it as he thought fit. But when he made a public nuisance of himself in the baths or gymnasiums, crowding in with his attendants, and taking up all the room, someone would whisper, in a sly aside, as if the words were not meant to reach his ears: 'He is afraid he will never come out from here alive; yet all is peace; there is no need of such an army.' The remark would be overheard, and would have its educational effect. They soon eased him of his embroidery and purple, by playful allusions to flower and colour. 'Spring is early.'— 'How did that peacock get here?'— 'His mother must have lent him that shawl,' — and so on. The same with the rest, his rings, his elaborate coiffure, and his table excesses. Little by little he came to his senses, and left Athens very much the better for the public education he had received.

Nor do they scruple to confess their poverty. He mentioned a sentence which he heard pronounced unanimously by the assembled people at the Panathenaic festival. A citizen had been arrested and brought before the Steward for making his appearance in coloured clothes. The onlookers felt for him, and took his part; and when the herald declared that he had violated the law by attending the festival in that attire, they all exclaimed with one voice, as if they had been in consultation, 'that he must be pardoned for wearing those clothes, as he had no others.'

He further commended the Athenian liberty, and unpretentious style of living; the peace and learned leisure which they so abundantly enjoy. To dwell among such men, he declared, is to dwell with philosophy; a single-hearted man, who has been taught to despise wealth, may here preserve a pure morality; no life could be more in harmony with the determined pursuit of all that is truly beautiful. But the man over whom gold has cast its spell, who is in love with riches, and measures happiness by purple raiment and dominion, who, living his life among flatterers and slaves, knows not the sweets of freedom, the

blessings of candour, the beauty of truth; he who has given up his soul to Pleasure, and will serve no other mistress, whose heart is set on gluttony and wine and women, on whose tongue are deceit and hypocrisy; he again whose ears must be tickled with lascivious songs, and the voluptuous notes of flute and lyre; — let all such (he cried) dwell here in Rome; the life will suit them. Our streets and market-places are filled with the things they love best. They may take in pleasure through every aperture, through eye and ear, nostril and palate; nor are the claims of Aphrodite forgotten. The turbid stream surges everlastingly through our streets; avarice, perjury, adultery, — all tastes are represented. Under that rush of waters, modesty, virtue, uprightness, are torn from the soul; and in their stead grows the tree of perpetual thirst, whose flowers are many strange desires.

Such was Rome; such were the blessings she taught men to enjoy. ‘As for me,’ he continued, ‘on returning from my first voyage to Greece, I stopped short a little way from the city, and called myself to account, in the words of Homer, for my return.

Ah, wretch! and leav’st thou then the light of day — the joyous freedom of Greece, And wouldst behold —

the turmoil of Rome? slander and insolence and gluttony, flatterers and false friends, legacy-hunters and murderers? And what wilt thou do here? thou canst not endure these things, neither canst thou escape them! Thus reasoning, I withdrew myself out of range, as Zeus did Hector,

Far from the scene of slaughter, blood and strife,

and resolved henceforth to keep my house. I lead the life you see — a spiritless, womanish life, most men would account it — holding converse with Philosophy, with Plato, with Truth. From my high seat in this vast theatre, I look down on the scene beneath me; a scene calculated to afford much entertainment; calculated also to try a man’s resolution to the utmost. For, to give evil its due, believe me, there is no better school for virtue, no truer test of moral strength, than life in this same city of Rome. It is no easy thing, to withstand so many temptations, so many allurements and distractions of sight and sound. There is no help for it: like Odysseus, we must sail past them all; and there must be no binding of hands, no stopping of our ears with wax; that would be but sorry courage: our ears must hear, our hands must be free, — and our contempt must be genuine. Well may that man conceive an admiration of philosophy, who is a spectator of so much folly; well may he despise the gifts of Fortune, who views this stage, and its multitudinous actors. The slave grows to be master, the rich man is poor, the pauper becomes a prince, a king; and one is His Majesty’s friend, and another is his enemy, and a third he banishes. And here is the strangest thing of all: the affairs of

mankind are confessedly the playthings of Fortune, they have no pretence to security; yet, with instances of this daily before their eyes, men will reach after wealth and power; — not one of them but carries his load of hopes unrealized.

‘But I said that there was entertainment also to be derived from the scene; and I will maintain it. Our rich men are an entertainment in themselves, with their purple and their rings always in evidence, and their thousand vulgarities. The latest development is the *salutation by proxy*; [Footnote: The *spoken* salutation being performed by a servant.] they favour us with a glance, and that must be happiness enough. By the more ambitious spirits, an obeisance is expected; this is not performed at a distance, after the Persian fashion — you go right up, and make a profound bow, testifying with the angle of your body to the self-abasement of your soul; you then kiss his hand or breast — and happy and enviable is he who may do so much! And there stands the great man, protracting the illusion as long as may be. (I heartily acquiesce, by the way, in the churlish sentence which excludes us from a nearer acquaintance with their *lips*.)

‘But if these men are amusing, their courtiers and flatterers are doubly so. They rise in the small hours of the night, to go their round of the city, to have doors slammed in their faces by slaves, to swallow as best they may the compliments of “Dog,” “Toadeater,” and the like. And the guerdon of their painful circumambulations? A vulgarly magnificent dinner, the source of many woes! They eat too much, they drink more than they want, they talk more than they should; and then they go away, angry and disappointed, grumbling at their fare, and protesting against the scant courtesy shown them by their insolent patron. You may see them vomiting in every alley, squabbling at every brothel. The daylight most of them spend in bed, furnishing employment for the doctors. Most of them, I say; for with some it has come to this, that they actually have no time to be ill. My own opinion is that, of the two parties, the toadies are more to blame, and have only themselves to thank for their patron’s insolence. What can they expect him to think, after their commendations of his wealth, their panegyrics on money, their early attendance at his doors, their servile salutations? If by common consent they would abstain, were it only for a few days, from this voluntary servitude, the tables must surely be turned, and the rich come to the doors of the paupers, imploring them not to leave such blessedness as theirs without a witness, their fine houses and elegant furniture lying idle for want of some one to use them. Not wealth, but the envy that waits on wealth, is the object of their desire. The truth is, gold and ivory and noble mansions are of little avail to their owner, if there is no one to admire them. If we would break the power of the rich, and bring down their pretensions, we must raise up within their borders a stronghold of Indifference. As it is, their vanity is fostered by the court that is paid to them. In ordinary men, who have no pretence to

education, this conduct, no doubt, is less to be blamed. But that men who call themselves philosophers should actually outdo the rest in degradation, — this, indeed, is the climax. Imagine my feelings, when I see a brother philosopher, an old man, perhaps, mingling in the herd of sycophants; dancing attendance on some great man; adapting himself to the conversational level of a possible host! One thing, indeed, serves to distinguish him from his company, and to accentuate his disgrace; — he wears the garb of philosophy. It is much to be regretted that actors of uniform excellence in other respects will not dress conformably to their part. For in the achievements of the table, what toadeater besides can be compared with them? There is an artlessness in their manner of stuffing themselves, a frankness in their tipling, which defy competition; they sponge with more spirit than other men, and sit on with greater persistency. It is not an uncommon thing for the more courtly sages to oblige the company with a song.’

All this he treated as a jest. But he had much to say on the subject of those paid philosophers, who hawk about virtue like any other marketable commodity. ‘Hucksters’ and ‘petty traders’ were his words for them. A man who proposes to teach the contempt of wealth, should begin (he maintained) by showing a soul above fees. And certainly he has always acted on this principle himself. He is not content with giving his services gratis to all comers, but lends a helping hand to all who are in difficulties, and shows an absolute disregard for riches. So far is he from grasping at other men’s goods, that he could anticipate without concern the deterioration of his own property. He possessed an estate at no great distance from the city, on which for many years he had never even set foot. Nay, he disclaimed all right of property in it; meaning, I suppose, that we have no natural claim to such things; law, and the rights of inheritance, give us the use of them for an indefinite period, and for that time we are styled ‘owners’; presently our term lapses, and another succeeds to the enjoyment of a name.

There are other points in which he sets an admirable example to the serious followers of philosophy: his frugal life, his systematic habits of bodily exercise, his modest bearing, his simplicity of dress, but above all, gentle manners and a constant mind. He urges his followers not to postpone the pursuit of good, as so many do, who allow themselves a period of grace till the next great festival, after which they propose to eschew deceit and lead a righteous life; there must be no shilly-shallying, when virtue is the goal for which we start. On the other hand, there are philosophers whose idea of inculcating virtue in their youthful disciples is to subject them to various tests of physical endurance; whose favourite prescription is the strait waistcoat, varied with flagellations, or the enlightened process of scarification. Of these Nigrinus evidently had no opinion. According to him, our first care should be to inure the *soul* to pain and hardship; he who aspired to educate men aright must reckon with soul as well as body, with the age of his pupils, and with

their previous training; he would then escape the palpable blunder of overtaking them. Many a one (he affirmed) had succumbed under the unreasonable strain put upon him; and I met with an instance myself, of a man who had tasted the hardships of those schools, but no sooner heard the words of true wisdom, than he fled incontinently to Nigrinus, and was manifestly the better for the change.

Leaving the philosophers to themselves, he reverted to more general subjects: the din and bustle of the city, the theatres, the race-course, the statues of charioteers, the nomenclature of horses, the horse-talk in every side-street. The rage for horses has become a positive epidemic; many persons are infected with it whom one would have credited with more sense.

Then the scene changed to the pomp and circumstance attendant upon funerals and testamentary dispositions. 'Only once in his life' (he observed) 'does your thoroughbred Roman say what he means; and then,' meaning, in his will, 'it comes too late for him to enjoy the credit of it.' I could not help laughing when he told me how they thought it necessary to carry their follies with them to the grave, and to leave the record of their inanity behind them in black and white; some stipulating that their clothes or other treasures should be burnt with them, others that their graves should be watched by particular servants, or their monuments crowned with flowers; — sapient end to a life of sapience! 'Of their doings in this world,' said he, 'you may form some idea from their injunctions with reference to the next. These are they who will pay a long price for an entree; whose floors are sprinkled with wine and saffron and spices; who in midwinter smother themselves in roses, ay, for roses are scarce, and out of season, and altogether desirable; but let a thing come in its due course, and oh, 'tis vile, 'tis contemptible. These are they whose drink is of costly essences.' He had no mercy on them here. 'Very bunglers in sensuality, who know not her laws, and confound her ordinances, flinging down their souls to be trampled beneath the heels of luxury! As the play has it, Door or window, all is one to them. Such pleasures are rank solecism.' One observation of his in the same spirit fairly caps the famous censure of Momus. Momus found fault with the divine artificer for not putting his bull's horns in front of the eyes. Similarly, Nigrinus complained that when these men crown themselves in their banquets, they put the garlands in the wrong place; if they are so fond of the smell of violets and roses, they should tie on their garlands as close as may be under their nostrils; they could then snuff up the smell to their hearts' content.

Proceeding to the gentlemen who make such a serious work of their dinner, he was exceedingly merry over their painful elaborations of sauce and seasoning. 'Here again,' he cried, 'these men are sore put to it, to procure the most fleeting of enjoyments. Grant them four inches of palate apiece— 'tis the utmost we can allow any man — and I will prove to you that they have four

inches of gratification for their trouble. Thus: there is no satisfaction to be got out of the costliest viands before consumption; and after it a full stomach is none the better for the price it has cost to fill it. *Ergo*, the money is paid for the pleasure snatched *in transitu*. But what are we to expect? These men are too grossly ignorant to discern those truer pleasures with which Philosophy rewards our resolute endeavours.'

The Baths proved a fertile topic, what with the insolence of the masters and the jostlings of their men;— 'they will not stand without the support of a slave; it is much that they retain enough vitality to get away on their own legs at all.' One practice which obtains in the streets and Baths of Rome seemed to arouse his particular resentment. Slaves have to walk on ahead of their masters, and call out to them to 'look to their feet,' whenever there is a hole or a lump in their way; it has come to this, that men must be *reminded that they are walking*. 'It is too much,' he cried; 'these men can get through their dinner with the help of their own teeth and fingers; they can hear with their own ears: yet they must have other men's eyes to see for them! They are in possession of all their faculties: yet they are content to be spoken to in language which should only be addressed to poor maimed wretches! And this goes on in broad daylight, in our public places; and among the sufferers are men who are responsible for the welfare of cities!'

This he said, and much more to the same effect. At length he was silent. All the time I had listened in awestruck attention, dreading the moment when he should cease. And when it was all over, my condition was like that of the Phaeacians. For a long time I gazed upon him, spellbound; then I was seized with a violent attack of giddiness; I was bathed in perspiration, and when I attempted to speak, I broke down; my voice failed, my tongue stammered, and at last I was reduced to tears. Mine was no surface wound from a random shaft. The words had sunk deep into a vital part; had come with true aim, and cleft my soul asunder. For (if I may venture to philosophize on my own account) I conceive the case thus:—A well-conditioned human soul is like a target of some soft material. As life goes on, many archers take aim thereat; and every man's quiver is full of subtle and varied arguments, but not every man shoots aright. Some draw the bow too tight, and let fly with undue violence. These hit the true direction, but their shafts do not lodge in the mark; their impetus carries them right through the soul, and they pass on their way, leaving only a gaping wound behind them. Others make the contrary mistake: their bows are too slack, and their shafts never reach their destination; as often as not their force is spent at half distance, and they drop to earth. Or if they reach the mark, they do but graze its surface; there can be no deep wound, where the archer lacks strength. But a good marksman, a Nigrinus, begins with a careful examination of the mark, in case it should be particularly soft, — or again too hard; for there are marks which will take no impression from an arrow. Satisfied on this point, he dips his shaft, not in the poisons of

Scythia or Crete, but in a certain ointment of his own, which is sweet in flavour and gentle in operation; then, without more ado, he lets fly. The shaft speeds with well-judged swiftness, cleaves the mark right through, and remains lodged in it; and the drug works its way through every part. Thus it is that men hear his words with mingled joy and grief; and this was my own case, while the drug was gently diffusing itself through my soul. Hence I was moved to apostrophize him in the words of Homer:

So aim; and thou shalt bring (to some) salvation.

For as it is not every man that is maddened by the sound of the Phrygian flute, but only those who are inspired of Cybele, and by those strains are recalled to their frenzy, — so too not every man who hears the words of the philosophers will go away possessed, and stricken at heart, but only those in whose nature is something akin to philosophy.

Fr. These are fearful and wonderful words; nay, they are divine. All that you said of ambrosia and lotus is true; I little knew how sumptuous had been your feast. I have listened to you with strange emotion, and now that you have ceased, I feel oppressed, nay, in your own language, ‘sore stricken.’ This need not surprise you. A person who has been bitten by a mad dog not only goes mad himself, you know, but communicates his madness to any one whom he bites whilst he is in that state, so that the infection may be carried on by this means through a long succession of persons.

Luc. Ah, then you confess to a tenderness?

Fr. I do; and beg that you will think upon some medicine for both our wounded breasts.

Luc. We must take a hint from Telephus.

Fr. What is that?

Luc. We want a hair of the dog that bit us.

DEMONAX — Δημόνακτος Βίος



Translated by H. W. Fowler and F. G. Fowler

LIFE OF DEMONAX

It was in the book of Fate that even this age of ours should not be destitute entirely of noteworthy and memorable men, but produce a body of extraordinary power, and a mind of surpassing wisdom. My allusions are to Sostratus the Boeotian, whom the Greeks called, and believed to be, Heracles; and more particularly to the philosopher Demonax. I saw and marvelled at both of them, and with the latter I long consorted. I have written of Sostratus elsewhere [Footnote: The life of Sostratus is not extant.], and described his stature and enormous strength, his open-air life on Parnassus, sleeping on the grass and eating what the mountain afforded, the exploits that bore out his surname — robbers exterminated, rough places made smooth, and deep waters bridged.

This time I am to write of Demonax, with two sufficient ends in view: first, to keep his memory green among good men, as far as in me lies; and secondly, to provide the most earnest of our rising generation, who aspire to philosophy, with a contemporary pattern, that they may not be forced back upon the ancients for worthy models, but imitate this best — if I am any judge — of all philosophers.

He came of a Cyprian family which enjoyed considerable property and political influence. But his views soared above such things as these; he claimed nothing less than the highest, and devoted himself to philosophy. This was not due to any exhortations of Agathobulus, his predecessor Demetrius, or Epictetus. He did indeed enjoy the converse of all these, as well as of Timocrates of Heraclea, that wise man whose gifts of expression and of understanding were equal. It was not, however, to the exhortations of any of these, but to a natural impulse towards the good, an innate yearning for philosophy which manifested itself in childish years, that he owed his superiority to all the things that ordinary men pursue. He took independence and candour for his guiding principles, lived himself an upright, wholesome, irreproachable life, and exhibited to all who saw or heard him the model of his own disposition and philosophic sincerity.

He was no half-baked enthusiast either; he had lived with the poets, and knew most of them by heart; he was a practised speaker; he had a knowledge of philosophic principles not of the superficial skin-deep order; he had developed and hardened his body by exercise and toil, and, in short, had been at the pains to make himself every man's equal at every point. He was

consistent enough, when he found that he could no longer suffice to himself, to depart voluntarily from life, leaving a great reputation behind him among the true nobility of Greece.

Instead of confining himself to a single philosophic school, he laid them all under contribution, without showing clearly which of them he preferred; but perhaps he was nearest akin to Socrates; for, though he had leanings as regards externals and plain living to Diogenes, he never studied effect or lived for the applause and admiration of the multitude; his ways were like other people's; he mounted no high horse; he was just a man and a citizen. He indulged in no Socratic irony; but his discourse was full of Attic grace; those who heard it went away neither disgusted by servility nor repelled by ill-tempered censure, but on the contrary lifted out of themselves by charity, and encouraged to more orderly, contented, hopeful lives.

He was never known to shout or be over vehement or angry, even when he had to correct; he touched offences, but pardoned offenders, saying that the doctors' was the right model, who treat sickness but are not angry with the sick. It is human, he thought, to err, but divine (whether in God or man) to put the error right.

A life of this sort left him without wants of his own; but he was always ready to render any proper service to his friends — including reminders to those among them who passed for fortunate, how brief was their tenure of what they so prided themselves upon. To all, on the other hand, who repined at poverty, resented exile, or complained of old age or bad health, he administered laughing consolation, and bade them not forget how soon their troubles would be over, the distinction between good and bad be obsolete, and long freedom succeed to short-lived distress.

He was fond of playing peace-maker between brothers at variance, or presiding over the restoration of marital harmony. He could say a word in season, too, before an agitated political assembly, which would turn the scale in favour of patriotic duty. Such was the temper that philosophy produced in him, kindly, mild, and cheerful.

Nothing ever grieved him except the illness or death of a friend, friendship being the one among blessings that he put highest; and indeed he was every man's friend, counting among his kindred whatever had human shape. Not that there were no degrees in the pleasure different people's society gave him; but he avoided none, except those who seemed so far astray that they could get no good from him. And every word or act in which these principles took shape might have been dictated by the Graces and Aphrodite; for 'on his lips Persuasion sat,' as the play has it.

Accordingly he was regarded with reverence at Athens, both by the collective assembly and by the officials; he always continued to be a person of great consequence in their eyes. And this though most of them had been at first offended with him, and hated him as heartily as their ancestors had Socrates. Besides his candour and independence, there had been found

Anytus and Meletus to repeat the historic charges: *he had never been known to sacrifice, and he made himself singular by avoiding initiation at Eleusis.* On this occasion he showed his courage by appearing in a garland and festal attire, and then pleading his cause before the people with a dash of unwonted asperity infused into his ordinary moderate tone. On the count of never having sacrificed to Athene, 'Men of Athens,' he said, 'there is nothing wonderful in this; it was only that I gave the Goddess credit for being able to do very well without sacrifices from me.' And in the matter of the Mysteries, his reason for not following the usual practice was this: if the Mysteries turned out to be bad, he would never be able to keep quiet about it to the uninitiated, but must dissuade them from the ceremony; while, if they were good, humanity would tempt him to divulge them. The Athenians, stone in hand already, were at once disarmed, and from that time onwards paid him honour and respect, which ultimately rose to reverence. Yet he had opened his case with a bitter enough reproof: 'Men of Athens, you see me ready garlanded; proceed to sacrifice me, then; your former offering [Footnote: i.e., Socrates.] was deficient in this formality.'

I will now give some specimens of his pointed and witty sayings, which may begin with his answers to Favorinus. The latter had heard that he made fun of his lectures, and in particular of the sentimental verses with which they were garnished, and which Demonax thought contemptible, womanish, and quite unsuited to philosophy. So he came and asked him: 'Who, pray, are you, that you should pour scorn upon me?' 'I am the possessor of a critical pair of ears,' was the answer. The sophist had not had enough; '*You* are no infant,' he went on, 'but a philosopher, it seems; may one ask what marks the transformation?' 'The marks of manhood,' said Demonax.

Another time the same person came up and asked him what school of philosophy he belonged to. 'Who told you I was a philosopher?' was all he said. But as he left him, he had a good laugh to himself, which Favorinus observing, demanded what he was laughing at; 'I was only amused by your taking a man for a philosopher because he wears a beard, when you have none yourself.'

When Sidonius, who had a great reputation at Athens as a teacher, was boasting that he was conversant with all the philosophic systems — but I had better quote his words. 'Let Aristotle call, and I follow to the Lyceum; Plato, and I hurry to the Academy; Zeno, and I make my home in the Porch; Pythagoras, and I keep the rule of silence.' Then rose Demonax from among the audience: 'Sidonius, Pythagoras calls.'

A pretty girlish young man called Python, son of some Macedonian grandee, once by way of quizzing him asked a riddling question and invited him to show his acumen over it. 'I only see one thing, dear child,' he said, 'and that is, that you are a *fair* logician.' The other lost his temper at this equivoque, and threatened him: 'You shall see in a minute what a man can do.' 'Oh, you keep a man, do you?' was Demonax's smiling retort.

He once, for daring to laugh at an athlete who displayed himself in gay clothes because he had won an Olympic victory, received a blow on the head with a stone, which drew blood. The bystanders were all as angry as if they had themselves been the victims, and set up a shout— 'The Proconsul! the Proconsul!' 'Thank you, gentlemen,' said Demonax, 'but I should prefer the doctor.'

He once picked up a little gold charm in the road as he walked, and posted a notice in the market-place stating that the loser could recover his property, if he would call upon Demonax and give particulars of the weight, material, and workmanship. A handsome young exquisite came, professing to have lost it. The philosopher soon saw that it was a got-up story; 'Ah, my boy,' he said, 'you will do very well, if you lose your other charms as little as you have lost this one.'

A Roman senator at Athens once presented his son, who had great beauty of a soft womanish type. 'My son salutes you, sir,' he said. To which Demonax answered, 'A pretty lad, worthy of his father, and extremely like his mother.'

A cynic who emphasized his principles by wearing a bear's skin he insisted on addressing not by his name of Honoratus, but as Bruin.

Asked for a definition of Happiness, he said that only the free was happy. 'Well,' said the questioner, 'there is no lack of free men.'— 'I count no man free who is subject to hopes and fears.'— 'You ask impossibilities; of these two we are all very much the slaves.' 'Once grasp the nature of human affairs,' said Demonax, 'and you will find that they justify neither hope nor fear, since both pain and pleasure are to have an end.'

Peregrine Proteus was shocked at his taking things so lightly, and treating mankind as a subject for humour: 'You have no teeth, Demonax.' 'And you, Peregrine, have no bowels.'

A physical philosopher was discoursing about the antipodes; Demonax took his hand, and led him to a well, in which he showed him his own reflection: 'Do you want us to believe that the antipodes are like *that*?'

A man once boasted that he was a wizard, and possessed of mighty charms whereby he could get what he chose out of anybody. 'Will it surprise you to learn that I am a fellow-craftsman?' asked Demonax; 'pray come with me to the baker's, and you shall see a single charm, just one wave of my magic wand, induce him to bestow several loaves upon me.' Current coin, he meant, is as good a magician as most.

The great Herodes, mourning the untimely death of Pollux, used to have the carriage and horses got ready, and the place laid at table, as though the dead were going to drive and eat. To him came Demonax, saying that he brought a message from Pollux. Herodes, delighted with the idea that Demonax was humouring his whim like other people, asked what it was that Pollux required of him. 'He cannot think why you are so long coming to him.'

When another person kept himself shut up in the dark, mourning his son,

Demonax represented himself to him as a magician: he would call up the son's ghost, the only condition being that he should be given the names of three people who had never had to mourn. The father hum'd and ha'd, unable, doubtless, to produce any such person, till Demonax broke in: 'And have you, then, a monopoly of the unendurable, when you cannot name a man who has not some grief to endure?'

He often ridiculed the people who use obsolete and uncommon words in their lectures. One of these produced a bit of Attic purism in answer to some question he had put. 'My dear sir,' he said, 'the date of my question is to-day; that of your answer is *temp. Bell. Troj.*'

A friend asking him to come to the temple of Asclepius, there to make prayer for his son, 'Poor deaf Asclepius!' he exclaimed; 'can he not hear at this distance?'

He once saw two philosophers engaged in a very unedifying game of cross questions and crooked answers. 'Gentlemen,' said he, 'here is one man milking a billy-goat, and another catching the proceeds in a sieve.'

When Agathocles the Peripatetic vaunted himself as the first and only dialectician, he asked him how he could be the first, if he was the only, or the only, if he was the first.

The consular Cethegus, on his way to serve under his father in Asia, said and did many foolish things. A friend describing him as a great ass, 'Not even a *great* ass,' said Demonax.

When Apollonius was appointed professor of philosophy in the Imperial household, Demonax witnessed his departure, attended by a great number of his pupils. 'Why, here is Apollonius with all his Argonauts,' he cried.

Asked whether he held the soul to be immortal, 'Dear me, yes,' he said; 'everything is.'

He remarked a propos of Herodes that Plato was quite right about our having more than one soul; the same soul could not possibly compose those splendid declamations, and have places laid for Regilla and Pollux after their death.

He was once bold enough to ask the assembled people, when he heard the sacred proclamation, why they excluded barbarians from the Mysteries, seeing that Eumolpus, the founder of them, was a barbarian from Thrace.

When he once had a winter voyage to make, a friend asked how he liked the thought of being capsized and becoming food for fishes. 'I should be very unreasonable to mind giving them a meal, considering how many they have given me.'

To a rhetorician who had given a very poor declamation he recommended constant practice. 'Why, I am always practising to myself,' says the man. 'Ah, that accounts for it; you are accustomed to such a foolish audience.'

Observing a soothsayer one day officiating for pay, he said: 'I cannot see

how you can ask pay. If it is because you can change the course of Fate, you cannot possibly put the figure high enough: if everything is settled by Heaven, and not by you, what is the good of your soothsaying?’

A hale old Roman once gave him a little exhibition of his skill in fence, taking a clothes-peg for his mark. ‘What do you think of my play, Demonax?’ he said. ‘Excellent, so long as you have a wooden man to play with.’

Even for questions meant to be insoluble he generally had a shrewd answer at command. Some one tried to make a fool of him by asking, ‘If I burn a hundred pounds of wood, how many pounds of smoke shall I get?’ ‘Weigh the ashes; the difference is all smoke.’

One Polybius, an uneducated man whose grammar was very defective, once informed him that he had received Roman citizenship from the Emperor. ‘Why did he not make you a Greek instead?’ asked Demonax.

Seeing a decorated person very proud of his broad stripe, he whispered in his ear, while he took hold of and drew attention to the cloth, ‘This attire did not make its original wearer anything but a sheep.’

Once at the bath the water was at boiling point, and some one called him a coward for hesitating to get in. ‘What,’ said he, ‘is my country expecting me to do my duty?’

Some one asked him what he took the next world to be like. ‘Wait a bit, and I will send you the information.’

A minor poet called Admetus told him he had inserted a clause in his will for the inscribing on his tomb of a monostich, which I will give:

Admetus’ husk earth holds, and Heaven himself.

‘What a beautiful epitaph, Admetus!’ said Demonax, ‘and what a pity it is not up yet!’

The shrunk shanks of old age are a commonplace; but when he reached this state, some one asked him what was the matter with them. ‘Ah,’ he said with a smile, ‘Charon has been having a bite at them.’

He interrupted a Spartan who was scourging his servant with, ‘Why confer on your slave the privilege of Spartans [Footnote: See *Spartans* in Notes.] like yourself?’ He observed to one Danae, who was bringing a suit against her brother, ‘Have the law of him by all means; it was another Danae whose father was called the Lawless. [Footnote: See *Danae* in Notes.]

He waged constant warfare against all whose philosophy was not practical, but for show. So when he saw a cynic, with threadbare cloak and wallet, but a braying-pestle instead of a staff, proclaiming himself loudly as a follower of Antisthenes, Crates, and Diogenes, he said: ‘Tell us no lies; your master is the professor of braying.’

Noticing how foul play was growing among the athletes, who often supplemented the resources of boxing and wrestling with their teeth, he said it was no wonder that the champions’ partisans had taken to describing them as lions.

There was both wit and sting in what he said to the proconsul. The latter was one of the people who take all the hair off their bodies with pitch-plaster. A cynic mounted a block of stone and cast this practice in his teeth, suggesting that it was for immoral purposes. The proconsul in a rage had the man pulled down, and was on the point of condemning him to be beaten or banished, when Demonax, who was present, pleaded for him on the ground that he was only exercising the traditional cynic licence. 'Well,' said the proconsul, 'I pardon him this time at your request; but if he offends again, what shall I do to him?' 'Have him depilated,' said Demonax.

Another person, entrusted by the Emperor with the command of legions and the charge of a great province, asked him what was the way to govern well. 'Keep your temper, say little, and hear much.'

Asked whether he ate honey-cakes, 'Do you suppose,' he said, 'that bees only make honey for fools?'

Noticing near the Poecile a statue minus a hand, he said it had taken Athens a long time to get up a bronze to Cynaegirus.

Alluding to the lame Cyprian Rufinus, who was a Peripatetic and spent much time in the Lyceum walks, 'What presumption,' he exclaimed, 'for a cripple to call himself a Walking Philosopher!'

Epictetus once urged him, with a touch of reproof, to take a wife and raise a family — for it beseeemed a philosopher to leave some one to represent him after the flesh. But he received the home thrust: 'Very well, Epictetus; give me one of your daughters.'

His remark to Herminus the Aristotelian is equally worth recording. He was aware that this man's character was vile and his misdeeds innumerable, and yet his mouth was always full of Aristotle and his ten predicaments. 'Certainly, Herminus,' he said, 'no predicament is too bad for you.'

When the Athenians were thinking, in their rivalry with Corinth, of starting gladiatorial shows, he came forward and said: 'Men of Athens, before you pass this motion, do not forget to destroy the altar of Pity.'

On the occasion of his visiting Olympia, the Eleans voted a bronze statue to him. But he remonstrated: 'It will imply a reproach to your ancestors, men of Elis, who set up no statue to Socrates or Diogenes.'

I once heard him observe to a learned lawyer that laws were not of much use, whether meant for the good or for the bad; the first do not need them, and upon the second they have no effect.

There was one line of Homer always on his tongue:

Idle or busy, death takes all alike.

He had a good word for Thersites, as a cynic and a leveller.

Asked which of the philosophers was most to his taste, he said: 'I admire them all; Socrates I revere, Diogenes I admire, Aristippus I love.'

He lived to nearly a hundred, free from disease and pain, burdening no man, asking no man's favour, serving his friends, and having no enemies. Not Athens only, but all Greece was so in love with him that as he passed the great

would give him place and there would be a general hush. Towards the end of his long life he would go uninvited into the first house that offered, and there get his dinner and his bed, the household regarding it as the visit of some heavenly being which brought them a blessing. When they saw him go by, the baker-wives would contend for the honour of supplying him, and a happy woman was the actual donor. Children too used to call him father, and bring him offerings of fruit.

Party spirit was once running high at Athens; he came into the assembly, and his mere appearance was enough to still the storm. When he saw that they were ashamed, he departed again without having uttered a word.

When he found that he was no longer able to take care of himself, he repeated to his friends the tag with which the heralds close the festival:

The games are done,
The crowns all won;
No more delay,
But haste away,

and from that moment abstaining from food, left life as cheerfully as he had lived it.

When the end was near, he was asked his wishes about burial. 'Oh, do not trouble; scent will summon my undertakers.' Well, but it would be indecent for the body of so great a man to feed birds and dogs. 'Oh, no harm in making oneself useful in death to anything that lives.'

However, the Athenians gave him a magnificent public funeral, long lamented him, worshipped and garlanded the stone seat on which he had been wont to rest when tired, accounting the mere stone sanctified by him who had sat upon it. No one would miss the funeral ceremony, least of all any of the philosophers. It was these who bore him to the grave.

I have made but a small selection of the material available; but it may serve to give readers some idea of this great man's character.

CONCERNING A HALL — Περὶ τοῦ Οἴκου



Translated by H. W. Fowler and F. G. Fowler

THE HALL

As Alexander stood gazing at the transparent loveliness of the Cydnus, the thought of a plunge into those generous depths, of the delicious shock of ice-cold waters amid summer heat, was too much for him; and could he have foreseen the illness that was to result from it, I believe he would have had his bath just the same. With such an example before him, can any one whose pursuits are literary miss a chance of airing his eloquence amid the glories of this spacious hall, wherein gold sheds all its lustre, whose walls are decked with the flowers of art, whose light is as the light of the sun? Shall he who might cause this roof to ring with applause, and contribute his humble share to the splendours of the place, — shall such a one content himself with examining and admiring its beauties without a word, and so depart, like one that is dumb, or silent from envy? No man of taste or artistic sensibility, none but a dull ignorant boor, would consent thus to cut himself off from the highest of enjoyments, or could need to be reminded of the difference between the ordinary spectator and the educated man. The former, when he has carried his eyes around and upwards in silent admiration, and clasped ecstatic hands, has done all that can be expected of him; he ventures not on words, lest they should prove inadequate to his subject. With the cultured observer, it is otherwise: he, surely, will not rest content with feasting his eyes on beauty; he will not stand speechless amid his splendid surroundings, but will set his mind to work, and as far as in him lies pay verbal tribute. Nor will his tribute consist in mere praise of the building. It was well enough, no doubt, for the islander Telemachus to express his boyish amazement in the palace of Menelaus, and to liken that prince's gold and ivory to the glories of Heaven; — his limited experience afforded him no earthly parallel: but here, the very use to which the hall is put, and the distinguished quality of the audience, are an essential part of the praise bestowed upon it.

Nothing, surely, could be more delightful than to find this noble building thrown open for the reception of eloquent praise, its atmosphere laden with panegyric, its very walls reechoing, cavern-like, to every syllable, prolonging each cadence, dwelling on each period; — nay, they are themselves an audience, most appreciative of audiences, that stores up the speaker's words in memory, and recompenses his efforts with a meed of most harmonious flattery. Even so do the rocks resound to the shepherd's flute; the notes come ringing back again, and simple rustics think it is the voice of some maid, who

dwells among the crags, and from the depths of her rocky haunt makes answer to their songs and their cries.

I feel as if a certain mental exaltation resulted from this magnificence: it is suggestive; the imagination is stimulated. It would scarcely be too much to say that through the medium of the eyes Beauty is borne in upon the mind, and suffers no thought to find utterance before it has received her impress. We hold it for true that Achilles' wrath was whetted against the Phrygians by the sight of his new armour, and that as he donned it for the first time his lust of battle was uplifted on wings: and why should not a beautiful building similarly be a whet to the zeal of the orator? Luxuriant grass, a fine plane-tree and a clear spring, hard by Ilissus, were inspiration enough for Socrates: in such a spot he could sit bantering Phaedrus, refuting Lysias, and invoking the Muses; never doubting — indelicate old person — but that those virgin Goddesses would grace his retirement with their presence, and take part in his amorous discourse. But to such a place as this we may surely hope that they will come uninvited. We can offer them something better than the shade of a plane-tree, though for that upon Ilissus' bank we should substitute the golden one of the Persian King. His tree had one claim to admiration — it was expensive: but for symmetry and proportion and beautiful workmanship, nothing of that kind was thrown in; the gold was gold, an uncouth manifestation of solid wealth, calculated to excite envy in the beholder, and to procure congratulations for the possessor, but far from creditable to the artist. The line of the Arsacidae cared nothing for beauty; they did not appeal to men's taste; not *How may I win approval?* but *How may I dazzle?* was the question they asked themselves. The barbarian has a keen appreciation of gold: to the treasures of art he is blind.

But I see about me in this Hall beauties that were never designed to please barbarians, nor to gratify the vulgar ostentation of Persian monarchs. Poverty is not here the sole requirement of the critic: taste is also necessary; nor will the eyes deliver judgement without the assistance of Reason. The eastern aspect, procuring us, as in the temples of old, that first welcome peep of the sun in his new-born glory, and suffering his rays to pour in without stint through the open doors, the adaptation of length to breadth and breadth to height, the free admission of light at every stage of the Sun's course, — all is charmingly contrived, and redounds to the credit of the architect. What admirable judgement has been shown, too, in the structure and decoration of the roof! nothing wanting, yet nothing superfluous; the gilding is exactly what was required to achieve elegance without empty display; it is precisely that little touch of adornment with which a beautiful and modest woman sets off her loveliness; it is the slender necklace about her neck, the light ring upon her finger, the earrings, the brooch, the fillet that imprisons her luxuriant hair, and, like the purple stripe upon a robe, enhances its beauty. Contrast with this the artifices of courtesans, and particularly of the most unlovely among them, whose robes are *all* of purple, and their necks loaded with golden chains, who

hope to render themselves attractive by their extravagance, and by external adornments to supply the deficiencies of Nature; their arms, they think, will look more dazzlingly white if gold glitters upon them, a clumsy foot pass unobserved if hidden in a golden sandal, and the face be irresistible that appears beneath a halo of gold. The modest house, far from resorting to such meretricious charms, uses as little gold as may be; I think she knows that she would have no cause to blush, though she should display her beauty stripped of all adornment.

And so it is with this Hall. The roof — the head, as I may say, — comely in itself, is not without its golden embellishments: yet they are but as the stars, whose fires gleam here and there, pranked in the darkness of the sky. Were that sky all fire, it would be beautiful to us no longer, only terrible. Observe, too, that the gold is not otiose, not merely an ornament among ornaments, put there to flatter the eye: it diffuses soft radiance from end to end of the building, and the walls are tinged with its warm glow. Striking upon the gilded beams, and mingling its brightness with theirs, the daylight glances down upon us with a clearness and a richness not all its own. Such are the glories overhead, whose praises might best be sung by him who told of Helen's high-vaulted chamber, and Olympus' dazzling peak.

And for the rest, the frescoed walls, with their exquisite colouring, so clear, so highly finished, so true to nature, to what can I compare them but to a flowery meadow in spring? Even so the comparison halts. Those flowers wither and decay and shed their beauty: but here is one eternal spring; this meadow fades not, its flowers are everlasting; for no hand is put forth to pluck away their sweetness, only the eye feeds thereon. And what eye would not delight to feed on joys so varied? What orator would not feel that his credit was at stake, and be fired with ambition to surpass himself, rather than be found wanting to his theme?

The contemplation of beautiful objects is of all things the most inspiring, and not to men only. I think even a horse must feel some increase of pleasure in galloping over smooth, soft fields, that give an easy footing, and ring back no defiance to his hoofs: it is then that he goes his best; the beauty of his surroundings puts him on his mettle; he will not be beaten, if pace counts for anything. And look at the peacock. Spring has just begun; never are flowers a gladder sight than now; it is as if they were really brighter, their hues more fresh, than at other times. Watch the bird, as he struts forth into some meadow: he spreads his feathers, and displays them to the Sun; up goes his tail, a towered circle of flowery plumage; for with him too it is spring, and the meadow challenges him to do his utmost. See how he turns about, and shows forth his gorgeous beauty. As the sun's rays strike upon him, the wonder grows: there is a subtle transmutation of colours, one glory vanishing and giving place to another. The change is nowhere more apparent than in those rainbow rings at the ends of his feathers: here a slight movement turns bronze to gold, and (such is the potency of light) purple becomes green, because sun

is exchanged for shadow. As for the sea, I need not remind you how inviting, how attractive, is its appearance on a calm day: the veriest landlubber must long to be upon it, and sail far away from the shore, as he marks how the light breeze fills the sails and speeds the vessel on its gentle gliding course over the crests of the waves.

The beauty of this Hall has a similar power over the orator, encouraging him, stimulating him to fresh effort, enlarging his ambition. The spell was irresistible: I have yielded to it, and come hither to address you, as though drawn by wryneck's or by Siren's charm; nor am I without hope that my words, bald though they be in themselves, may yet borrow something from that atmosphere of beauty in which they are here clothed as in a garment.

Scarcely have I pronounced these last words, when a certain Theory (and a very sound one, too, if we can take its own word for it), which has been interrupting me all along, and doing its best to break my speech off, informs me that there is no truth in my statements, and expresses its surprise at my assertion that gilding and mural decoration are favourable to the display of rhetorical skill. The very contrary, it maintains, is the case. On second thoughts, it may as well come forward and plead its own cause; you, gentlemen, will kindly serve as jury, and hear what it has to say in favour of the cheap and nasty in architecture, considered as rhetorical conditions. My own sentiments on this subject you have already heard, nor is there any occasion for me to repeat them. The Theory is therefore at liberty to speak; I will withdraw for a while, and hold my tongue.

'Gentlemen of the jury,' it begins, 'a splendid tribute has been paid to this Hall by the last speaker; and I for my part am so far from having any fault to find with the building, that I propose to supply the deficiencies of his encomium; for by magnifying its glories, I am so much the nearer to proving my point, which is, its unsuitableness to the purposes of the orator. And first I shall ask your permission to avail myself of his simile of feminine adornments. In my opinion, it is not enough to say that lavish ornament adds nothing to feminine beauty: it actually takes away from it. Dazzled by gold and costly gems, how should the beholder do justice to the charms of a clear complexion, to neck, and eye, and arm, and finger? Sardis and emeralds, bracelets and necklaces, claim all his attention, and the lady has the mortification of finding herself eclipsed by her own jewels, whose engrossed admirers can spare no words, and barely a casual glance for herself. The same fate, it seems to me, awaits the orator who exhibits his skill amid these wondrous works of art: his praises are obscured, quite swallowed up, in the splendour of the things he praises. It is as if a man should bring a wax light to feed a mighty conflagration, or set up an ant for exhibition on a camel's or an elephant's back. That is one pitfall for the orator. And there is another: the distracting influence of that resonant music that echoes through the Hall, making voluminous answer to his words, nay, drowning them in the utterance; surely as trumpet quells flute, or the sea-roar the boatswain's pipe, if he

presume to contend with the crash of waves, so surely shall the orator's puny voice be overmastered by this mighty music, and seem like silence.

'Then again, my opponent spoke of the stimulating, the encouraging effect produced on the speaker by architectural beauty. I should have said that the effect was rather dispiriting than otherwise: the speaker's thoughts are scattered, and his confidence shaken, as he reflects on the disgrace that must attach to mean words uttered beneath a noble roof. There could be no more crushing ignominy; he is precisely in the position of a warrior in brilliant armour who sets the example of flight, and whose cowardice is only emphasized by his splendid equipment. To this principle I should refer the conduct of Homer's model orator, who, so far from attaching any importance to externals, affected the bearing of a man that was altogether witless; his design was to bring his eloquence into stronger relief by the studied ungracefulness of his attitude.

'The orator's mind, too, is so engrossed with what he sees, that it is absolutely impossible for him to preserve the thread of his discourse; he cannot think of what he is saying, so imperatively do the sights around him claim his attention. It is not to be expected that he will do himself justice: he is too full of his subject. And I might add that his supposed hearers, when they come into such a building as this, are no longer hearers of *his* eloquence, but spectators of *its* beauties; he must be a Thamyris, an Amphion, an Orpheus among orators who could gain their attention in such circumstances. Once let a man cross this threshold, and a blaze of beauty envelops his senses; he is all eyes, and to the orator is "as one that marketh not"; — unless, indeed, he be altogether blind, or take a hint from the court of Areopagus, and give audience in the dark. Compare the story of the Sirens with that of the Gorgons, if you would know how insignificant is the power of words in comparison with that of visible objects. The enchantments of the former were at the best a matter of time; they did but flatter the ear with pleasing songs; if the mariner landed, he remained long on their hands, and it has even happened to them to be disregarded altogether. But the beauty of the Gorgons, irresistible in might, won its way to the inmost soul, and wrought amazement and dumbness in the beholder; admiration (so the legend goes) turned him to stone. All that my opponent has just said about the peacock illustrates my point: that bird charms not the ear, but the eye. Take a swan, take a nightingale, and set her singing: now put a silent peacock at her side, and I will tell you which bird has the attention of the company. The songstress may go hang now; so invincible a thing is the pleasure of the eyes. Shall I call evidence? A sage, then, shall be my witness, how far mightier are the things of the eye than those of the ear. Usher, call me Herodotus, son of Lyxes, of Halicarnassus. — Ah, since he has been so obliging as to hear the summons, let him step into the box. You will excuse the Ionic dialect; it is his way.'

Gentlemen of the jury, the Theory hath spoken sooth. Give good heed to that he saith, how sight is a better thing than hearing; for a man shall sooner

trust his eyes than his ears.

‘You hear him, gentlemen? He gives the preference to sight, and rightly. For words have wings; they are no sooner out of the mouth than they take flight and are lost: but the delight of the eyes is ever present, ever draws the beholder to itself. Judge, then, the difficulty the orator must experience in contending with such a rival as this Hall, whose beauty attracts every eye.

‘But my weightiest argument I have kept till now: you, gentlemen, throughout the hearing of this case, have been gazing with admiration on roof and wall, scanning each picture in its turn. I do not reproach you: you have done what every man must do, when he beholds workmanship so exquisite, subjects so varied. Here are works whose perfect technique, applied as it is to the illustration of all that is useful in history and mythology, holds out an irresistible challenge to the judgement of the connoisseur. Now I would not have your eyes altogether glued to those walls; I would fain have some share of your attention: let me try, therefore, to give you word-pictures of these originals; I think it may not be uninteresting to you to hear a description of those very objects which your eyes view with such admiration. And you will perhaps count it a point in my favour, that I, and not my antagonist, have hit upon this means of doubling your pleasure. It is a hazardous enterprise, I need not say, — without materials or models to put together picture upon picture; this word-painting is but sketchy work.

‘On our right as we enter, we have a story half Argive, half Ethiopian. Perseus slays the sea-monster, and sets Andromeda free; it will not be long ere he leads her away as his bride; an episode, this, in his Gorgon expedition. The artist has given us much in a small space: maiden modesty, girlish terror, are here portrayed in the countenance of Andromeda, who from her high rock gazes down upon the strife, and marks the devoted courage of her lover, the grim aspect of his bestial antagonist. As that bristling horror approaches, with awful gaping jaws, Perseus in his left hand displays the Gorgon’s head, while his right grasps the drawn sword. All of the monster that falls beneath Medusa’s eyes is stone already; and all of him that yet lives the scimeter hews to pieces.

‘In the next picture, a tale of retributive justice is dramatically set forth. The painter seems to have taken his hint from Euripides or Sophocles; each of them has portrayed this incident. The two young men are friends: Pylades of Phocis, and Orestes, who is thought to be dead. They have stolen into the palace unobserved, and together they slay Aegisthus. Clytemnestra has already been dispatched: her body lies, half-naked, upon a bed; all the household stand aghast at the deed; some cry out, others look about for means of escape. A fine thought of the painter’s: the matricide is but slightly indicated, as a thing achieved: with the slaying of the paramour, it is otherwise; there is something deliberate in the manner in which the lads go about their work.

‘Next comes a more tender scene. We behold a comely God, and a

beautiful boy. The boy is Branchus: sitting on a rock, he holds out a hare to tease his dog, who is shown in the act of jumping for it. Apollo looks on, well pleased: half of his smile is for the dog's eagerness, and half for the mischievous boy.

'Once more Perseus; an earlier adventure, this time. He is cutting off Medusa's head, while Athene screens him from her sight. Although the blow is struck, he has never seen his handiwork, only the reflection of the head upon the shield; he knows the price of a single glance at the reality.

'High upon the middle wall, facing the door, a shrine of Athene is modelled. The statue of the Goddess is in white marble. She is not shown in martial guise; it is the Goddess of War in time of peace.

'We have seen Athene in marble: next we see her in painting. She flies from the pursuit of amorous Hephaestus; it was to this moment that Erichthonius owed his origin.

'The next picture deals with the ancient story of Orion. He is blind, and on his shoulder carries Cedalion, who directs the sightless eyes towards the East. The rising Sun heals his infirmity; and there stands Hephaestus on Lemnos, watching the cure.

'Then we have Odysseus, seeking by feigned madness to avoid joining the expedition of the Atridae, whose messengers have already appeared to summon him. Nothing could be more convincing than his plough-chariot, his ill-assorted team, and his apparent unconsciousness of all that is going forward. But his paternal feeling betrays him. Palamedes, penetrating his secret, seizes upon Telemachus, and threatens him with drawn sword. If the other can act madness, *he* can act anger. The father in Odysseus is revealed: he is frightened into sanity, and throws aside the mask.

'Last of all is Medea, burning with jealousy, glaring askance upon her children, and thinking dreadful thoughts. See, the sword even now is in her hand: and there sit the victims, smiling; they see the sword, yet have no thought of what is to come.

'Need I say, gentlemen, how the sight of all these pictures draws away the attention of the audience upon them, and leaves the orator without a single hearer? If I have described them at length, it was not in order to impress you with the headstrong audacity of my opponent, in voluntarily thrusting himself upon an audience so ill-disposed. I seek not to call down your condemnation nor your resentment upon him, nor do I ask you to refuse him a hearing: rather I would have you assist his endeavours, listen to him, if you can, with closed eyes, and remember the difficulty of his undertaking; when you, his judges, have become his fellow workers, he will still have much ado to escape the imputation of bringing discredit upon this magnificent Hall. And if it seem strange to you that I should plead thus on my antagonist's behalf, you must attribute it to my fondness for this same Hall, which makes me anxious that every man who speaks in it should come off creditably, be he who he may.'

MY NATIVE LAND — Πατρίδος Ἑγκώμιον



Translated by H. W. Fowler and F. G. Fowler

PATRIOTISM

It is a truism with no pretensions to novelty that there is nothing sweeter than one's country. Does that imply that, though there is nothing pleasanter, there may be something grander or more divine? Why, of all that men reckon grand and divine their country is the source and teacher, originating, developing, inculcating. For great and brilliant and splendidly equipped cities many men have admiration, but for their own all men have love. No man — not the most enthusiastic sightseer that ever was — is so dazzled by foreign wonders as to forget his own land.

He who boasts that he is a citizen of no mean city misses, it seems to me, the true patriotism; he suggests that it would be a mortification to him to belong to a State less distinguished. It is country in the abstract that I delight rather to honour. It is well enough when you are comparing States to investigate the questions of size or beauty or markets; but when it is a matter of choosing a country, no one would exchange his own for one more glorious; he may wish that his own resembled those more highly blest, but he will choose it, defects and all.

It is the same with loyal sons, or good fathers. A young man who has the right stuff in him will honour no man above his father; nor will a father set his affections on some other young man to the neglect of his son. On the contrary, fathers are so convinced of their children's being better than they really are, that they reckon them the handsomest, the tallest, the most accomplished of their generation. Any one who does not judge his offspring thus I cannot allow to have the father's eye.

The fatherland! it is the first and the nearest of all names. It is true there is nothing nearer than a father; but a man who duly honours his father, according to the dictates of law and nature, will yet be right to honour his fatherland in still higher degree; for that father himself belongs to the fatherland; so does his father's father, and all his house back and back, till the line ends with the Gods our fathers.

The Gods too love the lands of their nativity; though they may be supposed to concern themselves with human affairs in general, claiming the whole of earth and sea as theirs, yet each of them honours above all other lands the one that gave him birth. That State is more majestic which a God calls his country, that isle has an added sanctity in which poesy affirms that one was born. Those are acceptable offerings, which a man has come to their respective

homes to make. And if Gods are patriotic, shall not men be more so?

For it was from his own country that every man looked his first upon the Sun; that God, though he be common to all men, yet each reckons among his country Gods, because in that country he was revealed to him. There speech came to him, the speech that belonged to that soil, and there he got knowledge of the Gods. If his country be such that to attain true culture he must seek another, yet even for that culture let him thank his country; the word State he could never have known, had not his country shown him that States existed.

And surely men gather culture and learning, that they may thereby render themselves more serviceable to their country; they amass wealth that they may outdo their neighbours in devoting it to their country's good. And 'tis no more than reason; it is not for those who have received the greatest of all benefits to prove thankless; if we are grateful, as we doubtless should be, to the individual benefactor, much more ought we to give our country her due; against neglect of parents the various States have laws; we should account our country the common mother of us all, and recompense her who bred us, and taught us that there were laws.

The man was never known who so forgot his country as to be indifferent to it when established in another State. All who fare ill abroad are perpetually thinking how country is the best of all good things; and those who fare well, whatever their general prosperity, are ever conscious of the one thing lacking: they do not live at home, but are exiles; and exile is a reproach. Those again whose sojourn has brought them distinction by way of garnered wealth or honourable fame, acknowledged culture or approved courage, all of them, you will find, yearn for their native land, where are the spectators of their triumphs that they would most desire. A man's longing for home is indeed in direct proportion to his credit abroad.

Even the young have the patriotic sentiment; but in the old it is as much more keen as their sense is greater. Every old man directs his efforts and his prayers to ending his life in his own land; where he began to live, there would he lay his bones, in the soil that formed him, and join his fathers in the grave. It is a dread fate to be condemned to exile even in death, and lie in alien earth.

But if you would know the true man's feeling for his country, it is in the born citizen that you must study it. The merely naturalized are a sort of bastards ever ready for another change; they know not nor love the name of country, but think they may find what they need in one place as well as another; their standard of happiness is the pleasures of the belly. Those whose country is their true mother love the land whereon they were born and bred, though it be narrow and rough and poor of soil. If they cannot vaunt the goodness of the land, they are still at no loss for praises of their country; if they see others making much of bounteous plains and meadows variegated with all plants that grow, they too can call up their country's praise; another may breed good horses; what matter? theirs breeds good men.

A man is fain to be at home, though the home be but an islet; though he

might have fortune among strangers, he will not take immortality there; to be buried in his own land is better. Brighter to him the smoke of home than the fire of other lands.

In such honour everywhere is the name of country that you will find legislators all the world over punishing the worst offences with exile, as the heaviest penalty at their command. And it is just the same with generals on service. When the men are taking their places for battle, no such encouragement as to tell them they are fighting for their country. No one will disgrace himself after that if he can help it; the name of country turns even a coward into a brave man.

OCTOGENERIANS — Μακρόβιοι



Translated by A. M. Harmon

This treatise (evidently compiled in haste for a special occasion) cannot fairly be fathered on Lucian. It is valuable, however, as a document, and not uninteresting in spots.

At the behest of a dream, illustrious Quintillus, I make you a present of the “Octogenarians.” I had the dream and told my friends of it long since, when you were celebrating the naming of your second child. At the time, however, not being able to understand what the god meant by commanding me to “present you the octogenarians,” I merely offered a prayer that you and your children might live very long, thinking that this would benefit not only the whole human race but, more than anyone else, me in person and all my kin; for I too, it seemed, had a blessing predicted for me by the god. But as I thought the matter over by myself, I hit upon the idea that very likely in giving such an order to a literary man, the gods were commanding him to present you something from his profession. Therefore, on this your birthday, which I thought the most auspicious occasion, I give you the men who are related to have attained great age with a sound mind and a perfect body. Some profit may accrue to you from the treatise in two ways: on the one hand, encouragement and good hopes of being able to live long yourself, and on the other hand, instruction by examples, if you observe that it is the men who have paid most attention to body and mind that have reached an advanced age in full health. Nestor, you know, the wisest of the Achaeans, outlasted three generations, Homer says: and he tells us that he was splendidly trained in mind and in body. Likewise Teiresias the seer outlasted six generations, tragedy says: and one may well believe that a man consecrated to the gods, following a simpler diet, lives very long. Moreover, it is related that, owing to their diet, whole castes of men live long like the so-called scribes in Egypt, the story-tellers in Syria and Arabia, and the so-called Brahmins in India, men scrupulously attentive to philosophy. Also the so-called Magi, a prophetic caste consecrated to the gods, dwelling among the Persians, the Parthians, the Bactrians, the Chorasians, the Arians, the Sacae, the Medes and many other barbarian peoples, are strong and long-lived, on account of practising magic, for they diet very scrupulously. Indeed, there are even whole nations that are very long-lived, like the Seres, who are said to live three hundred years: some attribute their old age to the climate, others to the soil and still others to their diet, for they say that this entire nation drinks nothing but water. The people

of Athos are also said to live a hundred and thirty years, and it is reported that the Chaldeans live more than a hundred, using barley bread to preserve the sharpness of their eyesight. They say, too, that on account of this diet their other faculties are more vigorous than those of the rest of mankind.

But this must suffice in regard to the long-lived castes and nations who are said to exist for a very long period either on account of their soil and climate, or of their diet, or of both. I can fittingly show you that your good hopes are of easy attainment by recounting that on every soil and in every clime men who observe the proper exercise and the diet most suitable for health have been long-lived. I shall base the principal division of my treatise on their pursuits, and shall first tell you of the kings and the generals, one of whom the gracious dispensation of a great and godlike emperor has brought to the highest rank, thereby conferring a mighty boon upon the emperor's world. In this way it will be possible for you, observing your similarity to these octogenarians in condition and fortune, to have better expectations of a healthy and protracted old age, and by imitating them in your way of living to make your life at once long and healthy in a high degree.

Numa Pompilius, most fortunate of the kings of Rome and most devoted to the worship of the gods, is said to have lived more than eighty years. Servius Tullius, also a king of Rome, is likewise related to have lived more than eighty years. Tarquinius, the last king of Rome, who was driven into exile and dwelt at Cumae, is said to have lived more than ninety years in the most sturdy health. These are the kings of Rome, to whom I shall join such other kings as have attained great age, and after them others arranged according to their various walks of life. In conclusion I shall record for you the other Romans who have attained the greatest age, adding also those who have lived longest in the rest of Italy. The list will be a competent refutation of those who attempt to malign our climate here; and so we may have better hopes for the fulfilment of our prayers that the lord of every land and sea may reach a great and peaceful age, sufficing unto the demands of his world even in advanced years.

Arganthonius, king of the Tartessians, lived a hundred and fifty years according to Herodotus the historian and Anacreon the song-writer, but some consider this a fable. Agathocles, tyrant of Sicily, died at ninety, as Demochares and Timaeus tell us. Hiero, tyrant of Syracuse, died of an illness at the age of ninety-two, after having been ruler for seventy years, as Demetrius of Callatia and others say. Ateas, king of the Scythians, fell in battle against Philip near the river Danube at an age of more than ninety years. Bardylis, king of the Illyrians, is said to have fought on horseback in the war against Philip in his ninetieth year. Teres, king of the Odrysians, from what Theopompus says, died at ninety-two. Antigonus One-eye, son of Philip, and king of Macedonia, died in Phrygia in battle against Seleucus and Lysimachus, with many wounds, at eighty-one: so we are told by Hieronymus, who made the campaign with him. Lysimachus, king of Macedonia, also lost

his life in the battle with Seleucus in his eightieth year, as the same Hieronymus says. There was also an Antigonus who was son of Demetrius and grandson of Antigonus One-eye: he was king of Macedonia for forty-four years and lived eighty, as Medeiuss and other writers say. So too Antipater, son of Iolaus, who had great power and was regent for many kings of Macedonia, was over eighty when he died. Ptolemy, son of Lagos, the most fortunate of the kings of his day, ruled over Egypt, and at the age of eighty-four, two years before his death, abdicated in favour of his son Ptolemy, called Philadelphus, who succeeded to his father's throne in lieu of his elder brothers. Philetaerus, an eunuch, secured and kept the throne of Pergamus, and closed his life at eighty. Attains, called Philadelphus, also king of Pergamus, to whom the Roman general Scipio paid a visit, ended his life at the age of eighty-two. Mithridates, king of Pontus, called the Founder, exiled by Antigonus One-eye, died in Pontus at eighty-four, as Hieronymus and other writers say. Ariarathes, king of Cappadocia, lived eighty-two years, as Hieronymus says: perhaps he would have lived longer if he had not been captured in the battle with Perdiccas and crucified. Cyrus, king of the Persians in olden times, according to the Persian and Assyrian annals (with which Onesicritus, who wrote a history of Alexander, seems to agree) at the age of a hundred asked for all his friends by name and learned that most of them had been put to death by his son Cambyses. When Cambyses asserted that he had done this by order of Cyrus, he died of a broken heart, partly because he had been slandered for his son's cruelty, partly because he accused himself of being feeble-minded. Artaxerxes, called the Unforgetting, against whom Cyrus, his brother, made the expedition, was king of Persia when he died of illness at the age of eighty-six (according to Dinon ninety-four). Another Artaxerxes, king of Persia, who, Isidore the Characene historian says, occupied the throne in the time of Isidore's fathers, was assassinated at the age of ninety-three through the machinations of his brother Gosithras. Sinatroces, king of Parthia, was restored to his country in his eightieth year by the Sacauracian Scyths, assumed the throne and held it seven years. Tigranes, king of Armenia, with whom Lucullus warred, died of illness at the age of eighty-five. Hyspausines, king of Charax and the country on the Red Sea, fell ill and died at eighty-five. Tiraeus, the second successor of Hyspausines on the throne, died of illness at the age of ninety-two. Artabazus, the sixth successor of Tiraeus on the throne of Charax, was reinstated by the Parthians and became king at the age of eighty-six. Camnascires, king of the Parthians, lived ninety-six years. Massinissa, king of the Moors, lived ninety years. Asandrus, who, after being ethnarch, was proclaimed king of Bosphorus by the divine Augustus, at about ninety years proved himself a match for anyone in fighting from horseback or on foot; but when he saw his subjects going over to Scribonius on the eve of battle, he starved himself to death at the age of ninety-three. According to Isidore the Characene, Goaesus, who was king of spice-bearing Omania in Isidore's time, died of illness at one hundred and fifteen years.

These are the kings who have been recorded as long-lived by our predecessors. Since philosophers and literary men in general, doubtless because they too take good care of themselves, have attained old age, I shall put down those whom there is record of, beginning with the philosophers. Democritus of Abdera starved himself to death at the age of one hundred and four. Xenophilus the musician, we are told by Aristoxenus, adopted the philosophical system of Pythagoras, and lived in Athens more than one hundred and five years. Solon, Thales, and Pittacus, who were of the so-called seven wise men, each lived a hundred years, and Zeno, the head of the Stoic school, ninety-eight. They say that when Zeno stumbled in entering the assembly, he cried out: "Why do you call me?" and then, returning home, starved himself to death. Cleanthes, the pupil and successor of Zeno, was ninety-nine when he got a tumour on his lip. He was fasting when letters from certain of his friends arrived, but he had food brought him, did what his friends had requested, and then fasted anew until he passed away. Xenophanes, son of Dexinus and disciple of Archelaus the physicist, lived ninety-one years; Xenocrates, the disciple of Plato, eighty-four; Carneades, the head of the New Academy, eighty-five; Chrysippus, eighty-one; Diogenes of Seleucia on the Tigris, a Stoic philosopher, eighty-eight; Posidonius of Apameia in Syria, naturalised in Rhodes, who was at once a philosopher and a historian, eighty-four; Critolaus, the Peripatetic, more than eighty-two: Plato the divine, eighty-one. Athenodorus, son of Sando, of Tarsus, a Stoic, tutor of Caesar Augustus the divine, through whose influence the city of Tarsus was relieved of taxation, died in his native land at the age of eighty-two, and the people of Tarsus pay him honour each year as a hero. Nestor, the Stoic from Tarsus, the tutor of Tiberius Caesar, lived ninety-two years, and Xenophon, son of Gryllus, more than ninety. These are the noteworthy ones among philosophers.

Of the historians, Ctesibius died at the age of one hundred and four while taking a walk, according to Apollodorus in his *Chronology*. Hieronymus, who went to war and stood much toil and many wounds, lived one hundred and four years, as Agatharchides says in the ninth book of his *History of Asia*; and he expresses his amazement at the man, because up to his last day he was still vigorous in his marital relations and in all his faculties, lacking none of the symptoms of health. Hellanicus of Lesbos was eighty-five, Pherecydes the Syrian eighty-five also, Timaeus of Tauromenium ninety-six. Aristobulus of Cassandria is said to have lived more than ninety years. He began to write his history in his eighty-fourth year, for he says so himself in the beginning of the work. Polybius, son of Lycortas, of Megalopolis, while coming in from his farm to the city, was thrown from his horse, fell ill as a result of it, and died at eighty-two. Hypsicrates of Amisenum, the historian, who mastered many sciences, lived to be ninety-two.

Of the orators, Gorgias, whom some call a sophist, lived to be one hundred and eight, and starved himself to death. They say that when he was asked the

reason for his great age, sound in all his faculties, he replied that he had never accepted other people's invitations to dinner! Isocrates wrote his Panegyric at ninety-six; and at the age of ninety-nine, when he learned that the Athenians had been beaten by Philip in the battle of Chaeronea, he groaned and uttered the Euripidean line "When Cadmus, long ago, quit Sidon town," alluding to himself; then, adding, "Greece will lose her liberty," he quitted life. Apollodorus, the Pergamene rhetorician who was tutor to Caesar Augustus the divine and helped Athenodorus, the philosopher of Tarsus, to educate him, lived eighty-two years, like Athenodorus. Potamo, a rhetorician of considerable repute, lived ninety years.

Sophocles the tragedian swallowed a grape and choked to death at ninety-five. Brought to trial by his son Iophon toward the close of his life on a charge of feeble-mindedness, he read the jurors his Oedipus at Colonus, proving by the play that he was sound of mind, so that the jury applauded him to the echo and convicted the son himself of insanity. Cratinus, the comic poet, lived ninety-seven years, and toward the end of his life he produced "The Flask" and won the prize, dying not long thereafter. Philemon, the comic poet, was ninety-seven like Cratinus, and was lying on a couch resting. When he saw a donkey eating the figs that had been prepared for his own consumption, he burst into a fit of laughter; calling his servant and telling him, along with a great and hearty laugh, to give the donkey also a sup of wine, he choked with his laughter and died. Epicharmus, the comic poet, is also said to have lived ninety-seven years. Anacreon, the lyric poet, lived eighty-five years; Stesichorus, the lyric poet, the same, and Simonides of Ceos more than ninety.

Of the grammarians, Eratosthenes, son of Aglaus, of Cyrene, who was not only a grammarian but might also be called a poet, a philosopher and a geometrician, lived eighty-two years. Lycurgus, the Spartan lawgiver, is said to have lived eighty-five years.

These are the kings and the literary men whose names I have been able to collect. As I have promised to record some of the Romans and the Italians who were octogenarians, I will set them forth for you, saintly Quintillus, in another treatise, if it be the will of the gods.

A TRUE STORY — Ἀληθῶν Διηγημάτων



Translated by H. W. Fowler and F. G. Fowler

This famous satire is one of the earliest known pieces of fiction to concern the themes of travelling to outer space, alien life-forms and interplanetary warfare. Composed as a satire against contemporary and ancient sources, which quote fantastic and mythical events as truth, *Ἀληθῶν Διηγημάτων* narrates how Lucian and a company of adventuring heroes sail westward through the Strait of Gibraltar in order to explore lands and inhabitants beyond the Ocean. The travellers are blown off course by a strong wind and after seventy-nine days they reach an island, which has a river of wine, filled with fish and bears, a marker indicating that Heracles and Dionysus have travelled there. Shortly after leaving the island, they are lifted up by a whirlwind and after seven days deposited on the Moon. There they find themselves embroiled in a full-scale war between the king of the Moon and the king of the Sun over the colonisation of the Morning Star, involving armies of stalk-and-mushroom men, acorn-dogs and cloud-centaurs. Unusually, the Sun, Moon, stars and planets are portrayed as locales, each with its unique geographic details and inhabitants. The war is finally won by the Sun's armies clouding the Moon over.

After returning to Earth, the travellers become trapped in a giant two-hundred mile-long whale. Inside this creature there live many groups of people, whom they rout in war. They also reach a sea of milk, an island of cheese and the isle of the blessed, where Lucian meets the heroes of the Trojan War and even Homer. They find Herodotus being eternally punished for the "lies" he published in his *Histories*. After leaving the Island of the Blessed, they deliver a letter to Calypso given to them by Odysseus, bemoaning his regret that he had not stayed with her and lived forever. They then discover a chasm in the Ocean, followed by a far-off continent and they next decide to explore it. The satire ends abruptly with Lucian explaining that their adventure there will be the subject of a following book.

It is believed Lucian intended his strange tale to be a form of literary criticism — a satire against contemporary and ancient sources, particularly Ctesias, Iambulus and Homer, whose works presented fantastic and mythical events as truth. Many of Lucian's characters and events are exaggerated to ridiculous ends to mock the original tales. Consequently, Lucian goes on to state that the story recounted in *A True Story* is about "things I have neither seen nor experienced nor heard tell of from anybody else; things, what is more, that do not in fact exist and could not ever exist at all. So my readers

must not believe a word I say.” He justifies the title by arguing that his is the only truthful mythological story ever written, as it is the only one that admits that it is entirely false.



The European Pillar of Hercules: the Rock of Gibraltar, which Lucian sails westward through during this satire.

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INTRODUCTION

Athletes and physical trainers do not limit their attention to the questions of perfect condition and exercise; they say there is a time for relaxation also — which indeed they represent as the most important element in training. I hold it equally true for literary men that after severe study they should unbend the intellect, if it is to come perfectly efficient to its next task.

The rest they want will best be found in a course of literature which does not offer entertainment pure and simple, depending on mere wit or felicity, but is also capable of stirring an educated curiosity — in a way which I hope will be exemplified in the following pages. They are intended to have an attraction independent of any originality of subject, any happiness of general design, any verisimilitude in the piling up of fictions. This attraction is in the veiled reference underlying all the details of my narrative; they parody the cock-and-bull stories of ancient poets, historians, and philosophers; I have only refrained from adding a key because I could rely upon you to recognize as you read.

Ctesias, son of Ctesiochus of Cnidus, in his work on India and its characteristics, gives details for which he had neither the evidence of his eyes nor of hearsay. Iambulus's *Oceanica* is full of marvels; the whole thing is a manifest fiction, but at the same time pleasant reading. Many other writers have adopted the same plan, professing to relate their own travels, and describing monstrous beasts, savages, and strange ways of life. The fount and inspiration of their humour is the Homeric Odysseus, entertaining Alcinous's court with his prisoned winds, his men one-eyed or wild or cannibal, his beasts with many heads, and his metamorphosed comrades; the Phaeacians were simple folk, and he fooled them to the top of their bent.

When I come across a writer of this sort, I do not much mind his lying; the practice is much too well established for that, even with professed philosophers; I am only surprised at his expecting to escape detection. Now I am myself vain enough to cherish the hope of bequeathing something to posterity; I see no reason for resigning my right to that inventive freedom which others enjoy; and, as I have no truth to put on record, having lived a very humdrum life, I fall back on falsehood — but falsehood of a more consistent variety; for I now make the only true statement you are to expect — that I am a liar. This confession is, I consider, a full defence against all imputations. My subject is, then, what I have neither seen, experienced, nor been told, what neither exists nor could conceivably do so. I humbly solicit my readers' incredulity.

BOOK I

Starting on a certain date from the Pillars of Heracles, I sailed with a fair wind into the Atlantic. The motives of my voyage were a certain intellectual restlessness, a passion for novelty, a curiosity about the limits of the ocean and the peoples who might dwell beyond it. This being my design, I provisioned and watered my ship on a generous scale. My crew amounted to fifty, all men whose interests, as well as their years, corresponded with my own. I had further provided a good supply of arms, secured the best navigator to be had for money, and had the ship — a sloop — specially strengthened for a long and arduous voyage.

For a day and a night we were carried quietly along by the breeze, with land still in sight. But with the next day's dawn the wind rose to a gale, with a heavy sea and a dark sky; we found ourselves unable to take in sail. We surrendered ourselves to the elements, let her run, and were storm-driven for more than eleven weeks. On the eightieth day the sun came out quite suddenly, and we found ourselves close to a lofty wooded island, round which the waves were murmuring gently, the sea having almost fallen by this time. We brought her to land, disembarked, and after our long tossing lay a considerable time idle on shore; we at last made a start, however, and leaving thirty of our number to guard the ship I took the other twenty on a tour of inspection.

We had advanced half a mile inland through woods, when we came upon a brazen pillar, inscribed in Greek characters — which however were worn and dim — 'Heracles and Dionysus reached this point.' Not far off were two footprints on rock; one might have been an acre in area, the other being smaller; and I conjecture that the latter was Dionysus's, and the other Heracles's; we did obeisance, and proceeded. Before we had gone far, we found ourselves on a river which ran wine; it was very like Chian; the stream full and copious, even navigable in parts. This evidence of Dionysus's sojourn was enough to convince us that the inscription on the pillar was authentic. Resolving to find the source, I followed the river up, and discovered, instead of a fountain, a number of huge vines covered with grapes; from the root of each there issued a trickle of perfectly clear wine, the joining of which made the river. It was well stocked with great fish, resembling wine both in colour and taste; catching and eating some, we at once found ourselves intoxicated; and indeed when opened the fish were full of wine-lees; presently it occurred to us to mix them with ordinary water fish, thus diluting the strength of our spirituous food.

We now crossed the river by a ford, and came to some vines of a most extraordinary kind. Out of the ground came a thick well-grown stem; but the upper part was a woman, complete from the loins upward. They were like our painters' representations of Daphne in the act of turning into a tree just as

Apollo overtakes her. From the finger-tips sprang vine twigs, all loaded with grapes; the hair of their heads was tendrils, leaves, and grape-clusters. They greeted us and welcomed our approach, talking Lydian, Indian, and Greek, most of them the last. They went so far as to kiss us on the mouth; and whoever was kissed staggered like a drunken man. But they would not permit us to pluck their fruit, meeting the attempt with cries of pain. Some of them made further amorous advances; and two of my comrades who yielded to these solicitations found it impossible to extricate themselves again from their embraces; the man became one plant with the vine, striking root beside it; his fingers turned to vine twigs, the tendrils were all round him, and embryo grape-clusters were already visible on him.

We left them there and hurried back to the ship, where we told our tale, including our friends' experiment in viticulture. Then after taking some casks ashore and filling them with wine and water we bivouacked near the beach, and next morning set sail before a gentle breeze. But about midday, when we were out of sight of the island, a waterspout suddenly came upon us, which swept the ship round and up to a height of some three hundred and fifty miles above the earth. She did not fall back into the sea, but was suspended aloft, and at the same time carried along by a wind which struck and filled the sails.

For a whole week we pursued our airy course, and on the eighth day descried land; it was an island with air for sea, glistening, spherical, and bathed in light. We reached it, cast anchor, and landed; inspection soon showed that it was inhabited and cultivated. In the daytime nothing could be discerned outside of it; but night revealed many neighbouring islands, some larger and some smaller than ours; there was also another land below us containing cities, rivers, seas, forests, and mountains; and this we concluded to be our Earth.

We were intending to continue our voyage, when we were discovered and detained by the Horse-vultures, as they are called. These are men mounted on huge vultures, which they ride like horses; the great birds have ordinarily three heads. It will give you some idea of their size if I state that each of their quill-feathers is longer and thicker than the mast of a large merchantman. This corps is charged with the duty of patrolling the land, and bringing any strangers it may find to the king; this was what was now done with us. The king surveyed us, and, forming his conclusions from our dress, 'Strangers,' said he, 'you are Greeks, are you not?' we assented. 'And how did you traverse this vast space of air?' In answer we gave a full account of ourselves, to which he at once replied with his own history. It seemed he too was a mortal, named Endymion, who had been conveyed up from our Earth in his sleep, and after his arrival had become king of the country; this was, he told us, what we knew on our Earth as the moon. He bade us be of good cheer and entertain no apprehensions; all our needs should be supplied.

'And if I am victorious,' he added, 'in the campaign which I am now commencing against the inhabitants of the Sun, I promise you an extremely

pleasant life at my court.' We asked about the enemy, and the quarrel. 'Phaethon,' he replied, 'king of the Sun (which is inhabited, like the Moon), has long been at war with us. The occasion was this: I wished at one time to collect the poorest of my subjects and send them as a colony to Lucifer, which is uninhabited. Phaethon took umbrage at this, met the emigrants half way with a troop of Horse-ants, and forbade them to proceed. On that occasion, being in inferior force, we were worsted and had to retreat; but I now intend to take the offensive and send my colony. I shall be glad if you will participate; I will provide your equipment and mount you on vultures from the royal coops; the expedition starts to-morrow.' I expressed our readiness to do his pleasure.

That day we were entertained by the king; in the morning we took our place in the ranks as soon as we were up, our scouts having announced the approach of the enemy. Our army numbered 100,000 (exclusive of camp-followers, engineers, infantry, and allies), the Horse-vultures amounting to 80,000, and the remaining 20,000 being mounted on Salad-wings. These latter are also enormous birds, fledged with various herbs, and with quill-feathers resembling lettuce leaves. Next these were the Millet-throwers and the Garlic-men. Endymion had also a contingent from the North of 30,000 Flea-archers and 50,000 Wind-coursers. The former have their name from the great fleas, each of the bulk of a dozen elephants, which they ride. The Wind-coursers are infantry, moving through the air without wings; they effect this by so girding their shirts, which reach to the ankle, that they hold the wind like a sail and propel their wearers ship-fashion. These troops are usually employed as skirmishers. 70,000 Ostrich-slingers and 50,000 Horse-cranes were said to be on their way from the stars over Cappadocia. But as they failed to arrive I did not actually see them; and a description from hearsay I am not prepared to give, as the marvels related of them put some strain on belief.

Such was Endymion's force. They were all armed alike; their helmets were made of beans, which grow there of great size and hardness; the breastplates were of overlapping lupine-husks sewn together, these husks being as tough as horn; as to shields and swords, they were of the Greek type.

When the time came, the array was as follows: on the right were the Horse-vultures, and the King with the *elite* of his forces, including ourselves. The Salad-wings held the left, and in the centre were the various allies. The infantry were in round numbers 60,000,000; they were enabled to fall in thus: there are in the Moon great numbers of gigantic spiders, considerably larger than an average Aegean island; these were instructed to stretch webs across from the Moon to Lucifer; as soon as the work was done, the King drew up his infantry on this artificial plain, entrusting the command to Nightbat, son of Fairweather, with two lieutenants.

On the enemy's side, Phaethon occupied the left with his Horse-ants; they are great winged animals resembling our ants except in size; but the largest of them would measure a couple of acres. The fighting was done not only by

their riders; they used their horns also; their numbers were stated at 50,000. On their right was about an equal force of Sky-gnats — archers mounted on great gnats; and next them the Sky-pirouetters, light-armed infantry only, but of some military value; they slung monstrous radishes at long range, a wound from which was almost immediately fatal, turning to gangrene at once; they were supposed to anoint their missiles with mallow juice. Next came the Stalk-fungi, 10,000 heavy-armed troops for close quarters; the explanation of their name is that their shields are mushrooms, and their spears asparagus stalks. Their neighbours were the Dog-acorns, Phaethon's contingent from Sirius. These were 5,000 in number, dog-faced men fighting on winged acorns. It was reported that Phaethon too was disappointed of the slingers whom he had summoned from the Milky Way, and of the Cloud-centaurs. These latter, however, arrived, most unfortunately for us, after the battle was decided; the slingers failed altogether, and are said to have felt the resentment of Phaethon, who wasted their territory with fire. Such was the force brought by the enemy.

As soon as the standards were raised and the asses on both sides (their trumpeters) had brayed, the engagement commenced. The Sunite left at once broke without awaiting the onset of the Horse-vultures, and we pursued, slaying them. On the other hand, their right had the better of our left, the Sky-gnats pressing on right up to our infantry. When these joined in, however, they turned and fled, chiefly owing to the moral effect of our success on the other flank. The rout became decisive, great numbers were taken and slain, and blood flowed in great quantities on to the clouds, staining them as red as we see them at sunset; much of it also dropped earthwards, and suggested to me that it was possibly some ancient event of the same kind which persuaded Homer that Zeus had rained blood at the death of Sarpedon.

Relinquishing the pursuit, we set up two trophies, one for the infantry engagement on the spiders' webs, and one on the clouds for the air-battle. It was while we were thus engaged that our scouts announced the approach of the Cloud-centaurs, whom Phaethon had expected in time for the battle. They were indeed close upon us, and a strange sight, being compounded of winged horses and men; the human part, from the middle upwards, was as tall as the Colossus of Rhodes, and the equine the size of a large merchantman. Their number I cannot bring myself to write down, for fear of exciting incredulity. They were commanded by Sagittarius. Finding their friends defeated, they sent a messenger after Phaethon to bring him back, and, themselves in perfect order, charged the disarrayed Moonites, who had left their ranks and were scattered in pursuit or pillage; they routed the whole of them, chased the King home, and killed the greater part of his birds; they tore up the trophies, and overran the woven plain; I myself was taken, with two of my comrades. Phaethon now arrived, and trophies were erected on the enemy's part. We were taken off to the Sun the same day, our hands tied behind with a piece of the cobweb.

They decided not to lay siege to the city; but after their return they constructed a wall across the intervening space, cutting off the Sun's rays from the Moon. This wall was double, and built of clouds; the consequence was total eclipse of the Moon, which experienced a continuous night. This severity forced Endymion to negotiate. He entreated that the wall might be taken down, and his kingdom released from this life of darkness; he offered to pay tribute, conclude an alliance, abstain from hostilities in future, and give hostages for these engagements. The Sunites held two assemblies on the question, in the first of which they refused all concessions; on the second day, however, they relented, and peace was concluded on the following terms.

Articles of peace between the Sunites and their allies of the one part, and the Moonites and their allies of the other part.

1. The Sunites shall demolish the party-wall, shall make no further incursion into the Moon, and shall hold their captives to ransom at a fixed rate.

2. The Moonites shall restore to the other stars their autonomy, shall not bear arms against the Sunites, and shall conclude with them a mutual defensive alliance.

3. The King of the Moonites shall pay to the King of the Sunites, annually, a tribute of ten thousand jars of dew, and give ten thousand hostages of his subjects.

4. The high contracting parties shall found the colony of Lucifer in common, and shall permit persons of any other nationality to join the same.

5. These articles shall be engraved on a pillar of electrum, which shall be set up on the border in mid-air.

Sworn to on behalf of the Sun by Firebrace, Heaton, and Flashman; and on behalf of the Moon by Nightwell, Monday, and Shimmer.

Peace concluded, the removal of the wall and restoration of captives at once followed. As we reached the Moon, we were met and welcomed by our comrades and King Endymion, all weeping for joy. The King wished us to remain and take part in founding the colony, and, women not existing in the Moon, offered me his son in marriage. I refused, asking that we might be sent down to the sea again; and finding that he could not prevail, he entertained us for a week, and then sent us on our way.

I am now to put on record the novelties and singularities which attracted my notice during our stay in the Moon.

When a man becomes old, he does not die, but dissolves in smoke into the air. There is one universal diet; they light a fire, and in the embers roast frogs, great numbers of which are always flying in the air; they then sit round as at table, snuffing up the fumes which rise and serve them for food; their drink is air compressed in a cup till it gives off a moisture resembling dew. Beauty with them consists in a bald head and hairless body; a good crop of hair is an abomination. On the comets, as I was told by some of their inhabitants who were there on a visit, this is reversed. They have beards, however, just above

the knee; no toe-nails, and but one toe on each foot. They are all tailed, the tail being a large cabbage of an evergreen kind, which does not break if they fall upon it.

Their mucus is a pungent honey; and after hard work or exercise they sweat milk all over, which a drop or two of the honey curdles into cheese. The oil which they make from onions is very rich, and as fragrant as balsam. They have an abundance of water-producing vines, the stones of which resemble hailstones; and my own belief is that it is the shaking of these vines by hurricanes, and the consequent bursting of the grapes, that results in our hailstorms. They use the belly as a pouch in which to keep necessities, being able to open and shut it. It contains no intestines or liver, only a soft hairy lining; their young, indeed, creep into it for protection from cold.

The clothing of the wealthy is soft glass, and of the poor, woven brass; the land is very rich in brass, which they work like wool after steeping it in water. It is with some hesitation that I describe their eyes, the thing being incredible enough to bring doubt upon my veracity. But the fact is that these organs are removable; any one can take out his eyes and do without till he wants them; then he has merely to put them in; I have known many cases of people losing their own and borrowing at need; and some — the rich, naturally — keep a large stock. Their ears are plane-leaves, except with the breed raised from acorns; theirs being of wood.

Another marvel I saw in the palace. There is a large mirror suspended over a well of no great depth; any one going down the well can hear every word spoken on our Earth; and if he looks at the mirror, he sees every city and nation as plainly as though he were standing close above each. The time I was there, I surveyed my own people and the whole of my native country; whether they saw me also, I cannot say for certain. Any one who doubts the truth of this statement has only to go there himself, to be assured of my veracity.

When the time came, we took our leave of King and court, got on board, and weighed anchor. Endymion's parting gifts to me were two glass shirts, five of brass, and a suit of lupine armour, all of which, however, I afterwards left in the whale's belly; he also sent, as our escort for the first fifty miles, a thousand of his Horse-vultures.

We passed on our way many countries, and actually landed on Lucifer, now in process of settlement, to water. We then entered the Zodiac and passed the Sun on the left, coasting close by it. My crew were very desirous of landing, but the wind would not allow of this. We had a good view of the country, however, and found it covered with vegetation, rich, well-watered, and full of all good things. The Cloud-centaurs, now in Phaethon's pay, espied us and pounced upon the ship, but left us alone when they learned that we were parties to the treaty.

By this time our escort had gone home. We now took a downward course, and twenty-four hours' sailing brought us to Lampton. This lies between the atmospheres of the Pleiads and the Hyads, though in point of altitude it is

considerably lower than the Zodiac. When we landed, we found no human beings, but numberless lamps bustling about or spending their time in the market-place and harbour; some were small, and might represent the lower classes, while a few, the great and powerful, were exceedingly bright and conspicuous. They all had their own homes or lodgings, and their individual names, like us; we heard them speak, and they did us no harm, offering us entertainment, on the contrary; but we were under some apprehension, and none of us accepted either food or bed. There is a Government House in the middle of the city, where the Governor sits all night long calling the roll-call; any one not answering to his name is capitally punished as a deserter; that is to say, he is extinguished. We were present and witnessed the proceedings, and heard lamps defending their conduct and advancing reasons for their lateness. I there recognized our own house lamp, accosted him, and asked for news of my friends, in which he satisfied me. We stayed there that night, set sail next morning, and found ourselves sailing, now, nearly as low as the clouds. Here we were surprised to find Cloud-cuckoo-land; we were prevented from landing by the direction of the wind, but learned that the King's name was Crookbeak, son of Fitz-Ousel. I bethought me of Aristophanes, the learned and veracious poet whose statements had met with unmerited incredulity. Three days more, and we had a distinct view of the Ocean, though there was no land visible except the islands suspended in air; and these had now assumed a brilliant fiery hue. About noon on the fourth day the wind slackened and fell, and we were deposited upon the sea.

The joy and delight with which the touch of water affected us is indescribable; transported at our good fortune, we flung ourselves overboard and swam, the weather being calm and the sea smooth. Alas, how often is a change for the better no more than the beginning of disaster! We had but two days' delightful sail, and by the rising sun of the third we beheld a crowd of whales and marine monsters, and among them one far larger than the rest — some two hundred miles in length. It came on open-mouthed, agitating the sea far in front, bathed in foam, and exhibiting teeth whose length much surpassed the height of our great phallic images, all pointed like sharp stakes and white as elephants' tusks. We gave each other a last greeting, took a last embrace, and so awaited our doom. The monster was upon us; it sucked us in; it swallowed ship and crew entire. We escaped being ground by its teeth, the ship gliding in through the interstices.

Inside, all was darkness at first, in which we could distinguish nothing; but when it next opened its mouth, an enormous cavern was revealed, of great extent and height; a city of ten thousand inhabitants might have had room in it. Strewn about were small fish, the *dissecta membra* of many kinds of animal, ships' masts and anchors, human bones, and merchandise; in the centre was land with hillocks upon it, the alluvial deposit, I supposed, from what the whale swallowed. This was wooded with trees of all kinds, and vegetables were growing with all the appearance of cultivation. The coast

might have measured thirty miles round. Sea- birds, such as gulls and halcyons, nested on the trees.

We spent some time weeping, but at last got our men up and had the ship made fast, while we rubbed wood to get a fire and prepared a meal out of the plentiful materials around us; there were fragments of various fish, and the water we had taken in at Lucifer was unexhausted. Upon getting up next day, we caught glimpses, as often as the whale opened his mouth, of land, of mountains, it might be of the sky alone, or often of islands; we realized that he was dashing at a great rate to every part of the sea. We grew accustomed to our condition in time, and I then took seven of my comrades and entered the wood in search of information. I had scarcely gone half a mile when I came upon a shrine, which its inscription showed to have been raised to Posidon; a little further were a number of graves with pillars upon them, and close by a spring of clear water; we also heard a dog bark, saw some distant smoke, and conjectured that there must be a habitation.

We accordingly pressed on, and found ourselves in presence of an old man and a younger one, who were working hard at a plot of ground and watering it by a channel from the spring. We stood still, divided between fear and delight. They were standing speechless, no doubt with much the same feelings. At length the old man spoke:— ‘What are you, strangers; are you spirits of the sea, or unfortunate mortals like ourselves? As for us, we are men, bred on land; but now we have suffered a sea change, and swim about in this containing monster, scarce knowing how to describe our state; reason tells us we are dead, but instinct that we live.’ This loosed my tongue in turn. ‘We too, father,’ I said, ‘are men, just arrived; it is but a day or two since we were swallowed with our ship. And now we have come forth to explore the forest; for we saw that it was vast and dense. Methinks some heavenly guide has brought us to the sight of you, to the knowledge that we are not prisoned all alone in this monster. I pray you, let us know your tale, who you are and how you entered.’ Then he said that, before he asked or answered questions, he must give us such entertainment as he could; so saying, he brought us to his house — a sufficient dwelling furnished with beds and what else he might need — , and set before us green-stuff and nuts and fish, with wine for drink. When we had eaten our fill, he asked for our story. I told him all as it had passed, the storm, the island, the airy voyage, the war, and so to our descent into the whale.

It was very strange, he said, and then gave us his history in return. ‘I am a Cyprian, gentlemen. I left my native land on a trading voyage with my son here and a number of servants. We had a fine ship, with a mixed cargo for Italy; you may have seen the wreckage in the whale’s mouth. We had a fair voyage to Sicily, but on leaving it were caught in a gale, and carried in three days out to the Atlantic, where we fell in with the whale and were swallowed, ship and crew; of the latter we two alone survived. We buried our men, built a temple to Posidon, and now live this life, cultivating our garden, and feeding

on fish and nuts. It is a great wood, as you see, and in it are vines in plenty, from which we get delicious wine; our spring you may have noticed; its water is of the purest and coldest. We use leaves for bedding, keep a good fire, snare the birds that fly in, and catch living fish by going out on the monster's gills; it is there also that we take our bath when we are disposed. There is moreover at no great distance a salt lake two or three miles round, producing all sorts of fish; in this we swim and sail, in a little boat of my building. It is now seven and twenty years since we were swallowed.

‘Our lot might have been endurable enough, but we have bad and troublesome neighbours, unfriendly savages all.’ ‘What,’ said I, ‘are there other inhabitants?’ ‘A great many,’ he replied, ‘inhospitable and abhorrent to the sight. The western part of the wood (so to name the caudal region) is occupied by the Stockfish tribe; they have eels’ eyes and lobster faces, are bold warriors, and eat their meat raw. Of the sides of the cavern, the right belongs to the Tritonomendetes, who from the waist upwards are human, and weazels below; their notions of justice are slightly less rudimentary than the others’. The left is in possession of the Crabhands and the Tunnyheads, two tribes in close alliance. The central part is inhabited by the Crays and the Flounderfoots, the latter warlike and extremely swift. As to this district near the mouth, the East, as it were, it is in great part desert, owing to the frequent inundations. I hold it of the Flounderfoots, paying an annual tribute of five hundred oysters.

‘Such is the land; and now it is for you to consider how we may make head against all these tribes, and what shall be our manner of life.’ ‘What may their numbers be, all told?’ I asked. ‘More than a thousand.’ ‘And how armed?’ ‘They have no arms but fishbones.’ ‘Why then,’ I said, ‘let us fight them by all means; we are armed, and they are not; and, if we win, we shall live secure.’ We agreed on this course, and returned to the ship to make our preparations. The pretext for war was to be non-payment of the tribute, which was on the point of falling due. Messengers, in fact, shortly came to demand it, but the old man sent them about their business with an insolent answer. The Flounderfoots and Crays were enraged, and commenced operations with a tumultuous inroad upon Scintharus — this was our old man’s name.

Expecting this, we were awaiting the attack in full armour. We had put five and twenty men in ambush, with directions to fall on the enemy’s rear as soon as they had passed; they executed their orders, and came on from behind cutting them down, while the rest of us — five and twenty also, including Scintharus and his son — met them face to face with a spirited and resolute attack. It was risky work, but in the end we routed and chased them to their dens. They left one hundred and seventy dead, while we lost only our navigating officer, stabbed in the back with a mullet rib, and one other.

We held the battlefield for the rest of that day and the night following, and erected a trophy consisting of a dolphin’s backbone upright. Next day the news brought the other tribes out, with the Stockfish under a general called

Slimer on the right, the Tunnyheads on the left, and the Crabhands in the centre; the Tritonomendetes stayed at home, preferring neutrality. We did not wait to be attacked, but charged them near Posidon's temple with loud shouts, which echoed as in a subterranean cave. Their want of armour gave us the victory; we pursued them to the wood, and were henceforth masters.

Soon after, they sent heralds to treat for recovery of their dead, and for peace. But we decided to make no terms with them, and marching out next day exterminated the whole, with the exception of the Tritonomendetes. These too, when they saw what was going on, made a rush for the gills, and cast themselves into the sea. We went over the country, now clear of enemies, and occupied it from that time in security. Our usual employments were exercise, hunting, vine-dressing, and fruit-gathering; we were in the position of men in a vast prison from which escape is out of the question, but within which they have luxury and freedom of movement. This manner of life lasted for a year and eight months.

It was on the fifth of the next month, about the second gape (the whale, I should say, gaped regularly once an hour, and we reckoned time that way) — about the second gape, then, a sudden shouting and tumult became audible; it sounded like boatswains giving the time and oars beating. Much excited, we crept right out into our monster's mouth, stood inside the teeth, and beheld the most extraordinary spectacle I ever looked upon — giants of a hundred yards in height rowing great islands as we do triremes. I am aware that what I am to relate must sound improbable; but I cannot help it. Very long islands they were, but of no great height; the circumference of each would be about eleven miles; and its complement of giants was some hundred and twenty. Of these some sat along each side of the island, rowing with big cypresses, from which the branches and leaves were not stripped; in the stern, so to speak, was a considerable hillock, on which stood the helmsman with his hand on a brazen steering- oar of half a mile in length; and on the deck forward were forty in armour, the combatants; they resembled men except in their hair, which was flaming fire, so that they could dispense with helmets. The work of sails was done by the abundant forest on all the islands, which so caught and held the wind that it drove them where the steersman wished; there was a boatswain timing the stroke, and the islands jumped to it like great galleys.

We had seen only two or three at first; but there appeared afterwards as many as six hundred, which formed in two lines and commenced an action. Many crashed into each other stem to stem, many were rammed and sunk, others grappled, fought an obstinate duel, and could hardly get clear after it. Great courage was shown by the troops on deck, who boarded and dealt destruction, giving no quarter. Instead of grappling-irons, they used huge captive squids, which they swung out on to the hostile island; these grappled the wood and so held the island fast. Their missiles, effective enough, were oysters the size of waggons, and sponges which might cover an acre.

Aeolocentaur and Thalassopot were the names of the rival chiefs; and the

question between them was one of plunder; Thalassopot was supposed to have driven off several herds of dolphins, the other's property; we could hear them vociferating the charge and calling out their Kings' names. Aeolocentaur's fleet finally won, sinking one hundred and fifty of the enemy's islands and capturing three with their crews; the remainder backed away, turned and fled. The victors pursued some way, but, as it was now evening, returned to the disabled ones, secured most of the enemy's, and recovered their own, of which as many as eighty had been sunk. As a trophy of victory they slung one of the enemy's islands to a stake which they planted in our whale's head. They lay moored round him that night, attaching cables to him or anchoring hard by; they had vast glass anchors, very strong. Next morning they sacrificed on the whale's back, buried their dead there, and sailed off rejoicing, with something corresponding to our paean. So ended the battle of the islands.

BOOK II

I now began to find life in the whale unendurable; I was tired to death of it, and concentrated my thoughts on plans of escape. Our first idea was to excavate a passage through the beast's right side, and go out through it. We actually began boring, but gave it up when we had penetrated half a mile without getting through. We then determined to set fire to the forest, our object being the death of the whale, which would remove all difficulties. We started burning from the tail end; but for a whole week he made no sign; on the eighth and ninth days it was apparent that he was unwell; his jaws opened only languidly, and each time closed again very soon. On the tenth and eleventh days mortification had set in, evidenced by a horrible stench; on the twelfth, it occurred to us, just in time, that we must take the next occasion of the mouth's being open to insert props between the upper and lower molars, and so prevent his closing it; else we should be imprisoned and perish in the dead body. We successfully used great beams for the purpose, and then got the ship ready with all the water and provisions we could manage. Scintharus was to navigate her. Next day the whale was dead.

We hauled the vessel up, brought her through one of the gaps, slung her to the teeth, and so let her gently down to the water. We then ascended the back, where we sacrificed to Posidon by the side of the trophy, and, as there was no wind, encamped there for three days. On the fourth day we were able to start. We found and came into contact with many corpses, the relics of the sea-fight, and our wonder was heightened when we measured them. For some days we enjoyed a moderate breeze, after which a violent north wind rose, bringing hard frost; the whole sea was frozen — not merely crusted over, but solidified to four hundred fathoms' depth; we got out and walked about. The continuance of the wind making life intolerable, we adopted the plan, suggested by Scintharus, of hewing an extensive cavern in the ice, in which we stayed a month, lighting fires and feeding on fish; we had only to dig these out. In the end, however, provisions ran short, and we came out; the ship was frozen in, but we got her free; we then hoisted sail, and were carried along as well as if we had been afloat, gliding smoothly and easily over the ice. After five days more the temperature rose, a thaw set in, and all was water again.

A stretch of five and thirty miles brought us to a small desert isle, where we got water — of which we were now in want — , and shot two wild bulls before we departed. These animals had their horns not on the top of the head, but, as Momus recommended, below the eyes. Not long after this, we entered a sea of milk, in which we observed an island, white in colour, and full of vines. The island was one great cheese, quite firm, as we afterwards ascertained by eating it, and three miles round. The vines were covered with fruit, but the drink we squeezed from it was milk instead of wine. In the centre of the island was a temple to Galatea the Nereid, as the inscription informed

us. During our stay there, the ground itself served us for bread and meat, and the vine-milk for drink. We learned that the queen of these regions was Tyro, daughter of Salmoneus, on whom Posidon had conferred this dignity at her decease.

After spending five days there we started again with a gentle breeze and a rippling sea. A few days later, when we had emerged from the milk into blue salt water, we saw numbers of men walking on the sea; they were like ourselves in shape and stature, with the one exception of the feet, which were of cork; whence, no doubt, their name of Corksoles. It struck us as curious that they did not sink in, but travelled quite comfortably clear of the water. Some of them came up and hailed us in Greek, saying that they were making their way to their native land of Cork. They ran alongside for some distance, and then turned off and went their own way, wishing us a pleasant voyage. A little further we saw several islands; close to us on the left was Cork, our friends' destination, consisting of a city founded on a vast round cork; at a greater distance, and a little to the right, were five others of considerable size and high out of the water, with great flames rising from them.

There was also a broad low one, as much as sixty miles in length, straight in our course. As we drew near it, a marvellous air was wafted to us, exquisitely fragrant, like the scent which Herodotus describes as coming from Arabia Felix. Its sweetness seemed compounded of rose, narcissus, hyacinth, lilies and violets, myrtle and bay and flowering vine. Ravished with the perfume, and hoping for reward of our long toils, we drew slowly near. Then were unfolded to us haven after haven, spacious and sheltered, and crystal rivers flowing placidly to the sea. There were meadows and groves and sweet birds, some singing on the shore, some on the branches; the whole bathed in limpid balmy air. Sweet zephyrs just stirred the woods with their breath, and brought whispering melody, delicious, incessant, from the swaying branches; it was like Pan-pipes heard in a desert place. And with it all there mingled a volume of human sound, a sound not of tumult, but rather of revels where some flute, and some praise the fluting, and some clap their hands commending flute or harp.

Drawn by the spell of it we came to land, moored the ship, and left her, in charge of Scintharus and two others. Taking our way through flowery meadows we came upon the guardians of the peace, who bound us with rose-garlands — their strongest fetters — and brought us to the governor. As we went they told us this was the island called of the Blest, and its governor the Cretan Rhadamanthus. When we reached the court, we found there were three cases to be taken before our turn would come.

The first was that of Ajax, son of Telamon, and the question was whether he was to be admitted to the company of Heroes; it was objected that he had been mad and taken his own life. After long pleadings Rhadamanthus gave his decision: he was to be put under the charge of Hippocrates the physician of Cos for the hellebore treatment, and, when he had recovered his wits, to be

made free of the table.

The second was a matrimonial case, the parties Theseus and Menelaus, and the issue possession of Helen. Rhadamanthus gave it in favour of Menelaus, on the ground of the great toils and dangers the match had cost him — added to the fact that Theseus was provided with other wives in the Amazon queen and the daughters of Minos.

The third was a dispute for precedence between Alexander son of Philip and Hannibal the Carthaginian; it was won by the former, who had a seat assigned him next to Cyrus the elder.

It was now our turn. The judge asked by what right we set foot on this holy ground while yet alive. In answer we related our story. He then had us removed while he held a long consultation with his numerous assessors, among whom was the Athenian Aristides the Just. He finally reached a conclusion and gave judgement: on the charges of curiosity and travelling we were remanded till the date of our deaths; for the present we were to stay in the island, with admission to the Heroic society, for a fixed term, after which we must depart. The limit he appointed for our stay was seven months.

Our rose-chains now fell off of their own accord, we were released and taken into the city, and to the Table of the Blest. The whole of this city is built of gold, and the enclosing wall of emerald. It has seven gates, each made of a single cinnamon plank. The foundations of the houses, and all ground inside the wall, are ivory; temples are built of beryl, and each contains an altar of one amethyst block, on which they offer hecatombs. Round the city flows a river of the finest perfume, a hundred royal cubits in breadth, and fifty deep, so that there is good swimming. The baths, supplied with warm dew instead of ordinary water, are in great crystal domes heated with cinnamon wood.

Their raiment is fine cobweb, purple in colour. They have no bodies, but are intangible and unsubstantial — mere form without matter; but, though incorporeal, they stand and move, think and speak; in short, each is a naked soul, but carries about the semblance of body; one who did not touch them would never know that what he looked at was not substantial; they are shadows, but upright, and coloured. A man there does not grow old, but stays at whatever age he brought with him. There is no night, nor yet bright day; the morning twilight, just before sunrise, gives the best idea of the light that prevails. They have also but one season, perpetual spring, and the wind is always in the west.

The country abounds in every kind of flower, in shrubs and garden herbs. There are twelve vintages in the year, the grapes ripening every month; and they told us that pomegranates, apples, and other fruits were gathered thirteen times, the trees producing twice in their month Minous. Instead of grain, the corn develops loaves, shaped like mushrooms, at the top of the stalks. Round the city are 365 springs of water, the same of honey, and 500, less in volume however, of perfume. There are also seven rivers of milk and eight of wine.

The banqueting-place is arranged outside the city in the Elysian Plain. It is

a fair lawn closed in with thick-grown trees of every kind, in the shadow of which the guests recline, on cushions of flowers. The waiting and handing is done by the winds, except only the filling of the wine-cup. That is a service not required; for all round stand great trees of pellucid crystal, whose fruit is drinking-cups of every shape and size. A guest arriving plucks a cup or two and sets them at his place, where they at once fill with wine. So for their drink; and instead of garlands, the nightingales and other singing birds pick flowers with their beaks from the meadows round, and fly over snowing the petals down and singing the while. Nor is perfume forgotten; thick clouds draw it up from the springs and river, and hanging overhead are gently squeezed by the winds till they spray it down in fine dew.

During the meal there is music and song. In the latter kind, Homer's verse is the favourite; he is himself a member of the festal company, reclining next above Odysseus. The choirs are of boys and girls, conducted and led by Eunomus the Locrian, Arion of Lesbos, Anacreon and Stesichorus; this last had made his peace with Helen, and I saw him there. When these have finished, a second choir succeeds, of swans and swallows and nightingales; and when their turn is done, all the trees begin to pipe, conducted by the winds.

I have still to add the most important element in their good cheer: there are two springs hard by, called the Fountain of Laughter, and the Fountain of Delight. They all take a draught of both these before the banquet begins, after which the time goes merrily and sweetly.

I should now like to name the famous persons I saw. To begin with, all the demi-gods, and the besiegers of Troy, with the exception of Ajax the Locrian; he, they said, was undergoing punishment in the place of the wicked. Of barbarians there were the two Cyruses, Anacharsis the Scythian, Zamolxis the Thracian, and the Latin Numa; and then Lycurgus the Spartan, Phocion and Tellus of Athens, and the Wise Men, but without Periander. And I saw Socrates son of Sophroniscus in converse with Nestor and Palamedes; clustered round him were Hyacinth the Spartan, Narcissus of Thespieae, Hylas, and many another comely boy. With Hyacinth I suspected that he was in love; at least he was for ever poking questions at him. I heard that Rhadamanthus was dissatisfied with Socrates, and had several times threatened him with expulsion, if he insisted on talking nonsense, and would not drop his irony and enjoy himself. Plato was the only one I missed, but I was told that he was living in his own Utopia, working the constitution and laws which he had drawn up.

For popularity, Aristippus and Epicurus bore the palm, in virtue of their kindness, sociability, and good-fellowship. Aesop the Phrygian was there, and held the office of jester. Diogenes of Sinope was much changed; he had married Lais the courtesan, and often in his cups would oblige the company with a dance, or other mad pranks. The Stoics were not represented at all; they were supposed to be still climbing the steep hill of Virtue; and as to

Chrysippus himself, we were told that he was not to set foot on the island till he had taken a fourth course of hellebore. The Academics contemplated coming, but were taking time for consideration; they could not yet regard it as a certainty that any such island existed. There was probably the added difficulty that they were not comfortable about the judgement of Rhadamanthus, having themselves disputed the possibility of judgement. It was stated that many of them had started to follow persons travelling to the island, but, their energy failing, had abandoned the journey half-way and gone back.

I have mentioned the most noteworthy of the company, and add that the most highly respected among them are, first Achilles, and second Theseus.

Before many days had passed, I accosted the poet Homer, when we were both disengaged, and asked him, among other things, where he came from; it was still a burning question with us, I explained. He said he was aware that some brought him from Chios, others from Smyrna, and others again from Colophon; the fact was, he was a Babylonian, generally known not as Homer, but as Tigranes; but when later in life he was given as a *homer* or hostage to the Greeks, that name clung to him. Another of my questions was about the so-called spurious lines; had he written them, or not? He said they were all genuine; so I now knew what to think of the critics Zenodotus and Aristarchus, and all their lucubrations. Having got a categorical answer on that point, I tried him next on his reason for starting the Iliad at the wrath of Achilles; he said he had no exquisite reason; it had just come into his head that way. Another thing I wanted to know was whether he had composed the Odyssey before the Iliad, as generally believed. He said this was not so. As to his reported blindness, I did not need to ask; he had his sight, so there was an end of that. It became a habit of mine, whenever I saw him at leisure, to go up and ask him things, and he answered quite readily — especially after his acquittal; a libel suit had been brought against him by Thersites, on the ground of the ridicule to which he is subjected in the poem; Homer had briefed Odysseus, and been acquitted.

It was during our sojourn that Pythagoras arrived; he had undergone seven transmigrations, lived the lives of that number of animals, and completed his psychic travels. It was the entire right half of him that was gold. He was at once given the franchise, but the question was still pending whether he was to be known as Pythagoras or Euphorbus. Empedocles also came, scorched all over and baked right through; but not all his entreaties could gain him admittance.

The progress of time brought round the Games of the Dead. The umpires were Achilles, holding that office for the fifth, and Theseus for the seventh time. A full report would take too long; but I will summarize the events. The wrestling went to Carus the Heraclid, who won the garland from Odysseus. The boxing resulted in a tie; the pair being the Egyptian Areus, whose grave is in Corinth, and Epeus. For mixed boxing and wrestling they have no prize.

Who won the flat race, I have forgotten. In poetry, Homer really did much the best, but the award was for Hesiod. All prizes were plaited wreaths of peacock feathers.

Just after the Games were over, news came that the Damned had broken their fetters, overpowered their guard, and were on the point of invading the island, the ringleaders being Phalaris of Agrigentum, Busiris the Egyptian, Diomedes the Thracian, Sciron, and Pityocamptes. Rhadamanthus at once drew up the Heroes on the beach, giving the command to Theseus, Achilles, and Ajax Telamonius, now in his right senses. The battle was fought, and won by the Heroes, thanks especially to Achilles. Socrates, who was in the right wing, distinguished himself still more than in his lifetime at Delium, standing firm and showing no sign of trepidation as the enemy came on; he was afterwards given as a reward of valour a large and beautiful park in the outskirts, to which he invited his friends for conversation, naming it the Post-mortem Academy.

The defeated party were seized, re-fettered, and sent back for severer torments. Homer added to his poems a description of this battle, and at my departure handed me the MS. to bring back to the living world; but it was unfortunately lost with our other property. It began with the line:

Tell now, my Muse, how fought the mighty Dead.

According to their custom after successful war, they boiled beans, held the feast of victory, and kept high holiday. From this Pythagoras alone held aloof, fasting and sitting far off, in sign of his abhorrence of bean-eating.

We were in the middle of our seventh month, when an incident happened. Scintharus's son, Cinyras, a fine figure of a man, had fallen in love with Helen some time before, and it was obvious that she was very much taken with the young fellow; there used to be nods and becks and takings of wine between them at table, and they would go off by themselves for strolls in the wood. At last love and despair inspired Cinyras with the idea of an elopement. Helen consented, and they were to fly to one of the neighbouring islands, Cork or Cheese Island. They had taken three of the boldest of my crew into their confidence; Cinyras said not a word to his father, knowing that he would put a stop to it. The plan was carried out; under cover of night, and in my absence — I had fallen asleep at table —, they got Helen away unobserved and rowed off as hard as they could.

About midnight Menelaus woke up, and finding his wife's place empty raised an alarm, and got his brother to go with him to King Rhadamanthus. Just before dawn the look-outs announced that they could make out the boat, far out at sea. So Rhadamanthus sent fifty of the Heroes on board a boat hollowed out of an asphodel trunk, with orders to give chase. Pulling their best, they overtook the fugitives at noon, as they were entering the milky sea near the Isle of Cheese; so nearly was the escape effected. The boat was towed back with a chain of roses. Helen shed tears, and so felt her situation as to draw a veil over her face. As to Cinyras and his associates, Rhadamanthus

interrogated them to find whether they had more accomplices, and, being assured to the contrary, had them whipped with mallow twigs, bound, and dismissed to the place of the wicked.

It was further determined that we should be expelled prematurely from the island; we were allowed only one day's grace. This drew from me loud laments and tears for the bliss that I was now to exchange for renewed wanderings. They consoled me for their sentence, however, by telling me that it would not be many years before I should return to them, and assigning me my chair and my place at table — a distinguished one — in anticipation. I then went to Rhadamanthus, and was urgent with him to reveal the future to me, and give me directions for our voyage. He told me that I should come to my native land after many wanderings and perils, but as to the time of my return he would give me no certainty. He pointed, however, to the neighbouring islands, of which five were visible, besides one more distant, and informed me that the wicked inhabited these, the near ones, that is, 'from which you see the great flames rising; the sixth yonder is the City of Dreams; and beyond that again, but not visible at this distance, is Calypso's isle. When you have passed these, you will come to the great continent which is opposite your own; there you will have many adventures, traverse divers tribes, sojourn among inhospitable men, and at last reach your own continent.' That was all he would say.

But he pulled up a mallow root and handed it to me, bidding me invoke it at times of greatest danger. When I arrived in this world, he charged me to abstain from stirring fire with a knife, from lupines, and from the society of boys over eighteen; these things if I kept in mind, I might look for return to the island. That day I made ready for our voyage, and when the banquet hour came, I shared it. On the morrow I went to the poet Homer and besought him to write me a couplet for inscription; when he had done it, I carved it on a beryl pillar which I had set up close to the harbour; it ran thus:

This island, ere he took his homeward way,
The blissful Gods gave Lucian to survey.

I stayed out that day too, and next morning started, the Heroes attending to see me off. Odysseus took the opportunity to come unobserved by Penelope and give me a letter for Calypso in the isle Ogygia. Rhadamanthus sent on board with me the ferryman Nauplius, who, in case we were driven on to the islands, might secure us from seizure by guaranteeing that our destination was different. As soon as our progress brought us out of the scented air, it was succeeded by a horrible smell as of bitumen, brimstone, and pitch all burning together; mingled with this were the disgusting and intolerable fumes of roasting human flesh; the air was dark and thick, distilling a pitchy dew upon us; we could also hear the crack of whips and the yelling of many voices.

We only touched at one island, on which we also landed. It was completely surrounded by precipitous cliffs, arid, stony, rugged, treeless, unwatered. We

contrived to clamber up the rocks, and advanced along a track beset with thorns and snags — a hideous scene. When we reached the prison and the place of punishment, what first drew our wonder was the character of the whole. The very ground stood thick with a crop of knife-blades and pointed stakes; and it was ringed round with rivers, one of slime, a second of blood, and the innermost of flame. This last was very broad and quite impassable; the flame flowed like water, swelled like the sea, and teemed with fish, some resembling firebrands, and others, the small ones, live coals; these were called lamplets.

One narrow way led across all three; its gate was kept by Timon of Athens. Nauplius secured us admission, however, and then we saw the chastisement of many kings, and many common men; some were known to us; indeed there hung Cinyras, swinging in eddies of smoke. Our guides described the life and guilt of each culprit; the severest torments were reserved for those who in life had been liars and written false history; the class was numerous, and included Ctesias of Cnidus, and Herodotus. The fact was an encouragement to me, knowing that I had never told a lie.

I soon found the sight more than I could bear, and returning to the ship bade farewell to Nauplius and resumed the voyage. Very soon we seemed quite close to the Isle of Dreams, though there was a certain dimness and vagueness about its outline; but it had something dreamlike in its very nature; for as we approached it receded, and seemed to get further and further off. At last we reached it and sailed into Slumber, the port, close to the ivory gates where stands the temple of the Cock. It was evening when we landed, and upon proceeding to the city we saw many strange dreams. But I intend first to describe the city, as it has not been done before; Homer indeed mentions it, but gives no detailed description.

The whole place is embowered in wood, of which the trees are poppy and mandragora, all thronged with bats; this is the only winged thing that exists there. A river, called the Somnambule, flows close by, and there are two springs at the gates, one called Wakenot, and the other Nightlong. The rampart is lofty and of many colours, in the rainbow style. The gates are not two, as Homer says, but four, of which two look on to the plain Stupor; one of them is of iron, the other of pottery, and we were told that these are used by the grim, the murderous, and the cruel. The other pair face the sea and port, and are of horn — it was by this that we had entered — and of ivory. On the right as you enter the city stands the temple of Night, which deity divides with the Cock their chief allegiance; the temple of the latter is close to the port. On the left is the palace of Sleep. He is the governor, with two lieutenants, Nightmare, son of Whimsy, and Flittergold, son of Fantasy. A well in the middle of the market-place goes by the name of Heavyhead; beside which are the temples of Deceit and Truth. In the market also is the shrine in which oracles are given, the priest and prophet, by special appointment from Sleep, being Antiphon the dream-interpreter.

The dreams themselves differed widely in character and appearance. Some were well-grown, smooth-skinned, shapely, handsome fellows, others rough, short, and ugly; some apparently made of gold, others of common cheap stuff. Among them some were found with wings, and other strange variations; others again were like the mummers in a pageant, tricked out as kings or Gods or what not. Many of them we felt that we had seen in our world, and sure enough these came up and claimed us as old acquaintance; they took us under their charge, found us lodgings, entertained us with lavish kindness, and, not content with the magnificence of this present reception, promised us royalties and provinces. Some of them also took us to see our friends, doing the return trip all in the day.

For thirty days and nights we abode there — a very feast of sleep. Then on a sudden came a mighty clap of thunder: we woke; jumped up; provisioned; put off. In three days we were at the Isle of Ogygia, where we landed. Before delivering the letter, I opened and read it; here are the contents: *ODYSSEUS TO CALYPSO, GREETING. Know that in the faraway days when I built my raft and sailed away from you, I suffered shipwreck; I was hard put to it, but Leucothea brought me safe to the land of the Phaeacians; they gave me passage home, and there I found a great company suing for my wife's hand and living riotously upon our goods. All them I slew, and in after years was slain by Telegonus, the son that Circe bare me. And now I am in the Island of the Blest, ruing the day when I left the life I had with you, and the everlasting life you proffered. I watch for opportunity, and meditate escape and return.* Some words were added, commending us to her hospitality.

A little way from the sea I found the cave just as it is in Homer, and herself therein at her spinning. She took and read the letter, wept for a space, and then offered us entertainment; royally she feasted us, putting questions the while about Odysseus and Penelope; what were her looks? and was she as discreet as Odysseus had been used to vaunt her? To which we made such answers as we thought she would like.

Leaving her, we went on board, and spent the night at anchor just off shore; in the morning we started with a stiff breeze, which grew to a gale lasting two days; on the third day we fell in with the Pumpkin- pirates. These are savages of the neighbouring islands who prey upon passing ships. They use large boats made of pumpkins ninety feet long. The pumpkin is dried and hollowed out by removal of the pulp, and the boat is completed by the addition of cane masts and pumpkin-leaf sails. Two boatfuls of them engaged us, and we had many casualties from their pumpkin-seed missiles. The fight was long and well matched; but about noon we saw a squadron of Nut-tars coming up in rear of the enemy. It turned out that the two parties were at war; for as soon as our assailants observed the others, they left us alone and turned to engage them.

Meanwhile we hoisted sail and made the best of our way off, leaving them to fight it out. It was clear that the Nut-tars must win, as they had both

superior numbers — there were five sail of them — and stronger vessels. These were made of nutshells, halved and emptied, measuring ninety feet from stem to stern. As soon as they were hull down, we attended to our wounded; and from that time we made a practice of keeping on our armour, to be in instant readiness for an attack — no vain precaution either.

Before sunset, for instance, there assailed us from a bare island some twenty men mounted on large dolphins — pirates again. Their dolphins carried them quite well, curvetting and neighing. When they got near, they divided, and subjected us to a cross fire of dry cuttlefish and crabs' eyes. But our arrows and javelins were too much for them, and they fled back to the island, few of them unwounded.

At midnight, in calm weather, we found ourselves colliding with an enormous halcyon's nest; it was full seven miles round. The halcyon was brooding, not much smaller herself than the nest. She got up, and very nearly capsized us with the fanning of her wings; however, she went off with a melancholy cry. When it was getting light, we got on to the nest, and found on examination that it was composed like a vast raft of large trees. There were five hundred eggs, larger in girth than a tun of Chian. We could make out the chicks inside and hear them croaking; we hewed open one egg with hatchets, and dug out an unfledged chick bulkier than twenty vultures.

Sailing on, we had left the nest some five and twenty miles behind, when a miracle happened. The wooden goose of our stern-post suddenly clapped its wings and started cackling; Scintharus, who was bald, recovered his hair; most striking of all, the ship's mast came to life, putting forth branches sideways, and fruit at the top; this fruit was figs, and a bunch of black grapes, not yet ripe. These sights naturally disturbed us, and we fell to praying the Gods to avert any disaster they might portend.

We had proceeded something less than fifty miles when we saw a great forest, thick with pines and cypresses. This we took for the mainland; but it was in fact deep sea, set with trees; they had no roots, but yet remained in their places, floating upright, as it were. When we came near and realized the state of the case, we could not tell what to do; it was impossible to sail between the trees, which were so close as to touch one another, and we did not like the thought of turning back. I climbed the tallest tree to get a good view, and found that the wood was five or six miles across, and was succeeded by open water. So we determined to hoist the ship on to the top of the foliage, which was very dense, and get her across to the other sea, if possible. It proved to be so. We attached a strong cable, got up on the tree-tops, and hauled her after us with some difficulty; then we laid her on the branches, hoisted sail, and floating thus were propelled by the wind. A line of Antimachus came into my head:

And as they voyaged thus the woodland through —

Well, we made our way over and reached the water, into which we let her down in the same way. We then sailed through clear transparent sea, till we

found ourselves on the edge of a great gorge which divided water from water, like the land fissures which are often produced by earthquakes. We got the sails down and brought her to just in time to escape making the plunge. We could bend over and see an awful mysterious gulf perhaps a hundred miles deep, the water standing wall against wall. A glance round showed us not far off to the right a water bridge which spanned the chasm, and gave a moving surface crossing from one sea to the other. We got out the sweeps, pulled her to the bridge, and with great exertions effected that astonishing passage.

There followed a sail through smooth water, and then a small island, easy of approach, and inhabited; its occupants were the Ox-heads, savage men with horns, after the fashion of our poets' Minotaur. We landed and went in search of water and provisions, of which we were now in want. The water we found easily, but nothing else; we heard, however, not far off, a numerous lowing; supposing it to indicate a herd of cows, we went a little way towards it, and came upon these men. They gave chase as soon as they saw us, and seized three of my comrades, the rest of us getting off to sea. We then armed — for we would not leave our friends unavenged — and in full force fell on the Ox-heads as they were dividing our slaughtered men's flesh. Our combined shout put them to flight, and in the pursuit we killed about fifty, took two alive, and returned with our captives. We had found nothing to eat; the general opinion was for slaughtering the prisoners; but I refused to accede to this, and kept them in bonds till an embassy came from the Ox-heads to ransom them; so we understood the motions they made, and their tearful supplicatory lowings. The ransom consisted of a quantity of cheese, dried fish, onions, and four deer; these were three-footed, the two forefeet being joined into one. In exchange for all this we restored the prisoners, and after one day's further stay departed.

By this time we were beginning to observe fish, birds on the wing, and other signs of land not far off; and we shortly saw men, practising a mode of navigation new to us; for they were boat and crew in one. The method was this: they float on their backs, erect a sail, and then, holding the sheets with their hands, catch the wind. These were succeeded by others who sat on corks, to which were harnessed pairs of dolphins, driven with reins. They neither attacked nor avoided us, but drove along in all confidence and peace, admiring the shape of our craft and examining it all round.

That evening we touched at an island of no great size. It was occupied by what we took for women, talking Greek. They came and greeted us with kisses, were attired like courtesans, all young and fair, and with long robes sweeping the ground. Cabbalusa was the name of the island, and Hydramardia the city's. These women paired off with us and led the way to their separate homes. I myself tarried a little, under the influence of some presentiment, and looking more closely observed quantities of human bones and skulls lying about. I did not care to raise an alarm, gather my men, and resort to arms; instead, I drew out my mallow, and prayed earnestly to it for escape from our perilous position. Shortly after, as my hostess was serving me, I saw that in

place of human feet she had ass's hoofs; whereupon I drew my sword, seized, bound, and closely questioned her. Reluctantly enough she had to confess; they were sea- women called Ass-shanks, and their food was travellers. 'When we have made them drunk,' she said, 'and gone to rest with them, we overpower them in their sleep.' After this confession I left her there bound, went up on to the roof, and shouted for my comrades. When they appeared, I repeated it all to them, showed them the bones, and brought them in to see my prisoner; she at once vanished, turning to water; however, I thrust my sword into this experimentally, upon which the water became blood.

Then we marched hurriedly down to our ship and sailed away. With the first glimmering of dawn we made out a mainland, which we took for the continent that faces our own. We reverently saluted it, made prayer, and held counsel upon our best course. Some were for merely landing and turning back at once, others for leaving the ship, and going into the interior to make trial of the inhabitants. But while we were deliberating, a great storm arose, which dashed us, a complete wreck, on the shore. We managed to swim to land, each snatching up his arms and anything else he could.

Such are the adventures that befell me up to our arrival at that other continent: our sea-voyage; our cruise among the islands and in the air; then our experiences in and after the whale; with the Heroes; with the dreams; and finally with the Ox-heads and the Ass-shanks. Our fortunes on the continent will be the subject of the following books.

SLANDER — Περὶ τοῦ μὴ ῥαδίως πιστεύειν Διαβολῇ



Translated by H. W. Fowler and F. G. Fowler

SLANDER, A WARNING

A terrible thing is ignorance, the source of endless human woes, spreading a mist over facts, obscuring truth, and casting a gloom upon the individual life. We are all walkers in darkness — or say, our experience is that of blind men, knocking helplessly against the real, and stepping high to clear the imaginary, failing to see what is close at their feet, and in terror of being hurt by something that is leagues away. Whatever we do, we are perpetually slipping about. This it is that has found the tragic poets a thousand themes, Labdacids, Pelopids, and all their kind. Inquiry would show that most of the calamities put upon the boards are arranged by ignorance as by some supernatural stage-manager. This is true enough as a generality; but I refer more particularly to the false reports about intimates and friends that have ruined families, razed cities, driven fathers into frenzy against their offspring, embroiled brother with brother, children with parents, and lover with beloved. Many are the friendships that have been cut short, many the households set by the ears, because slander has found ready credence.

By way of precaution against it, then, it is my design to sketch the nature, the origin, and effects of slander, though indeed the picture is already in existence, by the hand of Apelles. He had been traduced in the ears of Ptolemy as an accomplice of Theodotas in the Tyrian conspiracy. As a matter of fact he had never seen Tyre, and knew nothing of Theodotas beyond the information that he was an officer of Ptolemy's in charge of Phoenicia. However, that did not prevent another painter called Antiphilus, who was jealous of his court influence and professional skill, from reporting his supposed complicity to Ptolemy: he had seen him at Theodotas's table in Phoenicia, whispering in his ear all through dinner; he finally got as far as making Apelles out prime instigator of the Tyrian revolt and the capture of Pelusium.

Ptolemy was not distinguished for sagacity; he had been brought up on the royal diet of adulation; and the incredible tale so inflamed and carried him away that the probabilities of the case never struck him: the traducer was a professional rival; a painter's insignificance was hardly equal to the part; and this particular painter had had nothing but good at his hands, having been exalted by him above his fellows. But no, he did not even find out whether Apelles had ever made a voyage to Tyre; it pleased him to fall into a passion and make the palace ring with denunciations of the ingrate, the plotter, the

conspirator. Luckily one of the prisoners, between disgust at Antiphilus's effrontery and compassion for Apelles, stated that the poor man had never been told a word of their designs; but for this, he would have paid with his head for his non-complicity in the Tyrian troubles.

Ptolemy was sufficiently ashamed of himself, we learn, to make Apelles a present of £25,000, besides handing Antiphilus over to him as a slave. The painter was impressed by his experience, and took his revenge upon Slander in a picture.

On the right sits a man with long ears almost of the Midas pattern, stretching out a hand to Slander, who is still some way off, but coming. About him are two females whom I take for Ignorance and Assumption. Slander, approaching from the left, is an extraordinarily beautiful woman, but with a heated, excitable air that suggests delusion and impulsiveness; in her left hand is a lighted torch, and with her right she is haling a youth by the hair; he holds up hands to heaven and calls the Gods to witness his innocence. Showing Slander the way is a man with piercing eyes, but pale, deformed, and shrunk as from long illness; one may easily guess him to be Envy. Two female attendants encourage Slander, acting as tire-women, and adding touches to her beauty; according to the *cicerone*, one of these is Malice, and the other Deceit. Following behind in mourning guise, black-robed and with torn hair, comes (I think he named her) Repentance. She looks tearfully behind her, awaiting shame-faced the approach of Truth. That was how Apelles translated his peril into paint.

I propose that we too execute in his spirit a portrait of Slander and her surroundings; and to avoid vagueness let us start with a definition or outline. Slander, we will say, is an undefended indictment, concealed from its object, and owing its success to one-sided half-informed procedure. Now we have something to go upon. Further, our actors, as in comedy, are three — the slanderer, the slandered, and the recipient of the slander; let us take each in turn and see how his case works out.

And first for our chief character, the manufacturer of the slander. That he is not a good man needs no proof; no good man will injure his neighbour; good men's reputation, and their credit for kindness, is based on the benefits they confer upon their friends, not on unfounded disparagement of others and the ousting of them from their friends' affections.

Secondly, it is easy to realize that such a person offends against justice, law, and piety, and is a pest to all who associate with him. Equality in everything, and contentment with your proper share, are the essentials of justice; inequality and over-reaching, of injustice; *that* every one will admit. It is not less clear that the man who secretly slanders the absent is guilty of over-reaching; he is insisting on entire possession of his hearer, appropriating and enclosing his ears, guarding them against impartiality by blocking them with prejudice. Such procedure is unjust to the last degree; we have the testimony of the best lawgivers for that; Solon and Draco made every juror swear that he

would hear indifferently, and view both parties with equal benevolence, till the defence should have been compared with the prosecution and proved better or worse than it. Before such balancing of the speeches, they considered that the forming of a conclusion must be impious and unholy. We may indeed literally suppose Heaven to be offended, if we license the accuser to say what he will, and then, closing our own ears or the defendant's mouth, allow our judgement to be dictated by the first speech. No one can say, then, that the uttering of slander is reconcilable with the requirements of justice, of law, or of the juror's oath. If it is objected that the lawgivers are no sufficient authority for such extreme justice and impartiality, I fall back on the prince of poets, who has expressed a sound opinion, or let me say, laid down a sound law on the subject:

Nor give thy judgement, till both sides are heard.

He too was doubtless very well aware that, of all the ills that flesh is heir to, none is more grievous or more iniquitous than that a man should be condemned unjudged and unheard. That is precisely what the slanderer tries to effect by exposing the slandered without trial to his hearer's wrath, and precluding defence by the secrecy of his denunciation.

Every such person is a skulker and a coward; he will not come into the open; he is an ambuscader shooting from a lurking-place, whose opponent cannot meet him nor have it out with him, but must be shot down helplessly before he knows that war is afoot; there could be no clearer proof that his allegations are baseless. Of course a man who knows he is bringing true charges does the exposure in public, challenges inquiry, and faces examination; just so no one who can win a pitched battle will resort to ambush and deceit.

It is in kings' courts that these creatures are mostly found; they thrive in the atmosphere of dominion and power, where envy is rife, suspicions innumerable, and the opportunities for flattery and back-biting endless. Where hopes are higher, there envy is more intense, hatred more reckless, and jealousy more unscrupulous. They all keep close watch upon one another, spying like duellists for a weak spot. Every one would be first, and to that end shoves and elbows his neighbour aside, and does his best to pull back or trip the man in front of him. One whose equipment is limited to goodness is very soon thrown down, dragged about, and finally thrust forth with ignominy; while he who is prepared to flatter, and can make servility plausible, is high in credit, gets first to his end, and triumphs. These people bear out the words of Homer:

Th' impartial War-God slayeth him that slew.

Convinced that the prize is great, they elaborate their mutual stratagems, among which slander is at once the speediest and the most uncertain; high are the hopes with which this child of envy or hatred is born; pitiful, gloomy and disastrous the end to which it comes.

Success is by no means the easy simple matter it may be supposed; it

demands much skill and tact, with the most concentrated attention. Slander would never do the harm it does, if it were not made plausible; it would never prevail against truth, that strongest of all things, if it were not dressed up into really attractive bait.

The chief mark for it is the man who is in favour, and therefore enviable in the eyes of his distanced competitors; they all regard him as standing in their light, and let fly at him; every one thinks he will be first if he can only dispose of this conspicuous person and spoil him of his favour. You may see the same thing among runners at the games. The good runner, from the moment the barrier falls, simply makes the best of his way; his thoughts are on the winning-post, his hopes of victory in his feet; he leaves his neighbour alone and does not concern himself at all with his competitors. It is the ill qualified, with no prospect of winning by his speed, who resorts to foul play; his one pre-occupation is how he may stop, impede, curb the real runner, because failing that his own victory is out of the question. The persons we are concerned with race in like manner for the favour of the great. The one who forges ahead is at once the object of plots, is taken at a disadvantage by his enemies when his thoughts are elsewhere, and got rid of, while they get credit for devotion by the harm they do to others.

The credibility of the slander is by no means left to take care of itself; it is the chief object of their solicitude; they are extremely cautious against inconsistencies or contradictions. The usual method is to seize upon real characteristics of a victim, and only paint these in darker colours, which allows verisimilitude. A man is a doctor; they make him out a poisoner; wealth figures as tyranny; the tyrant's ready tool is a ready traitor too.

Sometimes, however, the hint is taken from the hearer's own nature; the villains succeed by using a bait that will tempt *him*. They know he is jealous, and they tell him: 'He beckoned to your wife at dinner, and sighed as he gazed at her; and Stratonice — well, did not seem offended.' Or he writes poetry, and piques himself upon it; then, 'Philoxenus had great sport pulling your poem to pieces — said the metre was faulty and the composition vile.' A devout religious person is told that his friend is an atheist and a blasphemer, rejects belief and denies Providence. That is quite enough; the venom has entered at the ear and inflamed the brain; the man does not wait for confirmation, but abandons his friend.

In a word, they invent and say the kind of thing that they know will be most irritating to their hearer, and having a full knowledge of his vulnerable point, concentrate their fire upon it; he is to be too much flustered by rage to have time for investigation; the very surprise of what he is told is to be so convincing to him that he will not hear, even if his friend is willing to plead.

That slander, indeed, is especially effective which is unwelcome; Demetrius the Platonic was reported to Ptolemy Dionysus for a water drinker, and for the only man who had declined to put on female attire at the Dionysia. He was summoned next morning, and had to drink in public, dress up in

gauze, clash and dance to the cymbals, or he would have been put to death for disapproving the King's life, and setting up for a critic of his luxurious ways.

At Alexander's court there was no more fatal imputation than that of refusing worship and adoration to Hephaestion. Alexander had been so fond of him that to appoint him a God after his death was, for such a worker of marvels, nothing out of the way. The various cities at once built temples to him, holy ground was consecrated, altars, offerings and festivals instituted to this new divinity; if a man would be believed, he must swear by Hephaestion. For smiling at these proceedings, or showing the slightest lack of reverence, the penalty was death. The flatterers cherished, fanned, and put the bellows to this childish fancy of Alexander's; they had visions and manifestations of Hephaestion to relate; they invented cures and attributed oracles to him; they did not stop short of doing sacrifice to this God of Help and Protection. Alexander was delighted, and ended by believing in it all; it gratified his vanity to think that he was now not only a God's son, but a God-maker. It would be interesting to know how many of his friends in those days found that what the new divinity did for them was to supply a charge of irreverence on which they might be dismissed and deprived of the King's favour.

Agathocles of Samos was a valued officer of his, who very narrowly escaped being thrown into a lion's cage; the offence reported against him was shedding tears as he passed Hephaestion's tomb. The tale goes that he was saved by Perdicas, who swore, by all the Gods and Hephaestion, that the God had appeared plainly to him as he was hunting, and charged him to bid Alexander spare Agathocles: his tears had meant neither scepticism nor mourning, but been merely a tribute to the friendship that was gone.

Flattery and slander had just then their opportunity in Alexander's emotional condition. In a siege, the assailants do not attempt a part of the defences that is high, precipitous, or solid; they direct all their force at some rotten, low, or neglected point, expecting to get in and effect the capture most easily so. Similarly the slanderer finds out where the soul is weak or corrupt or accessible, there makes his assault, there applies his engines, or effects an entry at a point where there are no defenders to mark his approach. Once in, he soon has all in flames; fire and sword and devastation clear out the previous occupants; how else should it be when a soul is captured and enslaved?

His siege-train includes deceit, falsehood, perjury, insinuation, effrontery, and a thousand other moral laxities. But the chief of them all is Flattery, the blood relation, the sister indeed, of Slander. No heart so high, so fenced with adamant, but Flattery will master it, with the aid of Slander undermining and sapping its foundations.

That is what goes on outside. But within there are traitorous parties working to the same end, stretching hands of help to the attack, opening the gates, and doing their utmost to bring the capture about. There are those ever-present human frailties, fickleness and satiety; there is the appetite for the

surprising. We all delight, I cannot tell why, in whisperings and insinuations. I know people whose ears are as agreeably titillated with slander as their skin with a feather.

Supported by all these allies, the attack prevails; victory is hardly in doubt for a moment; there is no defence or resistance to the assault; the hearer surrenders without reluctance, and the slandered knows nothing of what is going on; as when a town is stormed by night, he has his throat cut in his sleep.

The most pitiful thing is when, all unconscious of how matters stand, he comes to his friend with a cheerful countenance, having nothing to be ashamed of, and talks and behaves as usual, just as if the toils were not all round him. Then if the other has any nobility or generous spirit of fair play in him, he gives vent to his anger and pours out his soul; after which he allows him to answer, and so finds out how he has been abused.

But if he is mean and ignoble, he receives him with a lip smile, while he is gnashing his teeth in covert rage, wrathfully brooding in the soul's dark depth, as the poet describes it. I know nothing so characteristic of a warped slavish nature as to bite the lip while you nurse your spite and cultivate your secret hatred, one thing in your heart and another on your tongue, playing with the gay looks of comedy a lamentable sinister tragedy. This is especially apt to occur, when the slander comes from one who is known for an old friend of the slandered. When that is the case, a man pays no attention to anything the victim or his apologists may say; that old friendship affords a sufficient presumption of truth; he forgets that estrangements, unknown to outsiders, constantly part the greatest friends; and sometimes a man will try to escape the consequences of his own faults by attributing similar ones to his neighbour and getting his denunciation in first. It may be taken, indeed, that no one will venture to slander an enemy; that is too unconvincing; the motive is so obvious. It is the supposed friend that is the most promising object, the idea being to give your hearer absolute proof of your devotion to him by sacrificing your dearest to his interests.

It must be added that there are persons who, if they subsequently learn that they have condemned a friend in error, are too much ashamed of that error to receive or look him in the face again; you might suppose the discovery of his innocence was a personal injury to them.

It is not, then, too much to say that life is made miserable by these lightly and incuriously credited slanders. Antea said to Proetus, after she had solicited and been scorned by Bellerophon:

Die thou the death, if thou slay not the man That so would have enforc'd my chastity!

By the machinations of this lascivious woman, the young man came near perishing in his combat with the Chimera, as the penalty for continence and loyalty to his host. And Phaedra, who made a similar charge against her stepson, succeeded in bringing down upon Hippolytus a father's curse, though

God knows how innocent he was.

‘Ah, yes,’ I fancy some one objecting; ‘but the traducer sometimes deserves credit, being known for a just and a wise man; then he ought to be listened to, as one incapable of villany.’ What? was there ever a juster man than Aristides? yet he led the opposition to Themistocles and incited the people against him, pricked by the same political ambition as he. Aristides was a just man in all other relations; but he was human, he had a gall, he was open to likes and dislikes.

And if the story of Palamedes is true, the wisest of the Greeks, a great man in other respects too, stands convicted of hatching that insidious plot; the ties that bind kinsmen, friends, and comrades in danger, had to yield to jealousy. To be a man is to be subject to this temptation.

It is superfluous to refer to Socrates, misrepresented to the Athenians as an impious plotter, to Themistocles or Miltiades, suspected after all their victories of betraying Greece; such examples are innumerable, and most of them familiar.

What, then, should a man of sense do, when he finds one friend’s virtue pitted against another’s truth? Why, surely, learn from Homer’s parable of the Sirens; he advises sailing past these ear-charmers; we should stuff up our ears; we should not open them freely to the prejudiced, but station there a competent hall-porter in the shape of Judgement, who shall inspect every vocal visitor, and take it on himself to admit the worthy, but shut the door in the face of others. How absurd to have such an official at our house door, and leave our ears and understandings open to intrusion!

So, when any one comes to you with a tale, examine it on its merits, regardless of the informant’s age, general conduct, or skill in speech. The more plausible he is, the greater need of care. Never trust another’s judgement — it may be in reality only his dislike — but reserve the inquiry to yourself; let envy, if such it was, recoil upon the backbiter, your trial of the two men’s characters be an open one, and your award of contempt and approval deliberate. To award them earlier, carried away by the first word of slander — why, God bless me, how puerile and mean and iniquitous it all is!

And the cause of it, as we started with saying, is ignorance, and the mystery that conceals men’s characters. Would some God unveil all lives to us, Slander would retire discomfited to the bottomless pit; for the illumination of truth would be over all.

THE CONSONANTS AT LAW — Δίκη Συμφώνων



Translated by H. W. Fowler and F. G. Fowler

TRIAL IN THE COURT OF VOWELS

Archon, Aristarchus of Phalerum. Seventh Pyanepsion. Court of the Seven Vowels. Action for assault with robbery. Sigma v. Tau. Plaintiff's case — that the words in-pp-are wrongfully withheld from him.

Vowels of the jury. — For some time this Mr. Tau's trespasses and encroachments on my property were of minor importance; I made no claim for damages, and affected unconsciousness of what I heard; my conciliatory temper both you and the other letters have reason to know. His covetousness and folly, however, have now so puffed him up, that he is no longer content with my habitual concessions, but insists on more; I accordingly find myself compelled to get the matter settled by you who know both sides of it. The fact is, I am in bodily fear, owing to the crushing to which I am subjected. This evergrowing aggression will end by ousting me completely from my own; I shall be almost dumb, lose my rank as a letter, and be degraded to a mere noise.

Justice requires then that not merely you, the jury in this case, but the other letters also, should be on your guard against such attempts. If any one who chooses is to be licensed to leave his own place and usurp that of others, with no objection on your part (whose concurrence is an indispensable condition of all writing), I fail to see how combinations are to have their ancient constitutional rights secured to them. But my first reliance is upon you, who will surely never be guilty of the negligence and indifference which permits injustice; and even if you decline the contest, I have no intention of sitting down under that injustice myself.

It is much to be regretted that the assaults of other letters were not repelled when they first began their lawless practices; then we should not be watching the still pending dispute between Lambda and Rho for possession of *kephalalgia* or *kephalargia*, *kishlis* or *kishris*: Gamma would not have had to defend its rights over *gyaphalla*, constantly almost at blows with Kappa in the debatable land, and *per contra* it would itself have dropped its campaign against Lambda (if indeed it is more dignified than petty larceny) for converting *molis* to *mogis*: in fact lawless confusion generally would have been nipped in the bud. And it is well to abide by the established order; such trespasses betray a revolutionary spirit.

Now our first legislators — Cadmus the islander, Palamedes, son of

Nauplius, or Simonides, whom some authorities credit with the measure — were not satisfied with determining merely our order of precedence in the alphabet; they also had an eye to our individual qualities and faculties. You, Vowels of the jury, constitute the first Estate, because you can be uttered independently; the semi-vowels, requiring support before they can be distinctly heard, are the second; and the lowest Estate they declared to consist of those nine which cannot be sounded at all by themselves. The vowels are accordingly the natural guardians of our laws.

But this — this Tau — I would give him a worse designation, but that is a manifest impossibility; for without the assistance of two good presentable members of your Estate, Alpha and Upsilon, he would be a mere nonentity — he it is that has dared to outdo all injuries that I have ever known, expelling me from the nouns and verbs of my inheritance, and hunting me out of my conjunctions and prepositions, till his rapacity has become quite unbearable. I am now to trace proceedings from the beginning.

I was once staying at Cybelus, a pleasant little town, said to be an Athenian colony; my travelling companion was the excellent Rho, best of neighbours. My host was a writer of comedies, called Lysimachus; he seems to have been a Boeotian by descent, though he represented himself as coming from the interior of Attica. It was while with him that I first detected Tau's depredations [Footnote: For the probably corrupt passage Section 7 fin. — Section 8 init. I accept Dindorf's rearrangement as follows: *mechr men gar oligois epecheirei, tettarakonta legein axioun, eti de taameron kai ta homoia epispomenon, sunaetheian thmaen idia tauti legein, kai oiston aen moi to akousma kai ou panu ti edaknomaen ep autois.* 8. *hupote d ek touton arxamenon etolmaese kattiteron eipein kai kattuma kai pittan, eita aperuthrian kai basilitgan onomazein, aposteroun me ton suggegeaemenun moi kai suntethrammenun grammatun, ou metrius ipi toutois aganaktu.*]. For some earlier occasional attempts (as when he took to *tettaroakonta* for *tettarakonta*, *taameron* for *saameron*, with little pilferings of that sort) I had explained as a trick and peculiarity of pronunciation; I had tolerated the sound without letting it annoy me seriously.

But impunity emboldened him; *kassiteros* became *kattiteros*, *kassuma* and *pissa* shared its fate; and then he cast off all shame and assaulted *basigissa*. I found myself losing the society in which I had been born and bred [Footnote: For the probably corrupt passage Section 7 fin. — Section 8 init. I accept Dindorf's rearrangement as follows: *mechr men gar oligois epecheirei, tettarakonta legein axioun, eti de taameron kai ta homoia epispomenon, sunaetheian thmaen idia tauti legein, kai oiston aen moi to akousma kai ou panu ti edaknomaen ep autois.* 8. *hupote d ek touton arxamenon etolmaese kattiteron eipein kai kattuma kai pittan, eita aperuthrian kai basilitgan onomazein, aposteroun me ton suggegeaemenun moi kai suntethrammenun grammatun, ou metrius ipi toutois aganaktu.*]; at such a time equanimity is out of place; I am tortured with apprehension; how long will it be before *suka*

is *tuka*? Bear with me, I beseech you; I despair and have none to help me; do I not well to be angry? It is no petty everyday peril, this threatened separation from my long-trying familiars. My *kissa*, my talking bird that nestled in my breast, he has torn away and named anew; my *phassa*, my *nhssai*, my *khossuphoi* — all gone; and I had Aristarchus's own word that they were mine; half my *melissai* he has lured to strange hives; Attica itself he has invaded, and wrongfully annexed its Hymettus (as he calls it); and you and the rest looked on at the seizure.

But why dwell on such trifles? I am driven from all Thessaly (Thetaly, forsooth!), *thalassa* is now *mare clausum* to me; he will not leave me a poor garden-herb like *seutlion*, I have never a *passalos* to hang myself upon. What a long-suffering letter I am myself, your own knowledge is witness enough. When Zeta stole my *smaragdos*, and robbed me of all Smyrna, I never took proceedings against him; Xi might break all *sunthhakai*, and appeal to Thucydides (who ought to know) as xymphathizing with his xystem; I let them alone. My neighbour Rho I made no difficulty about pardoning as an invalid, when he transplanted my *mursinai* into his garden, or, in a fit of the spleen, took liberties with my *khopsh*. So much for my temper.

Tau's, on the other hand, is naturally violent; its manifestations are not confined to me. In proof that he has not spared other letters, but assaulted Delta, Theta, Zeta, and almost the whole alphabet, I wish his various victims to be put in the box. Now, Vowels of the jury, mark the evidence of Delta:— 'He robbed me of *endelecheia*, which he claimed, quite illegally, as *entelecheia*.' Mark Theta beating his breast and plucking out his hair in grief for the loss of *kolokunthh*. And Zeta mourns for *surizein* and *salpizein* — nay, *cannot* mourn, for lack of his *gryzein*. What tolerance is possible, what penalty adequate, for this criminal letter's iniquities?

But his wrongs are not even limited to us, his own species; he has now extended his operations to mankind, as I shall show. He does not permit their tongues to work straight. (But that mention of mankind calls me back for a moment, reminding me how he turns glossa into glotta, half robbing me of the tongue itself. Ay, you are a disease of the tongue in every sense, Tau.) But I return from that digression, to plead the cause of mankind and its wrongs. The prisoner's designs include the constraint, racking, and mutilation of their utterance. A man sees a beautiful thing, and wishes to describe it as *kalon*, but in comes Tau, and forces the man to say *talon* *he* must have precedence everywhere, of course. Another man has something to say about a vine, and lo, before it is out, it is metamorphosed by this miserable creature into misery; he has changed *slaema* to *tlaema*, with a suggestive hint of *tlaemon*. And, not content with middle-class victims, he aims at the Persian king himself, the one for whom land and sea are said to have made way and changed their nature: Cyrus comes out at his bidding as Tyros.

Such are his verbal offences against man; his offences in deed remain. Men weep, and bewail their lot, and curse Cadmus with many curses for

introducing Tau into the family of letters; they say it was his body that tyrants took for a model, his shape that they imitated, when they set up the erections on which men are crucified. Stayros the vile engine is called, and it derives its vile name from him. Now, with all these crimes upon him, does he not deserve death, nay, many deaths? For my part I know none bad enough but that supplied by his own shape — that shape which he gave to the gibbet named Stayros after him by men.

THE CAROUSAL SYMPOSIUM OR THE LAPITHS

— Συμπόσιον ἢ Λαπίθαι



Translated by H. W. Fowler and F. G. Fowler

A FEAST OF LAPITHAE

Philo. Lycinus

Phi. Ah, Lycinus, I hear you had a very varied entertainment dining with Aristaenetus last night; a philosophic debate followed by a sharp difference of opinion, I understand; if Charinus's information was correct, it went as far as blows, and the conference had a bloody end.

Ly. Charinus? he was not there; what can he know about it?

Phi. Dionicus the doctor had told him, he said; *he* was one of you, was he not?

Ly. Yes, but only later on; he came when the fray was already a promising one, though no blows had yet been struck. I doubt whether he could have any intelligible account to give, as he had not followed the beginning of the rivalry that was to end in bloodshed.

Phi. Just so; Charinus told me to apply to you, if I wanted a true description of all the details. Dionicus had mentioned that he had not been there all through, but said you knew the whole of the facts, and would remember the arguments too, as you are a real student and take more than an outside interest in that sort of thing. So no more ceremony, please, but spread me this most tempting of banquets; its attractions are enhanced by the fact that we shall enjoy it soberly, quietly, without bloodshed or danger, whatever regrettable words or deeds the old men's weak heads or the young men's vinous exaltation may have led them into.

Ly. What an indiscreet demand, Philo! What, make the story public? give a full description of what men do in their cups? A veil should be drawn over such things; they should be ascribed to Dionysus; I am not at all sure that he will pardon the man who holds aloof from his mystic influence. I should like to be sure that it does not betray an evil nature if you dwell too curiously on what you should forget as you leave the dining-room. 'Babble wet, But dry forget,' goes the rhyme. It was not right of Dionicus to blab to Charinus, bespattering great philosophers with stale wine-rinsings. No, get thee behind

me; my lips are sealed.

Phi. Coquette! and you have mistaken your man too; I am quite aware that you are more eager to tell than I to hear; I believe, if you had no one to listen, you would find a pillar or statue and out with the whole tale to it in one torrent. If I try to make off now, you will never let me go till I have done my listening; you will hold on to me and pursue me and solicit me. Then it will be my turn to coquet. Oh, very well; do not trouble to tell me; good-bye; I will get it out of some one else.

Ly. Oh, you needn't be so hasty. I will tell you, if you are so set upon it; only don't repeat it to everybody.

Phi. If I know anything whatever of you, you will take good care of that; you will not leave me many to repeat it to.

Now begin with telling me what Aristaenetus was giving the banquet for; was it his boy Zeno's wedding?

Ly. No, his girl Cleanthis's — to the son of Eucritus the banker, a student of philosophy.

Phi. I know; a fine lad; only a lad, though; old enough to marry?

Ly. Well, he was the most *suitable* to be had, I suppose. He is a well-behaved youngster, has taken up philosophy, and is sole heir to a rich father; so he was the selected bridegroom.

Phi. Ah, no doubt Eucritus's money is a consideration. Well, and who were the guests?

Ly. Why, I need not give you the whole list; what you want is the philosophers and men of letters. There was the old Stoic Zenothemis, and with him 'Labyrinth' Diphilus; Aristaenetus's son Zeno is his pupil. The Peripatetics were represented by Cleodemus — the ready, argumentative person — you know him; 'Sword,' and 'Cleaver,' his disciples call him. And then there was Hermon the Epicurean; directly he came in, there were queer looks and edgings away in the Stoic contingent; he might have been a parricide or an outlaw, by the way they treated him. These had been asked as Aristaenetus's personal friends and intimates, under which head come also Histiaeus the literary man and Dionysodorus the rhetorician.

Then Chaereas (that is the bridegroom's name) was responsible for his tutor Ion the Platonic — a grave reverend man remarkable for the composure of his expression. He is generally spoken of as 'The Standard,' so infallible is his judgement. As he walked up the room, everybody got out of his way and

saluted him like some higher being; the great Ion's presence is like an angel's visit.

When nearly all the guests had arrived, and we were to take our places, the ladies occupied the whole of the table to the right of the entrance; there were a good many of them, surrounding the closely veiled bride. The table at the far end accommodated the general company, in due precedence.

At the one opposite the ladies, Eucritus had the first place, with Aristaenetus next him. Then a doubt arose whether the next was Zenothemis the Stoic's, in virtue of his years, or Hermon the Epicurean's, who is priest of the Twin Gods, and also of the noblest blood in the land. Zenothemis found the solution. 'Aristaenetus,' he said, 'if you place me below this Epicurean (I need not use worse language than *that*), I at once leave the room'; and calling his servant he made as if to depart. 'Have your way, Zenothemis,' said Hermon, 'though, whatever your contempt for Epicurus, etiquette would have suggested your giving way to my priesthood, if I had no other claims.' 'Priest and Epicurean! that is a good joke,' retorted Zenothemis, and took the place, with Hermon next him, however. Then came Cleodemus the Peripatetic, Ion with the bridegroom, myself, Diphilus and his pupil Zeno, then Dionysodorus the rhetorician and Histiaeus the literary man.

Phi. Upon my word, a very temple of the Muses, peopled mainly with the learned! I congratulate Aristaenetus on choosing for his guests on so auspicious an occasion these patterns of wisdom; he skimmed the cream off every sect in a most catholic spirit.

Ly. Oh, yes, he is not one's idea of the rich man at all; he cares for culture, and gives most of his time to those who have it.

Well, we fell to, quietly at first, on the ample and varied fare. But you do not want a catalogue of soups and pastry and sauces; there was plenty of everything. At this stage Cleodemus bent down to Ion, and said: 'Do you see how the old man' (this was Zenothemis; I could overhear their talk) 'is stuffing down the good things — his dress gets a good deal of the gravy — and what a lot he hands back to his servant? he thinks we cannot see him, and does not care whether there will be enough to go round. Just call Lycinus's attention to him.' This was quite unnecessary, as I had had an excellent view of it for some time.

Just after Cleodemus had said this, in burst Alcidas the cynic. He had not been asked, but put a good face upon it with the usual 'No summons Menelaus waits.' The general opinion clearly was that he was an impudent rogue, and various people struck in with what came to hand: 'What, Menelaus, art distraught?' or, 'It liked not Agamemnon, Atreus' son,' and other neat tags suited to the occasion; but these were all asides; no one

ventured to make them audible to him. Alcidas is a man uncommonly 'good at the war-cry'; he will bark you louder than any dog of them all, literal or metaphorical; my gentlemen all knew he was their better, and lay low.

Aristaenetus told him he was quite right to come; would he take a chair and sit behind Histiaeus and Dionysodorus? 'Stuff!' he said; 'a soft womanish trick, to sit on a chair or a stool! one might as well loll at one's food half on one's back, like all of you on this soft couch with purple cushions under you. As for me, I will take my dinner standing and walking about the room. If I get tired, I will lay my old cloak on the ground and prop myself on my elbow like Heracles in the pictures.' 'Just as you please,' said Aristaenetus; and after that Alcidas fed walking round, shifting his quarters like the Scythians according to where pasturage was richest, and following the servants up as they carried the dishes.

However, he did not let feeding interrupt his energetic expositions of virtue and vice, and his scoffs at gold and silver. What was the good of this multitude of wonderful cups, he wanted to know, when earthenware would serve the purpose? Aristaenetus got rid of his obtrusiveness for the moment by signing to his servant to hand the cynic a huge goblet of potent liquor. It seemed a happy thought; but he little knew the woes that were to flow from that goblet. When Alcidas got it, he was quiet for a while, throwing himself on the ground in dishabille as he had threatened, with his elbow planted vertically, just in the attitude of the painters' *Heracles with Pholus*.

By this time the wine was flowing pretty freely everywhere; healths were drunk, conversation was general, and the lights had come in. I now noticed the boy standing near Cleodemus — a good-looking cupbearer — to have an odd smile on. I suppose I am to give you all the by-play of the dinner, especially any tender incidents. Well, so I was trying to get at the reason for the smile. In a little while he came to take Cleodemus's cup from him; he gave the boy's fingers a pinch, and handed him up a couple of shillings, I think it was, with the cup. The smile appeared again in response to the pinch, but I imagine he failed to notice the coins; he did not get hold of them; they went ringing on the floor, and there were two blushing faces to be seen. Those round, however, could not tell whose the money was, the boy saying he had not dropped it, and Cleodemus, at whose place it had been heard to fall, not confessing to the loss. So the matter was soon done with; hardly any one had grasped the situation — only Aristaenetus, as far as I could gather. He shifted the boy soon after, effecting the transfer without any fuss, and assigned Cleodemus a strong grown-up fellow who might be a mule or horse groom. So much for that business; it would have seriously compromised Cleodemus if it had attracted general attention; but it was smothered forthwith by Aristaenetus's tactful handling of the offence.

Alcidas the cynic, who had now emptied his goblet, after finding out the bride's name, called for silence; he then faced the ladies, and cried out in a loud voice: 'Cleanthis, I drink to you in the name of my patron Heracles.'

There was a general laugh; upon which, 'You vile scum,' says he, 'you laugh, do you, because I invoke our God Heracles as I toast the bride? Let me tell you that, if she will not pledge me, she shall never bear a son as brave of spirit, as free of judgement, as strong of body, as myself.' And he proceeded to show us more of the said body, till it was scarcely decent. The company irritated him by laughing again; he stood there with a wandering wrathful eye, and looked as if he were going to make trouble. He would probably have brought down his stick on somebody's head, but for the timely arrival of an enormous cake, the sight of which mollified him; he quieted down, and accompanied its progress, eating hard.

The rest were mostly flushed with wine by this time, and the room was full of clamour. Dionysodorus the rhetorician was alternately delivering speeches of his own composition and receiving the plaudits of the servants behind. Histiaeus, the literary man below him, was making an eclectic mixture of Pindar, Hesiod, and Anacreon, whose collaboration produced a most remarkable ode, some of it really prophetic of what was soon to come—'Then hide met stubborn hide,' for instance, and 'Uprose the wailings and the prayers of men.' Zenothemis too had taken a scroll in small writing from his servant, which he was reading aloud.

Now came one of the usual slight breaks in the procession of dishes; and Aristaenetus, to avoid the embarrassment of a blank, told his jester to come in and talk or perform, by way of putting the company still more at their ease. So in came an ugly fellow with a shaven head — just a few hairs standing upright on the crown. He danced with dislocations and contortions, which made him still more absurd, then improvised and delivered some anapaests in an Egyptian accent, and wound up with witticisms on the guests.

Most of them took these in good part; but when it came to Alcidas's turn, and he called him a Maltese poodle, Alcidas, who had shown signs of jealousy for some time and did not at all like the way he was holding every one's attention, lost his temper. He threw off his cloak and challenged the fellow to a bout of pancratium; otherwise he would let him feel his stick. So poor Satyrion, as the jester was called, had to accept the challenge and stand up. A charming spectacle — the philosopher sparring and exchanging blows with a buffoon! Some of us were scandalized and some amused, till Alcidas found he had his bellyful, being no match for the tough little fellow. They gave us a good laugh.

It was now, not long after this match, that Dionicus the doctor came in. He had been detained, he said, by a brain-fever case; the patient was Polypreon the piper, and thereby hung a tale. He had no sooner entered the room, not knowing how far gone the man was, when he jumped up, secured the door, drew a dagger, and handed him the pipes, with an order to play them; and when Dionicus could not, he took a strap and inflicted chastisement on the palms of his hands. To escape from this perilous position, Dionicus proposed a match, with a scale of forfeits to be exacted with the strap. He played first

himself, and then handed over the pipes, receiving in exchange the strap and dagger. These he lost no time in sending out of window into the open court, after which it was safe to grapple with him and shout for help; the neighbours broke open the door and rescued him. He showed us his wealed hands and some scratches on his face. His story had as distinguished a success as the jester before; he then squeezed himself in by Histiaeus and dined on what was left. His coming was providential, and he most useful in the sequel.

There now appeared a messenger who said he brought a communication from Hetoemocles the Stoic, which his master had directed him to read publicly, and then return. With Aristaenetus's permission he took it to the lamp, and began reading.

Phi. The usual thing, I suppose — a panegyric on the bride, or an epithalamium?

Ly. Just what we took it for; however, it was quite another story. Here are the contents:

HETOEMOCLES THE PHILOSOPHER TO ARISTAENETUS, GREETING.

My views on dining are easily deducible from my whole past life; though daily importuned by far richer men than you to join them, I invariably refuse; I know too well the tumults and follies that attend the wine-cup. But if there is one whose neglect I may fairly resent, it is yourself; the fruit of my long and unremitting attentions to you is to find myself not on the roll of your friends; I, your next-door neighbour, am singled out for exclusion. The sting of it is in the personal ingratitude; happiness for me is not found in a plate of wild boar or hare or pastry; these I get in abundance at the houses of people who understand the proprieties; this very day I might have dined (and well, by all accounts) with my pupil Pammenes; but he pressed me to no purpose; I was reserving myself, poor fool, for you.

But you pass me by, and feast others. I ought not to be surprised; you have not acquired the power of distinguishing merit; you have no apprehensive imagination. I know whence the blow comes; it is from your precious philosophers, Zenothemis and The Labyrinth, whose mouths (though I would not boast) I could stop with a single syllogism. Let either of them tell me, What is Philosophy? or, not to go beyond the merest elements, how does condition differ from constitution? for I will not resort to real puzzles, as the Horns, the Sorites, or the Reaper. Well, I wish you joy of their company. As for me, holding as I do that nothing is good but what is right, I shall get over a slight like this.

You will be kind enough not to resort later to the well-worn excuse of having forgotten in the bustle of your engagements; I have spoken to you twice to-day, in the morning at your house, and later when you were sacrificing at the Anaceum. This is to let your guests know the rights of the case.

If you think it is the dinner I care about, reflect upon the story of Oeneus;

you will observe that, when he omitted Artemis alone from the Gods to whom he offered sacrifice, she resented it. Homer's account of it states that he

Forgot or ne'er bethought him — woeful blindness!

Euripides's begins,

This land of Calydon, across the gulf From Pelops' land, with all its fertile plains —;

and Sophocles's,

Upon the tilth of Oeneus Leto's child, Far-darting Goddess, loosed a monstrous boar.

I quote you but these few of the many passages upon the incident, just to suggest the qualities of him whom you have passed over, to entertain, and to have your son taught by, Diphilus! natural enough; of course, the lad fancies him, and finds him an agreeable master! If tale-telling were not beneath me, I would add a piece of information that, if you choose, you can get confirmed by the boy's attendant Zopyrus. But a wedding is not a time for unpleasantness or denunciations, especially of offences so vile. Diphilus deserves it richly at my hands, indeed — two pupils he has stolen from me —; but for the good name of Philosophy I will hold my hand.

My man has instructions, if you should offer him a portion of wild boar or venison or sesame cake to bring me in lieu of my dinner, to refuse it. I would not have you find the motive of my letter in such desires.

My dear fellow, I went all hot and cold as this was read; I was praying that the earth might swallow me up when I saw everybody laughing at the different points; the most amused were those who knew Hetoemocles and his white hair and reverend looks; it was such a surprise to find the reality behind that imposing beard and serious countenance. I felt sure Aristaenetus had passed him over not in neglect, but because he supposed he would never accept an invitation or have anything to do with festivities; he had thought it out of the question, and not worth trying.

As soon as the man stopped reading, all eyes were turned on Zeno and Diphilus, who were pale with apprehension, and confirmed by their embarrassment the insinuations of Hetoemocles. Aristaenetus was uneasy and disturbed, but urged us to drink, and tried to smooth the matter over with an attempt at a smile; he told the man he would see to it, and dismissed him. Zeno disappeared shortly after; his attendant had signed to him, as from his father, to retire.

Cleodemus had been on the look-out for an opportunity; he was spoiling for a fight with the Stoics, and chafing over the difficulty of starting the subject; but the letter had struck the right key, and off he went. 'Now we see the productions of your fine Chrysippus, your glorious Zeno, your Cleanthes — a few poor catch-words, some fruitless posers, a philosophic exterior, and a large supply of — Hetoemocleses. What ripe wisdom does this letter reveal, with its conclusion that Aristaenetus is an Oeneus, and Hetoemocles an Artemis! How auspicious, how suitable to the occasion, its tone!'

‘To be sure,’ chimed in Hermon, his left-hand neighbour; ‘he had no doubt heard that Aristænetus had bespoken a wild boar, and thought the introduction of the one at Calydon appropriate. Aristænetus, I adjure you by the domestic altar, let him taste the victim, or we shall have the old man starving, and withering away like his Meleager. Though indeed it would not be so very hard on him; such a fate is one of Chrysippus’s *things indifferent*.’

Here Zenothemis woke up and thundered out: ‘Chrysippus? you name that name? because a pretender like Hetoemocles comes short of his profession, you argue from him to the real sages, to Cleanthes and Zeno? And who are the men, pray, who hold such language? Why, Hermon, who shore the curls, the solid golden curls, of the Dioscuri, and who will yet receive his barber’s fee from the executioner. And Cleodemus, who was caught in adultery with his pupil Sostratus’s wife, and paid the shameful penalty. Silence would better become the owners of such consciences.’ ‘Who trades in his own wife’s favours?’ retorted Cleodemus; ‘I do not do that, and I do not undertake to keep my foreign pupil’s purse and then swear by Polias the deposit was never made; I do not lend money at fifty per cent, and I do not hale my pupils into court if fees are not paid to the day.’ ‘You will hardly deny, though,’ said Zenothemis, ‘that you supplied Crito with the poison for his father.’

And therewith, his cup being in his hand, about half full of wine, he emptied it over the pair; and Ion, whose worst guilt was being their neighbour, came in for a good deal of it. Hermon bent forward, dried his head, and entered a protest. Cleodemus, having no wine to reply with, leant over and spat at Zenothemis; at the same time he clutched the old man’s beard with his left hand, and was aiming a blow which would have killed him, when Aristænetus arrested it, stepped over Zenothemis, and lay down between the two, making himself a buffer in the interests of peace.

All this time, Philo, my thoughts were busy enough with the old commonplace, that after all it is no use having all theory at your finger’s ends, if you do not conform your conduct to the right. Here were these masters of precept making themselves perfectly ridiculous in practice. Then it was borne in upon me that possibly the vulgar notion is right, and culture only misleads the people who are too much wrapt up in books and bookish ideas. Of all that philosophic company there was not a man — not so much as an accidental exception — who could pass muster; if his conduct did not condemn him, his words did yet more fatally. I could not make the wine responsible, either; the author of that letter was fasting and sober.

Things seemed to go by contraries; you might see the ordinary people behaving quite properly at table; no rioting and disorder there; the most they did was to laugh at and, no doubt, censure the others, whom they had been accustomed to respect and to credit with the qualities their appearance suggested. It was the wise men who made beasts of themselves, abused each other, over-fed, shouted and came to blows. I thought one could find no better illustration for our dinner than the poets’ story of Eris. When she was not

invited to Peleus's nuptials, she threw that apple on the table which brought about the great Trojan war. Hetoemocles's letter was just such an apple, woeful Iliad and all.

For buffer-Aristaenetus had proved ineffectual, and the quarrel between Zenothemis and Cleodemus was proceeding. 'For the present,' said the latter, 'I am satisfied with exposing your ignorance; to-morrow I will give you your deserts more adequately. Pray explain, Zenothemis, or the reputable Diphilus for you, how it is that you Stoics class the acquisition of wealth among the things indifferent, and then concentrate your whole efforts upon it, hang perpetually about the rich to that end, lend money, screw out your usury, and take pay for your teaching. Or again, if you hate pleasure and condemn the Epicureans, how comes it that you will do and endure the meanest things for it? you resent it if you are not asked out; and when you are, you eat so much, and convey so much more to your servant's keeping' — and he interrupted himself to make a grab at the napkin that Zenothemis's boy was holding, full of all sorts of provender; he meant to get it away and empty the contents on the floor; but the boy held on too tight.

'Quite right, Cleodemus,' said Hermon; 'let them tell us why they condemn pleasure, and yet expect more of it than any one else.' 'No, no,' says Zenothemis; 'you give us your grounds, Cleodemus, for saying wealth is *not* a thing indifferent.' 'No, I tell you; let us have *your* case.' So the see-saw went on, till Ion came out of his retirement and called a truce: 'I will give you,' he said, 'a theme worthy of the occasion; and you shall speak and listen without trying for personal triumphs; take a leaf from our Plato this time.' 'Hear, hear,' from the company, especially from Aristaenetus and Eucritus, who hailed this escape from unpleasantness. The former now went back to his own place, confident of peace.

The 'repast,' as they call it, had just made its appearance; each guest was served with a bird, a slice of wild boar, a portion of hare, a fried fish, some sesame cakes and sweet-meats — all these to be taken home if the guest chose. Every man had not a separate dish, however; Aristaenetus and Eucritus shared one little table, from which each was to take what belonged to him; so Zenothemis the Stoic and Hermon the Epicurean; Cleodemus and Ion had the third table, the bridegroom and I the next; Diphilus had a double portion, by the absence of Zeno. Remember these details, Philo; you will find they bear on the story.

Phi. Trust me.

Ly. Ion proceeded: 'I will start, then, if you wish it.' He reflected a moment, and then: 'With so much talent in the room, no less a subject might seem indicated than Ideas, Incorporeals, and the Immortality of the Soul. On the other hand our divergent views might make that too controversial; so I will take the question of marriage, and say what seems appropriate. The counsel of perfection here would be to dispense with it, and be satisfied, according to the prescription of Plato and Socrates, with contemplating male beauty. So, and

only so, is absolute virtue to be attained. But if marriage is admitted as a practical necessity, then we should adopt the Platonic system of holding our wives in common, thus obviating rivalry.'

The unseasonableness of these remarks raised a laugh. And Dionysodorus had another criticism: 'Spare us these provincialisms,' he said; 'or give us your authority for "rivalry."' 'Such carpings are beneath contempt,' was the polite reply. Dionysodorus was about to return the compliment with interest, when our good man of letters intervened: 'Stop,' said Histiaeus, 'and let me read you an epithalamium.'

He at once went off at score; and I think I can reproduce the effusion:

Or like, in Aristaenetus's hall, Cleantis, softly nurtured bright princess, Surpassing other beauties virginal, Cythera's Queen, or Helen's loveliness.

Bridegroom, the best of your contemporaries, Nireus's and Achilles' peer, rejoice! While we in hymeneal voluntaries Over the pair keep lifting up our voice.

By the time the laughter that not unnaturally followed had subsided, it was time to pack up our 'repasts'; Aristaenetus and Eucritus took each his intended portion; Chaereas and I, Ion and Cleodemus, did likewise. But as Zeno was not there, Diphilus expected to come in for his share too. He said everything on that table was his, and disputed possession with the servants. There was a tug of war between them just like that over the body of Patroclus; at last he was worsted and had to let go, to the huge amusement of all, which he heightened by taking the thing as a most serious wrong.

As I told you, Hermon and Zenothemis were neighbours, the latter having the upper place. Their portions were equal enough except in one respect, and the division was peaceful until that was reached. But the bird on Hermon's side was — by chance, no doubt — the fatter. The moment came for them to take their respective birds. At this point — now attend carefully, please, Philo; here is the kernel of the whole affair — at this point Zenothemis let his own bird lie, and took the fatter one before Hermon. But Hermon was not going to be put upon; he laid hold of it too. Then their voices were lifted up, they closed, belaboured each other's faces with the birds, clutched each other's beards, and called for assistance, Hermon appealing to Cleodemus, Zenothemis to Alcidas and Diphilus. The allies took their sides, Ion alone preserving neutrality.

The hosts engaged. Zenothemis lifted a goblet from the table where it stood before Aristaenetus, and hurled it at Hermon;

And him it missed, but found another mark, laying open the bridegroom's skull with a sound deep gash.

This opened the lips of the ladies; most of them indeed jumped down into the battle's interspace, led by the young man's mother, as soon as she saw his blood flowing; the bride too was startled from her place by terror for him. Meanwhile Alcidas was in his glory maintaining the cause of Zenothemis; down came his stick on Cleodemus's skull, he injured Hermon's jaw, and

severely wounded several of the servants who tried to protect them. The other side were not beaten, however; Cleodemus with levelled finger was gouging out Zenothemis's eye, not to mention fastening on his nose and biting a piece off it; and when Diphilus came to Zenothemis's rescue, Hermon pitched him head first from the couch.

Histiaeus too was wounded in trying to part the pair; it was a kick in the teeth, I think, from Cleodemus, who took him for Diphilus. So the poor man of letters lay 'disgorging blood,' as his own Homer describes it. It was a scene of tumult and tears. The women were hanging over Chaereas and wailing, the other men trying to restore peace. The great centre of destruction was Alcidas, who after routing the forces immediately opposed to him was striking at whatever presented itself. Many a man had fallen there, be sure, had he not broken his stick. I was standing close up to the wall watching the proceedings in which I took no part; Histiaeus's fate had taught me the dangers of intervention. It was a sight to recall the Lapithae and Centaurs — tables upside down, blood in streams, bowls hurtling in the air.

At last Alcidas upset the lamp, there was a great darkness, and confusion was worse confounded. It was not so easy to procure another light, and many a horrid deed was done in the dark. When some one came at last with a lamp, Alcidas was discovered stripping and applying compulsion to the flute-girl, and Dionysodorus proved to have been as incongruously engaged; as he stood up, a goblet rolled out of his bosom. His account of the matter was that Ion had picked it up in the confusion, and given it him to save it from damage! for which piece of carefulness Ion was willing to receive credit.

So the party came to an end, tears being resolved in the laughter at Alcidas, Dionysodorus and Ion. The wounded were borne off in sad case, especially old Zenothemis, holding one hand on his nose and the other on his eye, and bellowing out that the agony was more than he could bear. Hermon was in poor condition himself, having lost a couple of teeth; but he could not let this piece of evidence go; 'Bear in mind, Zenothemis,' he called out, 'that you do *not* consider pain a thing indifferent.' The bridegroom, who had been seen to by Dionicus, was also taken off with his head in bandages — in the carriage in which he was to have taken his bride home. It had been a sorry wedding-feast for him, poor fellow. Dionicus had done what he could for the rest, they were taken home to bed, and very ill most of them were on the way. Alcidas stayed where he was; it was impossible to get rid of him, as he had thrown himself down anyhow across a couch and fallen asleep.

And now you know all about the banquet, my dear Philo; a tragedy epilogue seems called for:

Hidden power sways each hour: Men propose, the Gods dispose: Fail surmises, come surprises.

It was the unexpected that came to pass here, at any rate. Well, live and learn; I know now that a quiet man had better keep clear of these feasts of

reason.

SOLOECISTA — Ψευδοσοφιστής ἢ Σολοικιστής



Translated by H. W. Fowler and F. G. Fowler

THE PURIST PURIZED

Lycinus. Purist

Ly. Are you the man whose scent is so keen for a blunder, and who is himself blunder-proof?

Pur. I think I may say so.

Ly. I suppose one must be blunder-proof, to detect the man who is not so?

Pur. Assuredly.

Ly. Do I understand that you are proof?

Pur. How could I call myself educated, if I made blunders at my age?

Ly. Well, shall you be able to detect a culprit, and convict him if he denies it?

Pur. Of course I shall.

Ly. Catch me out, then; I will make one just now.

Pur. Say on.

Ly. Why, the deed is done, and you have missed it.

Pur. You are joking, of course?

Ly. No, upon my honour. The blunder is made, and you none the wiser. Well, try again; but you are not infallible on these sort of things.

Pur. Well?

Ly. Again, the blunder made, and you unconscious.

Pur. How can that be, before you have opened your lips?

Ly. Oh yes, I opened them, and to a blunder; but you never see them. I quite

doubt you seeing this one even.

Pur. Well, there is something very queer about it if I do not know a solecism when I hear it.

Ly. One begins to doubt, when a man has missed three.

Pur. Three? What do you mean?

Ly. A complete triolet of them.

Pur. You are certainly joking.

Ly. And you are as certainly a poor detective.

Pur. If you were to say something, one might have a chance.

Ly. Four chances you have had, and no result. It would have been a fine feather in your hat to have got them all.

Pur. Nothing fine about it; it is no more than I undertook.

Ly. Why, there you are again!

Pur. Again?

Ly. 'Feather in your hat'!

Pur. I don't know what you mean.

Ly. Precisely; you do not know. And now suppose you go first; you do not like following, that is what it is; you understand, if you chose.

Pur. Oh, I am willing enough; only you have not made any solecisms in the usual sense.

Ly. How about that last? Now watch me well, as you did not get me that time.

Pur. I cannot say I did.

Ly. Now for a rabbit, then; there, that's him! Has he got by? There he is, that's him, I tell you. Hims enough to fill a warren, if you don't wake up.

Pur. Oh, I am wide awake.

Ly. Well, they are gone.

Pur. Never!

Ly. The fact is, your too much learning renders you unconscious to solecisms; whatever case I take, it is always the same.

Pur. What you mean by that I am sure I don't know; but I have often caught people out in blunders.

Ly. Well, you will catch me about the time that you are a sucking child again. By the way, a babe laying in his cradle would hardly jar on your notions of grammar, if you have not yet got me.

Pur. Well, I am convinced.

Ly. Now, if we cannot detect blunders like these, we are not likely to know much about our own; you see, you have just missed another. Very well now, never again call yourself competent either to detect blunders or to avoid them.

This is my blunt way, you see. Socrates of Mopsus, with whom I was acquainted in Egypt, used to put his corrections more delicately, so as not to humiliate the offender. Here are some specimens:

What time do you set out on your travels? — What time? Oh, I see, you thought I started to-day.

The patrimonial income supplies me well enough. — Patrimonial? But your father is not dead?

So-and-so is a tribes-man of mine. — Oh, you are a savage, are you?

The fellow is a boozy. — Oh, Boozy was his mother's name, was it?

Worser luck I never knew. — Well, you need not make it worserer.

I always said he had a good 'cart. — Yes, quite an artist.

So glad to see you, old cock! — Come, allow me humanity.

Contemptuous fellow! I would not go near him. — If he were contemptible, it would not matter, I suppose.

He is the most unique of friends. — Good; one likes degrees in uniqueness.

How aggravating! — Indeed? what does it aggravate?

So I ascended up. — Ingenious man, doubling your speed like that.

I had to do it; I was in an engagement. — Like Xenophon's hoplites.

I got round him. — Comprehensive person.

They went to law, but were compounded. — You don't say they didn't get apart again?

He would apply the same delicate treatment to people unsound in their Attic.

'That's the truth of it,' said some one, 'between you and I.' 'Ah no, you will have to admit that you and me are wrong there.'

Another person giving a circumstantial account of a local legend said: 'So when she mingled with Heracles—' 'Without Heracles's mingling with her?'

He asked a man who told him that he must have a close crop, what his particular felony had been.

'There I quarrel,' said his opponent in an argument. 'It takes two to make a

quarrel.'

When some one described his sick servant as undergoing torture, he asked, 'What for? what do they suppose they are going to get out of him?'

Some one was said to be going ahead in his studies. 'Let me see,' he said; 'it is Plato, I think, who calls that making progress.'

'Will we have a fine day?' 'If God shall.'

'Archaist, curse not thy friend!' he retorted, to a man who called him curst instead of crusty.

A man once used the phrase, 'I was trying to save his face.' 'But is he in any danger of losing it?' asked Socrates.

'Chided,' said one man, 'chode,' another. He disclaimed all acquaintance with either form.

A person who volunteered 'but and if' was commended for his generosity.

Some one tried him with 'y-pleased'; 'no, no,' said he; 'that is too much of a good thing.'

'I expect him momentarily,' some one announced. 'A good phrase,' he said; 'so is "minutely"; we have excellent authority for "daily."'

'Look you!' said a man, meaning 'look.' 'Yes, what am I to look you at?'

He took up a man who said, 'Yes, I can grapple with that,' meaning that he understood, with 'Oh, you are going to throw me, are you? how?'

'How shrill those fives are!' said some one. 'Oh, come now,' said Socrates; 'seditions and strives, but not drums and fives.'

'That man is heavily weighed,' one man observed. 'You are quite right; there is no such word as weighted.'

'He has thrived on it,' some one assured him. 'The people among whom he has thrived cannot be very particular.'

People were very fond of calling it at-one-ment. 'Yes, all right,' he would say; 'I know what it means.'

Mention being made of a black-hen, he supposed that would be the female of the grey-cock.

Some one said he had been eating sparrowgrass. 'You'll be trying groundsel next,' was his comment.

But enough of Socrates. Shall we have another match on the old lines? I will give you nothing but first-rate ones. Have your eyes open. You will surely be able to do it now, after hearing such a list of them.

Pur. I am by no means so sure of that. Proceed, however.

Ly. Not sure? well, but here you have the door broad open.

Pur. Say on.

Ly. I have said.

Pur. Nothing that I observed.

Ly. What, not observed ‘broad open’?

Pur. No.

Ly. Well, what is to happen, if you cannot follow now? Every man can crow on his own hay-cock, and I thought this was yours. Did you get that hay-cock? You don’t seem to attend; look at the mutual help Socrates and I have just given you.

Pur. I am attending; but you are so sly with them.

Ly. Monstrous sly, is it not, to say ‘mutual’ instead of ‘joint’? Well, that is settled up; but for your general ignorance, I defy any God short of Apollo to cure it. He gives council to all who ask it; but on you that council is thrown away.

Pur. Yes, I declare, so it was!

Ly. Perhaps one at a time are too few?

Pur. I think that must be it.

Ly. How did ‘one are’ get past you?

Pur. Ah, I didn’t see it, again.

Ly. By the way, do you know of any one who is on the look in for a wife?

Pur. What *are* you talking about?

Ly. Show me the man who is on the look in, and I will show you a solecist.

Pur. But what have I to do with solecists on the look in for wives?

Ly. Ah, if you knew that, you would be the man you pretend to be. So much for that. Now, if a man came to you and said that he had left his wife’s home, would you stand that?

Pur. Of course I should, if he had provocation.

Ly. And if you caught him committing a solecism, would you stand it?

Pur. Certainly not.

Ly. Quite right too. We should never permit solecisms in a friend, but teach him better. Now, what are your feelings when you hear a man deprecating his own merits, and depreciating his friend’s excessive gratitude?

Pur. Feelings? only that he shows a very proper feeling.

Ly. Then, as you cannot feel the difference between 'deprecate' and 'depreciate,' shall we conclude that you are an ignoramus?

Pur. Outrageous insolence!

Ly. Outrageous? I shall be, ere much, if I go on talking to you. — Now I should have said that 'ere much' was a blunder, but it does not strike you so.

Pur. Oh, stop, for goodness' sake! Look here, try this way; I want to get *my* profit out of it too.

Ly. Well?

Pur. Suppose you were to go through all the blunders you say I have missed, and tell me what is the right thing for each.

Ly. Good gracious, no; it would take us till midnight. No; you can look those out for yourself. Meanwhile, we had better take fresh ones, as we have only a quarter of an hour (by the way, never pronounce the 'h' in hour; that sounds dreadful). Then as to that outrage which you say I have committed upon you; if I were to speak of an outrage committed *against* you, that would be another thing.

Pur. Would it?

Ly. Yes; an outrage *upon* you must be committed upon you personally, in the shape of blows, interference with your liberty, or the like. An outrage *against* you is upon something that belongs to you; he who does an outrage upon your wife, child, friend, or slave, does it against you. This distinction, however, does not apply to inanimate things. An 'outrage against' is a legitimate phrase with them, as when Plato talks in the *Symposium* of an outrage against a proverb.

Pur. Ah, I see now.

Ly. Do you also see that the exchange of one for the other is a solecism?

Pur. Yes, I shall know that for the future.

Ly. And if a person were to use 'interchange' there instead of 'exchange,' what would you take him to mean?

Pur. Just the same.

Ly. Why, how can they be equivalent? Exchange is merely the substitution of

one expression for another, the improper for the proper; whereas interchange involves a false statement.

Pur. I see now; exchange is the use of a loose instead of a precise expression, while interchange is the use of both expressions, each in the other's place.

Ly. These subtleties are not unpleasing. Similarly, when we are concerned *with* a person, it is in our own interest; but when we are concerned *for* him, it is in his. It is true the phrases are sometimes confused, but there are those who observe the distinction; and it is as well to be on the safe side.

Pur. Quite true.

Ly. Now, can you tell me the difference between 'setting' and 'sitting,' or between 'be seated' and 'sit'?

Pur. No; but I have heard you say that 'sit yourself' is a barbarism.

Ly. Yes, quite so; but now I tell you that 'be seated' is not the same as 'sit.'

Pur. Why, what may the difference be?

Ly. When a man is on his legs, you can only tell him to be seated; but if he is seated already, you can tell him to sit still.

Sit where thou art; we find us seats elsewhere. It means 'remain sitting,' you see. Here again we have to say that it is a mistake to reverse the expressions. And as to 'set' and 'sit,' surely it is the whole difference between transitive and intransitive?

Pur. That is clear enough; go on; this is the way to teach.

Ly. Or the only way you can learn? Well, do you know what a historian is?

(The explanation of this point appears to have dropped out of the MSS. — Translators.)

Pur. Oh, yes, I quite see, after your lucid explanation.

Ly. Now I daresay you think servility and servitude are the same; but I am aware of a considerable difference between them.

Pur. Namely —?

Ly. The first depends on yourself, the other on some one else.

Pur. Quite right.

Ly. Oh, you will pick up all sorts of information, if you give up thinking you know more than you do.

Pur. I give it up from this moment.

Ly. Then we will break off for the present, and take the rest another time.

THE DOWNWARD JOURNEY OR THE TYRANT — Κατάπλους ἢ Τύραννος



Translated by H. W. Fowler and F. G. Fowler

VOYAGE TO THE LOWER WORLD

Charon. Clotho. Hermes. Shades. Rhadamanthus. Tisiphone. Lamp. Bed

Cha. You see how it is, Clotho; here has all been ship-shape and ready for a start this long time; the hold baled out, the mast stepped, the sail hoisted, every oar in its rowlock; it is no fault of mine that we don't weigh anchor and sail. 'Tis Hermes keeps us; he should have been here long ago. Not a passenger on board, as you may see; and we might have made the trip three times over by this. Evening is coming on now; and never a penny taken all day! I know how it will be: Pluto will think *I* have been wanting to my work. It is not I that am to blame, but our fine gentleman of a supercargo. He is just like any mortal: he has taken a drink of their Lethe up there, and forgotten to come back to us. He'll be wrestling with the lads, or playing on his lyre, or giving his precious gift of the gab a good airing; or he's off after plunder, the rascal, for what I know: 'tis all in the day's work with him. He is getting too independent: he ought to remember that he belongs to us, one half of him.

Clo. Well, well, Charon; perhaps he has been busy: Zeus may have had some particular occasion for his services in the upper world; *he* has the use of him too, remember.

Cha. That doesn't say that he should make use of him beyond what's reasonable. Hermes is common property. We have never kept him here when he was due to go. No, I know what it is. In these parts of ours all is mist and gloom and darkness, and nothing to be had but asphodel and libations and sacrificial cakes and meats. Yonder in Heaven, all's bright, with plenty of ambrosia, and no end of nectar. Small wonder that he likes to loiter there. When he leaves us, 'tis on wings; it is as though he escaped from prison. But when the time comes for return, he tramps it on foot, and has much ado to get here at all.

Clo. Well, never mind now; here he comes, look, and a fine host of passengers with him; a fine flock, rather; he hustles them along with his staff like so many goats. But what's this? One of them is bound, and another enjoying the joke; and there is one with a wallet slung beside him, and a stick in his hand; a

cantankerous-looking fellow; he keeps the rest moving. And just look at Hermes! Bathed in perspiration, and his feet covered with dust! See how he pants; he is quite out of breath. What is the matter, Hermes? Tell us all about it; you seem disturbed.

Her. The matter is that this rascal ran away; I had to go after him, and had well nigh played you false for this trip, I can tell you.

Clo. Why, who is he? What did he want to run away for?

Her. His motive is sufficiently clear: he had a preference for remaining alive. He is some king or tyrant, as I gather from his piteous allusions to blessedness no longer his.

Clo. And the fool actually tried to run away, and thought to prolong his life when the thread of Fate was exhausted?

Her. Tried! He would have got clean away, but for that capital fellow there with the club; he gave me a hand, and we caught and bound him. The whole way along, from the moment that Atropus handed him over to me, he dragged and hung back, and dug his heels into the ground: it was no easy work getting him along. Every now and then he would take to prayers and entreaties: Would I let him go just for a few minutes? he would make it worth my while. Of course I was not going to do that; it was out of the question. — Well, we had actually got to the very pit's mouth, when somehow or other this double-dyed knave managed to slip off, whilst I was telling over the Shades to Aeacus, as usual, and he checking them by your sister's invoice. The consequence was, we were one short of tally. Aeacus raised his eyebrows. 'Hermes,' he said, 'everything in its right place: no larcenous work here, please. You play enough of those tricks in Heaven. We keep strict accounts here: nothing escapes us. The invoice says 1,004; there it is in black and white. You have brought me one short, unless you say that Atropus was too clever for you.' I coloured up at that; and then all at once I remembered what had happened on the way, and when I looked round and this fellow was nowhere to be seen, I knew that he must have made off, and I set off after him along the road to the upper world, as fast as I could go. My worthy friend here volunteered for the service; so we made a race of it, and caught the runaway just as he got to Taenarum! It was a near thing.

Clo. There now, Charon! And we were beginning to accuse Hermes of neglect.

Cha. Well, and why are we waiting here, as if there had not been enough delay already?

Clo. True. Let them come aboard. I'll to my post by the gangway, with my

notebook, and take their names and countries as they come up, and details of their deaths; and you can stow them away as you get them. — Hermes, let us have those babies in first; I shall get nothing out of them.

Her. Here, skipper. Three hundred of them, including those that were exposed.

Cha. A precious haul, on my word!-These are but green grapes, Hermes.

Her. Who next, Clotho? The Unwept?

Clo. Ah! I take you. — Yes, up with the old fellows. I have no time to-day for prehistoric research. All over sixty, pass on! What's the matter with them? They don't hear me; they are deaf with age. I think you will have to pick them up, like the babies, and get them along that way.

Her. Here they are; fine well-matured fruit, gathered in due season; three hundred and ninety-eight of them.

Cha. Nay, nay; these are no better than raisins.

Clo. Bring up the wounded next, Hermes. *Now* I can get to work. Tell me how you were killed. Or no; I had better look at my notes, and call you over. Eighty-four due to be killed in battle yesterday, in Mysia, These to include Gobares, son of Oxyartes.

Her. Adsunt.

Clo. The seven who killed themselves for love. Also Theagenes, the philosopher, for love of the Megarian courtesan.

Her. Here they are, look.

Clo. And the rival claimants to thrones, who slew one another?

Her. Here!

Clo. And the one murdered by his wife and her paramour?

Her. Straight in front of you.

Clo. Now the victims of the law, — the cudgelled and the crucified. And where are those sixteen who were killed by robbers?

Her. Here; you may know them by their wounds. Am I to bring the women too?

Clo. Yes, certainly; and all who were shipwrecked; it is the same kind of death. And those who died of fever, bring them too, the doctor Agathocles and all. Then there was a Cynic philosopher, who was to have succumbed to a dinner with Dame Hecate, eked out with sacrificial eggs and a raw cuttlefish; where is he?

Cy. Here I stand this long time, my good Clotho. — Now what had I done to deserve such a weary spell of life? You gave me pretty nearly a spindleful of it. I often tried to cut the thread and away; but somehow it never would give.

Clo. I left you as a censor and physician of human frailties; pass on, and good luck to you.

Cy. No, by Zeus! First let us see our captive safe on board. Your judgement might be perverted by his entreaties.

Clo. Let me see; who is he?

Her. Megapenthes, son of Lacydes; tyrant.

Clo. Come up, Megapenthes.

Me. Nay, nay, my lady Clotho; suffer me to return for a little while, and I will come of my own accord, without waiting to be summoned.

Clo. What do you want to go for?

Me. I crave permission to complete my palace; I left the building half-finished.

Clo. Pooh! Come along.

Me. Oh Fate, I ask no long reprieve. Vouchsafe me this one day, that I may inform my wife where my great treasure lies buried.

Clo. Impossible. 'Tis Fate's decree.

Me. And all that money is to be thrown away?

Clo. Not thrown away. Be under no uneasiness. Your cousin Megacles will take charge of it.

Me. Oh, monstrous! My enemy, whom from sheer good nature I omitted to put to death?

Clo. The same. He will survive you for rather more than forty years; in the full enjoyment of your harem, your wardrobe, and your treasure.

Me. It is too bad of you, Clotho, to hand over my property to my worst enemy.

Clo. My dear sir, it was Cydimachus's property first, surely? You only succeeded to it by murdering him, and butchering his children before his eyes.

Me. Yes, but it was mine after that.

Clo. Well, and now your term of possession expires.

Me. A word in your ear, madam; no one else must hear this. — Sirs, withdraw for a space. — Clotho, if you will let me escape, I pledge myself to give you a quarter of a million sterling this very day.

Clo. Ha, ha! So your millions are still running in your head?

Me. Shall I throw in the two mixing-bowls that I got by the murder of Cleocritus? They weigh a couple of tons apiece; refined gold!

Clo. Drag him up. We shall never get him to come on board by himself.

Me. I call you all to witness! My city-wall, my docks, remain unfinished. I only wanted five days more to complete them.

Clo. Never mind. It will be another's work now.

Me. Stay! One request I can make with a clear conscience.

Clo. Well?

Me. Suffer me only to complete the conquest of Persia; ... and to impose tribute on Lydia; ... and erect a colossal monument to myself, ... and inscribe thereon the military achievements of my life. Then let me die.

Clo. Creature, this is no single day's reprieve: you would want something like twenty years.

Me. Oh, but I am quite prepared to give security for my expeditious return. Nay, I could provide a substitute, if preferred — my well-beloved!

Clo. Wretch! How often have you prayed that he might survive you!

Me. That was a long time ago. Now, — I see a better use for him.

Clo. But he is due to be here, shortly, let me tell you. He is to be put to death by the new sovereign.

Me. Well, Clotho, I hope you will not refuse my last request.

Clo. Which is?

Me. I should like to know how things will be, now that I am gone.

Clo. Certainly; you shall have that mortification. Your wife will pass into the hands of Midas, your slave; he has been her gallant for some time past.

Me. A curse on him! 'Twas at her request that I gave him his freedom.

Clo. Your daughter will take her place in the harem of the present monarch. Then all the old statues and portraits which the city set up in your honour will be overturned, — to the entertainment, no doubt, of the spectators.

Me. And will no friend resent these doings?

Clo. Who was your friend? Who had any reason to be? Need I explain that the cringing courtiers who lauded your every word and deed were actuated either by hope or by fear — time-servers every man of them, with a keen eye to the main chance?

Me. And these are they whose feasts rang with my name! who, as they poured their libations, invoked every blessing on my head! Not one but would have died before me, could he have had his will; nay, they swore by no other name.

Clo. Yes; and you dined with one of them yesterday, and it cost you your life. It was that last cup you drank that brought you here.

Me. Ah, I noticed a bitter taste. — But what was his object?

Clo. Oh, you want to know too much. It is high time you came on board.

Me. Clotho, I had a particular reason for desiring one more glimpse of daylight. I have a burning grievance!

Clo. And what is that? Something of vast importance, I make no doubt.

Me. It is about my slave Carion. The moment he knew of my death, he came up to the room where I lay; it was late in the evening; he had plenty of time in front of him, for not a soul was watching by me; he brought with him my concubine Glycerium (an old affair, this, I suspect), closed the door, and proceeded to take his pleasure with her, as if no third person had been in the room! Having satisfied the demands of passion, he turned his attention to me. 'You little villain,' he cried, 'many's the flogging I've had from you, for no fault of mine!' And as he spoke he plucked out my hair and smote me on the face. 'Away with you,' he cried finally, spitting on me, 'away to the place of the damned!' — and so withdrew. I burned with resentment: but there I lay

stark and cold, and could do nothing. That baggage Glycerium, too, hearing footsteps approaching, moistened her eyes and pretended she had been weeping for me; and withdrew sobbing, and repeating my name. — If I could but get hold of them —

Clo. Never mind what you would do to them, but come on board. The hour is at hand when you must appear before the tribunal.

Me. And who will presume to give his vote against a tyrant?

Clo. Against a tyrant, who indeed? Against a Shade, Rhadamanthus will take that liberty. He is strictly impartial, as you will presently observe, in adapting his sentences to the requirements of individual cases. And now, no more delay.

Me. Dread Fate, let me be some common man, — some pauper! I have been a king, — let me be a slave! Only let me live!

Clo. Where is the one with the stick? Hermes, you and he must drag him up feet foremost. He will never come up by himself.

Her. Come along, my runagate. Here you are, skipper. And I say, keep an eye —

Cha. Never fear. We'll lash him to the mast.

Me. Look you, I must have the seat of honour.

Clo. And why exactly?

Me. Can you ask? Was I not a tyrant, with a guard of ten thousand men?

Cy. Oh, dullard! And you complain of Carion's pulling your hair! Wait till you get a taste of this stick; you shall know what it is to be a tyrant.

Me. What, shall a Cynic dare to raise his staff against me? Sirrah, have you forgotten the other day, when I had all but nailed you to the cross, for letting that sharp censorious tongue of yours wag too freely?

Cynic. Well, and now it is your turn to be nailed, — to the mast.

Mi. And what of me, mistress? Am I to be left out of the reckoning? Because I am poor, must I be the last to come aboard?

Clo. Who are you?

Mi. Micyllus the cobbler.

Clo. A cobbler, and cannot wait your turn? Look at the tyrant: see what bribes he offers us, only for a short reprieve. It is very strange that delay is not to your fancy too.

Mi. It is this way, my lady Fate. I find but cold comfort in that promise of the Cyclops: 'Outis shall be eaten last,' said he; but first or last, the same teeth are waiting. And then, it is not the same with me as with the rich. Our lives are what they call 'diametrically opposed.' This tyrant, now, was thought happy while he lived; he was feared and respected by all: he had his gold and his silver; his fine clothes and his horses and his banquets; his smart pages and his handsome ladies, — and had to leave them all. No wonder if he was vexed, and felt the tug of parting. For I know not how it is, but these things are like birdlime: a man's soul sticks to them, and will not easily come away; they have grown to be a part of him. Nay, 'tis as if men were bound in some chain that nothing can break; and when by sheer force they are dragged away, they cry out and beg for mercy. They are bold enough for aught else, but show them this same road to Hades, and they prove to be but cowards. They turn about, and must ever be looking back at what they have left behind them, far off though it be, — like men that are sick for love. So it was with the fool yonder: as we came along, he was for running away; and now he tires you with his entreaties. As for me, I had no stake in life; lands and horses, money and goods, fame, statues, — I had none of them; I could not have been in better trim: it needed but one nod from Atropus, — I was busied about a boot at the time, but down I flung knife and leather with a will, jumped up, and never waited to get my shoes, or wash the blacking from my hands, but joined the procession there and then, ay, and headed it, looking ever forward; I had left nothing behind me that called for a backward glance. And, on my word, things begin to look well already. Equal rights for all, and no man better than his neighbour; that is hugely to my liking. And from what I can learn there is no collecting of debts in this country, and no taxes; better still, no shivering in winter, no sickness, no hard knocks from one's betters. All is peace. The tables are turned: the laugh is with us poor men; it is the rich that make moan, and are ill at ease.

Clo. To be sure, I noticed that you were laughing, some time ago. What was it in particular that excited your mirth?

Mi. I'll tell you, best of Goddesses. Being next door to a tyrant up there, I was all eyes for what went on in his house; and he seemed to me neither more nor less than a God. I saw the embroidered purple, the host of courtiers, the gold, the jewelled goblets, the couches with their feet of silver: and I thought, this is happiness. As for the sweet savour that arose when his dinner was getting ready, it was too much for me; such blessedness seemed more than human. And then his proud looks and stately walk and high carriage, striking admiration into all beholders! It seemed almost as if he must be handsomer

than other men, and a good eighteen inches taller. But when he was dead, he made a queer figure, with all his finery gone; though I laughed more at myself than at him: there had I been worshipping mere scum on no better authority than the smell of roast meat, and reckoning happiness by the blood of Lacedaemonian sea-snails! There was Gniphon the usurer, too, bitterly reproaching himself for having died without ever knowing the taste of wealth, leaving all his money to his nearest relation and heir-at-law, the spendthrift Rhodochares, when he might have had the enjoyment of it himself.

When I saw him, I laughed as if I should never stop: to think of him as he used to be, pale, wizened, with a face full of care, his fingers the only rich part of him, for they had the talents to count, — scraping the money together bit by bit, and all to be squandered in no time by that favourite of Fortune, Rhodochares! — But what are we waiting for now? There will be time enough on the voyage to enjoy their woesbegone faces, and have our laugh out.

Clo. Come on board, and then the ferryman can haul up the anchor.

Cha. Now, now! What are you doing here? The boat is full. You wait till tomorrow. We can bring you across in the morning.

Mi. What right have you to leave me behind, — a shade of twenty-four hours' standing? I tell you what it is, I shall have you up before Rhadamanthus. A plague on it, she's moving! And here I shall be left all by myself. Stay, though: why not swim across in their wake? No matter if I get tired; a dead man will scarcely be drowned. Not to mention that I have not a penny to pay my fare.

Clo. Micyllus! Stop! You must not come across that way; Heaven forbid!

Mi. Ha, ha! I shall get there first, and I shouldn't wonder.

Clo. This will never do. We must get to him, and pick him up.... Hermes, give him a hand up.

Cha. And where is he to sit now he is here? We are full up, as you may see.

Her. What do you say to the tyrant's shoulders?

Clo. A good idea that.

Cha. Up with you then; and make the rascal's back ache. And now, good luck to our voyage!

Cy. Charon, I may as well tell you the plain truth at once. The penny for my fare is not forthcoming; I have nothing but my wallet, look, and this stick. But

if you want a hand at baling, here I am; or I could take an oar; only give me a good stout one, and you shall have no fault to find with me.

Cha. To it, then; and I'll ask no other payment of you.

Cy. Shall I tip them a stave?

Cha. To be sure, if you have a sea-song about you.

Cy. I have several. Look here though, an opposition is starting: a song of lamentation. It will throw me out.

Sh. Oh, my lands, my lands! — Ah, my money, my money! — Farewell, my fine palace! — The thousands that fellow will have to squander! — Ah, my helpless children! — To think of the vines I planted last year! Who, ah who, will pluck the grapes? —

Her. Why, Micyllus, have *you* never an Oh or an Ah? It is quite improper that any shade should cross the stream, and make no moan.

Mi. Get along with you. What have I to do with Ohs and Ahs? I'm enjoying the trip!

Her. Still, just a groan or two. It's expected.

Mi. Well, if I must, here goes. — Farewell, leather, farewell! Ah, Soles, old Soles! — Oh, ancient Boots! — Woe's me! Never again shall I sit empty from morn till night; never again walk up and down, of a winter's day, naked, unshod, with chattering teeth! My knife, my awl, will be another's: whose, ah! whose?

Her. Yes, that will do. We are nearly there.

Cha. Wait a bit! Fares first, please. Your fare, Micyllus; every one else has paid; one penny.

Mi. You don't expect to get a penny out of the poor cobbler? You're joking, Charon; or else this is what they call a 'castle in the air.' I know not whether your penny is square or round.

Cha. A fine paying trip this, I must say! However, — all ashore! I must fetch the horses, cows, dogs, and other livestock. Their turn comes now.

Clo. You can take charge of them for the rest of the way, Hermes. I am crossing again to see after the Chinamen, Indopatres and Heramithres. They have been fighting about boundaries, and have killed one another by this time.

Her. Come, shades, let us get on; — follow me, I mean, in single file.

Mi. Bless me, how dark it is! Where is handsome Megillus *now*? There would be no telling Simmiche from Phryne. All complexions are alike here, no question of beauty, greater or less. Why, the cloak I thought so shabby before passes muster here as well as royal purple; the darkness hides both alike. Cyniscus, whereabouts are you?

Cy. Use your ears; here I am. We might walk together. What do you say?

Mi. Very good; give me your hand. — I suppose you have been admitted to the mysteries at Eleusis? That must have been something like this, I should think?

Cy. Pretty much. Look, here comes a torch-bearer; a grim, forbidding dame. A Fury, perhaps?

Mi. She looks like it, certainly.

Her. Here they are, Tisiphone. One thousand and four.

Ti. It is time we had them. Rhadamanthus has been waiting.

Rhad. Bring them up, Tisiphone. Hermes, you call out their names as they are wanted.

Cy. Rhadamanthus, as you love your father Zeus, have me up first for examination.

Rhad. Why?

Cy. There is a certain shade whose misdeeds on earth I am anxious to denounce. And if my evidence is to be worth anything, you must first be satisfied of my own character and conduct.

Rhad. Who are you?

Cy. Cyniscus, your worship; a student of philosophy.

Rhad. Come up for judgement; I will take you first. Hermes, summon the accusers.

Her. If any one has an accusation to bring against Cyniscus here present, let him come forward.

Cy. No one stirs!

Rhad. Ah, but that is not enough, my friend. Off with your clothes; I must have a look at your brands.

Cy. Brands? Where will you find them?

Rhad. Never yet did mortal man sin, but he carried about the secret record thereof, branded on his soul.

Cy. Well, here I am stripped. Now for the 'brands.'

Rhad. Clean from head to heel, except three or four very faint marks, scarcely to be made out. Ah! what does this mean? Here is place after place that tells of the iron; all rubbed out apparently, or cut out. How do you explain this, Cyniscus? How did you get such a clean skin again?

Cy. Why, in old days, when I knew no better, I lived an evil life, and acquired thereby a number of brands. But from the day that I began to practise philosophy, little by little I washed out all the scars from my soul,-thanks to the efficiency of that admirable lotion.

Rhad. Off with you then to the Isles of the Blest, and the excellent company you will find there. But we must have your impeachment of the tyrant before you go. Next shade, Hermes!

Mi. Mine is a very small affair, too, Rhadamanthus; I shall not keep you long. I have been stripped all this time; so do take me next.

Rhad. And who may you be?

Mi. Micyllus the cobbler.

Rhad. Very well, Micyllus. As clean as clean could be; not a mark anywhere. You may join Cyniscus. Now the Tyrant.

Her. Megapenthes, son of Lacydes, wanted! Where are you off to? This way! You there, the Tyrant! Up with him, Tisiphone, neck and crop.

Rhad. Now, Cyniscus, your accusation and your proofs. Here is the party.

Cy. There is in fact no need of an accusation. You will very soon know the man by the marks upon him. My words however may serve to unveil him, and to show his character in a clearer light. With the conduct of this monster as a private citizen, I need not detain you. Surrounded with a bodyguard, and aided by unscrupulous accomplices, he rose against his native city, and established a lawless rule. The persons put to death by him without trial are to be counted by thousands, and it was the confiscation of their property that gave him his

enormous wealth. Since then, there is no conceivable iniquity which he has not perpetrated. His hapless fellow-citizens have been subjected to every form of cruelty and insult. Virgins have been seduced, boys corrupted, the feelings of his subjects outraged in every possible way. His overweening pride, his insolent bearing towards all who had to do with him, were such as no doom of yours can adequately requite. A man might with more security have fixed his gaze upon the blazing sun, than upon yonder tyrant. As for the refined cruelty of his punishments, it baffles description; and not even his familiars were exempt. That this accusation has not been brought without sufficient grounds, you may easily satisfy yourself, by summoning the murderer's victims. — Nay, they need no summons; see, they are here; they press round as though they would stifle him. Every man there, Rhadamanthus, fell a prey to his iniquitous designs. Some had attracted his attention by the beauty of their wives; others by their resentment at the forcible abduction of their children; others by their wealth; others again by their understanding, their moderation, and their unvarying disapproval of his conduct.

Rhad. Villain, what have you to say to this?

Me. I committed the murders referred to. As for the rest, the adulteries and corruptions and seductions, it is all a pack of lies.

Cy. I can bring witnesses to these points too, Rhadamanthus.

Rhad. Witnesses, eh?

Cy. Hermes, kindly summon his Lamp and Bed. They will appear in evidence, and state what they know of his conduct.

Her. Lamp and Bed of Megapenthes, come into court. Good, they respond to the summons.

Rhad. Now, tell us all you know about Megapenthes. Bed, you speak first.

Bed. All that Cyniscus said is true. But really, Mr. Rhadamanthus, I don't quite like to speak about it; such strange things used to happen overhead.

Rhad. Why, your unwillingness to speak is the most telling evidence of all! — Lamp, now let us have yours.

Lamp. What went on in the daytime I never saw, not being there. As for his doings at night, the less said the better. I saw some very queer things, though, monstrous queer. Many is the time I have stopped taking oil on purpose, and tried to go out. But then he used to bring me close up. It was enough to give any lamp a bad character.

Rhad. Enough of verbal evidence. Now, just divest yourself of that purple, and we will see what you have in the way of brands. Goodness gracious, the man's a positive network! Black and blue with them! Now, what punishment can we give him? A bath in Pyriphlegethon? The tender mercies of Cerberus, perhaps?

Cy. No, no. Allow me, — I have a novel idea; something that will just suit him.

Rhad. Yes? I shall be obliged to you for a suggestion.

Cy. I fancy it is usual for departed spirits to take a draught of the water of Lethe?

Rhad. Just so.

Cy. Let him be the sole exception.

Rhad. What is the idea in that?

Cy. His earthly pomp and power for ever in his mind; his fingers ever busy on the tale of blissful items;— 'tis a heavy sentence!

Rhad. True. Be this the tyrant's doom. Place him in fetters at Tantalus's side, — never to forget the things of earth.

ZEUS CATECHIZED (ZEUS CROSS-EXAMINED) —

Ζεὺς ἐλεγχόμενος



Translated by H. W. Fowler and F. G. Fowler

ZEUS CROSS-EXAMINED

Cyniscus. Zeus

Cyn. Zeus: I am not going to trouble you with requests for a fortune or a throne; you get prayers enough of that sort from other people, and from your habit of convenient deafness I gather that you experience a difficulty in answering them. But there is one thing I should like, which would cost you no trouble to grant.

Zeus. Well, Cyniscus? You shall not be disappointed, if your expectations are as reasonable as you say.

Cyn. I want to ask you a plain question.

Zeus. Such a modest petition is soon granted; ask what you will.

Cyn. Well then: you know your Homer and Hesiod, of course? Is it all true that they sing of Destiny and the Fates — that whatever they spin for a man at his birth must inevitably come about?

Zeus. Unquestionably. Nothing is independent of their control. From their spindle hangs the life of all created things; whose end is predetermined even from the moment of their birth; and that law knows no change.

Cyn. Then when Homer says, for instance, in another place,

Lest unto Hell thou go, *outstripping Fate*,

he is talking nonsense, of course?

Zeus. Absolute nonsense. Such a thing is impossible: the law of the Fates, the thread of Destiny, is over all. No; so long as the poets are under the inspiration of the Muses, they speak truth: but once let those Goddesses leave them to their own devices, and they make blunders and contradict themselves. Nor can we blame them: they are but men; how should they know truth, when the divinity whose mouthpieces they were is departed from them?

Cyn. That point is settled, then. But there is another thing I want to know. There are three Fates, are there not, — Clotho, Lachesis, and Atropus?

Zeus. Quite so.

Cyn. But one also hears a great deal about Destiny and Fortune. Who are they, and what is the extent of their power? Is it equal to that of the Fates? or greater perhaps? People are always talking about the insuperable might of Fortune and Destiny.

Zeus. It is not proper, Cyniscus, that you should know all. But what made you ask me about the Fates?

Cyn. Ah, you must tell me one thing more first. Do the Fates also control you Gods? Do *you* depend from their thread?

Zeus. We do. Why do you smile?

Cyn. I was thinking of that bit in Homer, where he makes you address the Gods in council, and threaten to suspend all the world from a golden cord. You said, you know, that you would let the cord down from Heaven, and all the Gods together, if they liked, might take hold of it and try to pull you down, and they would never do it: whereas you, if you had a mind to it, could easily pull them up,

And Earth and Sea withal.

I listened to that passage with shuddering reverence; I was much impressed with the idea of your strength. Yet now I understand that you and your cord and your threats all depend from a mere cobweb. It seems to me Clotho should be the one to boast: she has you dangling from her distaff, like a sprat at the end of a fishing- line.

Zeus. I do not catch the drift of your questions.

Cyn. Come, I will speak my mind; and in the name of Destiny and the Fates take not my candour amiss. If the case stands thus, if the Fates are mistresses of all, and their decisions unalterable, then why do men sacrifice to *you*, and bring hecatombs, and pray for good at *your* hands? If our prayers can neither save us from evil nor procure us any boon from Heaven, I fail to see what we get for our trouble.

Zeus. These are nice questions! I see how it is, — you have been with the sophists; accursed race! who would deny us all concern in human affairs. Yes, these are just the points they raise, impiously seeking to pervert mankind from the way of sacrifice and prayer: it is all thrown away, forsooth! the Gods take

no thought for mankind; they have no power on the earth. — Ah well; they will be sorry for it some day.

Cyn. Now, by Clotho's own spindle, my questions are free from all sophistic taint. How it has come about, I know not; but one word has brought up another, and the end of it is — there is no use in sacrifice. Let us begin again. I will put you a few more questions; answer me frankly, but think before you speak, this time.

Zeus. Well; if you have the time to waste on such tomfoolery.

Cyn. Everything proceeds from the Fates, you say?

Zeus. Yes.

Cyn. And is it in your power to unspin what they have spun?

Zeus. It is not.

Cyn. Shall I proceed, or is the inference clear?

Zeus. Oh, clear enough. But you seem to think that people sacrifice to us from ulterior motives; that they are driving a bargain with us, *buying* blessings, as it were: not at all; it is a disinterested testimony to our superior merit.

Cyn. There you are, then. As you say, sacrifice answers no useful purpose; it is just our good-natured way of acknowledging your superiority. And mind you, if we had a sophist here, he would want to know all about that superiority. You are our fellow slaves, he would say; if the Fates are our mistresses, they are also yours. Your immortality will not serve you; that only makes things worse. We mortals, after all, are liberated by death: but for you there is no end to the evil; that long thread of yours means eternal servitude.

Zeus. But this eternity is an eternity of happiness; the life of Gods is one round of blessings.

Cyn. Not all Gods' lives. Even in Heaven there are distinctions, not to say mismanagement. *You* are happy, of course: you are king, and you can haul up earth and sea as it were a bucket from the well. But look at Hephaestus: a cripple; a common blacksmith. Look at Prometheus: *he* gets nailed up on Caucasus. And I need not remind you that your own father lies fettered in Tartarus at this hour. It seems, too, that Gods are liable to fall in love; and to receive wounds; nay, they may even have to take service with mortal men; witness your brother Posidon, and Apollo, servants to Laomedon and to Admetus. I see no great happiness in all this; some of you I dare say have a very pleasant time of it, but not so others. I might have added, that you are

subject to robbery like the rest of us; your temples get plundered, and the richest of you becomes a pauper in the twinkling of an eye. To more than one of you it has even happened to be melted down, if he was a gold or a silver God. All destiny, of course.

Zeus. Take care, Cyniscus: you are going too far. You will repent of this one day.

Cyn. Spare your threats: you know that nothing can happen to me, except what Fate has settled first. I notice, for instance, that even temple-robbers do not always get punished; most of them, indeed, slip through your hands. Not destined to be caught, I suppose.

Zeus. I knew it! you are one of those who would abolish Providence.

Cyn. You seem to be very much afraid of these gentlemen, for some reason. Not one word can I say, but you must think I picked it up from them. Oblige me by answering another question; I could desire no better authority than yours. What is this Providence? Is she a Fate too? or some greater, a mistress of the Fates?

Zeus. I have already told you that there are things which it is not proper for you to know. You said you were only going to ask me one question, instead of which you go on quibbling without end. I see what it is you are at: you want to make out that we Gods take no thought for human affairs.

Cyn. It is nothing to do with me: it was you who said just now that the Fates ordained everything. Have you thought better of it? Are you going to retract what you said? Are the Gods going to push Destiny aside and make a bid for government?

Zeus. Not at all; but the Fates work *through us*.

Cyn. I see: you are their servants, their underlings. But that comes to the same thing: it is still they who design; you are only their tools, their instruments.

Zeus. How do you make that out?

Cyn. I suppose it is pretty much the same as with a carpenter's adze and drill: they do assist him in his work, but no one would describe them as the workmen; we do not say that a ship has been turned out by such and such an adze, or by such and such a drill; we name the shipwright. In the same way, Destiny and the Fates are the universal shipwrights, and you are their drills and adzes; and it seems to me that instead of paying their respects and their sacrifices to you, men ought to sacrifice to Destiny, and implore *her* favours; though even that would not meet the case, because I take it that things are

settled once and for all, and that the Fates themselves are not at liberty to chop and change. If some one gave the spindle a turn in the wrong direction, and undid all Clotho's work, Atropus would have something to say on the subject.

Zeus. So! You would deprive even the Fates of honour? You seem determined to reduce all to one level. Well, we Gods have at least one claim on you: we do prophesy and foretell what the Fates have disposed.

Cyn. Now even granting that you do, what is the use of knowing what one has to expect, when one can by no possibility take any precautions? Are you going to tell me that a man who finds out that he is to die by a steel point can escape the doom by shutting himself up? Not he. Fate will take him out hunting, and there will be his steel: Adrastus will hurl his spear at the boar, miss the brute, and get Croesus's son; Fate's inflexible law directs his aim. The full absurdity of the thing is seen in the case of Laius:

Seek not for offspring in the Gods' despite;
Beget a child, and thou begett'st thy slayer.

Was not this advice superfluous, seeing that the end must come? Accordingly we find that the oracle does not deter Laius from begetting a son, nor that son from being his slayer. On the whole, I cannot see that your prophecies entitle you to reward, even setting aside the obscurity of the oracles, which are generally contrived to cut both ways. You omitted to mention, for instance, whether Croesus— 'the Halys crossed' — should destroy his own or Cyrus's mighty realm.' It might be either, so far as the oracle goes.

Zeus. Apollo was angry with Croesus. When Croesus boiled that lamb and tortoise together in the cauldron, he was making trial of Apollo.

Cyn. Gods ought not to be angry. After all, I suppose it was fated that the Lydian should misinterpret that oracle; his case only serves to illustrate that general ignorance of the future, which Destiny has appointed for mankind. At that rate, your prophetic power too seems to be in her hands.

Zeus. You leave us nothing, then? We exercise no control, we are not entitled to sacrifice, we are very drills and adzes. But you may well despise me: why do I sit here listening to all this, with my thunder-bolt beneath my arm?

Cyn. Nay, smite, if the thunder-bolt is my destiny. I shall think none the worse of you; I shall know it is all Clotho's doing; I will not even blame the bolt that wounds me. And by the way — talking of thunder-bolts — there is one thing I will ask you and Destiny to explain; you can answer for her. Why is it that you leave all the pirates and temple-robbers and ruffians and perjurers to themselves, and direct your shafts (as you are always doing) against an oak-tree or a stone or a harmless mast, or even an honest, God-fearing traveller?

... No answer? Is this one of the things it is not proper for me to know?

Zeus. It is, Cyniscus. You are a meddlesome fellow; I don't know where you picked up all these ideas.

Cyn. Well, I suppose I must not ask you all (Providence and Destiny and you) why honest Phocion died in utter poverty and destitution, like Aristides before him, while those two unwhipped puppies, Callias and Alcibiades, and the ruffian Midias, and that Aeginetan libertine Charops, who starved his own mother to death, were all rolling in money? nor again why Socrates was handed over to the Eleven instead of Meletus? nor yet why the effeminate Sardanapalus was a king, and one high-minded Persian after another went to the cross for refusing to countenance his doings? I say nothing of our own days, in which villains and money-grubbers prosper, and honest men are oppressed with want and sickness and a thousand distresses, and can hardly call their souls their own.

Zeus. Surely you know, Cyniscus, what punishments await the evil-doers after death, and how happy will be the lot of the righteous?

Cyn. Ah, to be sure: Hades — Tityus — Tantalus. Whether there is such a place as Hades, I shall be able to satisfy myself when I die. In the meantime, I had rather live a pleasant life here, and have a score or so of vultures at my liver when I am dead, than thirst like Tantalus in this world, on the chance of drinking with the heroes in the Isles of the Blest, and reclining in the fields of Elysium.

Zeus. What! you doubt that there are punishments and rewards to come? You doubt of that judgement-seat before which every soul is arraigned?

Cyn. I *have* heard mention of a judge in that connexion; one Minos, a Cretan. Ah, yes, tell me about him: they say he is your son?

Zeus. And what of him?

Cyn. Whom does he punish in particular?

Zeus. Whom but the wicked? Murderers, for instance, and temple-robbers.

Cyn. And whom does he send to dwell with the heroes?

Zeus. Good men and God-fearing, who have led virtuous lives.

Cyn. Why?

Zeus. Because they deserve punishment and reward respectively.

Cyn. Suppose a man commits a crime accidentally: does he punish him just the same?

Zeus. Certainly not.

Cyn. Similarly, if a man involuntarily performed a good action, he would not reward him?

Zeus. No.

Cyn. Then there is no one for him to reward or punish.

Zeus. How so?

Cyn. Why, we men do nothing of our own free will: we are obeying an irresistible impulse, — that is, if there is any truth in what we settled just now, about Fate's being the cause of everything. Does a man commit a murder? Fate is the murderess. Does he rob a temple? He has her instructions for it. So if there is going to be any justice in Minos's sentences, he will punish Destiny, not Sisyphus; Fate, not Tantalus. What harm did these men do? They only obeyed orders.

Zeus. I am not going to speak to you any more. You are an unscrupulous man; a sophist. I shall go away and leave you to yourself.

Cyn. I wanted to ask you where the Fates lived; and how they managed to attend to all the details of such a vast mass of business, just those three. I do not envy them their lot; they must have a busy time of it, with so much on their hands. Their destiny, apparently, is no better than other people's. I would not exchange with them, if I had the choice; I had rather be poorer than I am, than sit before such a spindleful, watching every thread. — But never mind, if you would rather not answer. Your previous replies have quite cleared up my doubts about Destiny and Providence; and for the rest, I expect I was not destined to hear it.

ZEUS RANTS — Ζεὺς Τραγῳδός



Translated by H. W. Fowler and F. G. Fowler

ZEUS TRAGOEDUS

*Hermes. Hera. Colossus. Heracles. Athene. Posidon. Momus. Hermagoras.
Zeus. Aphrodite. Apollo, Timocles. Damis*

Herm. Wherefore thus brooding, Zeus? wherefore apart,
And palely pacing, as Earth's sages use?
Let me thy counsel know, thy cares partake;
And find thy comfort in a faithful fool.

Ath. Cronides, lord of lords, and all our sire,
I clasp thy knees; grant thou what I require;
A boon the lightning-eyed Tritonia asks:
Speak, rend the veil thy secret thought that masks;
Reveal what care thy mind within thee gnaws,
Blanches thy cheek, and this deep moaning draws.

Zeus. Speech hath no utterance of surpassing fear,
Tragedy holds no misery or woe,
But our divinest essence soon shall taste.

Ath. Alas, how dire a prelude to thy tale!

Zeus. O brood maleficent, teemed from Earth's dark womb! And thou,
Prometheus, how hast thou wrought me woe!

Ath. Possess us; are not we thine own familiars?

Zeus. With a whirr and a crash
Let the levin-bolt dash —
Ah, whither?

Hera. A truce to your passion, Zeus. *We* have not these good people's gift for
farce or recitation; *we* have not swallowed Euripides whole, and cannot play
up to you. Do you suppose we do not know how to account for your
annoyance?

Zeus. Thou knowst not; else thy waitings had been loud.

Hera. Don't tell me; it's a love affair; that's what's the matter with you. However, you won't have any 'wailings' from me; I am too much hardened to neglect. I suppose you have discovered some new Danae or Semele or Europa whose charms are troubling you; and so you are meditating a transformation into a bull or satyr, or a descent through the roof into your beloved's bosom as a shower of gold; all the symptoms — your groans and your tears and your white face — point to love and nothing else.

Zeus. Happy ignorance, that sees not what perils now forbid love and such toys!

Hera. Is your name Zeus, or not? and, if so, what else can possibly annoy you but love?

Zeus. Hera, our condition is most precarious; it is touch- and-go, as they call it, whether we are still to enjoy reverence and honour from the earth, or be utterly neglected and become of no account.

Hera. Has Earth produced a new brood of giants? Have the Titans broken their chains, overpowered their guards, and taken up arms against us once more?

Zeus. Nay, fear not that; Hell threatens not the Gods.

Hera. What can the matter be, then? To hear you, one might think it was Polus or Aristodemus, not Zeus; and why, pray, if something of that sort is not bothering you?

Zeus. My dear, a discussion somehow arose yesterday between Timocles the Stoic and Damis the Epicurean; there was a numerous and respectable audience (which particularly annoyed me), and they had an argument on the subject of Providence. Damis questioned the existence of the Gods, and utterly denied their interest in or government of events, while Timocles, good man, did his best to champion our cause. A great crowd gathered round; but no conclusion was reached. They broke up with an understanding that the inquiry should be completed another day; and now they are all agog to see which will win and prove his case. You all see how parlous and precarious is our position, depending on a single mortal. These are the alternatives for us: to be dismissed as mere empty names, or (if Timocles prevails) to enjoy our customary honours.

Hera. This is really a serious matter; your ranting was not so uncalled-for, Zeus.

Zeus. You fancied me thinking of some Danae or Antiope; and this was the dread reality. Now, Hermes, Hera, Athene, what is our course? We await your

contribution to our plans.

Herm. My opinion is that an assembly be summoned and the community taken into counsel.

Hera. And I concur.

Ath. Sire, I dissent entirely; you should not fill Heaven with apprehensions, nor let your own uneasiness be visible, but take private measures to assure Timocles's victory and Damis's being laughed out of court.

Herm. It cannot be kept quiet, Zeus; the philosophers' debate is public, and you will be accused of despotic methods, if you maintain reserve on a matter of so great and general interest.

Zeus. Make proclamation and summon all, then. I approve your judgement.

Herm. Here, assemble, all ye Gods; don't waste time, come along, here you are; we are going to have an important meeting.

Zeus. What, Hermes? so bald, so plain, so prosy an announcement — on this momentous occasion?

Herm. Why, how would you like it done?

Zeus. Some metre, a little poetic sonority, would make the style impressive, and they would be more likely to come.

Herm. Ah, Zeus, that is work for epic poets or reciters, and I am no good at poetry. I should be sure to put in too many feet, or leave out some, and spoil the thing; they would only laugh at my rude verses. Why, I've known Apollo himself laughed at for some of his oracles; and prophecy has the advantage of obscurity, which gives the hearers something better to do than scanning verses.

Zeus. Well, well, Hermes, you can make lines from Homer the chief ingredient of your composition; summon us in his words; you remember them, of course.

Herm. I cannot say they are exactly on the tip of my tongue; however, I'll do my best:

Let ne'er a God (tum, tum), nor eke a Goddess,
Nor yet of Ocean's rivers one be wanting,
Nor nymphs; but gather to great Zeus's council;
And all that feast on glorious hecatombs,

Yea, middle and lower classes of Divinity,
Or nameless ones that snuff fat altar-fumes

Zeus. Good, Hermes; that is an excellent proclamation: see, here they come pell-mell; now receive and place them in correct precedence, according to their material or workmanship; gold in the front row, silver next, then the ivory ones, then those of stone or bronze. A cross-division will give precedence to the creations of Phidias, Alcamenes, Myron, Euphranor, and artists of that calibre, while the common inartistic jobs can be huddled together in the far corner, hold their tongues, and just make up the rank and file of our assembly.

Herm. All right; they shall have their proper places. But here is a point: suppose one of them is gold, and heavy at that, but not finely finished, quite amateurish and ill proportioned, in fact — is he to take precedence of Myron's and Polyclitus's bronze, or Phidias's and Alcamenes's marble? or is workmanship to count most?

Zeus. It should by rights. Never mind, put the gold first.

Herm. I see; property qualification, comparative wealth, is the test, not merit. — Gold to the front row, please. — Zeus, the front row will be exclusively barbarian, I observe. You see the peculiarity of the Greek contingent: they have grace and beauty and artistic workmanship, but they are all marble or bronze — the most costly of them only ivory with just an occasional gleam of gold, the merest surface-plating; and even those are wood inside, harbouring whole colonies of mice. Whereas Bendis here, Anubis there, Attis next door, and Mithras and Men, are all of solid gold, heavy and intrinsically precious.

Pos. Hermes, is it in order that this dog-faced Egyptian person should sit in front of me, Posidon?

Herm. Certainly. You see, Earth-shaker, the Corinthians had no gold at the time, so Lysippus made you of paltry bronze; Dog-face is a whole gold-mine richer than you. You must put up with being moved back, and not object to the owner of such a golden snout being preferred.

Aph. Then, Hermes, find me a place in the front row; I am golden.

Herm. Not so, Aphrodite, if I can trust my eyes; I am purblind, or you are white marble; you were quarried, I take it, from Pentelicus, turned by Praxiteles's fancy into Aphrodite, and handed over to the Cnidians.

Aph. Wait; my witness is unexceptionable — Homer. 'The Golden Aphrodite' he calls me, up and down his poems.

Herm. Oh, yes, no doubt; *he* called Apollo rich, ‘rolling in gold’; but now where will you find Apollo? Somewhere in the third-class seats; his crown has been taken off and his harp pegs stolen by the pirates, you see. So *you* may think yourself lucky with a place above the fourth.

Col. Well, who will dare dispute *my* claim? Am I not the Sun? and look at my height. If the Rhodians had not decided on such grandiose dimensions for me, the same outlay would have furnished forth a round dozen of your golden Gods; I ought to be valued proportionally. And then, besides the size, there is the workmanship and careful finish.

Herm. What shall I do, Zeus? Here is a difficulty again — too much for me. Going by material, he is bronze; but, reckoning the talents his bronze cost, he would be above the first class.

Zeus. What business has he here dwarfing the rest and blocking up all the bench? — Why, my excellent Rhodian, you may be as superior to the golden ones as you will; but how can you possibly go in the front row? Every one would have to get up, to let you sit; half that broad beam of yours would fill the whole House. I must ask you to assist our deliberations standing; you can bend down your head to the meeting.

Herm. Now here is another problem. Both bronze, equal aesthetically, being both from Lysippus’s studio, and, to crown all, nothing to choose between them for birth — two sons of yours, Zeus — Dionysus and Heracles. Which is to be first? You can see for yourself, they mean to stand upon their order.

Zeus. We are wasting time, Hermes; the debate should have been in full swing by now. Tell them to sit anyhow, according to taste; we will have an *ad hoc* meeting another day, and then I shall know how to settle the question of precedence.

Herm. My goodness, what a noise! what low vulgar bawling! listen— ‘Hurry up with that carving!’ ‘Do pass the nectar!’ ‘Why no more ambrosia?’ ‘When are those hecatombs coming?’ ‘Here, shares in that victim!’

Zeus. Call them to order, Hermes; this nonsense must cease, before I can give them the order of the day.

Herm. They do not all know Greek; and I haven’t the gift of tongues, to make myself understood by Scythians and Persians and Thracians and Celts. Perhaps I had better hold up my hand and signal for silence.

Zeus. Do.

Herm. Good; they are as quiet as if they were so many teachers of elocution.

Now is the time for your speech; see, they are all hanging on your lips.

Zeus. Why — there is something wrong with me — Hermes, my boy — I will be frank with you. You know how confident and impressive I always was as a public speaker?

Herm. I know; I used to be in such a fright; you threatened sometimes to let down your golden cord and heave up earth and sea from their foundations, Gods included.

Zeus. But to-day, my child — it may be this terrible crisis — it may be the size of the audience — there is a vast number of Gods here, isn't there — anyhow, my thoughts are all mixed, I shiver, my tongue seems tied. What is most absurd of all, my exordium is gone clean out of my head; and I had prepared it on purpose to produce a good impression at the start.

Herm. You have spoiled everything, Zeus. They cannot make out your silence; they are expecting to hear of some terrible disaster, to account for your delay.

Zeus. What do you think? Reel off the exordium in Homer?

Herm. Which one?

Zeus. Lend me your ears, Gods all and Goddesses.

Herm. Rubbish! you made quite exhibition enough of yourself in that vein in our cabinet council. However, you might, if you like, drop your metrical fustian, and adapt any one of Demosthenes's Philippics with a few alterations. That is the fashionable method with speakers nowadays.

Zeus. Ah, that is a royal road to eloquence — simplifies matters very much for a man in difficulties.

Herm. Go ahead, then.

Zeus. Men of — Heaven, I presume that you would be willing to pay a great price, if you could know what in the world has occasioned the present summons. Which being so, it is fitting that you should give a ready hearing to my words. Now, whereas the present crisis, Heavenians, may almost be said to lift up a voice and bid us take vigorous hold on opportunity, it seems to me that we are letting it slip from our nerveless grasp. And I wish now (I can't remember any more) to exhibit clearly to you the apprehensions which have led to my summoning you.

As you are all aware, Mnesitheus the ship's-captain yesterday made his

votive offering for the narrow escape of his vessel off Caphereus, and those of us whom he had invited attended the banquet in Piraeus. After the libations you went your several ways. I myself, as it was not very late, walked up to town for an afternoon stroll in Ceramicus, reflecting as I went on the parsimony of Mnesitheus. When the ship was driving against the cliff, and already inside the circle of reef, he had vowed whole hecatombs: what he offered in fact, with sixteen Gods to entertain, was a single cock — an old bird afflicted with catarrh — and half a dozen grains of frankincense; these were all mildewed, so that they at once fizzled out on the embers, hardly giving enough smoke to tickle the olfactories. Engaged in these thoughts I reached the Poecile, and there found a great crowd gathered; there were some inside the Portico, a large number outside, and a few seated on the benches vociferating as loud as they could. Guessing correctly that these were philosophers of the militant variety, I had a mind to stop and hear what they were saying. I was enveloped in a good thick cloud, under cover of which I assumed their habit, lengthened my beard, and so made a passable philosopher; then I elbowed my way through the crowd and got in undetected. I found an accomplished scoundrel and a pattern of human virtue at daggers drawn; they were Damis the Epicurean and Timocles the Stoic. The latter was bathed in perspiration, and his voice showed signs of wear, while Damis goaded him on to further exertions with mocking laughter.

The bone of contention was ourselves. Damis — the reptile! — maintained that we did not concern ourselves in thought or act with human affairs, and practically denied our existence; that was what it came to. And he found some support. Timocles was on our side, and loyally, passionately, unshrinkingly did he champion the cause; he extolled our Providence, and illustrated the orderly discerning character of our influence and government. He too had his party; but he was exhausted and quite husky; and the majority were inclining to Damis. I saw how much was at stake, and ordered Night to come on and break up the meeting. They accordingly dispersed, agreeing to conclude the inquiry next day. I kept among the crowd on its way home, heard its commendations of Damis, and found that his views were far the more popular, though some still protested against condemning Timocles out of hand, and preferred to see what he would say for himself to-morrow.

You now know the occasion of this meeting — no light one, ye Gods, if you reflect how entirely our dignity, our revenue, our honour, depend on mankind. If they should accept as true either our absolute non-existence or, short of that, our indifference to them, farewell to our earthly sacrifices, attributes, honours; we shall sit starving and ineffectual in Heaven; our beloved feasts and assemblies, games and sacrifices, vigils and processions — all will be no more. So mighty is the issue; believe me, it behoves us all to search out salvation; and where lies salvation? In the victory and acceptance of Timocles, in laughter that shall drown the voice of Damis. For I doubt the unaided powers of Timocles, if our help be not accorded him.

Hermes, make formal proclamation, and let the debate commence.

Herm. Hear, keep silence, clamour not. Of full and qualified Gods, speak who will. Why, what means this? Doth none rise? Cower ye confounded at these momentous tidings?

Mo.

Away, ye dull as earth, as water weak!

But *I* could find plenty to say, Zeus, if free speech were granted me.

Zeus. Speak, Momus, and fear not. You will use your freedom, surely, for the common good.

Mo. Hear, then, ye Gods; for out of the abundance of the heart the mouth speaketh. You must know, I foresaw all this clearly — our difficulty — the growth of these agitators; it is ourselves who are responsible for their impudence; I swear to you, we need not blame Epicurus nor his friends and successors, for the prevalence of these ideas. Why, what can one expect men to think, when they see all life topsy-turvy — the good neglected, pining in poverty, disease, and slavery, detestable scoundrels honoured, rolling in wealth, and ordering their betters about, temple-robbers undetected and unpunished, the innocent constantly crucified and bastinadoed? With this evidence before them, it is only natural they should conclude against our existence. All the more when they hear the oracles saying that some one

The Halys crossed, o'erthrows a mighty realm, but not specifying whether that realm is his own or his enemy's;
or again

O sacred Salamis, thou shalt slay
Full many a mother's son.

The Greeks were mothers' sons as well as the Persians, I suppose. Or again, when they hear the ballads about our loves, our wounds, captivities, thraldoms, quarrels, and endless vicissitudes (mark you, we claim all the while to be blissful and serene), are they not justified in ridiculing and belittling us? And then we say it is outrageous if a few people who are not quite fools expose the absurdity and reject Providence; why, we ought to be glad enough that a few still go on sacrificing to blunderers like us.

And at this point, Zeus — this meeting is private; the human element is not represented among us (except by Heracles, Dionysus, Ganymede, and Asclepius, and they are naturalized) — at this point, answer me a question frankly: did your interest in mankind ever carry you so far as to sift the good from the bad? The answer is in the negative, I know. Very well, then; had not

a Theseus, on his way from Troezen to Athens, exterminated the malefactors as an incidental amusement, Sciron and Pityocampes and Cercyon and the rest of them might have gone on battenning on the slaughter of travellers, for all you and your Providence would have done. Had not an old-fashioned thoughtful Eurystheus, benevolently collecting information of local troubles, sent this energetic enterprising servant of his about, the mighty Zeus would never have given a thought to the Hydra or the Stymphalian birds, the Thracian horses and the drunken insolence of Centaurs.

If the truth must out, we sit here with a single eye to one thing — does a man sacrifice and feed the altars fat? Everything else drifts as it may. We get our deserts, and shall continue to get them, when men open their eyes by degrees and find that sacrifices and processions bring them no profit. Before long you will find we are the laughing-stock of people like Epicurus, Metrodorus, Damis, who will have mastered and muzzled our advocates. With whom does it lie to check and remedy this state of things? Why, with you, who have brought it on. As for Momus, what is dishonour to him? He was never among the recipients of honour, while you were still prosperous; your banquetings were too exclusive.

Zeus. He was ever a cross-grained censor; we need not mind his maundering, Gods. We have it from the admirable Demosthenes: imputations, blame, criticism, these are easy things; they tax no one's capacity: what calls for a statesman is the suggesting of a better course; and that is what I rely upon the rest of you for; let us do our best without his help.

Pos. As for me, I live ordinarily under water, as you know, and follow an independent policy in the depths; that policy is to save sailors, set ships on their way, and keep the winds quiet, as best I may. However, I do take an interest in your politics too, and my opinion is that this Damis should be got rid of before the debate; the thunderbolt would do it, or some means could be found; else he might win — you say he is a plausible fellow, Zeus. It would teach them that there is a reckoning for telling such tales about us, too.

Zeus. You must be jesting, Posidon; you cannot have forgotten that we have no say in the matter? It is the Fates that spin a man's thread, whether he be destined to the thunderbolt or the sword, to fever or consumption. If it had depended on me, do you suppose I should have let those temple-robbers get off unblasted from Pisa the other day? — two of my curls shorn off, weighing half a dozen pounds apiece. Would *you* have stood it, when that fisherman from Oreus stole your trident at Geraestus? Moreover, they will think we are sensitive and angry; they will suspect that the reason why we get the man out of the way without waiting to see him matched with Timocles is that we are afraid of his arguments; they will say we are just securing judgement by default.

Pos. Dear, dear! I thought I had hit upon a good short cut to our object.

Zeus. Nonsense, there is something fishy about it, Posidon; and it is a dull notion too, to destroy your adversary beforehand; he dies unvanquished, and leaves his argument behind him still debatable and undecided.

Pos. Then the rest of you must think of something better, if 'fishy' is the best word you have for me.

Apol. If we beardless juniors were competent to address the meeting, *I* might perhaps have contributed usefully to the discussion.

Mo. Oh, Apollo, the inquiry is so important that seniority may be waived, and any one allowed his say; a pretty thing to split hairs about legal competence at a supreme crisis! But *you* are surely qualified by this time; your minority is prehistoric, your name is on the Privy-Council roll, your senatorial rank dates back almost to Cronus. Pray spare us these juvenile airs, and give us your views freely; you need not be bashful about your smooth chin; you have a father's rights in Asclepius's great bush of a beard. Moreover, you never had a better opportunity of showing your wisdom, if your philosophic *seances* with the Muses on Helicon have not been thrown away.

Apol. Why, it does not lie with you to give me leave, Momus; Zeus must do that; and if he bids, I may find words that shall be not all uncultured, but worthy of my Heliconian studies.

Zeus. Speak, son; thou hast my leave.

Apol. This Timocles is a good pious man, and an excellent Stoic scholar; his learning has gained him a wide and paying connexion among young men; in private lessons his manner is indeed very convincing. But in public speaking he is timid, cannot produce his voice, and has a provincial accent; the consequence is, he gets laughed at in company, lacks fluency, stammers and loses his thread — especially when he emphasizes these defects by an attempt at flowers of speech. As far as intelligence goes, he is extremely acute and subtle, so the Stoic experts say; but he spoils it all by the feebleness of his oral explanations; he is confused and unintelligible, deals in paradoxes, and when he is interrogated, explains *ignotum per ignotius*; his audience does not grasp his meaning, and therefore laughs at him. I think lucidity a most important point; there is nothing one should be so careful about as to be comprehensible.

Mo. You praise lucidity, Apollo; your theory is excellent, though your practice does not quite conform; your oracles are crooked and enigmatic, and generally rely upon a safe ambiguity; a second prophet is required to say what they mean. But what is your solution of the problem? How are we to cure Timocles of the impediment in his speech?

Apol. If possible, we should provide him with an able counsel (there are plenty such) to be inspired by him and give adequate expression to his ideas.

Mo. Your sapience is beardless indeed — *in statu pupillari*, one may say. A learned gathering: Timocles with counsel by his side to interpret his ideas. Damis speaking *in propria persona* with his own tongue, his opponent employing a go-between into whose ears he privately pours inspiration, and the go-between producing ornate periods, without, I dare say, understanding what he is told — most entertaining for the listeners! We shall get nothing out of that device.

But, reverend sir, you claim the gift of prophecy, and it has brought you in good pay — golden ingots on one occasion? — why not seize this opportunity of exhibiting your art? You might tell us which of the disputants will win; a prophet knows the future, of course.

Apol. I have no tripod or incense here; no substitute for the divining-well of Castaly.

Mo. Aha! you are caught! you will not come to the scratch.

Zeus. Speak, my son, in spite of all; give not this enemy occasion to blaspheme; let him not flout thy powers with tripod and water and frankincense, as though thine art were lost without them.

Apol. Father, it were better done at Delphi or at Colophon, with all the customary instruments to hand. Yet, bare and unprovided as I am, I will essay to tell whether of them twain shall prevail. — If the metre is a little rough, you must make allowances.

Mo. Go on, then; but remember, Apollo: lucidity; no ‘able counsel,’ no solutions that want solving themselves. It is not a question of lamb and tortoise boiling [Footnote: See *Croesus* in Notes.] in Lydia now; you know what we want to get at.

Zeus. What will thine utterance be? How dread, even now, is the making ready! The altered hue, the rolling eyes, the floating locks, the frenzied gesture — all is possession, horror, mystery.

Apol.

Who lists may hear Apollo's soothfast rede
Of stiff debate, heroic challenge ringing
Shrill, and each headpiece lined with fence of proof.
Alternate clack the strokes in whirling strife;
Sore buffeted, quakes and shivers heart of oak.

But when grasshopper feels the vulture's talons,
Then the storm-boding ravens croak their last,
Prevail the mules, butts his swift foals the ass.

Zeus. Why that ribald laughter, Momus? It is no laughing matter. Stop, stop, fool; you'll choke yourself.

Mo. Well, such a clear simple oracle puts one in spirits.

Zeus. Indeed? Then perhaps you will kindly expound it.

Mo. No need of a Themistocles this time; it is absolutely plain. The oracle just says in so many words that he is a quack, and we pack-asses (quite true) and mules to believe in him; we have not as much sense, it adds, as a grasshopper.

Herac. Father, I am only an alien, but I am not afraid to give my opinion. Let them begin their debate. Then, if Timocles gets the best of it, we can let the meeting go on, in our own interest; on the other hand, if things look bad, I will give the Portico a shake, if you like, and bring it down on Damis; a confounded fellow like that is not to insult us.

Zeus. Now by Heracles — I can swear by you, I certainly cannot swear by your plan — what a crude — what a shockingly philistine suggestion! What! destroy all those people for one man's wickedness? and the Portico thrown in, with the Miltiades and Cynaegirus on the field of Marathon? Why, if these were ruined, how could the orators ever make another speech, with the best of their stock-in-trade taken from them? Besides, while you were alive, you might possibly have done a thing like that; but now that you are a God, you surely understand that only the Fates are competent, and we cannot interfere?

Herac. Then when I slew the lion or the Hydra, was I only the Fates' instrument?

Zeus. Of course you were.

Herac. And now, suppose any one insults me, or robs my temple, or upsets an image of me, am I not to pulverize him, just because the Fates have not decreed it long ago?

Zeus. Certainly not.

Herac. Then allow me to speak my mind;

I'm a blunt man; I call a spade a spade.

If this is the state of things with you, good-bye for me to your honours and

altar-steam and fat of victims; I shall be off to Hades. There, if I show my bow ready for action, the ghosts of the monsters I have slain will be frightened, at least.

Zeus. Oh, splendid! 'Thine own lips testify against thee,' says the book; you would have saved Damis some trouble by putting this in his mouth.

But who is this breathless messenger? Bronze — a nice clean figure and outline — *chevelure* rather out of date. Ah, he must be your brother, Hermes, who stands in the Market by the Poecile; I see he is all over pitch; that is what comes of having casts taken of you every day. My son, why this haste? Have you important news from Earth?

Hermag. Momentous news, calling for infinite energy.

Zeus. Speak, tarry not, if any peril else hath escaped our vigilance.

Hermag.

It chanced of late that by the statuaries
My breast and back were plastered o'er with pitch;
A mock cuirass tight-clinging hung, to ape
My bronze, and take the seal of its impression.
When lo, a crowd! therein a pallid pair
Sparring amain, vociferating logic;
'Twas Damis and —

Zeus. Truce to your iambics, my excellent Hermagoras; I know the pair. But tell me whether the fight has been going on long.

Hermag. Not yet; they were still skirmishing — slinging invective at long range.

Zeus. Then we have only, Gods, to look over and listen. Let the Hours unbar, draw back the clouds, and open the doors of Heaven.

Upon my word, what a vast gathering! And I do not quite like the looks of Timocles; he is trembling; he has lost his head; he will spoil everything; it is perfectly plain, he will not be able to stand up to Damis. Well, there is one thing left us: we can pray for him

Inwardly, silently, lest Damis hear.

Ti. What, you miscreant, no Gods? no Providence?

Da. No, no; you answer my question first; what makes you believe in them?

Ti. None of that, now; the *onus probandi* is with you, scoundrel.

Da. None of that, now; it is with you.

Zeus. At this game ours is much the better man — louder-voiced, rougher-tempered. Good, Timocles; stick to invective; that is your strong point; once you get off that, he will hook and hold you up like a fish.

Ti. I solemnly swear I will not answer first.

Da. Well, put your questions, then; so much you score by your oath. But no abuse, please.

Ti. Done. Tell me, then, and be damned to you, do you deny that the Gods exercise providence?

Da. I do.

Ti. What, are all the events we see uncontrolled, then?

Da. Yes.

Ti. And the regulation of the universe is not under any God's care?

Da. No.

Ti. And everything moves casually, by blind tendency?

Da. Yes.

Ti. Gentlemen, can you tolerate such sentiments? Stone the blasphemer.

Da. What do you mean by hounding them against me? Who are you, that you should protest in the Gods' name? They do not even protest in their own; they have sent no judgement on me, and they have had time enough to hear me, if they have ears.

Ti. They do hear you; they do; and some day their vengeance will find you out.

Da. Pray when are they likely to have time to spare for me? They are far too busy, according to you, with all the infinite concerns of the universe on their hands. That is why they have never punished you for your perjuries and — well, for the rest of your performances, let me say, not to break our compact about abuse. And yet I am at a loss to conceive any more convincing proof they could have given of their Providence, than if they had trounced you as you deserve. But no doubt they are from home — t'other side of Oceanus,

possibly, on a visit to ‘the blameless Ethiopians.’ We know they have a way of going there to dinner, self-invited sometimes.

Ti. What answer is possible to such ribaldry?

Da. The answer I have been waiting for all this time; you can tell me what made you believe in divine Providence.

Ti. Firstly, the order of nature — the sun running his regular course, the moon the same, the circling seasons, the growth of plants, the generation of living things, the ingenious adaptations in these latter for nutrition, thought, movement, locomotion; look at a carpenter or a shoemaker, for instance; and the thing is infinite. All these effects, and no effecting Providence?

Da. You beg the question; whether the effects are produced by Providence is just what is not yet proved. Your description of nature I accept; it does not follow that there is definite design in it; it is not impossible that things now similar and homogeneous have developed from widely different origins. But you give the name ‘order’ to mere blind tendency. And you will be very angry if one follows your appreciative catalogue of nature in all its variety, but stops short of accepting it as a proof of detailed Providence. So, as the play says,

Here lurks a fallacy; bring me sounder proof.

Ti. I cannot admit that further proof is required; nevertheless, I will give you one. Will you allow Homer to have been an admirable poet?

Da. Surely.

Ti. Well, *he* maintains Providence, and warrants my belief.

Da. Magnificent! why, every one will grant you Homer’s poetic excellence; but not that he, or any other poet for that matter, is good authority on questions of this sort. *Their* object, of course, is not truth, but fascination; they call in the charms of metre, they take tales for the vehicle of what instruction they give, and in short all their efforts are directed to pleasure.

But I should be glad to hear which parts of Homer you pin your faith to. Where he tells how the daughter, the brother, and the wife of Zeus conspired to imprison him? If Thetis had not been moved to compassion and called Briareus, you remember, our excellent Zeus would have been seized and manacled; and his gratitude to her induced him to delude Agamemnon with a lying dream, and bring about the deaths of a number of Greeks. Do you see? The reason was that, if he had struck and blasted Agamemnon’s self with a thunderbolt, his double dealing would have come to light. Or perhaps you found the Diomedes story most convincing? — Diomedes wounded Aphrodite,

and afterwards Ares himself, at Athene's instigation; and then the Gods actually fell to blows and went a-tilting — without distinction of sex; Athene overthrew Ares, exhausted no doubt with his previous wound from Diomedes; and

Hermes the stark and stanch 'gainst Leto stood.

Or did you put your trust in Artemis? She was a sensitive lady, who resented not being invited to Oeneus's banquet, and by way of vengeance sent a monstrous irresistible boar to ravage his country. Is it with tales like these that Homer has prevailed on you?

Zeus. Goodness me, what a shout, Gods! they are all cheering Damis. And our man seems posed; he is frightened and trembles; he is going to throw up the sponge, I am certain of it; he looks round for a gap to get away through.

Ti. And will you scout Euripides too, then? Again and again he brings Gods on the stage, and shows them upholding virtue in the Heroes, but chastising wickedness and impiety (like yours).

Da. My noble philosopher, if that is how the tragedians have convinced you, you have only two alternatives: you must suppose that divinity is temporarily lodged either in the actor — a Polus, an Aristodemus, a Satyrus —, or else in the actual masks, buskins, long tunics, cloaks, gloves, stomachers, padding, and ornamental paraphernalia in general of tragedy — a manifest absurdity; for when Euripides can speak his own sentiments unfettered by dramatic necessity, observe the freedom of his remarks:

Dost see this aether stretching infinite,
And girdling earth with close yet soft embrace?
That reckon thou thy Zeus, that name thy God.

And again,

Zeus, whatever Zeus may be (for, save by hearsay,
I know not) —;

and there is more of the same sort.

Ti. Well, but all men — ay, all nations — have acknowledged and, feted Gods; was it all delusion?

Da. Thank you; a timely reminder; national observances show better than anything else how vague religious theory is. Confusion is endless, and beliefs as many as believers. Scythia makes offerings to a scimitar, Thrace to the Samian runaway Zamolxis, Phrygia to a Month-God, Ethiopia to a Day-

Goddess, Cyllene to Phales, Assyria to a dove, Persia to fire, Egypt to water. In Egypt, though, besides the universal worship of water, Memphis has a private cult of the ox, Pelusium of the onion, other cities of the ibis or the crocodile, others again of baboon, cat, or monkey. Nay, the very villages have their specialities: one deifies the right shoulder, and another across the river the left; one a half skull, another an earthenware bowl or platter. Come, my fine fellow, is it not all ridiculous?

Mo. What did I tell you, Gods? All this was sure to come out and be carefully overhauled.

Zeus. You did, Momus, and your strictures were justified; if once we come safe out of this present peril, I will try to introduce reforms.

Ti. Infidel! where do you find the source of oracles and prophecies, if not in the Gods and their Providence?

Da. About oracles, friend, the less said the better; I shall ask you to choose your instances, you see. Will Apollo's answer to the Lydian suit you? That was as symmetrical as a double-edged knife; or say, it faced both ways, like those Hermae which are made double, alike whether you look at front or back. Consider; will Croesus's passage of the Halys destroy his own realm, or Cyrus's? Tet the wretched Sardian paid a long price for his ambidextrous hexameter.

Mo. The man is realizing just my worst apprehensions. Where is our handsome musician now? Ah, there you are; go down and plead your own cause against him.

Zeus. Hush, Momus; you are murdering our feelings; it is no time for recrimination.

Ti. Have a care, Damis; this is sacrilege, no less; what you say amounts to razing the temples and upsetting the altars.

Da. Oh, not *all* the altars; what harm do they do, so long as incense and perfume is the worst of it? As for Artemis's altar at Tauri, though, and her hideous feasts, I should like it overturned from base to cornice.

Zeus. Whence comes this resistless plague among us? There is none of us he spares; he is as free with his tongue as a tub orator,

And grips by turns the innocent and guilty.

Mo. The innocent? You will not find many of those among us, Zeus. He will soon come to laying hands upon some of the great and eminent, I dare say.

Ti. Do you close your ears even to Zeus's thunder, atheist?

Da. I clearly cannot shut out the thunder; whether it is Zeus's thunder, you know better than I perhaps; you may have interviewed the Gods. Travellers from Crete tell another story: there is a tomb there with an inscribed pillar, stating that Zeus is long dead, and not going to thunder any more.

Mo. I could have told you that was coming long ago. What, Zeus? pale? and your teeth chattering? What is the matter? You should cheer up, and treat such manikins with lofty contempt.

Zeus. Contempt? See what a number of them there is — how set against us they are already — and he has them fast by the ears.

Mo. Well, but you have only to choose, and you can let down your golden cord, and then every man of them

With earth and sky and all thou canst draw up.

Ti. Blasphemer, have you ever been a voyage?

Da. Many.

Ti. Well, then, the wind struck the canvas and filled the sails, and it or the oars gave you way, but there was a person responsible for steering and for the safety of the ship?

Da. Certainly.

Ti. Now that ship would not have sailed, without a steersman; and do you suppose that this great universe drifts unsteered and uncontrolled?

Zeus. Good, this time, Timocles; a cogent illustration, that.

Da. But, you pattern of piety, the earthly navigator makes his plans, takes his measures, gives his orders, with a single eye to efficiency; there is nothing useless or purposeless on board; everything is to make navigation easy or possible; but as for the navigator for whom you claim the management of this vast ship, he and his crew show no reason or appropriateness in any of their arrangements; the forestays, as likely as not, are made fast to the stern, and both sheets to the bows; the anchor will be gold, the beak lead, decoration below the water-line, and unsightliness above.

As for the men, you will find some lazy awkward coward in second or third command, or a fine swimmer, active as a cat aloft, and a handy man generally, chosen out of all the rest to — pump. It is just the same with the passengers:

here is a gaolbird accommodated with a seat next the captain and treated with reverence, there a debauchee or parricide or temple-robber in honourable possession of the best place, while crowds of respectable people are packed together in a corner and hustled by their real inferiors. Consider what sort of a voyage Socrates and Aristides and Phocion had of it, on short rations, not venturing, for the filth, to stretch out their legs on the bare deck; and on the other hand what a comfortable, luxurious, contemptuous life it was for Callias or Midias or Sardanapalus.

That is how things go on board your ship, sir wiseacre; and who shall count the wrecks? If there had been a captain supervising and directing, in the first place he would have known the difference between good and bad passengers, and in the second he would have given them their deserts; the better would have had the better accommodation above by his side, and the worse gone below; with some of the better he would have shared his meals and his counsels. So too for the crew: the keen sailor would have been made look-out man or captain of the watch, or given some sort of precedence, and the lazy shirker have tasted the rope's end half a dozen times a day. The metaphorical ship, your worship, is likely to be capsized by its captain's incompetence.

Mo. He is sweeping on to victory, with wind and tide.

Zeus. Too probable, Momus. And Timocles never gets hold of an effective idea; he can only ladle out trite commonplaces higgledy-piggledy — no sooner heard than refuted.

Ti. Well, well; my ship leaves you unconvinced; I must drop my sheet-anchor, then; that at least is unbreakable.

Zeus. I wonder what it is.

Ti. See whether this is a sound syllogism; can you upset it? — If there are altars, there are Gods: there are altars; therefore, there are Gods. Now then.

Da. Ha, ha, ha! I will answer as soon as I can get done with laughing.

Ti. Will you never stop? At least tell me what the joke is.

Da. Why, you don't see that your anchor (sheet-anchor, too) hangs by a mere thread. You depend on connexion between the existence of Gods and the existence of altars, and fancy yourself safe at anchor! As you admit that this was your sheet-anchor, there is nothing further to detain us.

Ti. You retire; you confess yourself beaten, then?

Da. Yes; we have seen you take sanctuary at the altars under persecution. At

those altars I am ready (the sheet-anchor be my witness) to swear peace and cease from strife.

Ti. You are playing with me, are you, you vile body-snatcher, you loathsome well-whipped scum! As if we didn't know who your father was, how your mother was a harlot! You strangled your own brother, you live in fornication, you debauch the young, you unabashed lecher! Don't be in such a hurry; here is something for you to take with you; this broken pot will serve me to cut your foul throat.

Zeus. Damis makes off with a laugh, and the other after him, calling him names, mad at his insolence. He will get him on the head with that pottery, I know. And now, what are we to do?

Herm. Why, the man in the comedy was not far out:

Put a good face on 't, and thou hast no harm.

It is no such terrible disaster, if a few people go away infected. There are plenty who take the other view — a majority of Greeks, the body and dregs of the people, and the barbarians to a man.

Zeus. Ah, Hermes, but there is a great deal in Darius's remark about Zopyrus — I would rather have had one ally like Damis than be the lord of a thousand Babylons.

THE COCK — Ὀνειρος ἢ Ἀλεκτρυών



Translated by H. W. Fowler and F. G. Fowler

THE COCK

Micyllus. A Cock

Mi. Detested bird! May Zeus crunch your every bone! Shrill, envious brute: to wake me from delightful dreams of wealth and magic blessedness with those piercing, deafening notes! Am I not even in sleep to find a refuge from Poverty, Poverty more vile than your vile self? Why, it cannot be midnight yet: all is hushed; numbness — sure messenger of approaching dawn — has not yet performed its morning office upon my limbs: and this wakeful brute (one would think he was guarding the golden fleece) starts crowing before night has fairly begun. But he shall pay for it. — Yes; only wait till daylight comes, and my stick shall avenge me; I am not going to flounder about after you in the dark.

Cock. Why, master, I meant to give you a pleasant surprise: I borrowed what I could from the night, that you might be up early and break the back of your work; think, if you get a shoe done before sunrise, you are so much the nearer to earning your day's bread. However, if you prefer to sleep, I have done; I will be mute as any fish. Only you may find your rich dreams followed by a hungry awakening.

Mi. God of portents! Heracles preserve us from the evil to come! My cock has spoken with a human voice.

Cock. And what if he has? Is that so very portentous?

Mi. I should think it was. All Gods avert the omen!

Cock. Micyllus, I am afraid your education has been sadly neglected. If you had read your Homer, you would know that Achilles's horse Xanthus declined to have anything more to do with neighing, and stood on the field of battle spouting whole hexameters; *he* was not content with plain prose like me; he even took to prophecy, and foretold to Achilles what should befall him. Nor was this considered anything out of the way; Achilles saw nothing portentous about it, nor did he invoke Heracles on the occasion. What a fuss you would have made, if the keel of the Argo had addressed a remark to you, or the leaves of the Dodonaean oak had opened their mouths and prophesied; or if

you had seen ox-hides crawling about, and heard the half-cooked flesh of the beasts bellowing on the spit! As for me, considering my connexion with Hermes — most loquacious, most argumentative of Gods — and my familiar intercourse with mankind, it was only to be expected that I should pick up your language pretty quickly. Nay, there is a still better reason for my conversational powers, which I don't mind telling you, if you will promise to keep quiet about it.

Mi. Am I dreaming still, or is this bird really talking to me? — In Hermes' name then, good creature, out with your better reason; I will be mum, never fear; it shall go no further. Why, who would believe the story, when I told him that I had it from a cock?

Cock. Listen. You will doubtless be surprised to learn that not so long ago the cock who stands before you was a man.

Mi. Why, to be sure, I have heard something like this before about a cock. It was the story of a young man called Alectryon [Footnote: Alectryon is the Greek word for a cock.]; he was a friend of Ares, — used to join in his revels and junketings, and give him a hand in his love affairs. Whenever Ares went to pay a sly visit to Aphrodite, he used to take Alectryon with him, and as he was particularly afraid that the Sun would see him, and tell Hephaestus, he would always leave Alectryon at the door, so that he might give him warning when the Sun was up. But one day Alectryon fell asleep, and unwittingly betrayed his trust; the consequence was that the Sun got a peep at the lovers, while Ares was having a comfortable nap, relying on Alectryon to tell him if any one came. Hephaestus heard of it, and caught them in that cage of his, which he had long had waiting for them. When Ares was released, he was so angry with Alectryon that he turned him into a cock, armour and all, as is shown by his crest; and that is what makes you cocks in such a hurry to crow at dawn, to let us know that the Sun is coming up presently; it is your way of apologizing to Ares, though crowing will not mend matters now.

Cock. Yes, there is that story too: but that is nothing to do with mine; I only became a cock quite lately.

Mi. But what I want to know is, how did it happen?

Cock. Did you ever hear of Pythagoras of Samos, son of Mnesarchus?

Mi. What, that sophist quack, who forbade the eating of meat, and would have banished beans from our tables (no beans, indeed! my favourite food!), and who wanted people to go for five years without speaking?

Cock. And who, I may add, was Euphorbus before he was Pythagoras.

Mi. He was a knave and a humbug, that Pythagoras, by all accounts.

Cock. That Pythagoras, my worthy friend, is now before you in person: spare his feelings, especially as you know nothing about his real character.

Mi. Portent upon portent! a cock philosopher! But proceed, son of Mnesarchus: how came you to change from man to bird, from Samos to Tanagra? [Footnote: See Notes.] 'Tis an unconvincing story; I find a difficulty in swallowing it. I have noticed two things about you already, which do not look much like Pythagoras.

Cock. Yes?

Mi. For one thing, you are garrulous; I might say noisy. Now, if I am not mistaken, Pythagoras advocated a course of five years' silence at a stretch. As for the other, it is rank heresy. You will remember that yesterday, not having anything else to give you, I brought you some beans: and you, — you gobbled them up without thinking twice about it! Either you lied when you told me you were Pythagoras, or else you have sinned against your own laws: in eating those beans, you have as good as bolted your own father's head.

Cock. Ah, you don't understand, Micyllus. There is a reason for these things: different diets suit different creatures. I was a philosopher in those days: accordingly I abstained from beans. Now, on the contrary, I propose to eat beans; they are an unexceptionable diet for birds. And now if you like I will tell you how from being Pythagoras I have come to be — what you see me; and all about the other lives I have lived, and what were the good points of each.

Mi. Tell on; there is nothing I should like better. Indeed, if I were given my choice between hearing your story, and having my late dream of riches over again, I don't know which I should decide on. 'Twas a sweet vision, of joys above all price: yet not above the tale of my cock's adventures.

Cock. What, still puzzling over the import of a dream? Still busy with vain phantoms, chasing a visionary happiness through your head, that 'fleeing' joy, as the poet calls it?

Mi. Ah, cock, cock, I shall never forget it. That dream has left its honeyed spell on my eyelids; 'tis all I can do to open them; they would fain close once more in sleep. As a feather tickles the ear, so did that vision tickle my imagination.

Cock. Bless me, you seem to be very hard hit. Dreams are winged, so they say, and their flight circumscribed by sleep: this one seems to have broken bounds, and taken up its abode in wakeful eyes, transferring thither its

honeyed spell, its lifelike presence. Tell me this dream of your desire.

Mi. With all my heart; it is a joy to remember it, and to speak of it. But what about your transformations?

Cock. They must wait till you have done dreaming, and wiped the honey from your eyelids. So you begin: I want to see which gates the dream came through, the ivory or the horn.

Mi. Through neither.

Cock. Well, but these are the only two that Homer mentions.

Mi. Homer may go hang: what does a babbling poet know about dreams? Pauper dreams may come through those gates, for all I know; that was the kind that Homer saw, and not over clearly at that, as he was blind. But *my* beauty came through golden gates, golden himself and clothed in gold and bringing gold.

Cock. Enough of gold, most gentle Midas; for to a Midas- prayer it is that I trace your vision; you must have dreamt whole minefuls.

Mi. Gold upon gold was there; picture if you can that glorious lightning-flash! What is it that Pindar says about gold? Can you help me to it? He says water is best, and then very properly proceeds to sing the praises of gold; it comes at the beginning of the book, and a beautiful ode it is.

Cock. What about this?

Chiefest of all good we hold
Water: even so doth gold,
Like a fire that flameth through the night,
Shine mid lordly wealth most lordly bright.

Mi. The very words; I could fancy that Pindar had seen my vision. And now, my philosophic cock, I will proceed to details. That I did not dine at home last night, you are already aware; the wealthy Eucrates had met me in the morning, and told me to come to dinner after my bath at his usual hour.

Cock. Too well do I know it, after starving all day long. It was quite late before you came home — half-seas over — and gave me those five beans; rather short commons for a cock who has been an athlete in his day, and contended at Olympia, not without distinction.

Mi. Well, so when I got back, and had given you the beans, I went to sleep, and

Through the ambrosial night a dream divine —

ah, divine indeed! —

Cock. Wait: let us have Eucrates first. What sort of a dinner was it? Tell me all about it. Seize the opportunity: dine once more in waking dream; chew the cud of prandial reminiscence.

Mi. I thought all that would bore you; however, if you are curious, all right. I had never dined at a great house in my life before, when yesterday, in a lucky hour for me, I fell in with Eucrates. After saluting him respectfully as usual, I was making off — not to bring discredit on him by walking at his side in my shabby clothes — when he spoke to me: ‘Micyllus,’ he said, ‘it is my daughter’s birthday to-day, and I have invited a number of friends to celebrate it. One of them, I hear, is indisposed, and will not be able to come; you can take his place, always provided that I do not hear from him, for at present I do not know whether to expect him or not.’ I made my bow, and departed, praying that ague, pleurisy, and gout might light upon the invalid whose appetite I had the honour to represent. I thought bath-time would never come; I could not keep my eyes off the dial: where was the shadow now? could I go yet? At last it really was time: I scraped the dirt off, and made myself smart, turning my cloak inside out, so that the clean side might be uppermost. Among the numerous guests assembled at the door, whom should I see but the very man whose understudy I was to be, the invalid, in a litter! He was evidently in a sad way; groaning and coughing and spitting in the most alarmingly emphatic manner; ghostly pale, puffy, and not much less, I reckoned, than sixty years old. He was a philosopher, so they said, — one of those who fill boys’ heads with nonsensical ideas. Certainly his beard was well adapted to the part he played; it cried aloud for the barber. Archibius the doctor asked him what induced him to venture out in that state of health. ‘Oh,’ says he, ‘a man must not shirk his duties, least of all a philosopher; no matter if a thousand ailments stand in his way. Eucrates would have taken it as a slight.’ ‘You’re out there,’ I cried; ‘Eucrates would be only too glad if you would cough out your soul at home instead of doing it at his table.’ He made as if he had not heard my jest; he was above such things. Presently in came Eucrates from his bath, and seeing Thesmopolis (the philosopher), ‘Ah, Professor,’ says he, ‘I am glad to see you here; not that it would have made any difference, even if you had stayed at home; I should have had everything sent over to you.’ And with that he took the philosopher’s hand, and with the help of the slaves, conducted him in. I thought it was time for me to be going about my business: however, Eucrates turned round to me, and seeing how glum I looked, ‘Micyllus,’ says he, after a good deal of humming and ha’ing, ‘you must join us; we shall find room for you; I can send my boy to dine with his mother and the women.’ It had very nearly turned out a wild-goose chase, but not quite: I walked in, feeling rather ashamed of myself for having done

the boy out of his dinner. We were now to take our places. Thesmopolis was first hoisted into his, with some difficulty, by five stalwart youths, who propped him up on every side with cushions to keep him in his place and enable him to hold out to the end. As no one else was disposed to have him for a neighbour, that privilege was assigned to me without ceremony. And then dinner was brought in: such dainties, Pythagoras, such variety! and everything served on gold or silver. Golden cups, smart servants, musicians, jesters, — altogether, it was delightful. Thesmopolis, though, annoyed me a good deal: he kept on worrying about virtue, and explaining how two negatives make one positive, and how when it is day it is not night [Footnote: See *Puzzles* in Notes.]; among other things, he would have it that I had horns [Footnote: See *Puzzles* in Notes.]. I wanted none of his philosophy, but on he went, quite spoiling my pleasure; it was impossible to listen to the music and singing. So that is what the dinner was like.

Cock. Not much of a one, especially with that old fool for your neighbour.

Mi. And now for the dream, which was about no other than Eucrates. How it came about I don't know, but Eucrates was childless, and was on his death-bed; he sent for me and made his will, leaving everything to me, and soon after died. I now came into the property, and ladled out gold and silver by the bucketful from springs that never dried; furniture and plate, clothes and servants, all were mine. I drove abroad, the admiration of all eyes and the envy of all hearts, lolling in my carriage behind a pair of creams, with a crowd of attendants on horseback and on foot in front of me, and a larger crowd behind. Dressed in Eucrates's splendid clothes, my fingers loaded with a score or so of rings, I ordered a magnificent feast to be prepared for the entertainment of my friends. The next moment they were there, — it happens so in dreams; dinner was brought in, the wine splashed in the cups. I was pledging each of my friends in turn in beakers of gold, and the biscuits were just being brought in, when that unlucky crow of yours spoilt all: over went the tables, and away flew my visionary wealth to all the quarters of Heaven. Had I not some reason to be annoyed with you? I could have gone on with that dream for three nights on end.

Cock. Is the love of gold so absorbing a passion? Gold the only thing you can find to admire? The possession of gold the sole happiness?

Mi. I am not the only one, Pythagoras. Why, you yourself (when you were Euphorbus) used to go to battle with your hair adorned with gold and silver, though iron would have been more to the point than gold under the circumstances; however, you thought differently, and fought with a golden circlet about your brow; which I suppose is why Homer compares your hair to that of the Graces

in gold and silver clasped.

No doubt its charm would be greatly enhanced by the glitter of the interwoven gold. After all, though, you, my golden-haired friend, were but the son of Panthus; one can understand your respect for gold. But the father of Gods and men, the son of Cronus and Rhea himself, could find no surer way to the heart of his Argive enchantress [Footnote: Danae.] — or to those of her gaolers — than this same metal; you know the story, how he turned himself into gold, and came showering down through the roof into the presence of his beloved? Need I say more? Need I point out the useful purposes that gold serves? the beauty and wisdom and strength, the honour and glory it confers on its possessors, at a moment's notice turning obscurity and infamy into world-wide fame? You know my neighbour and fellow craftsman, Simon, who supped with me not long since? 'Twas at the Saturnalia, the day I made that pease-pudding, with the two slices of sausage in it?

Cock. I know: the little snub-nosed fellow, who went off with our pudding-basin under his arm, — the only one we had; I saw him with these eyes.

Mi. So it was he who stole that basin! and he swore by all his Gods that he knew nothing of it! But you should have called out, and told me how we were being plundered.

Cock. I did crow; it was all I could do just then. But what were you going to say about Simon?

Mi. He had a cousin, Drimylus, who was tremendously rich. During his lifetime, Drimylus never gave him a penny; and no wonder, for he never laid a finger on his money himself. But the other day he died, and Simon has come in for everything. No more dirty rags for him now, no more trencher-licking: he drives abroad clothed in purple and scarlet; slaves and horses are his, golden cups and ivory-footed tables, and men prostrate themselves before him. As for me, he will not so much as look at me: it was only the other day that I met him, and said, 'Good day, Simon': he flew into a rage: 'Tell that beggar,' he said, 'not to cut down my name; it is Simonides, not Simon.' And that is not all, — the women are in love with him too, and Simon is coy and cold: some he receives graciously, but the neglected ones declare they will hang themselves. See what gold can do! It is like Aphrodite's girdle, transforming the unsightly and making them lovely to behold. What say the poets?

Happy the hand that grasps thee, Gold!

and again,

Gold hath dominion over mortal men.

But what are you laughing at?

Cock. Ah, Micyllus, I see that you are no wiser than your neighbours; you have the usual mistaken notions about the rich, whose life, I assure you, is far more miserable than your own. I ought to know: I have tried everything, and been poor man and rich man times out of number. You will find out all about it before long.

Mi. Ah, to be sure, it is your turn now. Tell me how you came to be changed into a cock, and what each of your lives was like.

Cock. Very well; and I may remark, by way of preface, that of all the lives I have ever known none was happier than yours.

Mi. Than mine? Exasperating fowl! All I say is, may you have one like it! Now then: begin from Euphorbus, and tell me how you came to be Pythagoras, and so on, down to the cock. I'll warrant you have not been through all those different lives without seeing some strange sights, and having your adventures.

Cock. How my spirit first proceeded from Apollo, and took flight to earth, and entered into a human form, and what was the nature of the crime thus expiated, — all this would take too long to tell; nor is it fitting either for me to speak of such matters or for you to hear of them. I pass to the time when I became Euphorbus, —

Mi. Wait a minute: have I ever been changed in this way?

Cock. You have.

Mi. Then who was I, do you know? I am curious about that.

Cock. Why, you were an Indian ant, of the gold-digging species.

Mi. What could induce me, misguided insect that I was, to leave that life without so much as a grain of gold-dust to supply my needs in this one? And what am I going to be next? I suppose you can tell me. If it is anything good, I'll hang myself this moment from the very perch on which you stand.

Cock. That I can on no account divulge. To resume. When I was Euphorbus, I fought at Troy, and was slain by Menelaus. Some time then elapsed before I entered into the body of Pythagoras. During this interval, I remained without a habitation, waiting till Mnesarchus had prepared one for me.

Mi. What, without meat or drink?

Cock. Oh yes; these are mere bodily requirements.

Mi. Well, first I will have about the Trojan war. Did it all happen as Homer describes?

Cock. Homer! What should he know of the matter? He was a camel in Bactria all the time. I may tell you that things were not on such a tremendous scale in those days as is commonly supposed: Ajax was not so very tall, nor Helen so very beautiful. I saw her: she had a fair complexion, to be sure, and her neck was long enough to suggest her swan parentage [Footnote: See *Helen* in Notes.]: but then she was such an age — as old as Hecuba, almost. You see, Theseus had carried her off first, and she had lived with him at Aphidnae: now Theseus was a contemporary of Heracles, and the former capture of Troy, by Heracles, had taken place in the generation before mine; my father, who told me all this, remembered seeing Heracles when he was himself a boy.

Mi. Well, and Achilles: was he so much better than other people, or is that all stuff and nonsense?

Cock. Ah, I never came across Achilles; I am not very strong on the Greeks; I was on the other side, of course. There is one thing, though: I made pretty short work of his friend Patroclus — ran him clean through with my spear.

Mi. After which Menelaus settled you with still greater facility. Well, that will do for Troy. And when you were Pythagoras?

Cock. When I was Pythagoras, I was — not to deceive you — a sophist; that is the long and short of it. At the same time, I was not uncultured, not unversed in polite learning. I travelled in Egypt, cultivated the acquaintance of the priests, and learnt wisdom from their mouths; I penetrated into their temples and mastered the sacred books of Orus and Isis; finally, I took ship to Italy, where I made such an impression on the Greeks that they reckoned me among the Gods.

Mi. I have heard all about that; and also how you were supposed to have risen from the dead, and how you had a golden thigh, and favoured the public with a sight of it on occasion. But what put it into your head to make that law about meat and beans?

Cock. Ah, don't ask me that, Micyllus.

Mi. But why not?

Cock. I am ashamed to answer you.

Mi. Come, out with it! I am your friend and fellow lodger; we will drop the

‘master’ now.

Cock. There was neither common sense nor philosophy in that law. The fact is, I saw that if I did just the same as other people, I should draw very few admirers; my prestige, I considered, would be in proportion to my originality. Hence these innovations, the motive of which I wrapped up in mystery; each man was left to make his own conjecture, that all might be equally impressed by my oracular obscurity. There now! you are laughing at me; it is your turn this time.

Mi. I am laughing much more at the folk of Cortona and Metapontum and Tarentum, and the rest of those mute disciples who worshipped the ground you trod on. And in what form was your spirit next clothed, after it had put off Pythagoras?

Cock. In that of Aspasia, the Milesian courtesan.

Mi. Dear, dear! And your versatility has even changed sexes? My gallant cock has positively laid eggs in his time? Pythagoras has carded and spun? Pythagoras the mistress — and the mother — of a Pericles? My Pythagoras no better than he should be?

Cock. I do not stand alone. I had the example of Tiresias and of Caeneus; your gibes touch them as well as me.

Mi. And did you like being a man best, or receiving the addresses of Pericles?

Cock. Ha! the question that Tiresias paid so dearly for answering!

Mi. Never mind, then, — Euripides has settled the point; he says he would

rather bear the shock of battle thrice
Than once the pangs of labour.

Cock. Ah, just a word in your ear: those pangs will shortly be your own; more than once, in the course of a lengthy career, you will be a woman.

Mi. Strangulation on the bird! Does he think we all hail from Miletus or Samos? Yes, I said Samos; Pythagoras has had his admirers, by all accounts, as well as Aspasia. However; — what was your sex next time?

Cock. I was the Cynic Crates.

Mi. Castor and Pollux! What a change was there!

Cock. Then it was a king; then a pauper, and presently a satrap, and after that came horse, jackdaw, frog, and I know not how many more; there is no

reckoning them up in detail. Latterly, I have been a cock several times. I liked the life; many is the king, many the pauper and millionaire, with whom I took service in that capacity before I came to you. In your lamentations about poverty, and your admiration of the rich, I find an unfailing source of entertainment; little do you know what those rich have to put up with! If you had any idea of their anxieties, you would laugh to think how you had been deceived as to the blessedness of wealth.

Mi. Well, Pythagoras, — or is there any other name you prefer? I shall throw you out, perhaps, if I keep on calling you different things?

Cock. Euphorbus or Pythagoras, Aspasia or Crates, it is all the same to me; one is as much my name as another. Or stay: not to be wanting in respect to a bird whose humble exterior contains so many souls, you had better use the evidence of your own eyes and call me Cock.

Mi. Then, cock, as you have tried wellnigh every kind of life, you can next give me a clear description of the lives of rich and poor respectively; we will see if there was any truth in your assertion, that I was better off than the rich.

Cock. Well now, look at it this way. To begin with, you are very little troubled with military matters. Suppose there is talk of an invasion: *you* are under no uneasiness about the destruction of your crops, or the cutting-up of your gardens, or the ruin of your vines; at the first sound of the trumpet (if you even hear it), all you have to think of is, how to convey your own person out of harm's way. Well, the rich have got to provide for that too, and they have the mortification into the bargain of looking on while their lands are being ravaged. Is a war-tax to be levied? It all falls on them. When you take the field, theirs are the posts of honour — and danger: whereas you, with no worse encumbrance than your wicker shield, are in the best of trim for taking care of yourself; and when the time comes for the general to offer up a sacrifice of thanksgiving for his victory, your presence may be relied on at the festive scene.

Then again, in time of peace, you, as one of the commons, march up to the Assembly to lord it over the rich, who tremble and crouch before you, and seek to propitiate you with grants. They must labour, that you may be supplied with baths and games and spectacles and the like to your satisfaction; you are their censor and critic, their stern taskmaster, who will not always hear before condemning; nay, you may give them a smart shower of stones, if the fancy takes you, or confiscate their property. The informer's tongue has no terrors for you; no burglar will scale or undermine *your* walls in search of gold; you are not troubled with book-keeping or debt-collecting; you have no rascally steward to wrangle with; none of the thousand worries of the rich distract you. No, you patch your shoe, and you take your tenpence; and at dusk up you

jump from your bench, get a bath if you are in the humour for it, buy yourself a haddock or some sprats or a few heads of garlic, and make merry therewith; Poverty, best of philosophers, is your companion, and you are seldom at a loss for a song. And what is the result? Health and strength, and a hardiness that sets cold at defiance. Your work keeps you keen-set; the ills that seem insuperable to other men find a tough customer in you. Why, no serious sickness ever comes near you: fever, perhaps, lays a light hand on you now and again; you let him have his way for a day or two, and then you are up again, and shake the pest off; he beats a hasty retreat, not liking the look of a man who drinks cold water at that rate, and has such a short way with the doctors. But look at the rich: name the disease to which these creatures are not subjected by their intemperance; gout, consumption, pneumonia, dropsy, — they all come of high feeding. Some of these men are like Icarus: they fly too high, they get near the sun, not realizing that their wings are fastened with wax; and then some day there is a great splash, and they have disappeared headlong into the deep. Others there are who follow Daedalus's example; such minds eschew the upper air, and keep their wax within splashing distance of the sea; these generally get safely to their journey's end.

Mi. Shrewd, sensible fellows.

Cock. Yes, but among the others you may see some ugly shipwrecks. Croesus is plucked of his feathers, and mounts a pyre for the amusement of the Persians. A tyranny capsizes, and the lordly Dionysius is discovered teaching Corinthian children their alphabet.

Mi. You tell me, cock, that you have been a king yourself: now how did *you* find the life? I expect you had a pleasant time of it, living on the very fat of the land?

Cock. Do not remind me of that miserable existence. A pleasant time! So people thought, no doubt: I knew better; it was vexation upon vexation.

Mi. You surprise me. How should that be? It sounds unlikely.

Cock. The country over which I ruled was both extensive and fertile. Its population and the beauty of its cities alike entitled it to the highest consideration. It possessed navigable rivers and excellent harbours. My army was large, my pike-men numerous, my cavalry in a high state of efficiency; it was the same with my fleet; and my wealth was beyond calculation. No circumstance of kingly pomp was wanting; gold plate in abundance, everything on the most magnificent scale. I could not leave my palace without receiving the reverential greetings of the public, who looked on me as a God, and crowded together to see me pass; some enthusiasts would even betake themselves to the roofs of the houses, lest any detail of my equipage, clothes,

crown or attendants should escape them. I could make allowance for the ignorance of my subjects, but this did not prevent me from pitying myself, when I reflected on the vexations and worries of my position. I was like those colossal statues, the work of Phidias, Myron or Praxiteles: they too look extremely well from outside: 'tis Posidon with his trident, Zeus with his thunderbolt, all ivory and gold: but take a peep inside, and what have we? One tangle of bars, bolts, nails, planks, wedges, with pitch and mortar and everything that is unsightly; not to mention a possible colony of rats or mice. There you have royalty.

Mi. But you have not told me what is the mortar, what the bolts and bars and other unsightlinesses that lurk behind a throne. Admiration, dominion, divine honours, — these no doubt fit your simile; there is a touch of the godlike about them. But now let me have the inside of your colossus.

Cock. And where shall I begin? With fear and suspicion? The resentments of courtiers and the machinations of conspirators? Scant and broken sleep, troubled dreams, perplexities, forebodings? Or again with the hurry of business — fiscal — legal — military? Orders to be issued, treaties to be drawn up, estimates to be formed? As for pleasure, such a thing is not to be dreamt of; no, one man must think for all, toil incessantly for all. The Achaean host is snoring to a man:

But sweet sleep came not nigh to Atreus' son,
Who pondered many things within his heart.

Lydian Croesus is troubled because his son is dumb; Persian Artaxerxes, because Clearchus is raising a host for Cyrus; Dionysius, because Dion whispers in Syracusan ears; Alexander, because Parmenio is praised. Perdicas has no peace for Ptolemy, Ptolemy none for Seleucus. And there are other griefs than these: his favourite is cold; his concubine loves another; there is talk of a rebellion; there has been muttering among a half-dozen of his guards. And the bitterness of it is, that his nearest and dearest are those whom he is most called on to distrust; from them he must ever look for harm. One we see poisoned by his son, another by his own favourite; and a third will probably fare no better.

Mi. Whew! I like not this, my cock. Methinks there is safety in bent backs and leather-cutting, and none in golden loving-cups; I will pledge no man in hemlock or in aconite. All I have to fear is that my knife may slip out of the line, and draw a drop or two from my fingers: but your kings would seem to sit down to dinner with Death, and to lead dogs' lives into the bargain. They go at last; and then they are more like play-actors than anything else — like such a one as you may see taking the part of Cecrops or Sisyphus or Telephus. He has his diadem and his ivory-hilted sword, his waving hair and spangled

cloak: but accidents will happen, — suppose he makes a false step: down he comes on the middle of the stage, and the audience roars with laughter. For there is his mask, crumpled up, diadem and all, and his own bloody coxcomb showing underneath it; his legs are laid bare to the knees, and you see the dirty rags inside his fine robe, and the great lumbering buskins. Ha, ha, friend cock, have I learnt to turn a simile already? Well, there are my views on tyranny. Now for the horses and dogs and frogs and fishes: how did you like that kind of thing?

Cock. Your question would take a long time to answer; more time than we can spare. But — to sum up my experience in two words — every one of these creatures has an easier life of it than man. Their aims, their wants, are all confined to the body: such a thing as a tax-farming horse or a litigant frog, a jackdaw sophist, a gnat confectioner, or a cock pander, is unknown; they leave such things to humanity.

Mi. It may be as you say. But, cock (I don't mind making a clean breast of it to you), I have had a fancy all my life for being rich, and I am as bad as ever; nay, worse, for there is the dream, still flaunting its gold before my eyes; and that confounded Simon, too, — it chokes me to think of him rolling in luxury.

Cock. I'll put that right. It is still dark, get up and come with me. You shall pay a visit to Simon and other rich men, and see how things stand with them.

Mi. But the doors are locked. Would you have me break in?

Cock. Oh no; but I have a certain privilege from Hermes, my patron: you see my longest tail-feather, the curling one that hangs down, —

Mi. There are two curling ones that hang down.

Cock. The one on the right. By allowing any one to pluck out that feather and carry it, I give him the power, for as long as I like, of opening all doors and seeing everything, himself unseen.

Mi. Cock, you are a positive conjurer. Only give me the feather, and it shall not be long before Simon's wealth shifts its quarters; I'll slip in and make a clean sweep. His teeth shall tug leather again.

Cock. That must not be. I have my instructions from Hermes, and if my feather is put to any such purpose, I am to call out and expose the offender.

Mi. Hermes, of all people, grudge a man a little thievery? I'll not believe it of him. However, let us start; I promise not to touch the gold ... if I can help it.

Cock. You must pluck out the feather first.... What's this? You have taken

both!

Mi. Better to be on the safe side. And it would look so bad to have one half of your tail gone and not the other.

Cock. Well. Where shall we go first? To Simon's?

Mi. Yes, yes, Simon first. Simonides it is, nowadays; two syllables is not enough for him since he has come into money.... Here we are; what do I do next?

Cock. Apply the feather to the bolt.

Mi. So. Heracles! it might be a key; the door flies open.

Cock. Walk in; you go first. Do you see him? He is sitting up over his accounts.

Mi. See him! I should think I did. What a light! That lamp wants a drink. And what makes Simon so pale? He is shrivelled up to nothing. That comes of his worries; there is nothing else the matter with him, that I have heard of.

Cock. Listen, and you will understand.

Si. That seventeen thousand in the hole under my bed is safe enough; not a soul saw me that time. But I believe Sosylus caught me hiding the four thousand under the manger: he is not the most industrious of grooms, he was never too fond of work; but he *lives* in that stable now. And I expect that is not all that has gone, by a long way. What was Tibius doing with those fine great kippers yesterday? And they tell me he paid no less a sum than four shillings for a pair of earrings for his wife. God help me, it's *my* money they're flinging about. I'm not easy about all that plate either: what if some one should knock a hole in the wall, and make off with it? Many is the one that envies me, and has an eye on my gold; my neighbour Micyllus is as bad as any of them.

Mi. Hear, hear! He is as bad as Simon; he walks off with other people's pudding-basins under his arm.

Cock. Hush! we shall be caught.

Si. There's nothing like sitting up, and having everything under one's own eye. I'll jump up and go my rounds.... You there! you burglar! I see you.... Ah, it is but a post; all is well. I'll pull up the gold and count it again; I may have missed something just now.... Hark! a step! I knew it; he is upon me! I am beset with enemies. The world conspires against me. Where is my dagger? Only let me catch ... — I'll put the gold back.

Cock. There: now you have seen Simon at home. Let us go on to another house, while there is still some of the night left.

Mi. The worm! what a life! I wish all my enemies such wealth as his. I'll just lend him a box on the ear, and then I am ready.

Si. Who was that? Some one struck me! Ah! I am robbed!

Mi. Whine away, Simon, and sit up of nights till you are as yellow as the gold you clutch. — I should like to go to Gniphon the usurer's next; it is quite close.... Again the door opens to us.

Cock. He is sitting up too, look. It is an anxious time with him; he is reckoning his interest. His fingers are worn to the bone. Presently he will have to leave all this, and become a cockroach, or a gnat, or a bluebottle.

Mi. Senseless brute! it will hardly be a change for the worse. He, like Simon, is pretty well thinned down by his calculations. Let us try some one else.

Cock. What about your friend Eucrates? See, the door stands open; let us go in.

Mi. An hour ago, all this was mine!

Cock. Still the golden dream! — Look at the hoary old reprobate: with one of his own slaves!

Mi. Monstrous! And his wife is not much better; she takes her paramour from the kitchen.

Cock. Well? Is the inheritance to your liking? Will you have it all?

Mi. I will starve first. Good-bye to gold and high living. Preserve me from my own servants, and I will call myself rich on twopence-halfpenny.

Cock. Well, well, we must be getting home; see, it is just dawn. The rest must wait for another day.

PROMETHEUS — Προμηθεύς



Translated by H. W. Fowler and F. G. Fowler

PROMETHEUS ON CAUCASUS

Hermes. Hephaestus. Prometheus.

Her. This, Hephaestus, is the Caucasus, to which it is our painful duty to nail our companion. We have now to select a suitable crag, free from snow, on which the chains will have a good hold, and the prisoner will hang in all publicity.

Heph. True. It will not do to fix him too low down, or these *men* of his might come to their maker's assistance; nor at the top, where he would be invisible from the earth. What do you say to a middle course? Let him hang over this precipice, with his arms stretched across from crag to crag.

Her. The very thing. Steep rocks, slightly overhanging, inaccessible on every side; no foothold but a mere ledge, with scarcely room for the tips of one's toes; altogether a sweet spot for a crucifixion. Now, Prometheus, come and be nailed up; there is no time to lose.

Prom. Nay, hear me; Hephaestus! Hermes! I suffer injustice: have compassion on my woes!

Her. In other words, disobey orders, and promptly be gibbeted in your stead! Do you suppose there is not room on the Caucasus to peg out a couple of us? Come, your right hand! clamp it down, Hephaestus, and in with the nails; bring down the hammer with a will. Now the left; make sure work of that too. — So! — The eagle will shortly be here, to trim your liver; so ingenious an artist is entitled to every attention.

Prom. O Cronus, and Iapetus, and Mother Earth! Behold the sufferings of the innocent!

Her. Why, as to innocence, — to begin with, there was that business of the sacrificial meats, your manner of distributing which was most unfair, most disingenuous: you got all the choice parts for yourself, and put Zeus off with bones 'wrapped up in shining fat'; I remember the passage in Hesiod; those are his very words. Then you made these human beings; creatures of unparalleled wickedness, the women especially. And to crown all, you stole

fire, the most precious possession of the Gods, and gave it to them. And with all this on your conscience, you protest that you have done nothing to deserve captivity.

Prom. Ah, Hermes; you are as bad as Hector; you 'blame the blameless.' For such crimes as these, I deserve a round pension, if justice were done. And by the way, I should like, if you can spare the time, to answer to these charges, and satisfy you of the injustice of my sentence. You can employ your practised eloquence on behalf of Zeus, and justify his conduct in nailing me up here at the Gates of the Caspian, for all Scythia to behold and pity.

Her. There is nothing to be gained now by an appeal to another court; it is too late. Proceed, however. We have to wait in any case till the eagle comes to look after that liver of yours; and the time might be worse spent than in listening to the subtleties of such a master in impudence as yourself.

Prom. You begin then, Hermes. Exert all your powers of invective; leave no stone unturned to establish the righteousness of papa's judgements. — You, Hephaestus, shall compose the jury.

Heph. The jury! Not a bit of it; I am a party in this case. My furnace has been cold, ever since you stole that fire.

Prom. Well, at this rate you had better divide the prosecution between you. You conduct the case of larceny, and Hermes can handle the man-making, and the misappropriation of meat. I shall expect a great deal of you; you are both artists.

Heph. Hermes shall speak for me. The law is not in my line; my forge takes up most of my time. But Hermes is an orator; he has made a study of these things.

Prom. Well! I should never have thought that Hermes would have the heart to reproach me with larceny; he ought to have a fellow-feeling for me there. However, with this further responsibility on your shoulders, there is no time to be lost, son of Maia; out with your accusation, and have done with it.

Her. To deal adequately with your crimes, Prometheus, would require many words and much preparation. It is not enough to mention the several counts of the accusation; how, entrusted with the distribution of meats, you defrauded the crown by retaining the choicer portions for your own use; how you created the race of men, with absolutely no justification for so doing; how you stole fire and conveyed it to these same men. You seem not to realize, my friend, that, all-things considered, Zeus has dealt very handsomely by you. Now, if you deny the charges, I shall be compelled to establish your guilt at some length, and to set the facts in the clearest possible light. But if you admit the

distribution of meat in the manner described, the introduction of men, and the theft of fire, — then my case is complete, and there is no more to be said. To expatiate further would be to talk nonsense.

Prom. Perhaps there has been some nonsense talked already; that remains to be seen. But as you say your case is now complete, I will see what I can do in the way of refutation. And first about that meat. Though, upon my word, I blush for Zeus when I name it: to think that he should be so touchy about trifles, as to send off a God of my quality to crucifixion, just because he found a little bit of bone in his share! Does he forget the services I have rendered him? And does he think what it is that he is so angry about, and how childish it is to show temper about a little thing like that? What if he did miss getting the better share? Why, Hermes, these tricks that are played over the wine-cups are not worth thinking twice about. A joke, perhaps, is carried a little too far, in the warmth of the feast; still, it is a joke, and resentment should be left behind in the dregs of the bowl. I have no patience with your long memories; this nursing of grievances, this raking up of last night's squabbles, is unworthy of a king, let alone a king of Gods. Once take away from our feasts the little elegancies of quip and crank and wile, and what is left? Muzziness; repletion; silence; — cheerful accompaniments these to the wine-bowl! For my part, I never supposed that Zeus would give the matter a thought the next morning; much less that he would make such a stir about it, and think himself so mightily injured; my little manoeuvre with the meat was merely a playful experiment, to see which he would choose. It might have been worse. Instead of giving him the inferior half, I might have defrauded him of the whole. And what if I had? Would that have been a case for putting heaven and earth in commotion, for deep designs of chain and cross and Caucasus, dispatchings of eagles, rendings of livers? These things tell a sad tale, do they not, of the puny soul, the little mind, the touchy temper of the aggrieved party? How would he take the loss of a whole ox, who storms to such purpose over a few pounds of meat? How much more reasonable is the conduct of mortals, though one would have expected them to be more irritable than Gods! A mortal would never want his cook crucified for dipping a finger into the stew-pan, or filching a mouthful from the roast; they overlook these things. At the worst their resentment is satisfied with a box on the ears or a rap on the head. I find no precedent among them for crucifixion in such cases. So much for the affair of the meat; there is little credit to be got in the refutation of such a charge, and still less in the bringing of it.

I am next to speak of my creation of mankind. And here the terms of your accusation are ambiguous. I have to choose between two distinct possibilities. Do you maintain that I had no right to create men at all, that I ought to have left the senseless clay alone? Or do you only complain of the form in which I designed them? However, I shall have something to say on both points. I shall first endeavour to show that no harm has accrued to the Gods from my

bringing mankind into existence; and shall then proceed to the positive advantages and improvements which have resulted to them from the peopling of the earth. The question as to the harm done by my innovation is best answered by an appeal to the past, to those days when the race of heaven-born Gods stood alone, and earth was a hideous shapeless mass, a tangle of rude vegetation. The Gods had no altars then, nor temples (for who should raise them?), no images of wood or stone, such as now abound in every corner of the earth, and are honoured with all observance. It was to me that the idea occurred — amid my ceaseless meditations on the common welfare, on the aggrandizement of the Gods and the promotion of order and beauty in the universe — of setting all to rights with a handful of clay; of creating living things, and moulding them after our own likeness. I saw what was lacking to our godhead: some counterpart, some foil wherein to set off its blessedness. And that counterpart must be mortal; but in all else exquisitely contrived, perfect in intelligence, keen to appreciate our superiority. Thereupon, I moulded my material,

With water mingling clay,

and created man, calling in Athene to aid me in the task. And this is my rank offence against the Gods. Destructive work, — to reduce inanimate clay to life and motion! The Gods, it seems, are Gods no longer, now that there are mortal creatures on the earth. To judge at least by Zeus's indignation, one would suppose that the Gods suffered some loss of prestige from the creation of mankind; unless it is that he is afraid of another revolt, of their waging war with heaven, like the Giants.

That the cause of the Gods suffered nothing at my hands is evident; show me the slightest instance to the contrary, and I will say no more; I have but my deserts. But for the positive benefits I have conferred, use the evidence of your eyes. The earth, no longer barren and untilled, is decked with cities and farms and the fruits of cultivation; the sea has its ships, the islands their inhabitants. Everywhere are altars and temples, everywhere festivals and sacrifices:

Zeus with his presence fills their gatherings,
He fills their streets.

Had I created mankind for my own private convenience, it might perhaps have denoted a grasping spirit: but I made them common property; they are at the service of every God of you. Nay more: temples of Zeus, and Apollo, and Hera, temples of Hermes, are everywhere to be seen; but who ever saw a temple of Prometheus? You may judge from this, how far I have sacrificed the common cause to my private ambition.

And further. Consider, Hermes: can any good thing whatsoever, be it gift of Nature or work of our hands, give the full measure of enjoyment to its possessor, when there is none to see, none to admire? You see whither my question tends? But for mankind, the glories of the universe must have been without a witness; and there was little satisfaction to be derived from a wealth which was doomed to excite no envy in others. We should have lacked a standard for comparison; and should never have known the extent of our happiness, while all were as happy as ourselves. The great is not great, till it is compared with the small. Yet instead of honouring me for my political insight, you crucify me; such are the wages of wisdom!

Ah, but (you will say) there is so much wickedness among them; adultery, war, incest, parricide. Well, I fancy these are not unknown among ourselves? And I am sure no one would think that a reason for saying that Uranus and Ge made a mistake in creating us. Or again, you will complain that we have so much trouble in looking after them. At that rate, a shepherd ought to object to the possession of a flock, because he has to look after it. Besides, a certain show of occupation is rather gratifying than otherwise; the responsibility is not unwelcome, — it helps to pass the time. What should we do, if we had not mankind to think of? There would be nothing to live for; we should sit about drinking nectar and gorging ourselves with ambrosia. But what fairly takes away my breath is, your assurance in finding fault with my *women* in particular, when all the time you are in love with them: our bulls and satyrs and swans are never tired of making descents upon the Earth; women, they find, are good enough to be made the mothers of Gods!

Yes, yes (you will say), it was quite right that men should be created, but they should not have been made in our likeness. And what better model could I have taken than this, whose perfection I knew? Was I to make them brute beasts without understanding? Had they been other than they are, how should they have paid you due honour and sacrifice? When the hecatombs are getting ready, you think nothing of a journey to the ends of the earth to see the ‘blameless Ethiopians’; and my reward for procuring you these advantages is — crucifixion! But on this subject I have said enough.

And now, with your permission, I will approach the subject of that stolen fire, of which we hear so much. I have a question to ask, which I beg you will answer frankly. Has there been one spark less fire in Heaven, since men shared it with us? Of course not. It is the nature of fire, that it does not become less by being imparted to others. A fire is not put out by kindling another from it. No, this is sheer envy: you cannot bear that men should have a share of this necessary, though you have suffered no harm thereby. For shame! Gods should be beneficent, ‘givers of good’; they should be above all envy. Had I taken away fire altogether, and left not a spark behind, it would have been no great loss. You have no use for it. You are never cold; you need

no artificial light; nor is ambrosia improved by boiling. To man, on the other hand, fire is indispensable for many purposes, particularly for those of sacrifice; how else are they to fill their streets with the savour of burnt-offerings, and the fumes of frankincense I how else to burn fat thigh-pieces upon your altars? I observe that you take a particular pleasure in the steam arising therefrom, and think no feast more delicious than the smell of roast meat, as it mounts heavenwards

In eddying clouds of smoke.

Your present complaint, you see, is sadly at variance with this taste. I wonder you do not forbid the Sun to shine on mankind. He too is of fire, and fire of a purer and diviner quality. Has anything been said to *him* about his lavish expenditure of your property?

And now I have done. If there is any flaw in my defence, it is for you two to refute me. I shall answer your objections in due course.

Her. Nay, you are too hard for us, Prometheus; we will not attempt a sophist of your mettle. Well for you that Zeus is not within earshot, or you would have had a round dozen of hungry vultures to reckon with, for certain; in clearing your own character, you have grievously mishandled his. But one thing puzzles me: you are a prophet; you ought to have foreseen your sentence.

Prom. All this I knew, and more than this; for I shall be released; nay, even now the day is not far off when one of your blood shall come from Thebes, and shoot this eagle with which you threaten me [Footnote: See *Prometheus* in Notes.].

Her. With all my heart! I shall be delighted to see you free again, and feasting in our midst; but not, my friend, not carving for us!

Prom. You may take my word for it; I shall be with you again. I have the wherewithal to pay abundantly for my ransom.

Her. Oh, indeed? Come, tell us all about it.

Prom. You know Thetis — But no; the secret is best kept. Ransom and reward depend upon it.

Her. Well, you know best. Now, Hephaestus, we must be going; see, here comes the eagle. — Bear a brave heart, Prometheus; and all speed to your Theban archer, who is to set a term to this creature's activity.

ICAROMENIPPUS OR THE SKY-MAN —

Ἰκαρομένιππος ἢ Ὑπερνέφελος



Translated by H. W. Fowler and F. G. Fowler

ICAROMENIPPUS, AN AERIAL EXPEDITION

Menippus and a Friend

Me. Let me see, now. First stage, Earth to Moon, 350 miles. Second stage, up to the Sun, 500 leagues. Then the third, to the actual Heaven and Zeus's citadel, might be put at a day's journey for an eagle in light marching order.

Fr. In the name of goodness, Menippus, what are these astronomical sums you are doing under your breath? I have been dogging yon for some time, listening to your suns and moons, queerly mixed up with common earthly stages and leagues.

Me. Ah, you must not be surprised if my talk is rather exalted and ethereal; I was making out the mileage of my journey.

Fr. Oh, I see; using stars to steer by, like the Phoenicians?

Me. Oh no, travelling among them.

Fr. Well, to be sure, it must have been a longish dream, if you lost yourself in it for whole leagues.

Me. Dream, my good man? I am just come straight from Zeus. Dream, indeed!

Fr. How? What? Our Menippus a literal godsend from Heaven?

Me. 'Tis even so; from very Zeus I come this day, eyes and ears yet full of wonders. Oh, doubt, if you will. That my fortune should pass belief makes it only the more gratifying.

Fr. Nay, my worshipful Olympian, how should I, 'a man begotten, treading this poor earth,' doubt him who transcends the clouds, a 'denizen of Heaven,' as Homer says? But vouchsafe to tell me how you were uplifted, and where you got your mighty tall ladder. There is hardly enough of Ganymede in your looks to suggest that you were carried off by the eagle for a cupbearer.

Me. I see you are bent on making a jest of it. Well, it *is* extraordinary; you could not be expected to see that it is not a romance. The fact is, I needed neither ladder nor amorous eagle; I had wings of my own.

Fr. Stranger and stranger! this beats Daedalus. What, you turned into a hawk or a crow on the sly?

Me. Now that is not a bad shot; it was Daedalus's wing trick that I tried.

Fr. Well, talk of foolhardiness! did you like the idea of falling into the sea, and giving us a *Mare Menippeum* after the precedent of the *Icarium*?

Me. No fear. Icarus's feathers were fastened with wax, and of course, directly the sun warmed this, he moulted and fell. No wax for me, thank you.

Fr. How did you manage, then? I declare I shall be believing you soon, if you go on like this.

Me. Well, I caught a fine eagle, and also a particularly powerful vulture, and cut off their wings above the shoulder-joint.... But no; if you are not in a hurry, I may as well give you the enterprise from the beginning.

Fr. Do, do; I am rapt aloft by your words already, my mouth open for your *bonne bouche*; as you love me, leave me not in those upper regions hung up by the ears!

Me. Listen, then; it would be a sorry sight, a friend deserted, with his mouth open, and *sus. per aures*. — Well, a very short survey of life had convinced me of the absurdity and meanness and insecurity that pervade all human objects, such as wealth, office, power. I was filled with contempt for them, realized that to care for them was to lose all chance of what deserved care, and determined to grovel no more, but fix my gaze upon the great All. Here I found my first problem in what wise men call the universal order; I could not tell how it came into being, who made it, what was its beginning, or what its end. But my next step, which was the examination of details, landed me in yet worse perplexity. I found the stars dotted quite casually about the sky, and I wanted to know what the sun was. Especially the phenomena of the moon struck me as extraordinary, and quite passed my comprehension; there must be some mystery to account for those many phases, I conjectured. Nor could I feel any greater certainty about such things as the passage of lightning, the roll of thunder, the descent of rain and snow and hail.

In this state of mind, the best I could think of was to get at the truth of it all from the people called philosophers; they of course would be able to give it me. So I selected the best of them, if solemnity of visage, pallor of complexion and length of beard are any criterion — for there could not be a

moment's doubt of their soaring words and heaven-high thoughts — and in their hands I placed myself. For a considerable sum down, and more to be paid when they should have perfected me in wisdom, I was to be made an airy metaphysician and instructed in the order of the universe. Unfortunately, so far from dispelling my previous ignorance, they perplexed me more and more, with their daily drenches of beginnings and ends, atoms and voids, matters and forms. My greatest difficulty was that, though they differed among themselves, and all they said was full of inconsistency and contradiction, they expected me to believe them, each pulling me in his own direction.

Fr. How absurd that wise men should quarrel about facts, and hold different opinions on the same things!

Me. Ah, but keep your laughter till you have heard something of their pretentious mystifications. To begin with, their feet are on the ground; they are no taller than the rest of us 'men that walk the earth'; they are no sharper-sighted than their neighbours, some of them purblind, indeed, with age or indolence; and yet they say they can distinguish the limits of the sky, they measure the sun's circumference, take their walks in the supra-lunar regions, and specify the sizes and shapes of the stars as though they had fallen from them; often one of them could not tell you correctly the number of miles from Megara to Athens, but has no hesitation about the distance in feet from the sun to the moon. How high the atmosphere is, how deep the sea, how far it is round the earth — they have the figures for all that; and moreover, they have only to draw some circles, arrange a few triangles and squares, add certain complicated spheres, and lo, they have the cubic contents of Heaven.

Then, how reasonable and modest of them, dealing with subjects so debatable, to issue their views without a hint of uncertainty; thus it must be and it shall be; *contra gentes* they will have it so; they will tell you on oath the sun is a molten mass, the moon inhabited, and the stars water-drinkers, moisture being drawn up by the sun's rope and bucket and equitably distributed among them.

How their theories conflict is soon apparent; next-door neighbours? no, they are miles apart. In the first place, their views of the world differ. Some say it had no beginning, and cannot end; others boldly talk of its creator and his procedure; what particularly entertained me was that these latter set up a contriver of the universe, but fail to mention where he came from, or what he stood on while about his elaborate task, though it is by no means obvious how there could be place or time before the universe came into being.

Fr. You really do make them out very audacious conjurers.

Me. My dear fellow, I wish I could give you their lucubrations on ideas and incorporeals, on finite and infinite. Over that point, now, there is fierce battle;

some circumscribe the All, others will have it unlimited. At the same time they declare for a plurality of worlds, and speak scornfully of others who make only one. And there is a bellicose person who maintains that war is the father of the universe. [Footnote: Variously attributed to Heraclitus, who denies the possibility of repose, and insists that all things are in a state of flux; and to Empedocles, who makes all change and becoming depend on the interaction of the two principles, attraction and repulsion.]

As to Gods, I need hardly deal with that question. For some of them God is a number; some swear by dogs and geese and plane-trees. [Footnote: Socrates made a practice of substituting these for the names of Gods in his oaths.] Some again banish all other Gods, and attribute the control of the universe to a single one; I got rather depressed on learning how small the supply of divinity was. But I was comforted by the lavish souls who not only make many, but classify; there was a First God, and second and third classes of divinity. Yet again, some regard the divine nature as unsubstantial and without form, while others conceive it as a substance. Then they were not all disposed to recognize a Providence; some relieve the Gods of all care, as we relieve the superannuated of their civic duties; in fact, they treat them exactly like supernumeraries on the stage. The last step is also taken, of saying that Gods do not exist at all, and leaving the world to drift along without a master or a guiding hand.

Well, when I heard all this, I dared not disbelieve people whose voices and beards were equally suggestive of Zeus. But I knew not where to turn for a theory that was not open to exception, nor combated by one as soon as propounded by another. I found myself in the state Homer has described; many a time I would vigorously start believing one of these gentlemen;

But then came second thoughts.

So in my distress I began to despair of ever getting any knowledge about these things on earth; the only possible escape from perplexity would be to take to myself wings and go up to Heaven. Partly the wish was father to the thought; but it was confirmed by Aesop's Fables, from which it appears that Heaven is accessible to eagles, beetles, and sometimes camels. It was pretty clear that I could not possibly develop feathers of my own. But if I were to wear vulture's or eagle's wings — the only kinds equal to a man's weight — I might perhaps succeed. I caught the birds, and effectually amputated the eagle's right, and the vulture's left wing. These I fastened together, attached them to my shoulders with broad thick straps, and provided grips for my hands near the end of the quill-feathers. Then I made experiments, first jumping up and helping the jump by flapping my hands, or imitating the way a goose raises itself without leaving the ground and combines running with flight. Finding the machine obedient, I next made a bolder venture, went up

the Acropolis, and launched myself from the cliff right over the theatre.

Getting safely to the bottom that time, my aspirations shot up aloft. I took to starting from Parnes or Hymettus, flying to Geranea, thence to the top of the Acrocorinthus, and over Pholoe and Erymanthus to Taygetus. The training for my venture was now complete; my powers were developed, and equal to a lofty flight; no more fledgeling essays for me. I went up Olympus, provisioning myself as lightly as possible. The moment was come; I soared skywards, giddy at first with that great void below, but soon conquering this difficulty. When I approached the Moon, long after parting from the clouds, I was conscious of fatigue, especially in the left or vulture's wing. So I alighted and sat down to rest, having a bird's-eye view of the Earth, like the Homeric Zeus,

Surveying now the Thracian horsemen's land,
Now Mysia,

and again, as the fancy took me, Greece or Persia or India. From all which I drew a manifold delight.

Fr. Oh well, Menippus, tell me all about it. I do not want to miss a single one of your travel experiences; if you picked up any stray information, let me have that too. I promise myself a great many facts about the shape of the Earth, and how everything on it looked to you from your point of vantage.

Me. And you will not be disappointed there, friend. So do your best to get up to the Moon, with my story for travelling companion and showman of the terrestrial scene.

Imagine yourself first desecring a tiny Earth, far smaller than the Moon looks; on turning my eyes down, I could not think for some time what had become of our mighty mountains and vast sea. If I had not caught sight of the Colossus of Rhodes and the Pharos tower, I assure you I should never have made out the Earth at all. But their height and projection, with the faint shimmer of Ocean in the sun, showed me it must be the Earth I was looking at. Then, when once I had got my sight properly focused, the whole human race was clear to me, not merely in the shape of nations and cities, but the individuals, sailing, fighting, ploughing, going to law; the women, the beasts, and in short every breed 'that feedeth on earth's foison.'

Fr. Most unconvincing and contradictory. Just now you were searching for the Earth, it was so diminished by distance, and if the Colossus had not betrayed it, you would have taken it for something else; and now you develop suddenly into a Lynceus, and distinguish everything upon it, the men, the beasts, one might almost say the gnat-swarms. Explain, please.

Me. Why, to be sure! how did I come to leave out so essential a particular? I had made out the Earth, you see, but could not distinguish any details; the distance was so great, quite beyond the scope of my vision; so I was much chagrined and baffled. At this moment of depression — I was very near tears — who should come up behind me but Empedocles the physicist? His complexion was like charcoal variegated with ashes, as if he had been baked. I will not deny that I felt some tremors at the sight of him, taking him for some lunar spirit. But he said: ‘Do not be afraid, Menippus;

A mortal I, no God; how vain thy dreams.

I am Empedocles the physicist. When I threw myself into the crater in such a hurry, the smoke of Etna whirled me off up here; and now I live in the Moon, doing a good deal of high thinking on a diet of dew. So I have come to help you out of your difficulty; you are distressed, I take it, at not being able to see everything on the Earth.’ ‘Thank you so much, you good Empedocles,’ I said; ‘as soon as my wings have brought me back to Greece, I will remember to pour libations to you up the chimney, and salute you on the first of every month with three moonward yawns.’ ‘Endymion be my witness,’ he replied, ‘I had no thought of such a bargain; I was touched by the sight of your distress. Now, what do you think is the way to sharpen your sight?’

‘I have no idea, unless you were to remove the mist from my eyes for me; the sight seems quite bleared.’ ‘Oh, you can do without me; the thing that gives sharp sight you have brought with you from Earth.’ ‘Unconsciously, then; what is it?’ ‘Why, you know that you have on an eagle’s right wing?’ ‘Of course I do; but what have wings and eyes to do with one another?’ ‘Only this,’ he said; ‘the eagle is far the strongest-eyed of all living things, the only one that can look straight at the sun; the test of the true royal eagle is, his meeting its rays without blinking.’ ‘So I have heard; I wish I had taken out my own eyes when I was starting, and substituted the eagle’s. I am an imperfect specimen now I am here, not up to the royal standard at all, but like the rejected bastards.’ ‘Well, you can very soon acquire one royal eye. If you will stand up for a minute, keep the vulture wing still, and work the other, your right eye, corresponding to that wing, will gain strength. As for the other, its dimness cannot possibly be obviated, as it belongs to the inferior member.’ ‘Oh, I shall be quite content with aquiline vision for the right eye only,’ I said; ‘I have often observed that carpenters in ruling their wood find one better than two.’ So saying, I proceeded to carry out my instructions at once. Empedocles began gradually to disappear, and at last vanished in smoke.

I had no sooner flapped the wing than a flood of light enveloped me, and things that before I had not even been aware of became perfectly clear. I turned my eyes down earthwards, and with ease discerned cities, men, and all that was going on, not merely in the open, but in the fancied security of

houses. There was Ptolemy in his sister's arms, the son of Lysimachus plotting against his father, Seleucus's son Antiochus making signs to his step-mother Stratonice, Alexander of Pherae being murdered by his wife, Antigonus corrupting his daughter-in-law, the son of Attalus putting the poison in his cup; Arsaces was in the act of slaying his mistress, while the eunuch Arbaces drew his sword upon him; the guards were dragging Spatinus the Mede out from the banquet by the foot, with the lump on his brow from the golden cup. Similar sights were to be seen in the palaces of Libya and Scythia and Thrace — adulteries, murders, treasons, robberies, perjuries, suspicions, and monstrous betrayals.

Such was the entertainment afforded me by royalty; private life was much more amusing; for I could make that out too. I saw Hermodorus the Epicurean perjuring himself for 40 pounds, Agathocles the Stoic suing a pupil for his fees, lawyer Clinias stealing a bowl from the temple of Asclepius, and Herophilus the cynic sleeping in a brothel. Not to mention the multitude of burglars, litigants, usurers, duns; oh, it was a fine representative show!

Fr. I must say, Menippus, I should have liked the details here too; it all seems to have been very much to your taste.

Me. I could not go through the whole of it, even to please you; to take it in with the eyes kept one busy. But the main divisions were very much what Homer gives from the shield of Achilles: here junketings and marriages, there courts and councils, in another compartment a sacrifice, and hard by a mourning. If I glanced at Getica, I would see the Getae at war; at Scythia, there were the Scythians wandering about on their waggons; half a turn in another direction gave me Egyptians at the plough, or Phoenicians chaffering, Cilician pirates, Spartan flagellants, Athenians at law.

All this was simultaneous, you understand; and you must try to conceive what a queer jumble it all made. It was as if a man were to collect a number of choristers, or rather of choruses, [Footnote: The Greek chorus combined singing with dancing.] and then tell each individual to disregard the others and start a strain of his own; if each did his best, went his own way, and tried to drown his neighbour, can you imagine what the musical effect would be?

Fr. A very ridiculous confusion.

Me. Well, friend, such are the earthly dancers; the life of man is just such a discordant performance; not only are the voices jangled, but the steps are not uniform, the motions not concerted, the objects not agreed upon — until the impresario dismisses them one by one from the stage, with a 'not wanted.' Then they are all alike, and quiet enough, confounding no longer their undisciplined rival strains. But as long as the show lasts in its marvellous

diversity, there is plenty of food for laughter in its vagaries.

The people who most amused me, however, were those who dispute about boundaries, or pride themselves on cultivating the plain of Sicyon, or holding the Oenoe side of Marathon, or a thousand acres at Acharnae. The whole of Greece, as I then saw it, might measure some four inches; how much smaller Athens on the same scale. So I realized what sort of sized basis for their pride remains to our rich men. The widest-acred of them all, methought, was the proud cultivator of an Epicurean atom. Then I looked at the Peloponnese, my eyes fell on the Cynurian district, and the thought occurred that it was for this little plot, no broader than an Egyptian lentil, that all those Argives and Spartans fell in a single day. Or if I saw a man puffed up by the possession of seven or eight gold rings and half as many gold cups, again my lungs would begin to crow; why, Pangaeus with all its mines was about the size of a grain of millet.

Fr. You lucky man! what a rare sight you had! And how big, now, did the towns and the people look from there?

Me. You must often have seen a community of ants, some of them a seething mass, some going abroad, others coming back to town. One is a scavenger, another a bustling porter loaded with a bit of bean-pod or half a wheat grain. They no doubt have, on their modest myrmecic scale, their architects and politicians, their magistrates and composers and philosophers. At any rate, what men and cities suggested to me was just so many ant-hills. If you think the similitude too disparaging, look into the Thessalian legends, and you will find that the most warlike tribe there was the Myrmidons, or ants turned men. Well, when I had had enough of contemplation and laughter, I roused myself and soared

To join the Gods, where dwells the Lord of storms.

I had only flown a couple of hundred yards, when Selene's feminine voice reached me: 'Menippus, do me an errand to Zeus, and I will wish you a pleasant journey.' 'You have only to name it,' I said, 'provided it is not something to carry.' 'It is a simple message of entreaty to Zeus. I am tired to death, you must know, of being slandered by these philosophers; they have no better occupation than impertinent curiosity about me — What am I? how big am I? why am I halved? why am I gibbous? I am inhabited; I am just a mirror hung over the sea; I am — whatever their latest fancy suggests. It is the last straw when they say my light is stolen, sham, imported from the sun, and keep on doing their best to get up jealousy and ill feeling between brother and sister. They might have been contented with making *him* out a stone or a red-hot lump.

'These gentry who in the day look so stern and manly, dress so gravely, and are so revered by common men, would be surprised to learn how much I know of their vile nightly abominations. I see them all, though I never tell; it

would be too indecent to make revelations, and show up the contrast between their nightly doings and their public performances; so, if I catch one of them in adultery or theft or other nocturnal adventure, I pull my cloud veil over me; I do not want the vulgar to see old men disgracing their long beards and their virtuous calling. But they go on giving tongue and worrying me all the same, and, so help me Night, I have thought many a time of going a long, long way off, out of reach of their impertinent tongues. Will you remember to tell Zeus all this? and you may add that I cannot remain at my post unless he will pulverize the physicists, muzzle the logicians, raze the Porch, burn the Academy, and put an end to strolling in the Lyceum. That might secure me a little peace from these daily mensurations.'

'I will remember,' said I, and resumed my upward flight to Heaven, through

A region where nor ox nor man had wrought.

For the Moon was soon but a small object, with the Earth entirely hidden behind it. Three days' flight through the stars, with the Sun on my right hand, brought me close to Heaven; and my first idea was to go straight in as I was; I should easily pass unobserved in virtue of my half-eagleship; for of course the eagle was Zeus's familiar; on second thoughts, though, my vulture wing would very soon betray me. So, thinking it better not to run any risks, I went up to the door and knocked. Hermes opened, took my name, and hurried off to inform Zeus. After a brief wait I was asked to step in; I was now trembling with apprehension, and I found that the Gods, who were all seated together, were not quite easy themselves. The unexpected nature of the visit was slightly disturbing to them, and they had visions of all mankind arriving at my heels by the same conveyance.

But Zeus bent upon me a Titanic glance, awful, penetrating, and spoke:

Who art thou? where thy city? who thy kin?

At the sound, I nearly died of fear, but remained upright, though mute and paralysed by that thunderous voice. I gradually recovered, began at the beginning, and gave a clear account of myself — how I had been possessed with curiosity about the heavens, had gone to the philosophers, found their accounts conflicting, and grown tired of being logically rent in twain; so I came to my great idea, my wings, and ultimately to Heaven; I added Selene's message. Zeus smiled and slightly unbent his brow. 'What of Otus and Ephialtes now?' he said; 'here is Menippus scaling Heaven! Well, well, for to-day consider yourself our guest. To-morrow we will treat with you of your business, and send you on your way.' And therewith he rose and walked to the acoustic centre of Heaven, it being prayer time.

As he went, he put questions to me about earthly affairs, beginning with, What was wheat a quarter in Greece? had we suffered much from cold last winter? and did the vegetables want more rain? Then he wished to know whether any of Phidias's kin were alive, why there had been no Diasia at Athens all these years, whether his Olympieum was ever going to be

completed, and had the robbers of his temple at Dodona been caught? I answered all these questions, and he proceeded:— ‘Tell me, Menippus, what are men’s feelings towards me?’ ‘What should they be, Lord, but those of absolute reverence, as to the King of all Gods?’ ‘Now, now, chaffing as usual,’ he said; ‘I know their fickleness very well, for all your dissimulation. There was a time when I was their prophet, their healer, and their all,

And Zeus filled every street and gathering-place.

In those days Dodona and Pisa were glorious and far-famed, and I could not get a view for the clouds of sacrificial steam. But now Apollo has set up his oracle at Delphi, Asclepius his temple of health at Pergamum, Bendis and Anubis and Artemis their shrines in Thrace, Egypt, Ephesus; and to these all run; theirs the festal gatherings and the hecatombs. As for me, I am superannuated; they think themselves very generous if they offer me a victim at Olympia at four-year intervals. My altars are cold as Plato’s *Laws* or Chrysippus’s *Syllogisms*.’

So talking, we reached the spot where he was to sit and listen to the prayers. There was a row of openings with lids like well-covers, and a chair of gold by each. Zeus took his seat at the first, lifted off the lid and inclined his ear. From every quarter of Earth were coming the most various and contradictory petitions; for I too bent down my head and listened. Here are specimens. ‘O Zeus, that I might be king!’ ‘O Zeus, that my onions and garlic might thrive!’ ‘Ye Gods, a speedy death for my father!’ Or again, ‘Would that I might succeed to my wife’s property!’ ‘Grant that my plot against my brother be not detected.’ ‘Let me win my suit.’ ‘Give me an Olympic garland.’ Of those at sea, one prayed for a north, another for a south wind; the farmer asked for rain, the fuller for sun. Zeus listened, and gave each prayer careful consideration, but without promising to grant them all;

Our Father this bestowed, and that withheld.

Righteous prayers he allowed to come up through the hole, received and laid them down at his right, while he sent the unholy ones packing with a downward puff of breath, that Heaven might not be defiled by their entrance. In one case I saw him puzzled; two men praying for opposite things and promising the same sacrifices, he could not tell which of them to favour, and experienced a truly Academic suspense of judgement, showing a reserve and equilibrium worthy of Pyrrho himself.

The prayers disposed of, he went on to the next chair and opening, and attended to oaths and their takers. These done with, and Hermodorus the Epicurean annihilated, he proceeded to the next chair to deal with omens, prophetic voices, and auguries. Then came the turn of the sacrifice aperture, through which the smoke came up and communicated to Zeus the name of the devotee it represented. After that, he was free to give his wind and weather orders: — Rain for Scythia to-day, a thunderstorm for Libya, snow for Greece. The north wind he instructed to blow in Lydia, the west to raise a storm in the Adriatic, the south to take a rest; a thousand bushels of hail to be distributed

over Cappadocia.

His work was now pretty well completed, and as it was just dinner time, we went to the banquet hall. Hermes received me, and gave me my place next to a group of Gods whose alien origin left them in a rather doubtful position — Pan, the Corybants, Attis, and Sabazius. I was supplied with bread by Demeter, wine by Dionysus, meat by Heracles, myrtle-blossoms by Aphrodite, and sprats by Posidon. But I also got a sly taste of ambrosia and nectar; good-natured Ganymede, as often as he saw that Zeus's attention was engaged elsewhere, brought round the nectar and indulged me with a half-pint or so. The Gods, as Homer (who I think must have had the same opportunities of observation as myself) somewhere says, neither eat bread nor drink the ruddy wine; they heap their plates with ambrosia, and are nectar-bibbers; but their choicest dainties are the smoke of sacrifice ascending with rich fumes, and the blood of victims poured by their worshippers round the altars. During dinner, Apollo harped, Silenus danced his wild measures, the Muses uprose and sang to us from Hesiod's *Birth of Gods*, and the first of Pindar's odes. When we had our fill and had well drunken, we slumbered, each where he was.

Slept all the Gods, and men with plumed helms,
That livelong night; but me kind sleep forsook;

for I had much upon my mind; most of all, how came it that Apollo, in all that time, had never grown a beard? and how was night possible in Heaven, with the sun always there taking his share of the good cheer? So I had but a short nap of it. And in the morning Zeus arose, and bade summon an assembly.

When all were gathered, he thus commenced:— 'The immediate occasion of my summoning you is the arrival of this stranger yesterday. But I have long intended to take counsel with you regarding the philosophers, and now, urged by Selene and her complaints, I have determined to defer the consideration of the question no longer. There is a class which has recently become conspicuous among men; they are idle, quarrelsome, vain, irritable, lickerish, silly, puffed up, arrogant, and, in Homeric phrase, vain cumberers of the earth. These men have divided themselves into bands, each dwelling in a separate word-maze of its own construction, and call themselves Stoics, Epicureans, Peripatetics, and more farcical names yet. Then they take to themselves the holy name of Virtue, and with uplifted brows and flowing beards exhibit the deceitful semblance that hides immoral lives; their model is the tragic actor, from whom if you strip off the mask and the gold-spangled robe, there is nothing left but a paltry fellow hired for a few shillings to play a part.

'Nevertheless, quite undeterred by their own characters, they scorn the human and travesty the divine; they gather a company of guileless youths, and feed them with solemn chatter upon Virtue and quibbling verbal puzzles; in their pupils' presence they are all for fortitude and temperance, and have no

words bad enough for wealth and pleasure: when they are by themselves, there is no limit to their gluttony, their lechery, their licking of dirty pence. But the head and front of their offending is this: they neither work themselves nor help others' work; they are useless drones,

Of no avail in council nor in war;

which notwithstanding, they censure others; they store up poisoned words, they con invectives, they heap their neighbours with reproaches; their highest honours are for him who shall be loudest and most overbearing and boldest in abuse.

'Ask one of these brawling bawling censors, And what do *you* do? in God's name, what shall we call *your* contribution to progress? and he would reply, if conscience and truth were anything to him: I consider it superfluous to sail the sea or till the earth or fight for my country or follow a trade; but I have a loud voice and a dirty body; I eschew warm water and go barefoot through the winter; I am a Momus who can always pick holes in other people's coats; if a rich man keeps a costly table or a mistress, I make it my business to be properly horrified; but if my familiar friend is lying sick, in need of help and care, I am not aware of it. Such, your Godheads, is the nature of this vermin.

'There is a special insolence in those who call themselves Epicureans; these go so far as to lay their hands on our character; we take no interest in human affairs, they say, and in fact have nothing to do with the course of events. And this is a serious question for you; if once they infect their generation with this view, you will learn what hunger means. Who will sacrifice to you, if he does not expect to profit by it? As to Selene's complaints, you all heard them yesterday from this stranger's lips. And now decide upon such measures as shall advantage mankind and secure your own safety.'

Zeus had no sooner closed his speech than clamour prevailed, all crying at once: Blast! burn! annihilate! to the pit with them! to Tartarus! to the Giants! Zeus ordered silence again, and then, 'Your wishes,' he said, 'shall be executed; they shall all be annihilated, and their logic with them. But just at present chastisement is not lawful; you are aware that we are now in the four months of the long vacation; the formal notice has lately been issued. In the spring of next year, the baleful levin-bolt shall give them the fate they deserve.'

He spoke, and sealed his word with lowering brows.

'As to Menippus,' he added, 'my pleasure is this. He shall be deprived of his wings, and so incapacitated for repeating his visit, but shall to-day be conveyed back to Earth by Hermes.' So saying, he dismissed the assembly. The Cyllenian accordingly lifted me up by the right ear, and yesterday evening deposited me in the Ceramicus. And now, friend, you have all the latest from Heaven. I must be off to the Poecile, to let the philosophers loitering there know the luck they are in.

TIMON OR THE MISANTHROPE — Τίμων



Translated by H. W. Fowler and F. G. Fowler

TIMON THE MISANTHROPE

Timon. Zeus. Hermes. Plutus. Poverty. Gnathonides. Philicides. Demeas. Thrasyclus. Blepsias.

Tim. O Zeus, thou arbiter of friendship, protector of the guest, preserver of fellowship, lord of the hearth, launcher of the lightning, avenger of oaths, compeller of clouds, utterer of thunder (and pray add any other epithets; those cracked poets have plenty ready, especially when they are in difficulties with their scansion; then it is that a string of your names saves the situation and fills up the metrical gaps), O Zeus, where is now your resplendent lightning, where your deep-toned thunder, where the glowing, white-hot, direful bolt? we know now 'tis all fudge and poetic moonshine — barring what value may attach to the rattle of the names. That renowned projectile of yours, which ranged so far and was so ready to your hand, has gone dead and cold, it seems; never a spark left in it to scorch iniquity.

If men are meditating perjury, a smouldering lamp-wick is as likely to frighten them off it as the omnipotent's levin-bolt; the brand you hold over them is one from which they see neither flame nor smoke can come; a little soot-grime is the worst that need be apprehended from a touch of it. No wonder if Salmoneus challenged you to a thundering-match; he was reasonable enough when he backed his artificial heat against so cool-tempered a Zeus. Of course he was; there are you in your opiate-trance, never hearing the perjurers nor casting a glance at criminals, your glazed eyes dull to all that happens, and your ears as deaf as a dotard's.

When you were young and keen, and your temper had some life in it, you used to bestir yourself against crime and violence; there were no armistices in those days; the thunderbolt was always hard at it, the aegis quivering, the thunder rattling, the lightning engaged in a perpetual skirmish. Earth was shaken like a sieve, buried in snow, bombarded with hail. It rained cats and dogs (if you will pardon my familiarity), and every shower was a waterspout. Why, in Deucalion's time, hey presto, everything was swamped, mankind went under, and just one little ark was saved, stranding on the top of Lycoreus and preserving a remnant of human seed for the generation of greater wickedness.

Mankind pays you the natural wages of your laziness; if any one offers you a victim or a garland nowadays, it is only at Olympia as a perfunctory accompaniment of the games; he does it not because he thinks it is any good, but because he may as well keep up an old custom. It will not be long, most glorious of deities, before they serve you as you served Cronus, and depose you. I will not rehearse all the robberies of your temple — those are trifles; but they have laid hands on your person at Olympia, my lord High-Thunderer, and you had not the energy to wake the dogs or call in the neighbours; surely they might have come to the rescue and caught the fellows before they had finished packing up the swag. But there sat the bold Giant-slayer and Titan-conqueror letting them cut his hair, with a fifteen-foot thunderbolt in his hand all the time! My good sir, when is this careless indifference to cease? how long before you will punish such wickedness? Phaethon-falls and Deucalion-deluges — a good many of them will be required to suppress this swelling human insolence.

To leave generalities and illustrate from my own case — I have raised any number of Athenians to high position, I have turned poor men into rich, I have assisted every one that was in want, nay, flung my wealth broadcast in the service of my friends, and now that profusion has brought me to beggary, they do not so much as know me; I cannot get a glance from the men who once cringed and worshipped and hung upon my nod. If I meet one of them in the street, he passes me by as he might pass the tombstone of one long dead; it has fallen face upwards, loosened by time, but he wastes no moment deciphering it. Another will take the next turning when he sees me in the distance; I am a sight of ill omen, to be shunned by the man whose saviour and benefactor I had been not so long ago.

Thus in disgrace with fortune, I have betaken me to this corner of the earth, where I wear the smock-frock and dig for sixpence a day, with solitude and my spade to assist meditation. So much gain I reckon upon here — to be exempt from contemplating unmerited prosperity; no sight that so offends the eye as that. And now, Son of Cronus and Rhea, may I ask you to shake off that deep sound sleep of yours — why, Epimenides's was a mere nap to it — , put the bellows to your thunderbolt or warm it up in Etna, get it into a good blaze, and give a display of spirit, like a manly vigorous Zeus? or are we to believe the Cretans, who show your grave among their sights?

Zeus. Hermes, who is that calling out from Attica? there, on the lower slopes of Hymettus — a grimy squalid fellow in a smock-frock; he is bending over a spade or something; but he has a tongue in his head, and is not afraid to use it. He must be a philosopher, to judge from his fluent blasphemy.

Her. What, father! have you forgotten Timon — son of Echecratides, of Collytus? many is the time he has feasted us on unexceptionable victims; the

rich *parvenu* of the whole hecatombs, you know, who used to do us so well at the Diasia.

Zeus. Dear, dear, *quantum mutatus*! is this the admired, the rich, the popular? What has brought him to this pass? There he is in filth and misery, digging for hire, labouring at that ponderous spade.

Her. Why, if you like to put it so, it was kindness and generosity and universal compassion that ruined him; but it would be nearer the truth to call him a fool and a simpleton and a blunderer; he did not realize that his proteges were carrion crows and wolves; vultures were feeding on his unfortunate liver, and he took them for friends and good comrades, showing a fine appetite just to please him. So they gnawed his bones perfectly clean, sucked out with great precision any marrow there might be in them, and went off, leaving him as dry as a tree whose roots have been severed; and now they do not know him or vouchsafe him a nod — no such fools —, nor ever think of showing him charity or repaying his gifts. That is how the spade and smock-frock are accounted for; he is ashamed to show his face in town; so he hires himself out to dig, and broods over his wrongs — the rich men he has made passing him contemptuously by, apparently quite unaware that his name is Timon.

Zeus. This is a case we must take up and see to. No wonder he is down on his luck. We should be putting ourselves on the level of his despicable sycophants, if we forgot all the fat ox and goat thighs he has burnt on our altars; the savour of them is yet in my nostrils. But I have been so busy, there is such a din of perjury, assault, and burglary; I am so frightened of the temple-robbers — they swarm now, you cannot keep them out, nor take a nap with any safety; and, with one thing and another, it is an age since I had a look at Attica. I have hardly been there since philosophy and argument came into fashion; indeed, with their shouting-matches going on, prayers are quite inaudible. One must sit with one's ears plugged, if one does not want the drums of them cracked; such long vociferous rigmaroles about Incorporeal Things, or something they call Virtue! That is how we came to neglect this man — who really deserved better.

However, go to him now without wasting any more time, Hermes, and take Plutus with you. Thesaurus is to accompany Plutus, and they are both to stay with Timon, and not leave him so lightly this time, even though the generous fellow does his best to find other hosts for them. As to those parasites, and the ingratitude they showed him, I will attend to them before long; they shall have their deserts as soon as I have got the thunderbolt in order again. Its two best spikes are broken and blunted; my zeal outran my discretion the other day when I took that shot at Anaxagoras the sophist; the Gods non-existent, indeed! that was what he was telling his disciples. However, I missed him (Pericles had held up his hand to shield him), and the bolt glanced off on to

the Anaceum, set it on fire, and was itself nearly pulverized on the rock. But meanwhile it will be quite sufficient punishment for them to see Timon rolling in money.

Her. Nothing like lifting up your voice, making yourself a nuisance, and showing a bold front; it is equally effective whether you are pleading with juries or deities. Here is Timon developing from pauper to millionaire, just because his prayer was loud and free enough to startle Zeus; if he had dug quietly with his face to his work, he might have dug to all eternity, for any notice he would have got.

Pl. Well, Zeus, I am not going to him.

Zeus. Your reason, good Plutus; have I not told you to go?

Pl. Good God! why, he insulted me, threw me about, dismembered me — me, his old family friend — and practically pitchforked me out of the house; he could not have been in a greater hurry to be rid of me if I had been a live coal in his hand. What, go there again, to be transferred to toadies and flatterers and harlots? No, no, Zeus; send me to people who will appreciate the gift, take care of me, value and cherish me. Let these gulls consort with the poverty which they prefer to me; she will find them a smock-frock and a spade, and they can be thankful for a miserable pittance of sixpence a day, these reckless squanderers of 1,000 pound presents.

Zeus. Ah, Timon will not treat you that way again. If his loins are not of cast iron, his spade-work will have taught him a thing or two about your superiority to poverty. You are so particular, you know; now, you are finding fault with Timon for opening the door to you and letting you wander at your own sweet will, instead of keeping you in jealous seclusion. Yesterday it was another story: you were imprisoned by rich men under bolts and locks and seals, and never allowed a glimpse of sunlight. That was the burden of your complaint — you were stifled in deep darkness. We saw you pale and careworn, your fingers hooked with coin-counting, and heard how you would like to run away, if only you could get the chance. It was monstrous, then, that you should be kept in a bronze or iron chamber, like a Danae condemned to virginity, and brought up by those stern unscrupulous tutors, Interest, Debit and Credit.

They were perfectly ridiculous, you know, loving you to distraction, but not daring to enjoy you when they might; you were in their power, yet they could not give the reins to their passion; they kept awake watching you with their eyes glued to bolt and seal; the enjoyment that satisfied them was not to enjoy you themselves, but to prevent others' enjoying you — true dogs in the manger. Yes, and then how absurd it was that they should scrape and hoard,

and end by being jealous of their own selves! Ah, if they could but see that rascally slave — steward — trainer — sneaking in bent on carouse! little enough *he* troubles his head about the luckless unamiable owner at his nightly accounts by a dim little half-fed lamp. How, pray, do you reconcile your old strictures of this sort with your contrary denunciation of Timon?

Pl. Oh, if you consider the thing candidly, you will find both attitudes reasonable. It is clear enough that Timon's utter negligence comes from slackness, and not from any consideration for me. As for the other sort, who keep me shut up in the obscurity of strong-boxes, intent on making me heavy and fat and unwieldy, never touching me themselves, and never letting me see the light, lest some one else should catch sight of me, I always thought of them as fools and tyrants; what harm had I done that they should let me rot in close confinement? and did not they know that in a little while they would pass away and have to resign me to some other lucky man?

No, give me neither these nor the off-hand gentry; my beau ideal is the man who steers a middle course, as far from complete abstention as from utter profusion. Consider, Zeus, by your own great name; suppose a man were to take a fair young wife, and then absolutely decline all jealous precautions, to the point of letting her wander where she would by day or night, keeping company with any one who had a mind to her — or put it a little stronger, and let him be procurer, janitor, pander, and advertiser of her charms in his own person — well, what sort of love is his? come, Zeus, you have a good deal of experience, you know what love is.

On the other hand, let a man make a suitable match for the express purpose of raising heirs, and then let him neither himself have anything to do with her ripe, yet modest, beauty, nor allow any other to set eyes on it, but shut her up in barren, fruitless virginity; let him say all the while that he is in love with her, and let his pallid hue, his wasting flesh and his sunken eyes confirm the statement; — is he a madman, or is he not? he should be raising a family and enjoying matrimony; but he lets this fair-faced lovely girl wither away; he might as well be bringing up a perpetual priestess of Demeter. And now you understand my feelings when one set of people kick me about or waste me by the bucketful, and the others clap irons on me like a runaway convict.

Zeus. However, indignation is superfluous; both sets have just what they deserve — one as hungry and thirsty and dry-mouthed as Tantalus, getting no further than gaping at the gold; and the other finding its food swept away from its very gullet, as the Harpies served Phineus. Come, be off with you; you will find Timon has much more sense nowadays.

Pl. Oh, of course! he will not do his best to let me run out of a leaky vessel before I have done running in! oh no, he will not be consumed with

apprehensions of the inflow's gaining on the waste and flooding him! I shall be supplying a cask of the Danaids; no matter how fast I pour in, the thing will not hold water; every gallon will be out almost before it is in; the bore of the waste-pipe is so large, and never a plug.

Zeus. Well, if he does not stop the hole — if the leak is more than temporary — you will run out in no time, and he can find his smock-frock and spade again in the dregs of the cask. Now go along, both of you, and make the man rich. And, Hermes, on your way back, remember to bring the Cyclopes with you from Etna; my thunderbolt wants the grindstone; and I have work for it as soon as it is sharp.

Her. Come along, Plutus. Hullo! limping? My good man, I did not know you were lame as well as blind.

Pl. No, it is intermittent. As sure as Zeus sends me *to* any one, a sort of lethargy comes over me, my legs are like lead, and I can hardly get to my journey's end; my destined host is sometimes an old man before I reach him. As a parting guest, on the other hand, you may see me wing my way swifter than any dream. 'Are you ready?' and almost before 'Go' has sounded, up goes my name as winner; I have flashed round the course absolutely unseen sometimes.

Her. You are not quite keeping to the truth; I could name you plenty of people who yesterday had not the price of a halter to hang themselves with, and to-day have developed into lavish men of fortune; they drive their pair of high-steppers, whereas a donkey would have been beyond their means before. They go about in purple raiment with jewelled fingers, hardly convinced yet that their wealth is not all a dream.

Pl. Ah, those are special cases, Hermes. I do not go on my own feet on those occasions, and it is not Zeus who sends me, but Pluto, who has his own ways of conferring wealth and making presents; Pluto and Plutus are not unconnected, you see. When I am to flit from one house to another, they lay me on parchment, seal me up carefully, make a parcel of me and take me round. The dead man lies in some dark corner, shrouded from the knees upward in an old sheet, with the cats fighting for possession of him, while those who have expectations wait for me in the public place, gaping as wide as young swallows that scream for their mother's return.

Then the seal is taken off, the string cut, the parchment opened, and my new owner's name made known. It is a relation, or a parasite, or perhaps a domestic minion, whose value lay in his vices and his smooth cheeks; he has continued to supply his master with all sorts of unnatural pleasures beyond the years which might excuse such service, and now the fine fellow is richly

rewarded. But whoever it is, he snatches me up, parchment included, and is off with me in a flash; he used to be called Pyrrhias or Dromo or Tibius, but now he is Megacles, Megabyzus, or Protarchus; off he goes, leaving the disappointed ones staring at each other in very genuine mourning-over the fine fish which has jumped out of the landing-net after swallowing their good bait.

The fellow who *has* pounced on me has neither taste nor feeling; the sight of fetters still gives him a start; crack a whip in his neighbourhood, and his ears tingle; the treadmill is an abode of awe to him. He is now insufferable — insults his new equals, and whips his old fellows to see what that side of the transaction feels like. He ends by finding a mistress, or taking to the turf, or being cajoled by parasites; these have only to swear he is handsomer than Nireus, nobler than Cecrops or Codrus, wiser than Odysseus, richer than a dozen Croesuses rolled into one; and so the poor wretch disperses in a moment what cost so many perjuries, robberies, and swindles to amass.

Her. A very fair picture. But when you go on your own feet, how can a blind man like you find the way? Zeus sends you to people who he thinks deserve riches; but how do you distinguish them?

Pl. Do you suppose I do find them? not much. I should scarcely have passed Aristides by, and gone to Hipponicus, Callias, and any number of other Athenians whose merits could have been valued in copper.

Her. Well, but what do you do when he sends you?

Pl. I just wander up and down till I come across some one; the first comer takes me off home with him, and thanks — whom but the God of windfalls, yourself?

Her. So Zeus is in error, and you do not enrich deserving persons according to his pleasure?

Pl. My dear fellow, how can he expect it? He knows I am blind, and he sends me groping about for a thing so hard to detect, and so nearly extinct this long time, that a Lynceus would have his work cut out spying for its dubious remains. So you see, as the good are few, and cities are crowded with multitudes of the bad, I am much more likely to come upon the latter in my rambles, and they keep me in their nets.

Her. But when you are leaving them, how do you find escape so easy? you do not know the way.

Pl. Ah, there is just one occasion which brings me quickness of eye and foot; and that is flight.

Her. Yet another question. You are not only blind (excuse my frankness), but pallid and decrepit; how comes it, then, that you have so many lovers? All men's looks are for you; if they get possession of you, they count themselves happy men; if they miss you, life is not worth living. Why, I have known not a few so sick for love of you that they have scaled some sky-pointing crag, and thence hurled themselves to unplumbed ocean depths [Footnote: See Apology for 'The Dependent Scholar,'], when they thought they were scorned by you, because you would not acknowledge their first salute. I am sure you know yourself well enough to confess that they must be lunatics, to rave about such charms as yours.

Pl. Why, you do not suppose they see me in my true shape, lame, blind, and so forth?

Her. How else, unless they are all as blind themselves?

Pl. They are not blind, my dear boy; but the ignorant misconceptions now so prevalent obscure their vision. And then I contribute; not to be an absolute fright when they see me, I put on a charming mask, all gilt and jewels, and dress myself up. They take the mask for my face, fall in love with its beauty, and are dying to possess it. If any one were to strip and show me to them naked, they would doubtless reproach themselves for their blindness in being captivated by such an ugly misshapen creature,

Her. How about fruition, then? When they are rich, and have put the mask on themselves, they are still deluded; if any one tries to take it off, they would sooner part with their heads than with it; and it is not likely they do not know by that time that the beauty is adventitious, now that they have an inside view.

Pl. There too I have powerful allies.

Her. Namely —?

Pl. When a man makes my acquaintance, and opens the door to let me in, there enter unseen by my side Arrogance, Folly, Vainglory, Effeminacy, Insolence, Deceit, and a goodly company more. These possess his soul; he begins to admire mean things, pursues what he should abhor, reveres me amid my bodyguard of the insinuating vices which I have begotten, and would consent to anything sooner than part with me.

Her. What a smooth, slippery, unstable, evasive fellow you are, Plutus! there is no getting a firm hold of you; you wriggle through one's fingers somehow, like an eel or a snake. Poverty is so different — sticky, clinging, all over hooks; any one who comes near her is caught directly, and finds it no simple matter to get clear. But all this gossip has put business out of our heads.

Pl. Business? What business?

Her. We have forgotten to bring Thesaurus, and we cannot do without him.

Pl. Oh, never mind him. When I come up to see you, I leave him on earth, with strict orders to stay indoors, and open to no one unless he hears my voice.

Her. Then we may make our way into Attica; hold on to my cloak till I find Timon's retreat.

Pl. It is just as well to keep touch; if you let me drop behind, I am as likely as not to be snapped up by Hyperbolus or Cleon. But what is that noise? it sounds like iron on stone.

Her. Ah, here is Timon close to us; what a steep stony little plot he has got to dig! Good gracious, I see Poverty and Toil in attendance, Endurance, Wisdom, Courage, and Hunger's whole company in full force — much more efficient than your guards, Plutus.

Pl. Oh dear, let us make the best of our way home, Hermes. We shall never produce any impression on a man surrounded by such troops.

Her. Zeus thought otherwise; so no cowardice.

Pov. Slayer of Argus, whither away, you two hand in hand?

Her. Zeus has sent us to Timon here.

Pov. Now? What has Plutus to do with Timon now? I found him suffering under Luxury's treatment, put him in the charge of Wisdom and Toil (whom you see here), and made a good worthy man of him. Do you take me for such a contemptible helpless creature that you can rob me of my little all? have I perfected him in virtue, only to see Plutus take him, trust him to Insolence and Arrogance, make him as soft and limp and silly as before, and return him to me a worn-out rag again?

Her. It is Zeus's will.

Pov. I am off, then. Toil, Wisdom, and the rest of you, quick march! Well, he will realize his loss before long; he had a good help meet in me, and a true teacher; with me he was healthy in body and vigorous in spirit; he lived the life of a man, and could be independent, and see the thousand and one needless refinements in all their absurdity.

Her. There they go, Plutus; let us come to him.

Tim. Who are you, villains? What do you want here, interrupting a hired

labourer? You shall have something to take with you, confound you all! These clods and stones shall provide you with a broken head or two.

Her. Stop, Timon, don't throw. We are not men; I am Hermes, and this is Plutus; Zeus has sent us in answer to your prayers. So knock off work, take your fortune, and much good may it do you!

Tim. I dare say you *are* Gods; that shall not save you. I hate every one, man or God; and as for this blind fellow, whoever he may be, I am going to give him one over the head with my spade.

Pl. For God's sake, Hermes, let us get out of this! the man is melancholy-mad, I believe; he will do me a mischief before I get off.

Her. Now don't be foolish, Timon; cease overdoing the ill-tempered boor, hold out your hands, take your luck, and be a rich man again. Have Athens at your feet, and from your solitary eminence you can forget ingratitude.

Tim. I have no use for you; leave me in peace; my spade is riches enough for me; for the rest, I am perfectly happy if people will let me alone.

Her. My dear sir — so unsociable?

So stiff and stubborn a reply to Zeus?

A misanthrope you may well be, after the way men have treated you; but with the Gods so thoughtful for you, you need not be a misotheist.

Tim. Very well, Hermes; I am extremely obliged to you and Zeus for your thoughtfulness — there; but I will not have Plutus.

Her. Why, pray?

Tim. He brought me countless troubles long ago — put me in the power of flatterers, set designing persons on me, stirred up ill-feeling, corrupted me with indulgence, exposed me to envy, and wound up with treacherously deserting me at a moment's notice. Then the excellent Poverty gave me a drilling in manly labour, conversed with me in all frankness and sincerity, rewarded my exertions with a sufficiency, and taught me to despise superfluities; all hopes of a livelihood were to depend on myself, and I was to know my true wealth, unassailable by parasites' flattery or informers' threats, hasty legislatures or decree-mongering legislators, and which even the tyrant's machinations cannot touch.

So, toil-hardened, working with a will at this bit of ground, my eyes rid of city offences, I get bread enough and to spare out of my spade. Go your ways,

then, Hermes, and take Plutus back to Zeus. I am quite content to let every man of them go hang.

Her. Oh, that would be a pity; they are not all hanging-ripe. Don't make a passionate child of yourself, but admit Plutus. Zeus's gifts are too good to be thrown away.

Pl. Will you condescend to argue with me, Timon? or does my voice provoke you?

Tim. Oh, talk away; but be brief; no rascally lawyer's 'opening the case.' I can put up with a few words from you, for Hermes' sake.

Pl. A speech of some length might seem to be needed, considering the number of your charges; however, just examine your imputations of injustice. It was I that gave you those great objects of desire — consideration, precedence, honours, and every delight; all eyes and tongues and attentions were yours — my gifts; and if flatterers abused you, I am not responsible for that. It is I who should rather complain; you prostituted me vilely to scoundrels, whose laudations and cajolery of you were only samples of their designs upon me. As to your saying that I wound up by betraying you, you have things topsy-turvy again; *I* may complain; you took every method to estrange me, and finally kicked me out neck and crop. That is why your revered Dame Poverty has supplied you with a smock-frock to replace your soft raiment. Why, I begged and prayed Zeus (and Hermes heard me) that I might be excused from revisiting a person who had been so unfriendly to me as you.

Her. But you see how he is changed, Plutus; you need not be afraid to live with him now. Just go on digging, Timon; and you, Plutus, put Thesaurus in position; he will come at your call.

Tim. I must obey, and be a rich man again, Hermes; what can one do, when Gods insist? But reflect what troubles you are bringing on my luckless head; I have had a blissful life of late, and now for no fault of my own I am to have my hands full of gold and care again.

Her. Hard, intolerable fate! yet endure for my sake, if only that the flatterers may burst themselves with envy. And now for heaven, via Etna.

Pl. He is off, I suppose, from the beating of his wings. Now, you stay where you are, while I go and fetch Thesaurus to you; or rather, dig hard. Here, Gold! Thesaurus I say! answer Timon's summons and let him unearth you. Now, Timon, with a will; a deep stroke or two. I will leave you together.

Tim. Come, spade, show your mettle; stick to it; invite Thesaurus to step up from his retreat.... O God of Wonders! O mystic priests! O lucky Hermes!

whence this flood of gold? Sure, 'tis all a dream; methinks 'twill be ashes when I wake. And yet — coined gold, ruddy and heavy, a feast of delight!

O gold, the fairest gift to mortal eyes!
be it night, or be it day,
Thou dost outshine all else like living fire.

Come to me, my own, my beloved. I doubt the tale no longer; well might Zeus take the shape of gold; where is the maid that would not open her bosom to receive so fair a lover gliding through the roof?

Talk of Midas, Croesus, Delphic treasures! they were all nothing to Timon and his wealth; why, the Persian King could not match it. My spade, my dearest smock-frock, you must hang, a votive offering to Pan. And now I will buy up this desert corner, and build a tiny castle for my treasure, big enough for me to live in all alone, and, when I am dead, to lie in. And be the rule and law of my remaining days to shun all men, be blind to all men, scorn all men. Friendship, hospitality, society, compassion — vain words all. To be moved by another's tears, to assist another's need — be such things illegal and immoral. Let me live apart like a wolf; be Timon's one friend — Timon.

All others are my foes and ill-wishers; to hold communion with them is pollution; to set eyes upon one of them marks the day unholy; let them be to me even as images of bronze or stone. I will receive no herald from them, keep with them no truce; the bounds of my desert are the line they may not cross. Cousin and kinsman, neighbour and countryman — these are dead useless names, wherein fools may find a meaning. Let Timon keep his wealth to himself, scorn all men, and live in solitary luxury, quit of flattery and vulgar praise; let him sacrifice and feast alone, his own associate and neighbour, far from [Footnote: Reading, with Dindorf, *hekas o`n* for *ekseio`n*.] the world. Yea, when his last day comes, let there be none to close his eyes and lay him out, but himself alone.

Be the name he loves Misanthropus, and the marks whereby he may be known peevishness and spleen, wrath and rudeness and abhorrence. If ever one burning to death should call for help against the flames, let me help — with pitch and oil. If another be swept past me by a winter torrent, and stretch out his hands for aid, then let mine press him down head under, that he never rise again. So shall they receive as they have given. Mover of this resolution — Timon, son of Echecratides of Collytus. Presiding officer — the same Timon. The ayes have it. Let it be law, and duly observed.

All the same, I would give a good deal to have the fact of my enormous wealth generally known; they would all be fit to hang themselves over it.... Why, what is this? Well, that is quick work. Here they come running from

every point of the compass, all dusty and panting; they have smelt out the gold somehow or other. Now, shall I get on top of this knoll, keep up a galling fire of stones from my point of vantage, and get rid of them that way? Or shall I make an exception to my law by parleying with them for once? contempt might hit harder than stones. Yes, I think that is better; I will stay where I am, and receive them. Let us see, who is this in front? Ah, Gnathonides the flatterer; when I asked an alms of him the other day, he offered me a halter; many a cask of my wine has he made a beast of himself over. I congratulate him on his speed; first come, first served.

Gna. What did I tell them? — Timon was too good a man to be abandoned by Providence. How are you, Timon? as good-looking and good-tempered, as good a fellow, as ever?

Tim. And you, Gnathonides, still teaching vultures rapacity, and men cunning?

Gna. Ah, he always liked his little joke. But where do you dine? I have brought a new song with me, a march out of the last musical thing on.

Tim. It will be a funeral march, then, and a very touching one, with spade *obbligato*.

Gna. What means this? This is assault, Timon; just let me find a witness! ... Oh, my God, my God! ... I'll have you before the Areopagus for assault and battery.

Tim. You'd better not wait much longer, or you'll have to make it murder.

Gna. Mercy, mercy! ... Now, a little gold ointment to heal the wound; it is a first-rate styptic.

Tim. What! you *won't* go, won't you?

Gna. Oh, I am going. But you shall repent this. Alas, so genial once, and now so rude!

Tim. Now who is this with the bald crown? Why, it is Philiades; if there is a loathsome flatterer, it is he. When I sang that song that nobody else would applaud, he lauded me to the skies, and swore no dying swan could be more tuneful; his reward was one of my farms, and a 500 pounds portion for his daughter. And then when he found I was ill, and had come to him for assistance, his generous aid took the form of blows.

Phil. You shameless creatures! yes, yes, *now* you know Timon's merits! *now* Gnathonides would be his friend and boon-companion! well, he has the right reward of ingratitude. Some of us were his familiars and playmates and

neighbours; but *we* hold back a little; we would not seem to thrust ourselves upon him. Greeting, lord Timon; pray let me warn you against these abominable flatterers; they are your humble servants during meal-times, and else about as useful as carrion crows. Perfidy is the order of the day; everywhere ingratitude and vileness. I was just bringing a couple of hundred pounds, for your immediate necessities, and was nearly here before I heard of your splendid fortune. So I just came on to give you this word of caution; though indeed you are wise enough (I would take your advice before Nestor's myself) to need none of my counsel.

Tim. Quite so, Philiades. But come near, will you not, and receive my — spade!

Phil. Help, help! this thankless brute has broken my head, for giving him good counsel.

Tim. Now for number three. Lawyer Demeas — my cousin, as he calls himself, with a decree in his hand. Between three and four thousand it was that I paid in to the Treasury in ready money for him; he had been fined that amount and imprisoned in default, and I took pity on him. Well, the other day he was distributing-officer of the festival money [Footnote: Every citizen had the right to receive from the State the small sum which would pay for his admission to theatrical or other festival entertainments.]; when I applied for my share, he pretended I was not a citizen.

Dem. Hail, Timon, ornament of our race, pillar of Athens, shield of Hellas! The Assembly and both Councils are met, and expect your appearance. But first hear the decree which I have proposed in your honour. 'WHEREAS Timon son of Echecratides of Collytus who adds to high position and character a sagacity unmatched in Greece is a consistent and indefatigable promoter of his country's good and Whereas he has been victorious at Olympia on one day in boxing wrestling and running as well as in the two and the four-horse chariot races—'

Tim. Why, I was never so much as a spectator at Olympia.

Dem. What does that matter? you will be some day. It looks better to have a good deal of that sort in— 'and Whereas he fought with distinction last year at Acharnae cutting two Peloponnesian companies to pieces—'

Tim. Good work that, considering that my name was not on the muster-rolls, because I could not afford a suit of armour.

Dem. Ah, you are modest; but it would be ingratitude in us to forget your services— 'and Whereas by political measures and responsible advice and military action he has conferred great benefits on his country Now for all

these reasons it is the pleasure of the Assembly and the Council the ten divisions of the High Court and the Borough Councils individually and collectively THAT a golden statue of the said Timon be placed on the Acropolis alongside of Athene with a thunderbolt in the hand and a seven-rayed aureole on the head Further that golden garlands be conferred on him and proclaimed this day at the New Tragedies [Footnote: See *Dionysia* in Notes] the said day being kept in his honour as the *Dionysia*. Mover of the Decree Demeas the pleader the said Timon's near relation and disciple the said Timon being as distinguished in pleading as in all else wherein it pleases him to excel.'

So runs the decree. I had designed also to present to you my son, whom I have named Timon after you.

Tim. Why, I thought you were a bachelor, Demeas.

Dem. Ah, but I intend to marry next year; my child — which is to be a boy — I hereby name Timon.

Tim. I doubt whether you will feel like marrying, my man, when I have given you — this!

Dem. Oh Lord! what is that for? ... You are plotting a *coup d'etat*, you Timon; you assault free men, and you are neither a free man nor a citizen yourself. You shall soon be called to account for your crimes; it was you set fire to the Acropolis, for one thing.

Tim. Why, you scoundrel, the Acropolis has not been set on fire; you are a common blackmailer.

Dem. You got your gold by breaking into the Treasury.

Tim. It has not been broken into, either; you are not even plausible.

Dem. There is time for the burglary yet; meantime, you are in possession of the treasures.

Tim. Well, here is another for you, anyhow.

Dem. Oh! oh! my back!

Tim. Don't make such a noise, if you don't want a third. It would be too absurd, you know, if I could cut two companies of Spartans to pieces without my armour, and not be able to give a single little scoundrel his deserts. My Olympic boxing and wrestling victories would be thrown away.

Whom have we now? is this Thrasyacles the philosopher? sure enough it is. A halo of beard, eyebrows an inch above their place, superiority in his air, a look that might storm heaven, locks waving to the wind— 'tis a very Boreas or Triton from Zeuxis' pencil. This hero of the careful get-up, the solemn gait, the plain attire — in the morning he will utter a thousand maxims, expounding Virtue, arraigning self-indulgence, lauding simplicity; and then, when he gets to dinner after his bath, his servant fills him a bumper (he prefers it neat), and draining this Lethe-draught he proceeds to turn his morning maxima inside out; he swoops like a hawk on dainty dishes, elbows his neighbour aside, fouls his beard with trickling sauce, laps like a dog, with his nose in his plate, as if he expected to find Virtue there, and runs his finger all round the bowl, not to lose a drop of the gravy. Let him monopolize pastry or joint, he will still criticize the carving — that is all the satisfaction his ravenous greed brings him —; when the wine is in, singing and dancing are delights not fierce enough; he must brawl and rave. He has plenty to say in his cups — he is then at his best in that kind — upon temperance and decorum; he is full of these when his potations have reduced him to ridiculous stuttering. Next the wine disagrees with him, and at last he is carried out of the room, holding on with all his might to the flute-girl. Take him sober, for that matter, and you will hardly find his match at lying, effrontery or avarice. He is *facile princeps* of flatterers, perjury sits on his tongue-tip, imposture goes before him, and shamelessness is his good comrade; oh, he is a most ingenious piece of work, finished at all points, a *multum in parvo*. I am afraid his kind heart will be grieved presently. Why, how is this, Thrasyacles? I must say, you have taken your time about coming.

Thr. Ah, Timon, I am not come like the rest of the crowd; *they* are dazzled by your wealth; they are gathered together with an eye to gold and silver and high living; they will soon be showing their servile tricks before your unsuspecting, generous self. As for me, you know a crust is all the dinner I care for; the relish I like best is a bit of thyme or cress; on festal days I may go as far as a sprinkling of salt. My drink is the crystal spring; and this threadbare cloak is better than your gay robes. Gold — I value it no higher than pebbles on the beach. What brought *me* was concern for you; I would not have you ruined by this same pestilent wealth, this temptation for plunderers; many is the man it has sunk in helpless misery. Take my advice, and fling it bodily into the sea; a good man, to whom the wealth of philosophy is revealed, has no need of the other. It does not matter about deep water, my good sir; wade in up to your waist when the tide is near flood, and *let no one see you but me*. Or if that is not satisfactory, here is another plan even better. Get it all out of the house as quick as you can, not reserving a penny for yourself, and distribute it to the poor five shillings to one, five pounds to another, a hundred to a third; philosophy might constitute a claim to a double or triple share. For my part — and I do not ask for myself, only to divide it among my needy friends — I

should be quite content with as much as my scrip would hold; it is something short of two standard bushels; if one professes philosophy, one must be moderate and have few needs — none that go beyond the capacity of a scrip.

Tim. Very right, Thrasycles. But instead of a mere scripful, pray take a whole headful of clouts, standard measure by the spade.

Thr. Land of liberty, equality, legality! protect me against this ruffian!

Tim. What is your grievance, my good man? is the measure short? here is a pint or two extra, then, to put it right.

Why, what now? here comes a crowd; friend Blepsias, Laches, Gniphon; their name is legion; they shall howl soon. I had better get up on the rock; my poor tired spade wants a little rest; I will collect all the stones I can lay hands on, and pepper them at long range.

Bl. Don't throw, Timon; we are going.

Tim. Whether the retreat will be bloodless, however, is another question.

CHARON OR THE INSPECTORS — Χάρων ἢ Ἐπισκοποῦντες



Translated by H. W. Fowler and F. G. Fowler

CHARON

Hermes. Charon

Her. So gay, Charon? What makes you leave your ferry to come up here? You are quite a stranger in the upper world.

Ch. I thought I should like to see what life is like; what men do with it, and what are these blessings of which they all lament the loss when they come down to us. Never one of them has made the passage dry-eyed. So I got leave from Pluto to take a day off, like that Thessalian lad [Footnote: See Protesilaus in Notes.], you know; and here I am, in the light of day. I am in luck, it seems, to fall in with you. You will show me round, of course, and point out all that is to be seen, as you know all about it.

Her. I have no time, good ferryman. I am bound on certain errands of the Upper Zeus, certain human matters. He is short-tempered: any loitering on my part, and he may hand me over to you Powers of Darkness for good and all; or treat me as he did Hephaestus the other day — hurl me down headlong from the threshold of Heaven; there would be a pair of lame cupbearers then, to amuse the gods.

Ch. And you would leave an old messmate wandering at large on the face of the earth? Think of the cruises we have sailed together, the cargoes you and I have handled! You might remember one thing, son of Maia; I have never set you down to bale or row. You lie sprawling about the deck, you great strong lubber, snoring away, or chatting the whole trip through with any communicative shade you can find; and the old man plies both oars at once. Come, stand by me, like a true son of Zeus as you are, and show me all the ins and outs, there's a dear lad. I want to see something of life before I go back, and if you leave me in the lurch, I shall be no better off than a blind man: *he* comes to grief because he is always in the dark, and, contrariwise, *I* can make nothing of it in the light. Do me this good turn, and I'll not forget it.

Her. Clearly this is to be a flogging matter for me. There will go some shrewd knocks to the settlement of this reckoning. However, I must give you a

helping hand. What is one to do, when a friend is so pressing? Now, as to going over everything thoroughly, it is out of the question; it would take us years. Meanwhile, I should have the hue-and-cry out after me, you would be neglecting your ghostly work, Pluto would lose the shades that you ought to be shipping over all that time, and Aeacus would never take a single toll, and would be proportionately furious. We have only to think, therefore, of contriving you a general view of what is going on.

Ch. You must do the best you can for me. I know nothing of the matter, being a stranger up here.

Her. The main thing is to get an elevation from which you may see in every direction. If you could come up to Heaven, we should be saved any further trouble; you would then have a good bird's-eye view of everything. But it would be sacrilege for one so conversant with phantoms to set foot in the courts of Zeus. Let us lose no time, therefore, in looking out a good high mountain.

Ch. You know what I sometimes say to you on the ship, Hermes. — If a sudden gust strikes the sail from a new quarter, and the waves are rising high, you landsmen know not what to make of it; you are for taking in sail, or slackening the sheet, or letting her go before the wind, and then I tell you not to trouble your heads, for *I* know what to do. Well, now it is your turn; you are sailing this ship; do as you think best, and I'll sit quiet, as a passenger should, and obey orders.

Her. Just so; leave it to me, and I will find a good look-out. How would Caucasus do? Or is Parnassus higher? Olympus, perhaps, is higher than either of them. Olympus! stay, that reminds me; I have a happy thought. But there is work for two here; I shall want your assistance.

Ch. Give your orders, I'll bear a hand, to the best of my ability.

Her. Homer tells us how the sons of Aloeus [Footnote: See *Olus* in Notes.] (they were but two, like ourselves) took it into their heads, when they were yet children, to drag up Ossa from its foundations, and plant it on the top of Olympus, and then Pelion on the top of all; they thought that would serve as a ladder for getting into heaven. The two boys were rightly punished for their presumption. But *we* have no design against the Gods: why should not we take the hint, and make an erection of mountains piled one on the top of another? From such a height we should get a better view.

Ch. What, shall we two be able to lift Pelion or Ossa?

Her. Why not? We are gods; I should hope we are as good as those two infants.

Ch. Yes; but I should never have thought we could do such a job as that.

Her. Ah, my dear Charon, you don't understand these things; you have no imagination. To the lofty spirit of Homer this is simplicity itself. Just a couple of lines, and the mountains are in place; — we have only to walk up. I wonder you make such a marvel of this. You know Atlas, of course? He holds up the entire heaven by himself, Gods and all. And I dare say you have heard how my brother Heracles relieved him once, and took the burden on his own shoulders for a time?

Ch. Yes, I have heard it. But you and the poets best know whether it is true.

Her. Oh, perfectly true. What should induce wise men to lie? — Come, let us get to work on Ossa first; for so the masterbuilder directs:

Ossa first;
On Ossa leafy Pelion.

There! What think you of this? Is it suave work? is it poetry? I must run up, and see whether we shall want another storey. Oh dear, we are no way up as yet. On the East, it is all I can do to make out Ionia and Lydia; on the West is nothing but Italy and Sicily; on the North, nothing to be seen beyond the Danube; and on the South, Crete, none too clear. It looks to me as if we should want Oeta, my nautical friend; and Parnassus into the bargain.

Ch. So be it; but take care not to make the height too great for the width; or down we shall come, ladder and all, and pay our footing in the Homeric school of architecture with a cracked crown apiece.

Her. No fear; all will be safe enough. Pass Oeta along. Now trundle Parnassus up. There; I'll go up again.... That's better! A fine view. You can come now.

Ch. Give me a hand up, Hermes. This *is* an erection, and no mistake!

Her. Well, you know, you would see everything. Safety is one thing, my friend, and sight-seeing is another. Here is my hand; hang on, and keep clear of the slippery bits. There, now *you* are up. Let us sit down; here are two peaks, one for each of us. Now take a general look round at the prospect.

Ch. I see a vast stretch of land, and a huge lake surrounding it, and mountains, and rivers bigger than Cocytus and Pyriphlegethon; and men, tiny little things! and I suppose their dens.

Her. Dens? Those are cities!

Ch. I tell you what it is, Hermes; all this is no use. Here have we been shifting

about Parnassus (Castalia and all complete), and Oeta, and these others, and we might have spared ourselves the trouble!

Her. How so?

Ch. Why, I can make nothing out up here. These cities and mountains look for all the world like a map. It is *men* that I am after; I want to see what they do, and hear what they say. That is what I was laughing about just now, when first you met me, and asked me what the joke was. I had heard something that tickled me hugely.

Her. And what might that be?

Ch. One of them had been asked by a friend to dinner, I think it was, the next day. ‘Depend on it,’ says he, ‘I’ll be with you.’ And before the words were out of his mouth, down came a tile — started somehow from the roof — and he was a dead man! Ha, ha, thought I, *that* promise will never be kept. So I think I shall go down again; I want to see and hear.

Her. Sit where you are. I will soon put that right; you shall see with the best; Homer has a charm for this too. Now, the moment I say the lines, there must be no more dull eyes; all must be clear as daylight. Don’t forget!

Ch. Say on.

Her.

See, from before thine eyes I lift the veil;
So shalt thou clearly know both God and man.

Well? Are the eyes any better?

Ch. A marvellous improvement! Lynceus is blind to me. Now, the next thing I want is information. I have some questions to ask. Will you have them couched in the Homeric style, to convince you that I am not wholly unversed in his poems?

Her. And how should you know anything of Homer? A seaman, chained to the oar!

Ch. Come, come; no abuse of my profession. The fact is, when he died, and I ferried him over, I heard a good many of his ballads, and a few of them still run in my head. There was a pretty stiff gale on at the time, too. You see, he began singing a song about Posidon, which boded no good to us mariners, — how Posidon gathered the clouds, and stirred the depths with his trident, as with a ladle, and roused the whirlwind, and a good deal more (enough to raise

a storm of itself), — when suddenly there came a black squall which nearly capsized the boat. The poet was extremely ill, and disgorged such an avalanche of minstrelsy (Scylla, Charybdis, the Cyclops, all came up bodily), that I had no difficulty in preserving a few snatches. I should like to know, for instance,

Who is yon hero, stout and strong and tall,
O'ertopping all mankind by head and shoulders?

Her. That is Milo of Croton, the athlete. He has just picked up a bull, and is carrying it along the race-course; and the Greeks are applauding him.

Ch. It would be more to the point, if they were to offer their congratulations to *me*. I shall presently be picking up Milo himself, and putting him into my boat; that will be after he has had his fall from Death, that most invincible of antagonists, who will have him on his back before he knows what is happening. We shall hear a sad tale then, no doubt, of the crowns and the applause he has left behind him. Meanwhile, he is mightily elated over the bull exploit, and the distinction it has won him. What is one to think? Does it ever occur to him that he must *die* some day?

Her. How should he think of death? He is at his zenith.

Ch. Well, never mind him. We shall have sport enough with him before long; he will come aboard with no strength left to pick up a gnat, let alone a bull. But pray,

Who is yon haughty hero?
No Greek, to judge by his dress.

Her. That is Cyrus, son of Cambyses, who transferred to the Persians the ancient empire of the Medes. He has lately conquered Assyria, and reduced Babylon; and now it looks as if he meditated an invasion of Lydia, to complete his dominion by the overthrow of Croesus.

Ch. And whereabouts is Croesus?

Her. Look over there. You see the great city with the triple wall? That is Sardis. And there, look, is Croesus himself, reclining on a golden couch, and conversing with Solon the Athenian. Shall we listen to what they are saying?

Ch. Yes, let us.

Cr. *Stranger, you have now seen my stores of treasure, my heaps of bullion, and all my riches. Tell me therefore, whom do you account the happiest of mankind?*

Ch. What will Solon say, I wonder?

Her. Trust Solon; he will not disgrace himself.

So. Croesus, few men are happy. Of those whom I know, the happiest, I think, were Cleobis and Biton, the sons of the Argive priestess.

Ch. Ah, he means those two who yoked themselves to a waggon, and drew their mother to the temple, and died the moment after. It was but the other day.

Cr. Ah. So they are first on the list. And who comes next?

So. Tellus the Athenian, who lived a righteous life, and died for his country.

Cr. And where do I come, reptile?

So. That I am unable to say at present, Croesus; I must see you end your days first. Death is the sure test; — a happy end to a life of happiness.

Ch. Bravo, Solon; you have not forgotten us! As you say, Charon's ferry is the proper place for the decision of these questions. — But who are these men whom Croesus is sending out? And what have they got on their shoulders?

Her. Those are bars of gold; they are going to Delphi, to pay for an oracle, which oracle will presently be the ruin of Croesus. But oracles are a hobby of his.

Ch. Oh, so that is gold, that glittering yellow stuff, with just a tinge of red in it. I have often heard of gold, but never saw it before.

Her. Yes, that is the stuff there is so much talking and squabbling about.

Ch. Well now, I see no advantages about it, unless it is an advantage that it is heavy to carry.

Her. Ah, you do not know what it has to answer for; the wars and plots and robberies, the perjuries and murders; for this men will endure slavery and imprisonment; for this they traffic and sail the seas.

Ch. For this stuff? Why, it is not much different from copper. I know copper, of course, because I get a penny from each passenger.

Her. Yes, but copper is plentiful, and therefore not much esteemed by men. Gold is found only in small quantities, and the miners have to go to a considerable depth for it. For the rest, it comes out of the earth, just the same as lead and other metals.

Ch. What fools men must be, to be enamoured of an object of this sallow complexion; and of such a weight!

Her. Well, Solon, at any rate, seems to have no great affection for it. See, he is making merry with Croesus and his outlandish magnificence. I think he is going to ask him a question. Listen.

So. Croesus, will those bars be any use to Apollo, do you think?

Cr. Any use! Why there is nothing at Delphi to be compared to them.

So. And that is all that is wanting to complete his happiness, eh? — some bar gold?

Cr. Undoubtedly.

So. Then they must be very hard up in Heaven, if they have to send all the way to Lydia for their gold supply?

Cr. Where else is gold to be had in such abundance as with us?

So. Now is any iron found in Lydia?

Cr. Not much.

So. Ah; so you are lacking in the more valuable metal.

Cr. More valuable? Iron more valuable than gold?

So. Bear with me, while I ask you a few questions, and I will convince you it is so.

Cr. Well?

So. Of protector and protege, which is the better man?

Cr. The protector, of course.

So. Now in the event of Cyrus's invading Lydia — there is some talk of it — shall you supply your men with golden swords? or will iron be required, on the occasion?

Cr. Oh, iron.

So. Iron accordingly you must have, or your gold would be led captive into Persia?

Cr. Blasphemer!

So. Oh, we will hope for the best. But it is clear, on your own admission, that iron is better than gold.

Cr. And what would you have me do? Recall the gold, and offer the God bars of iron?

So. He has no occasion for iron either. Your offering (be the metal what it may) will fall into other hands than his. It will be snapped up by the Phocians, or the Boeotians, or the God's own priests; or by some tyrant or robber. Your goldsmiths have no interest for Apollo.

Cr. You are always having a stab at my wealth. It is all envy!

Her. This blunt sincerity is not to the Lydian's taste. Things are come to a strange pass, he thinks, if a poor man is to hold up his head, and speak his mind in this frank manner! He will remember Solon presently, when the time comes for Cyrus to conduct him in chains to the pyre. I heard Clotho, the other day, reading over the various dooms. Among other things, Croesus was to be led captive by Cyrus, and Cyrus to be murdered by the queen of the Massagetae. There she is: that Scythian woman, riding on a white horse; do you see?

Ch. Yes.

Her. That is Tomyris. She will cut off Cyrus's head, and put it into a wine-skin filled with blood. And do you see his son, the boy there? That is Cambyses. He will succeed to his father's throne; and, after innumerable defeats in Libya and Ethiopia, will finally slay the god Apis, and die a raving madman.

Ch. What fun! Why, at this moment no one would presume to meet their eyes; from such a height do they look down on the rest of mankind. Who would believe that before long one of them will be a captive, and the other have his head in a bottle of blood? — But who is that in the purple robe, Hermes? — the one with the diadem? His cook has just been cleaning a fish, and is now handing him a ring,—“in yonder sea-girt isle”; “’tis, sure, some king.”

Her. Ha, ha! A parody, this time. — That is Polycrates, tyrant of Samos. He is extremely well pleased with his lot: yet that slave who now stands at his side will betray him to the satrap Oroetes, and he will be crucified. It will not take long to overturn *his* prosperity, poor man! This, too, I had from Clotho.

Ch. I like Clotho; she is a lady of spirit. Have at them, madam! Off with their heads! To the cross with them! Let them know that they are men. And let

them be exalted in the meantime; the higher they mount, the heavier will be the fall. I shall have a merry time of it hereafter, identifying their naked shades, as they come aboard; no more purple robes then; no tiaras; no golden couches!

Her. So much for royalty; and now to the common herd. Do you see them, Charon; — on their ships and on the field of battle; crowding the law-courts and following the plough; usurers here, beggars there?

Ch. I see them. What a jostling life it is! What a world of ups and downs! Their cities remind me of bee-hives. Every man keeps a sting for his neighbour's service; and a few, like wasps, make spoil of their weaker brethren. But what are all these misty shapes that beset them on every side?

Her. Hopes, Fears, Follies, Pleasures, Greeds, Hates, Grudges, and such like. They differ in their habits. The Folly is a domestic creature, with vested rights of its own. The same with the Grudge, the Hate, the Envy, the Greed, the Know-not, and the What's-to-do. But the Fear and the Hope fly overhead. The Fear swoops on its prey from above; sometimes it is content with startling a man out of his wits, sometimes it frightens him in real earnest. The Hope hovers almost within reach, and just when a man thinks he is going to catch it, off it flies, and leaves him gaping — like Tantalus in the water, you know. Now look closely, and you will make out the Fates up aloft, spinning each man his spindle-full; from that spindle a man hangs by a narrow thread. Do you see what looks like a cobweb, coming down to each man from the spindles?

Ch. I see each has a very slight thread. They are mostly entangled, one with another, and that other with a third.

Her. Of course they are. Because the first man has got to be murdered by the second, and he by the third; or again, B is to be A's heir (A's thread being the shorter), and C is to be B's. That is what the entangling means. But you see what thin threads they all have to depend on. Now here is one drawn high up into the air; presently his thread will snap, when the weight becomes too much for it, and down he will come with a bang; whereas yonder fellow hangs so low that when he does fall it makes no noise; his next-door neighbours will scarcely hear him drop.

Ch. How absurd it all is!

Her. My dear Charon, there is no word for the absurdity of it. They do take it all so seriously, that is the best of it; and then, long before they have finished scheming, up comes good old Death, and whisks them off, and all is over! You observe that he has a fine staff of assistants at his command; — agues,

consumptions, fevers, inflammations, swords, robbers, hemlock, juries, tyrants, — not one of which gives them a moment's concern so long as they are prosperous; but when they come to grief, then it is Alack! and Well-a-day! and Oh dear me! If only they would start with a clear understanding that they are mortal, that after a brief sojourn on the earth they will wake from the dream of life, and leave all behind them, — they would live more sensibly, and not mind dying so much. As it is, they get it into their heads that what they possess they possess for good and all; the consequence is, that when Death's officer calls for them, and claps on a fever or a consumption, they take it amiss; the parting is so wholly unexpected. Yonder is a man building his house, urging the workmen to use all dispatch. How would he take the news, that he was just to see the roof on and all complete, when he would have to take his departure, and leave all the enjoyment to his heir? — hard fate, not once to sup beneath it! There again is one rejoicing over the birth of a son; the child is to inherit his grandfather's name, and the father is celebrating the occasion with his friends. He would not be so pleased, if he knew that the boy was to die before he was eight years old! It is natural enough: he sees before him some happy father of an Olympian victor, and has no eyes for his neighbour there, who is burying a child; *that* thin-spun thread escapes his notice. Behold, too, the money-grubbers, whom the aforesaid Death's-officers will never permit to be money-spenders; and the noble army of litigant neighbours!

Ch. Yes! I see it all; and I ask myself, what is the satisfaction in life? What is it that men bewail the loss of? Take their kings; they seem to be best off, though, as you say, they have their happiness on a precarious tenure; but apart from that, we shall find their pleasures to be outweighed by the vexations inseparable from their position — worry and anxiety, flattery here, conspiracy there, enmity everywhere; to say nothing of the tyranny of Sorrow, Disease, and Passion, with whom there is confessedly no respect of persons. And if the king's lot is a hard one, we may make a pretty shrewd guess at that of the commoner. Come now, I will give you a similitude for the life of man. Have you ever stood at the foot of a waterfall, and marked the bubbles rising to the surface and gathering into foam? Some are quite small, and break as soon as they are born. Others last longer; new ones come to join them, and they swell up to a great size: yet in the end they burst, as surely as the rest; it cannot be otherwise. There you have human life. All men are bubbles, great or small, inflated with the breath of life. Some are destined to last for a brief space, others perish in the very moment of birth: but all must inevitably burst.

Her. Homer compares mankind to leaves. Your simile is full as good as his.

Ch. And being the things they are, they do — the things you see; squabbling among themselves, and contending for dominion and power and riches, all of which they will have to leave behind them, when they come down to us with

their penny apiece. Now that we are up here, how would it be for me to cry out to them at the top of my voice, to abstain from their vain endeavours, and live with the prospect of Death before their eyes? 'Fools' (I might say), 'why so much in earnest? Rest from your toils. You will not live for ever. Nothing of the pomp of this world will endure; nor can any man take anything hence when he dies. He will go naked out of the world, and his house and his lands and his gold will be another's, and ever another's.' If I were to call out something of this sort, loud enough for them to hear, would it not do some good? Would not the world be the better for it?

Her. Ah, my poor friend, you know not what you say. Ignorance and deceit have done for them what Odysseus did for his crew when he was afraid of the Sirens; they have waxed men's ears up so effectually, that no drill would ever open them. How then should they hear you? You might shout till your lungs gave way. Ignorance is as potent here as the waters of Lethe are with you. There are a few, to be sure, who from a regard for Truth have refused the wax process; men whose eyes are open to discern good and evil.

Ch. Well then, we might call out to *them*?

Her. There again: where would be the use of telling them what they know already? See, they stand aloof from the rest of mankind, and scoff at all that goes on; nothing is as they would have it. Nay, they are evidently bent on giving life the slip, and joining you. Their condemnations of folly make them unpopular here.

Ch. Well done, my brave boys! There are not many of them, though, Hermes.

Her. These must serve. And now let us go down.

Ch. There is still one thing I had a fancy to see. Show me the receptacles into which they put the corpses, and your office will have been discharged.

Her. Ah, *sepulchres*, those are called, or *tombs*, or *graves*. Well, do you see those mounds, and columns, and pyramids, outside the various city walls? Those are the store-chambers of the dead.

Ch. Why, they are putting flowers on the stones, and pouring costly essences upon them. And in front of some of the mounds they have piled up faggots, and dug trenches. Look: there is a splendid banquet laid out, and they are burning it all; and pouring wine and mead, I suppose it is, into the trenches! What does it all mean?

Her. What satisfaction it affords to their friends in Hades, I am unable to say. But the idea is, that the shades come up, and get as close as they can, and feed upon the savoury steam of the meat, and drink the mead in the trench.

Ch. Eat and drink, when their skulls are dry bone? But I am wasting my breath: you bring them down every day; — *you* can say whether they are likely ever to get up again, once they are safely underground! That would be too much of a good thing! You would have your work cut out for you and no mistake, if you had not only to bring them down, but also to take them up again when they wanted a drink. Oh, fools and blockheads! You little know how we arrange matters, or what a gulf is set betwixt the living and the dead!

The buried and unburied, both are Death's.

He ranks alike the beggar and the king;

Thersites sits by fair-haired Thetis' son.

Naked and withered roam the fleeting shades

Together through the fields of asphodel.

Her. Bless me, what a deluge of Homer! And now I think of it, I must show you Achilles's tomb. There it is on the Trojan shore, at Sigeum. And across the water is Rhoeteum, where Ajax lies buried.

Ch. Rather small tombs, considering. Now show me the great cities, those that we hear talked about in Hades; Nineveh, Babylon, Mycenae, Cleonae, and Troy itself. I shipped numbers across from there, I remember. For ten years running I had no time to haul my boat up and clean it.

Her. Why, as to Nineveh, it is gone, friend, long ago, and has left no trace behind it; there is no saying whereabouts it may have been. But there is Babylon, with its fine battlements and its enormous wall. Before long it will be as hard to find as Nineveh. As to Mycenae and Cleonae, I am ashamed to show them to you, let alone Troy. You will throttle Homer, for certain, when you get back, for puffing them so. They were prosperous cities, too, in their day; but they have gone the way of all flesh. Cities, my friend, die, just like men; stranger still, so do rivers! Inachus is gone from Argos — not a puddle left.

Ch. Oh, Homer, Homer! You and your 'holy Troy,' and your 'city of broad streets,' and your 'strong-walled Cleonae'! — By the way, what is that battle going on over there? What are they murdering one another about?

Her. It is between the Argives and the Lacedaemonians. The general who lies there half-dead, writing an inscription on the trophy with his own blood, is Othryades.

Ch. And what were they fighting for?

Her. For the field of battle, neither more nor less.

Ch. The fools! Not to know that though each one of them should win to

himself a whole Peloponnesus, he will get but a bare foot of ground from Aeacus! As to yonder plain, one nation will till it after another, and many a time will that trophy be turned up by the plough.

Her. Even so. And now let us get down, and put these mountains to rights again. After which, I must be off on my errand, and you back to your ferry. You will see me there before long, with the day's contingent of shades.

Ch. I am much obliged to you, Hermes; the service shall be perpetuated in my records. Thanks to you, my outing has been a success. Dear, dear, what a world it is! — And never a word of Charon!

SALE OF CREEDS — Βίων Πρᾶσις



Translated by H. W. Fowler and F. G. Fowler

SALE OF CREEDS

[Footnote: The distinction between the personified creeds or philosophies here offered for sale, and their various founders or principal exponents, is but loosely kept up. Not only do most of the creeds bear the names of their founders, but some are even credited with their physical peculiarities and their personal experiences.]

Zeus. Hermes. Several Dealers. Creeds.

Zeus. Now get those benches straight there, and make the place fit to be seen. Bring up the lots, one of you, and put them in line. Give them a rub up first, though; we must have them looking their best, to attract bidders. Hermes, you can declare the sale-room open, and a welcome to all comers. — *For Sale! A varied assortment of Live Creeds. Tenets of every description. — Cash on delivery; or credit allowed on suitable security.*

Hermes. Here they come, swarming in. No time to lose; we must not keep them waiting.

Zeus. Well, let us begin.

Her. What are we to put up first?

Zeus. The Ionic fellow, with the long hair. He seems a showy piece of goods.

Her. Step up, Pythagoreanism, and show yourself.

Zeus. Go ahead.

Her. Now here is a creed of the first water. Who bids for this handsome article? What gentleman says Superhumanity? Harmony of the Universe! Transmigration of souls! Who bids?

First Dealer. He looks all right. And what can he do?

Her. Magic, music, arithmetic, geometry, astronomy, jugglery. Prophecy in all its branches.

First D. Can I ask him some questions?

Her. Ask away, and welcome.

First D. Where do you come from?

Py. Samos.

First D. Where did you get your schooling?

Py. From the sophists in Egypt.

First D. If I buy you, what will you teach me?

Py. Nothing. I will remind you.

First D. Remind me?

Py. But first I shall have to cleanse your soul of its filth.

First D. Well, suppose the cleansing process complete. How is the reminding done?

Py. We shall begin with a long course of silent contemplation. Not a word to be spoken for five years.

First D. You would have been just the creed for Croesus's son! But *I* have a tongue in my head; I have no ambition to be a statue. And after the five years' silence?

Py. You will study music and geometry.

First D. A charming recipe! The way to be wise: learn the guitar.

Py. Next you will learn to count.

First D. I can do that already.

Py. Let me hear you.

First D. One, two, three, four, —

Py. There you are, you see. *Four* (as you call it) is *ten*. Four the perfect triangle. Four the oath of our school.

First D. Now by Four, most potent Four! — higher and holier mysteries than these I never heard.

Py. Then you will learn of Earth, Air, Fire, and Water; their action, their movement, their shapes.

First D. Have Fire and Air and Water *shapes*?

Py. Clearly. That cannot move which lacks shape and form You will also find that God is a number; an intelligence; a harmony.

First D. You surprise me.

Py. More than this, you have to learn that you yourself are not the person you appear to be.

First D. What, I am some one else, not the I who am speaking to you?

Py. You are that you now: but you have formerly inhabited another body, and borne another name. And in course of time you will change once more.

First D. Why then I shall be immortal, and take one shape after another? But enough of this. And now what is your diet?

Py. Of living things I eat none. All else I eat, except beans.

First D. And why no beans? Do you dislike them?

Py. No. But they are sacred things. Their nature is a mystery. Consider them first in their generative aspect; take a green one and peel it, and you will see what I mean. Again, boil one and expose it to moonlight for a proper number of nights, and you have — blood. What is more, the Athenians use beans to vote with.

First D. Admirable! A very feast of reason. Now just strip, and let me see what you are like. Bless me, here is a creed with a golden thigh! He is no mortal, he is a God. I must have him at any price. What do you start him at?

Her. Forty pounds.

First D. He is mine for forty pounds.

Zeus. Take the gentleman's name and address.

Her. He must come from Italy, I should think; Croton or Tarentum, or one of the Greek towns in those parts. But he is not the only buyer. Some three hundred of them have clubbed together.

Zeus. They are welcome to him. Now up with the next.

Her. What about yonder grubby Pontian? [Footnote: See *Diogenes* in Notes.]

Zeus. Yes, he will do.

Her. You there with the wallet and cloak; come along, walk round the room.
Lot No. 2. A most sturdy and valiant creed, free-born. What offers?

Second D. Hullo, Mr. Auctioneer, are you going to sell a free man?

Her. That was the idea.

Second D. Take care, he may have you up for kidnapping. This might be matter for the Areopagus.

Her. Oh, he would as soon be sold as not. He feels just as free as ever.

Second D. But what is one to do with such a dirty fellow? He is a pitiable sight. One might put him to dig perhaps, or to carry water.

Her. That he can do and more. Set him to guard your house, and you will find him better than any watch-dog. — They call him Dog for short.

Second D. Where does he come from? and what is his method?

Her. He can best tell you that himself.

Second D. I don't like his looks. He will probably snarl if I go near him, or take a snap at me, for all I know. See how he lifts his stick, and scowls; an awkward-looking customer!

Her. Don't be afraid. He is quite tame.

Second D. Tell me, good fellow, where do you come from?

Dio. Everywhere. *Second D.* What does that mean?

Dio. It means that I am a citizen of the world.

Second D. And your model?

Dio. Heracles.

Second D. Then why no lion's-skin? You have the orthodox club.

Dio. My cloak is my lion's-skin. Like Heracles, I live in a state of warfare, and my enemy is Pleasure; but unlike him I am a volunteer. My purpose is to purify humanity.

Second D. A noble purpose. Now what do I understand to be your strong subject? What is your profession?

Dio. The liberation of humanity, and the treatment of the passions. In short, I am the prophet of Truth and Candour.

Second D. Well, prophet; and if I buy you, how shall you handle my case?

Dio. I shall commence operations by stripping off yours superfluities, putting you into fustian, and leaving you closeted with Necessity. Then I shall give you a course of hard labour. You will sleep on the ground, drink water, and fill your belly as best you can. Have you money? Take my advice and throw it into the sea. With wife and children and country you will not concern yourself; there will be no more of that nonsense. You will exchange your present home for a sepulchre, a ruin, or a tub. What with lupines and close-written tomes, your knapsack will never be empty; and you will vote yourself happier than any king. Nor will you esteem it any inconvenience, if a flogging or a turn of the rack should fall to your lot.

Second D. How! Am I a tortoise, a lobster, that I should be flogged and feel it not?

Dio. You will take your cue from Hippolytus; *mutates mutandis*.

Second D. How so?

Dio. ‘The heart may burn, the tongue knows nought thereof’. [Footnote: Hippolytus (in Euripides’s play of that name) is reproached with having broken an oath, and thus defends himself: ‘The tongue hath sworn: the heart knew nought thereof.’] Above all, be bold, be impudent; distribute your abuse impartially to king and commoner. They will admire your spirit. You will talk the Cynic jargon with the true Cynic snarl, scowling as you walk, and walking as one should who scowls; an epitome of brutality. Away with modesty, good-nature, and forbearance. Wipe the blush from your cheek for ever. Your hunting-ground will be the crowded city. You will live alone in its midst, holding communion with none, admitting neither friend nor guest; for such would undermine your power. Scruple not to perform the deeds of darkness in broad daylight: select your love-adventures with a view to the public entertainment: and finally, when the fancy takes you, swallow a raw cuttle-fish, and die. Such are the delights of Cynicism.

Second D. Oh, vile creed! Monstrous creed! Avaunt!

Dio. But look you, it is all so easy; it is within every man’s reach. No education is necessary, no nonsensical argumentation. I offer you a short cut to Glory. You may be the merest clown — cobbler, fishmonger, carpenter,

money-changer; yet there is nothing to prevent your becoming famous. Given brass and boldness, you have only to learn to wag your tongue with dexterity.

Second D. All this is of no use to me. But I might make a sailor or a gardener of you at a pinch; that is, if you are to be had cheap. Three-pence is the most I can give.

Her. He is yours, to have and to hold. And good riddance to the brawling foul-mouthed bully. He is a slanderer by wholesale.

Zeus. Now for the Cyrenaic, the crowned and purple-robed.

Her. Attend please, gentlemen all. A most valuable article, this, and calls for a long purse. Look at him. A sweet thing in creeds. A creed for a king. Has any gentleman a use for the Lap of Luxury? Who bids?

Third D. Come and tell me what you know. If you are a practical creed, I will have you.

Her. Please not to worry him with questions, sir. He is drunk, and cannot answer; his tongue plays him tricks, as you see.

Third D. And who in his senses would buy such an abandoned reprobate? How he smells of scent! And how he slips and staggers about! Well, you must speak for him, Hermes. What can he do? What is his line?

Her. Well, for any gentleman who is not strait-laced, who loves a pretty girl, a bottle, and a jolly companion, he is the very thing. He is also a past master in gastronomy, and a connoisseur in voluptuousness generally. He was educated at Athens, and has served royalty in Sicily [Footnote: See *Aristippus* in Notes.], where he had a very good character. Here are his principles in a nutshell: Think the worst of things: make the most of things: get all possible pleasure out of things.

Third D. You must look for wealthier purchasers. My purse is not equal to such a festive creed.

Her. Zeus, this lot seems likely to remain on our hands.

Zeus. Put it aside, and up with another. Stay, take the pair from Abdera and Ephesus; the creeds of Smiles and Tears. They shall make one lot.

Her. Come forward, you two. Lot No. 4. A superlative pair. The smartest brace of creeds on our catalogue.

Fourth D. Zeus! What a difference is here! One of them does nothing but

laugh, and the other might be at a funeral; he is all tears. — You there! what is the joke?

Democr. You ask? You and your affairs are all one vast joke.

Fourth D. So! You laugh at us? Our business is a toy?

Democr. It is. There is no taking it seriously. All is vanity. Mere interchange of atoms in an infinite void.

Fourth D. Your vanity is infinite, if you like. Stop that laughing, you rascal. — And you, my poor fellow, what are you crying for? I must see what I can make of you.

HerACL. I am thinking, friend, upon human affairs; and well may I weep and lament, for the doom of all is sealed. Hence my compassion and my sorrow. For the present, I think not of it; but the future! — the future is all bitterness. Conflagration and destruction of the world. I weep to think that nothing abides. All things are whirled together in confusion. Pleasure and pain, knowledge and ignorance, great and small; up and down they go, the playthings of Time.

Fourth D. And what is Time?

HerACL. A child; and plays at draughts and blindman's-bluff.

Fourth D. And men?

HerACL. Are mortal Gods.

Fourth D. And Gods?

HerACL. Immortal men.

Fourth D. So! Conundrums, fellow? Nuts to crack? You are a very oracle for obscurity.

HerACL. Your affairs do not interest me.

Fourth D. No one will be fool enough to bid for you at that rate.

HerACL. Young and old, him that bids and him that bids not, a murrain seize you all!

Fourth D. A sad case. He will be melancholy mad before long. Neither of these is the creed for my money.

Her. No one bids.

Zeus. Next lot.

Her. The Athenian there? Old Chatterbox?

Zeus. By all means.

Her. Come forward! — A good sensible creed this. Who buys Holiness?

Fifth D. Let me see. What are you good for?

Soc. I teach the art of love.

Fifth D. A likely bargain for me! I want a tutor for my young Adonis.

Soc. And could he have a better? The love I teach is of, the spirit, not of the flesh. Under my roof, be sure, a boy will come to no harm.

Fifth D. Very unconvincing that. A teacher of the art of love, and never meddle with anything but the spirit? Never use the opportunities your office gives you?

Soc. Now by Dog and Plane-tree, it is as I say!

Fifth D. Heracles! What strange Gods are these?

Soc. Why, the Dog is a God, I suppose? Is not Anubis made much of in Egypt? Is there not a Dog-star in Heaven, and a Cerberus in the lower world?

Fifth D. Quite so. My mistake. Now what is your manner of life?

Soc. I live in a city of my own building; I make my own laws, and have a novel constitution of my own.

Fifth D. I should like to hear some of your statutes.

Soc. You shall hear the greatest of them all. No woman shall be restricted to one husband. Every man who likes is her husband.

Fifth D. What! Then the laws of adultery are clean swept away?

Soc. I should think they were! and a world of hair-splitting with them.

Fifth D. And what do you do with the handsome boys?

Soc. Their kisses are the reward of merit, of noble and spirited actions.

Fifth D. Unparalleled generosity! — And now, what are the main features of your philosophy?

Soc. Ideas and types of things. All things that you see, the earth and all that is upon it, the sea, the sky, — each has its counterpart in the invisible world.

Fifth D. And where are they?

Soc. Nowhere. Were they anywhere, they were not what they are.

Fifth D. I see no signs of these ‘types’ of yours.

Soc. Of course not; because you are spiritually blind. *I* see the counterparts of all things; an invisible you, an invisible me; everything is in duplicate.

Fifth D. Come, such a shrewd and lynx-eyed creed is worth a bid. Let me see. What do you want for him?

Her. Five hundred.

Fifth D. Done with you. Only I must settle the bill another day.

Her. What name?

Fifth D. Dion; of Syracuse.

Her. Take him, and much good may he do you. Now I want Epicureanism. Who offers for Epicureanism? He is a disciple of the laughing creed and the drunken creed, whom we were offering just now. But he has one extra accomplishment — impiety. For the rest, a dainty, lickishish creed.

Sixth D. What price?

Her. Eight pounds.

Sixth D. Here you are. By the way, you might let me know what he likes to eat.

Her. Anything sweet. Anything with honey in it. Dried figs are his favourite dish.

Sixth D. That is all right. We will get in a supply of Carian fig-cakes.

Zeus. Call the next lot. Stoicism; the creed of the sorrowful countenance, the close-cropped creed.

Her. Ah yes, several customers, I fancy, are on the look-out for him. Virtue

incarnate! The very quintessence of creeds! Who is for universal monopoly?

Seventh D. How are we to understand that?

Her. Why, here is monopoly of wisdom, monopoly of beauty, monopoly of courage, monopoly of justice. Sole king, sole orator, sole legislator, sole millionaire.

Seventh D. And I suppose sole cook, sole tanner, sole carpenter, and all that?

Her. Presumably.

Seventh D. Regard me as your purchaser, good fellow, and tell me all about yourself. I dare say you think it rather hard to be sold for a slave?

Chrys. Not at all. These things are beyond our control. And what is beyond our control is indifferent.

Seventh D. I don't see how you make that out.

Chrys. What! Have you yet to learn that of *indifferentia* some are *praeposita* and others *rejecta*?

Seventh D. Still I don't quite see.

Chrys. No; how should you? You are not familiar with our terms. You lack the *comprehensio visi*. The earnest student of logic knows this and more than this. He understands the nature of subject, predicate, and contingent, and the distinctions between them.

Seventh D. Now in Wisdom's name, tell me, pray, what is a predicate? what is a contingent? There is a ring about those words that takes my fancy.

Chrys. With all my heart. A man lame in one foot knocks that foot accidentally against a stone, and gets a cut. Now the man is *subject* to lameness; which is the *predicate*. And the cut is a *contingency*.

Seventh D. Oh, subtle! What else can you tell me?

Chrys. I have verbal involutions, for the better hampering, crippling, and muzzling of my antagonists. This is performed by the use of the far-famed syllogism.

Seventh D. Syllogism! I warrant him a tough customer.

Chrys. Take a case. You have a child?

Seventh D. Well, and what if I have?

Chrys. A crocodile catches him as he wanders along the bank of a river, and promises to restore him to you, if you will first guess correctly whether he means to restore him or not. Which are you going to say?

Seventh D. A difficult question. I don't know which way I should get him back soonest. In Heaven's name, answer for me, and save the child before he is eaten up.

Chrys. Ha, ha. I will teach you far other things than that.

Seventh D. For instance?

Chrys. There is the 'Reaper.' There is the 'Rightful Owner.' Better still, there is the 'Electra' and the 'Man in the Hood.'

Seventh D. Who was he? and who was Electra?

Chrys. She was *the* Electra, the daughter of Agamemnon, to whom the same thing was known and unknown at the same time. She knew that Orestes was her brother: yet when he stood before her she did not know (until he revealed himself) that her brother was Orestes. As to the Man in the Hood, he will surprise you considerably. Answer me now: do you know your own father?

Seventh D. Yes.

Chrys. Well now, if I present to you a man in a hood, shall you know him? eh?

Seventh D. Of course not.

Chrys. Well, but the Man in the Hood is your father. You don't know the Man in the Hood. Therefore you don't know your own father.

Seventh D. Why, no. But if I take his hood off, I shall get at the facts. Now tell me, what is the end of your philosophy? What happens when you reach the goal of virtue?

Chrys. In regard to things external, health, wealth, and the like, I am then all that Nature intended me to be. But there is much previous toil to be undergone. You will first sharpen your eyes on minute manuscripts, amass commentaries, and get your bellyful of outlandish terms. Last but not least, it is forbidden to be wise without repeated doses of hellebore.

Seventh D. All this is exalted and magnanimous to a degree. But what am I to think when I find that you are also the creed of cent-per-cent, the creed of the usurer? Has *he* swallowed his hellebore? is *he* made perfect in virtue?

Chrys. Assuredly. On none but the wise man does usury sit well. Consider. His is the art of putting two and two together, and usury is the art of putting interest together. The two are evidently connected, and one as much as the other is the prerogative of the true believer; who, not content, like common men, with simple interest, will also take interest *upon* interest. For interest, as you are probably aware, is of two kinds. There is simple interest, and there is its offspring, compound interest. Hear Syllogism on the subject. 'If I take simple interest, I shall also take compound. But I *shall* take simple interest: therefore I shall take compound.'

Seventh D. And the same applies to the fees you take from your youthful pupils? None but the true believer sells virtue for a fee?

Chrys. Quite right. I take the fee in my pupil's interest, not because I want it. The world is made up of diffusion and accumulation. I accordingly practise my pupil in the former, and myself in the latter.

Seventh D. But it ought to be the other way. The pupil ought to accumulate, and you, 'sole millionaire,' ought to diffuse.

Chrys. Ha! you jest with me? Beware of the shaft of insoluble syllogism.

Seventh D. What harm can that do?

Chrys. It cripples; it ties the tongue, and turns the brain. Nay, I have but to will it, and you are stone this instant.

Seventh D. Stone! You are no Perseus, friend?

Chrys. See here. A stone is a body?

Seventh D. Yes.

Chrys. Well, and an animal is a body?

Seventh D. Yes.

Chrys. And you are an animal?

Seventh D. I suppose I am.

Chrys. Therefore you are a body. Therefore a stone.

Seventh D. Mercy, in Heaven's name! Unstone me, and let me be flesh as heretofore.

Chrys. That is soon done. Back with you into flesh! Thus: Is every body

animate?

Seventh D. No.

Chrys. Is a stone animate?

Seventh D. No.

Chrys. Now, you are a body?

Seventh D. Yes.

Chrys. And an animate body?

Seventh D. Yes.

Chrys. Then being animate, you cannot be a stone.

Seventh D. Ah! thank you, thank you. I was beginning to feel my limbs growing numb and solidifying like Niobe's. Oh, I must have you. What's to pay?

Her. Fifty pounds.

Seventh D. Here it is.

Her. Are you sole purchaser?

Seventh D. Not I. All these gentlemen here are going shares.

Her. A fine strapping lot of fellows, and will do the 'Reaper' credit.

Zeus. Don't waste time. Next lot, — the Peripatetic!

Her. Now, my beauty, now, Affluence! Gentlemen, if you want Wisdom for your money, here is a creed that comprises all knowledge.

Eighth D. What is he like?

Her. He is temperate, good-natured, easy to get on with; and his strong point is, that he is twins.

Eighth D. How can that be?

Her. Why, he is one creed outside, and another inside. So remember, if you buy him, one of him is called Esoteric, and the other Exoteric.

Eighth D. And what has he to say for himself?

Her. He has to say that there are three kinds of good: spiritual, corporeal, circumstantial.

Eighth D. There's something a man can understand. How much is he?

Her. Eighty pounds.

Eighth D. Eighty pounds is a long price.

Her. Not at all, my dear sir, not at all. You see, there is some money with him, to all appearance. Snap him up before it is too late. Why, from him you will find out in no time how long a gnat lives, to how many fathoms' depth the sunlight penetrates the sea, and what an oyster's soul is like.

Eighth D. Heracles! Nothing escapes him.

Her. Ah, these are trifles. You should hear some of his more abstruse speculations, concerning generation and birth and the development of the embryo; and his distinction between man, the laughing creature, and the ass, which is neither a laughing nor a carpentering nor a shipping creature.

Eighth D. Such knowledge is as useful as it is ornamental. Eighty pounds be it, then.

Her. He is yours.

Zeus. What have we left?

Her. There is Scepticism. Come along, Pyrrhias, and be put up. Quick's the word. The attendance is dwindling; there will be small competition. Well, who buys Lot 9?

Ninth D. I. Tell me first, though, what do you know?

Sc. Nothing.

Ninth D. But how's that?

Sc. There does not appear to me to *be* anything.

Ninth D. Are not *we* something?

Sc. How do I know that?

Ninth D. And you yourself?

Sc. Of that I am still more doubtful.

Ninth D. Well, you *are* in a fix! And what have you got those scales for?

Sc. I use them to weigh arguments in, and get them evenly balanced, They must be absolutely equal — not a feather-weight to choose between them; then, and not till then, can I make uncertain which is right. *Ninth D.* What else can you turn your hand to?

Sc. Anything; except catching a runaway.

Ninth D. And why not that?

Sc. Because, friend, everything eludes my grasp.

Ninth D. I believe you. A slow, lumpish fellow you seem to be. And what is the end of your knowledge?

Sc. Ignorance. Deafness. Blindness.

Ninth D. What! sight and hearing both gone?

Sc. And with them judgement and perception, and all, in short, that distinguishes man from a worm.

Ninth D. You are worth money! — What shall we say for him?

Her. Four pounds.

Ninth D. Here it is. Well, fellow; so you are mine?

Sc. I doubt it.

Ninth D. Nay, doubt it not! You are bought and paid for.

Sc. It is a difficult case.... I reserve my decision.

Ninth D. Now, come along with me, like a good slave.

Sc. But how am I to know whether what you say is true?

Ninth D. Ask the auctioneer. Ask my money. Ask the spectators.

Sc. Spectators? But can we be sure there are any?

Ninth D. Oh, I'll send you to the treadmill. That will convince you with a vengeance that I am your master.

Sc. Reserve your decision.

Ninth D. Too late. It is given.

Her. Stop that wrangling and go with your purchaser. Gentlemen, we hope to see you here again to-morrow, when we shall be offering some lots suitable for plain men, artisans, and shopkeepers.

THE FISHERMAN — Ἀναβιοῦντες ἢ Ἀλιεύς



Translated by H. W. Fowler and F. G. Fowler

THE FISHER

A RESURRECTION PIECE

Lucian or Parrhesiades. Socrates, Empedocles. Plato. Chrysippus. Diogenes. Aristotle. Other Philosophers. Platonists. Pythagoreans. Stoics. Peripatetics. Epicureans. Academics. Philosophy. Truth. Temperance. Virtue. Syllogism. Exposure. Priestess of Athene.

Soc. Stone the miscreant; stone him with many stones; clod him with clods; pot him with pots; let the culprit feel your sticks; leave him no way out. At him, Plato! come, Chrysippus, let him have it! Shoulder to shoulder, close the ranks;

Let wallet succour wallet, staff aid staff!

We are all parties in this war; not one of us but he has assailed. You, Diogenes, now if ever is the time for that stick of yours; stand firm, all of you. Let him reap the fruits of his reveling. What, Epicurus, Aristippus, tired already? 'tis too soon; ye sages,

Be men; relume that erstwhile furious wrath!

Aristotle, one more sprint. There! the brute is caught; we have you, villain. You shall soon know a little more about the characters you have assailed. Now, what shall we do with him? it must be rather an elaborate execution, to meet all our claims upon him; he owes a separate death to every one of us.

First Phil. Impale him, say I.

Second Phil. Yes, but scourge him first.

Third Phil. Tear out his eyes.

Fourth Phil. Ah, but first out with the offending tongue.

Soc. What say you, Empedocles?

Emp. Oh, fling him into a crater; that will teach him to vilify his betters.

Pl. 'Twere best for him, Orpheus or Pentheus like, to

Find death, dashed all to pieces on the rock;

so each might have taken a piece home with him.

Lu. Forbear; spare me; I appeal to the God of suppliants.

Soc. Too late; no loophole is left you now. And you know your Homer:

'Twixt men and lions, covenants are null.'

Lu. Why, it is in Homer's name that I ask my boon. You will perhaps pay reverence to his lines, and listen to a selection from him:

Slay not; no churl is he; a ransom take
Of bronze and gold, whereof wise hearts are fain.

Pl. Why, two can play at that game; *exempli gratia*,

Reviler, babble not of gold, nor nurse
Hope of escape from these our hands that hold thee.

Lu. Ah me, ah me! my best hopes dashed, with Homer! Let me fly to Euripides; it may be he will protect me:

Leave him his life; the suppliant's life is sacred.

Pl. Does this happen to be Euripides too —

Evil men evil treated is no evil?

Lu. And will you slay me now for nought but words?

Pl. Most certainly; our author has something on that point too:

Unbridled lips
And folly's slips
Invite Fate's whips.

Lu. Oh, very well; as you are all set on murdering me, and escape is impossible, do at least tell me who you are, and what harm I have done you; it must be something irreparable, to judge by your relentless murderous pursuit.

Pl. What harm you have done us, vile fellow? your own conscience and your fine dialogues will tell you; you have called Philosophy herself bad names, and as for us, you have subjected us to the indignity of a public auction, and

put up wise men — ay, and free men, which is more — for sale. We have reason to be angry; we have got a short leave of absence from Hades, and come up against you — Chrysippus here, Epicurus and myself, Aristotle yonder, the taciturn Pythagoras, Diogenes and all of us that your dialogues have made so free with.

Lu. Ah, I breathe again. Once hear the truth about my conduct to you, and you will never put me to death. You can throw away those stones. Or, no, keep them; you shall have a better mark for them presently.

Pl. This is trifling. This day thou diest; nay, even now,

A suit of stones shalt don, thy livery due.

Lu. Believe me, good gentlemen, I have been at much pains on your behalf to slay me is to slay one who should rather be selected for commendation a kindred spirit, a well-wisher, a man after your own heart, a promoter, if I may be bold to say it, of your pursuits. See to it that you catch not the tone of our latter-day philosophers, and be thankless, petulant, and hard of heart, to him that deserves better of you.

Pl. Talk of a brazen front! So to abuse us is to oblige us. I believe you are under the delusion that you are really talking to slaves; after the insolent excesses of your tongue, do you propose to chop gratitude with us?

Lu. How or when was I ever insolent to you? I have always been an admirer of philosophy, your panegyrist, and a student of the writings you left. All that comes from my pen is but what you give me; I deflower you, like a bee, for the behoof of mankind; and then there is praise and recognition; they know the flowers, whence and whose the honey was, and the manner of my gathering; their surface feeling is for my selective art, but deeper down it is for you and your meadow, where you put forth such bright blooms and myriad dyes, if one knows but how to sort and mix and match, that one be not in discord with another. Could he that had found you such have the heart to abuse those benefactors to whom his little fame was due? then he must be a Thamyris or Eurytus, defying the Muses who gave his gift of song, or challenging Apollo with the bow, forgetful from whom he had his marksmanship.

Pl. All this, good sir, is quite according to the principles of rhetoric; that is to say, it is clean contrary to the facts; your unscrupulousness is only emphasized by this adding of insult to injury; you confess that your arrows are from our quiver, and you use them against us; your one aim is to abuse us. This is our reward for showing you that meadow, letting you pluck freely, fill your bosom, and depart. For this alone you richly deserve death.

Lu. There; your ears are partial; they are deaf to the right. Why, I would never have believed that personal feeling could affect a Plato, a Chrysippus, an Aristotle; with you, of all men, I thought there was dry light. But, dear sirs, do not condemn me unheard; give me trial first. Was not the principle of your establishing — that the law of the stronger was not the law of the State, and that differences should be settled in court after due hearing of both sides? Appoint a judge, then; be you my accusers, by your own mouths or by your chosen representative; and let me defend my own case; then if I be convicted of wrong, and that be the court's decision, I shall get my deserts, and you will have no violence upon your consciences. But if examination shows me spotless and irreproachable, the court will acquit me, and then turn you your wrath upon the deceivers who have excited you against me.

Pl. Ah, every cock to his own dunghill! You think you will hoodwink the jury and get off. I hear you are a lawyer, an advocate, an old hand at a speech. Have you any judge to suggest who will be proof against such an experienced corrupter as you?

Lu. Oh, be reassured. The official I think of proposing is no suspicious, dubious character likely to sell a verdict. What say you to forming the court yourselves, with Philosophy for your President?

Pl. Who is to prosecute, if we are the jury?

Lu. Oh, you can do both; I am not in the least afraid; so much stronger is my case; the defence wins, hands down.

Pl. Pythagoras, Socrates, what do you think? perhaps the I man's appeal to law is not unreasonable.

Soc. No; come along, form the court, fetch Philosophy, and see what he has to say for himself. To condemn unheard is a sadly crude proceeding, not for us; leave that to the hasty people with whom might is right. We shall give occasion to the enemy to blaspheme if we stone a man without a hearing, professed lovers of justice as we are. We shall have to keep quiet about Anytus and Meletus, my accusers, and the jury on that occasion, if we cannot spare an hour to hear this fellow before he suffers. *Pl.* Very true, Socrates. We will go and fetch Philosophy. The decision shall be hers, and we will accept it, whatever it is.

Lu. Why, now, my masters, you are in a better and more law-abiding mood. However, keep those stones, as I said; you will need them in court. But where is Philosophy to be found? I do not know where she lives, myself. I once spent a long time wandering about in search of her house, wishing to make her acquaintance. Several times I met some long-bearded people in threadbare

cloaks who professed to be fresh from her presence; I took their word for it, and asked them the way; but they knew considerably less about it than I, and either declined to answer, by way of concealing their ignorance, or else pointed to one door after another. I have never been able to find the right one to this day.

Many a time, upon some inward prompting or external offer of guidance, I have come to a door with the confident hope that this time I really was right; there was such a crowd flowing in and out, all of solemn persons decently habited and thoughtful-faced; I would insinuate myself into the press and go in too. What I found would be a woman who was not really natural, however skillfully she played at beauty unadorned; I could see at once that the apparent *neglige* of her hair was studied for effect, and the folds of her dress not so careless as they looked. One could tell that nature was a scheme of decoration with her, and artlessness an artistic device. The white lead and the rouge did not absolutely defy detection, and her talk betrayed her real vocation; she liked her lovers to appreciate her beauty, had a ready hand for presents, made room by her side for the rich, and hardly vouchsafed her poorer lovers a distant glance. Now and then, when her dress came a little open by accident, I saw that she had on a massive gold necklace heavier than a penal collar. That was enough for me; I would retrace my steps, sincerely pitying the unfortunates whom she led by the — beard, and their Ixion embracings of a phantom.

Pl. You are right there; the door is not conspicuous, nor generally known. However, we need not go to her house; we will wait for her here in the Ceramicus. I should think it is near her hour for coming back from the Academy, and taking her walk in the Poecile; she is very regular; to be sure, here she comes. Do you see the orderly, rather prim lady there, with the kindly look in her eyes, and the slow meditative walk?

Lu. I see several answering the description so far as looks and walk and clothes go. Yet among them all the real lady Philosophy can be but one.

Pl. True; but as soon as she opens her lips you will know.

Philos. Dear me, what are Plato and Chrysippus and Aristotle doing up here, and the rest of them — a living dictionary of my teachings? Alive again? how is this? have things been going wrong down there? you look angry. And who is your prisoner? a rifler of tombs? A murderer? a temple-robber?

Pl. Worse yet, Philosophy. He has dared to slander your most sacred self, and all of us who have been privileged to impart anything from you to posterity.

Philos. And did you lose your tempers over abusive words? Did you forget

how Comedy handled me at the Dionysia, and how I yet counted her a friend? Did I ever sue her, or go and remonstrate? Or did I let her enjoy her holidays in the harmless old-fashioned way? I know very well that a jest spoils no real beauty, but rather improves it; so gold is polished by hard rubs, and shines all the brighter for it. But you seem to have grown passionate and censorious. Come, why are you strangling him like that?

Pl. We have got this one day's leave, and come after him to give him his deserts. Rumours had reached us of the things he used to say about us in his lectures.

Philos. And are you going to kill him without a trial or a hearing? I can see he wishes to say something.

Pl. No; we decided to refer it all to you. If you will accept the task, the decision shall be yours.

Philos. Sir, what is your wish?

Lu. The same, dear Mistress; for none but you can find the truth. It cost me much entreaty to get the case reserved for you.

Pl. You call her Mistress now, scoundrel; the other day you were making out Philosophy the meanest of things, when before that great audience you let her several doctrines go for a pitiful threepence apiece.

Philos. It may be that it was not Ourselves he then reviled, but some impostors who practised vile arts in our name.

Pl. The truth will soon come to light, if you will hear his defence.

Philos. Come we to the Areopagus — or better, to the Acropolis, where the panorama of Athens will be before us.

Ladies, will you stroll in the Poecile meanwhile? I will join you when I have given judgement.

Lu. Who are these, Philosophy? methinks their appearance is seemly as your own.

Philos. This with the masculine features is Virtue; then there is Temperance, and Justice by her side. In front is Culture; and this shadowy creature with the indefinite complexion is Truth.

Lu. I do not see which you mean.

Philos. Not see her? over there, all naked and unadorned, shrinking from

observation, and always slipping out of sight.

Lu. Now I just discern her. But why not bring them all with you? there would be a fullness and completeness about that commission. Ah yes, and I should like to brief Truth on my behalf.

Philos. Well thought of; come, all of you; you will not mind sitting through a single case — in which we have a personal interest, too?

Truth. Go on, the rest of you; it is superfluous for me to hear what I know all about before.

Philos. But, Truth dear, your presence will be useful to us; you will show us what to think.

Truth. May I bring my two favourite maids, then?

Philos. And as many more as you like.

Truth. Come with me, Freedom and Frankness; this poor little adorer of ours is in trouble without any real reason; we shall be able to get him out of it. Exposure, my man, we shall not want you.

Lu. Ah yes, Mistress, let us have him, of all others; my opponents are no ordinary ruffians; they are people who make a fine show and are hard to expose; they have always some back way out of a difficulty; we must have Exposure.

Philos. Yes, we must, indeed; and you had better bring Demonstration too.

Truth. Come all of you, as you are such important legal persons.

Ar. What is this? Philosophy, he is employing Truth against us!

Philos. And are Plato and Chrysippus and Aristotle afraid of her lying on his behalf, being who she is?

Pl. Oh, well, no; only he is a sad plausible rogue; he will take her in.

Philos. Never fear; no wrong will be done, with madam Justice on the bench by us. Let us go up.

Prisoner, your name?

Lu. Parrhesiades, son of Alethion, son of Elanxicles. [Footnote: i e Free-speaker, son of Truthful, son of Exposure.]

Philos. And your country?

Lu. I am a Syrian from the Euphrates, my lady. But is the question relevant? Some of my accusers I know to be as much barbarians by blood as myself; but character and culture do not vary as a man comes from Soli or Cyprus, Babylon or Stagira. However, even one who could not talk Greek would be none the worse in your eyes, so long as his sentiments were right and just.

Philos. True, the question was unnecessary.

But what is your profession? that at least is essential.

Lu. I profess hatred of pretension and imposture, lying, and pride; the whole loathsome tribe of them I hate; and you know how numerous they are.

Philos. Upon my word, you must have your hands full at this profession!

Lu. I have; you see what general dislike and danger it brings upon me. However, I do not neglect the complementary branch, in which love takes the place of hate; it includes love of truth and beauty and simplicity and all that is akin to love. But the subjects for this branch of the profession are sadly few; those of the other, for whom hatred is the right treatment, are reckoned by the thousand. Indeed there is some danger of the one feeling being atrophied, while the other is over-developed.

Philos. That should not be; they run in couples, you know. Do not separate your two branches; they should have unity in diversity.

Lu. You know better than I, Philosophy. My way is just to hate a villain, and love and praise the good.

Philos. Well, well. Here we are at the appointed place. We will hold the trial in the forecourt of Athene Polias. Priestess, arrange our seats, while we salute the Goddess.

Lu. Polias, come to my aid against these pretenders, mindful of the daily perjuries thou hearest from them. Their deeds too are revealed to thee alone, in virtue of thy charge. Thou hast now thine hour of vengeance. If thou see me in evil case, if blacks be more than whites, then cast thou thy vote and save me!

Philos. So. Now we are seated, ready to hear your words. Choose one of your number, the best accuser you may, make your charge, and bring your proofs. Were all to speak, there would be no end. And you, Parrhesiades, shall afterwards make your defence.

Ch. Plato, none of us will conduct the prosecution better than you. Your thoughts are heaven-high, your style the perfect Attic; grace and persuasion, insight and subtlety, the cogency of well-ordered proof — all these are gathered in you. Take the spokesman's office and say what is fitting on our behalf. Call to memory and roll in one all that ever you said against Gorgias, Polus, Hippias, Prodicus; you have now to do with a worse than them. Let him taste your irony; ply him with your keen incessant questions; and if you will, perorate with the mighty Zeus charioting his winged car through Heaven, and grudging if this fellow get not his deserts.

Pl. Nay, nay; choose one of more strenuous temper — Diogenes, Antisthenes, Crates, or yourself, Chrysippus. It is no time now for beauty or literary skill; controversial and forensic resource is what we want. This Parrhesiades is an orator.

Diog. Let me be accuser; no need for long speeches here. Moreover, I was the worst treated of all; threepence was my price the other day.

Pl. Philosophy, Diogenes will speak for us. But mind, friend, you are not to represent yourself alone, but think of us all. If we have any private differences of doctrine, do not go into that; never mind now which of us is right, but keep your indignation for Philosophy's wrongs and the names he has called her. Leave alone the principles we differ about, and maintain what is common to us all. Now mark, you stand for us all; on you our whole fame depends; shall it come out majestic, or in the semblance he has given it?

Diog. Never fear; nothing shall be omitted; I speak for all. Philosophy may be softened by his words — she was ever gentle and forgiving — *she* may be minded to acquit him; but the fault shall not be mine; I will show him that our staves are more than ornaments.

Philos. Nay, take not that way; words, not bludgeons; 'tis better so. But no delay now; your time-allowance has begun; and the court is all attention.

Lu. Philosophy, let the rest take their seats and vote with you, leaving Diogenes as sole accuser.

Philos. Have you no fears of their condemning you?

Lu. None whatever; I wish to increase my majority, that is all.

Philos. I commend your spirit. Gentlemen, take your seats. Now, Diogenes.

Diog. With our lives on earth, Philosophy, you are acquainted; I need not dwell long upon them. Of myself I say nothing; but Pythagoras, Plato, Aristotle, Chrysippus, and the rest — who knows not the benefits that they

conferred on mankind? I will come at once, then, to the insults to which we have been subjected by the thrice accursed Parrhesiades. He was, by his own account, an advocate; but he has left the courts and the fame there to be won, and has availed himself of all the verbal skill and proficiency so acquired for a campaign of abuse against us. We are impostors and deceivers; his audiences must ridicule and scorn us for nobodies. Did I say 'nobodies'? he has made us an abomination, rather, in the eyes of the vulgar, and yourself with us, Philosophy. Your teachings are balderdash and rubbish; the noblest of your precepts to us he parodies, winning for himself applause and approval, and for us humiliation. For so it is with the great public; it loves a master of flouts and jeers, and loves him in proportion to the grandeur of what he assails; you know how it delighted long ago in Aristophanes and Eupolis, when they caricatured our Socrates on the stage, and wove farcical comedies around him. But they at least confined themselves to a single victim, and they had the charter of Dionysus; a jest might pass at holiday time, and the laughing God might be well pleased.

But this fellow gets together an upper-class audience, gives long thought to his preparations, writes down his slanders in a thick notebook, and uplifts his voice in vituperation of Plato, Pythagoras, Aristotle, Chrysippus, and in short all of us; *he* cannot plead holiday time, nor yet any private grievance; he might perhaps be forgiven if he had done it in self-defence; but it was he that opened hostilities. Worst of all, Philosophy, he shelters himself under your name, entices Dialogue from our company to be his ally and mouthpiece, and induces our good comrade Menippus to collaborate constantly with him; Menippus, more by token, is the one deserter and absentee on this occasion.

Does he not then abundantly deserve his fate? What conceivable defence is open to him, after his public defamation of all that is noblest? On the public which listened to him, too, the spectacle of his condign punishment will have a healthy effect; we shall see no more ridicule of Philosophy. Tame submission to insult would naturally enough be taken, not for moderation, but for insensibility and want of spirit. Who could be expected to put up with his last performance? He brought us to market like a gang of slaves, and handed us over to the auctioneer. Some, I believe, fetched high prices; but others went for four or five pounds, and as for me — confound his impudence, threepence! And fine fun the audience had out of it! We did well to be angry; we have come from Hades; and we ask you to give us satisfaction for this abominable outrage.

Resurgents. Hear, hear! well spoken, Diogenes; well and loyally.

Philos. Silence in court! Time the defence. Parrhesiades, it is now your turn; they are timing you; so proceed.

Par. Philosophy, Diogenes has been far indeed from exhausting his material; the greater part of it, and the more strongly expressed, he has passed by, for reasons best known to himself. I refer to statements of mine which I am as far from denying that I made as from having provided myself with any elaborate defence of them. Any of these that have been omitted by him, and not previously emphasized by myself, I propose now to quote; this will be the best way to show you who were the persons that I sold by auction and inveighed against as pretenders and impostors; please to concentrate your vigilance on the truth or falsehood of my descriptions. If what I say is injurious or severe, your censure will be more fairly directed at the perpetrators than at the discoverer of such iniquities. I had no sooner realized the odious practices which his profession imposes on an advocate — the deceit, falsehood, bluster, clamour, pushing, and all the long hateful list, than I fled as a matter of course from these, betook myself to your dear service, Philosophy, and pleased myself with the thought of a remainder of life spent far from the tossing waves in a calm haven beneath your shadow.

At my first peep into your realm, how could I but admire yourself and all these your disciples? there they were, legislating for the perfect life, holding out hands of help to those that would reach it, commending all that was fairest and best; fairest and best — but a man must keep straight on for it and never slip, must set his eyes unwaveringly on the laws that you have laid down, must tune and test his life thereby; and that, Zeus be my witness, there are few enough in these days of ours to do.

So I saw how many were in love, not with Philosophy, but with the credit it brings; in the vulgar externals, so easy for any one to ape, they showed a striking resemblance to the real article, perfect in beard and walk and attire; but in life and conduct they belied their looks, read your lessons backwards, and degraded their profession. Then I was wroth; methought it was as though some soft womanish actor on the tragic stage should give us Achilles or Theseus or Heracles himself; he cannot stride nor speak out as a Hero should, but minces along under his enormous mask; Helen or Polyxena would find him too realistically feminine to pass for them; and what shall an invincible Heracles say? Will he not swiftly pound man and mask together into nothingness with his club, for womanizing and disgracing him?

Well, these people were about as fit to represent you, and the degradation of it all was too much for me. Apes daring to masquerade as heroes! emulators of the ass at Cyme! The Cymeans, you know, had never seen ass or lion; so the ass came the lion over them, with the aid of a borrowed skin and his most awe-inspiring bray; however, a stranger who had often seen both brought the truth to light with a stick. But what most distressed me, Philosophy, was this: when one of these people was detected in rascality, impropriety, or immorality, every one put it down to philosophy, and to the particular

philosopher whose name the delinquent took in vain without ever acting on his principles; the living rascal disgraced you, the long dead; for you were not there in the flesh to point the contrast; so, as it was clear enough that *his* life was vile and disgusting, your case was given away by association with his, and you had to share his disgrace.

This spectacle, I say, was too much for me; I began exposing them, and distinguishing between them and you; and for this good work you now arraign me. So then, if I find one of the Initiated betraying and parodying the Mysteries of the two Goddesses, and if I protest and denounce him, the transgression will be mine? There is something wrong there; why, at the Games, if an actor who has to present Athene or Posidon or Zeus plays his part badly, derogating from the divine dignity, the stewards have him whipped; well, the Gods are not angry with them for having the officers whip the man who wears their mask and their attire; I imagine they approve of the punishment. To play a slave or a messenger badly is a trifling offence, but to represent Zeus or Heracles to the spectators in an unworthy manner — that is a crime and a sacrilege.

I can indeed conceive nothing more extraordinary than that so many of them should get themselves absolutely perfect in your words, and then live precisely as if the sole object of reading and studying them had been to reverse them in practice. All their professions of despising wealth and appearances, of admiring nothing but what is noble, of superiority to passion, of being proof against splendour, and associating with its owners only on equal terms — how fair and wise and laudable they all are! But they take pay for imparting them, they are abashed in presence of the rich, their lips water at sight of coin; they are dogs for temper, hares for cowardice, apes for imitativeness, asses for lust, cats for thievery, cocks for jealousy. They are a perfect laughing-stock with their strivings after vile ends, their jostling of each other at rich men's doors, their attendance at crowded dinners, and their vulgar obsequiousness at table. They swill more than they should and would like to swill more than they do, they spoil the wine with unwelcome and untimely disquisitions, and they cannot carry their liquor. The ordinary people who are present naturally flout them, and are revolted by the philosophy which breeds such brutes.

What is so monstrous is that every man of them says he has no needs, proclaims aloud that wisdom is the only wealth, and directly afterwards comes begging and makes a fuss if he is refused; it would hardly be stranger to see one in kingly attire, with tall tiara, crown, and all the attributes of royalty, asking his inferiors for a little something more. When they want to get something, we hear a great deal, to be sure, about community of goods — how wealth is a thing indifferent — and what is gold and silver? — neither more nor less worth than pebbles on the beach. But when an old comrade and

tried friend needs help and comes to them with his modest requirements, ah, then there is silence and searchings of heart, unlearning of tenets and flat renunciation of doctrines. All their fine talk of friendship, with Virtue and The Good, have vanished and flown, who knows whither? they were winged words in sad truth, empty phantoms, only meant for daily conversational use.

These men are excellent friends so long as there is no gold or silver for them to dispute the possession of; exhibit but a copper or two, and peace is broken, truce void, armistice ended; their books are blank, their Virtue fled, and they so many dogs; some one has flung a bone into the pack, and up they spring to bite each other and snarl at the one which has pounced successfully. There is a story of an Egyptian king who taught some apes the sword-dance; the imitative creatures very soon picked it up, and used to perform in purple robes and masks; for some time the show was a great success, till at last an ingenious spectator brought some nuts in with him and threw them down. The apes forgot their dancing at the sight, dropped their humanity, resumed their apeness, and, smashing masks and tearing dresses, had a free fight for the provender. Alas for the *corps de ballet* and the gravity of the audience!

These people are just those apes; it is they that I reviled; and I shall never cease exposing and ridiculing them; but about you and your like — for there *are*, in spite of all, some true lovers of philosophy and keepers of your laws — about you or them may I never be mad enough to utter an injurious or rude word! Why, what could I find to say? what is there in your lives that lends itself to such treatment? but those pretenders deserve my detestation, as they have that of heaven. Why, tell me, all of you, what have such creatures to do with you? Is there a trace in their lives of kindred and affinity? Does oil mix with water? If they grow their beards and call themselves philosophers and look solemn, do these things make them like you? I could have contained myself if there had been any touch of plausibility in their acting; but the vulture is more like the nightingale than they like philosophers. And now I have pleaded my cause to the best of my ability. Truth, I rely upon you to confirm my words.

Philos. Parrhesiades, retire to a further distance. Well, and our verdict? How think you the man has spoken?

Truth. Ah, Philosophy, while he was speaking I was ready to sink through the ground; it was all so true. As I listened, I could identify every offender, and I was fitting caps all the time — this is so-and-so, that is the other man, all over. I tell you they were all as plain as in a picture — speaking likenesses not of their bodies only, but of their very souls.

Tem. Yes, Truth, I could not help blushing at it.

Philos. What say you, gentlemen?

Res. Why, of course, that he is acquitted of the charge, and stands recorded as our friend and benefactor. Our case is just that of the Trojans, who entertained the tragic actor only to find him reciting their own calamities. Well, recite away, our tragedian, with these pests of ours for *dramatis personae*.

Diog. I too, Philosophy, give him my need of praise; I withdraw my charges, and count him a worthy friend.

Philos. I congratulate you, Parrhesiades; you are unanimously acquitted, and are henceforth one of us.

Par. Your humble servant. Or no, I must find more tragic words to fit the solemnity of the occasion:

Victorious might
My life's path light,
And ever strew with garlands bright!

Vir. Well, now we come to our second course; let us have in the other people and try them for their insults. Parrhesiades shall accuse them each in turn.

Par. Well said, Virtue. Syllogism, my boy, put your head out over the city and summon the philosophers.

Syl. Oyez, oyez! All philosophers to the Acropolis to make their defence before Virtue, Philosophy, and Justice.

Par. The proclamation does not bring them in flocks, does it? They have their reasons for keeping clear of Justice. And a good many of them are too busy with their rich friends. If you want them all to come, Syllogism, I will tell you what to say.

Philos. No, no; call them yourself, Parrhesiades, in your own way.

Par. Quite a simple matter. Oyez, oyez! All who profess philosophy and hold themselves entitled to the name of philosopher shall appear on the Acropolis for largesse; 8 pounds, with a sesame cake, to each. A long beard shall qualify for a square of compressed figs, in addition. Every applicant to have with him, of temperance, justice, and self-control, any that he is in possession of, it being clearly understood that these are not indispensable, and, of syllogisms, a complete set of five, these being the condition precedent of wisdom.

Two golden talents in the midst are set,
His prize who wrangles best amongst his peers.

Just look! the ascent packed with a pushing crowd, at the very first sound of my 8 pounds. More of them along the Pelasgicum, more by the temple of Asclepius, a bigger crowd still over the Areopagus. Why, positively there are a few at the tomb of Talos; and see those putting ladders against the temple of Castor and Pollux; up they climb, buzzing and clustering like a swarm of bees. In Homeric phrase, on this side are exceeding many, and on that

Ten thousand, thick as leaves and flowers in spring.

Noisily they settle, the Acropolis is covered with them in a trice; everywhere wallet and beard, flattery and effrontery, staves and greed, logic and avarice. The little company which came up at the first proclamation is swamped beyond recovery, swallowed up in these later crowds; it is hopeless to find them, because of the external resemblance. That is the worst of it, Philosophy; you are really open to censure for not marking and labelling them; these impostors are often more convincing than the true philosophers.

Philos. It shall be done before long; at present let us receive them.

Platon. Platonists first!

Pyth. No, no; Pythagoreans first; our master is senior.

Stoics. Rubbish! the Porch is the best.

Peri. Now, now, this is a question of money; Peripatetics first there!

Epic. Hand over those cakes and fig-squares; as to the money, Epicureans will not mind waiting till the last.

Acad. Where are the two talents? none can touch the Academy at a wrangle; we will soon show you that.

Stoics. Not if we know it.

Philos. Cease your strife. Cynics there, no more pushing! And keep those sticks quiet. You have mistaken the nature of this summons. We three, Philosophy, Virtue, and Truth, are about to decide which are the true philosophers; that done, those whose lives are found to be in accord with our pleasure will be made happy by our award; but the impostors who are not truly of our kin we shall crush as they deserve, that they may no more make vain claims to what is too high for them. Ha! you fly? In good truth they do, jumping down the crags, most of them. Why, the Acropolis is deserted, except for — yes, a few have stood their ground and are not afraid of the judgement.

Attendants, pick up the wallet which yonder flying Cynic has dropped.

Let us see what it contains — beans? a book? some coarse crust?

Par. Oh dear no. Here is gold; some scent; a mirror; dice.

Philos. Ah, good honest man! such were his little necessities for the philosophic life, such his title to indulge in general abuse and instruct his neighbours.

Par. There you have them. The problem before you is, how the general ignorance is to be dispersed, and other people enabled to discriminate between the genuine and the other sort. Find the solution, Truth; for indeed it concerns you; Falsehood must not prevail; shall Ignorance shield the base while they counterfeit the good, and you never know it?

Truth. I think we had better give Parrhesiades this commission; he has been shown an honest man, our friend and your true admirer, Philosophy. Let him take Exposure with him and have interviews with all who profess philosophy; any genuine scion that he finds let him crown with olive and entertain in the Banqueting Hall; and for the rascals — ah, how many! — who are only costume philosophers, let him pull their cloaks off them, clip their beards short with a pair of common goatshears, and mark their foreheads or brand them between the eyebrows; the design on the branding iron to be a fox or an ape.

Philos. Well planned, Truth. And, Parrhesiades, here is a test for you; you know how young eagles are supposed to be tested by the sun; well, our candidates have not got to satisfy us that they can look at light, of course; but put gold, fame, and pleasure before their eyes; when you see one remain unconscious and unattracted, there is your man for the olive; but when one looks hard that way, with a motion of his hand in the direction of the gold, first off with his beard, and then off with him to the brander.

Par. I will follow your instructions, Philosophy; you will soon find a large majority ornamented with fox or ape, and very few with olive. If you like, though, I will get some of them up here for you to see.

Philos. What do you mean? bring them back after that stampede?

Par. Oh yes, if the priestess will lend me the line I see there and the Piraeen fisherman's votive hook; I will not keep them long.

Priestess. You can have them; and the rod to complete the equipment.

Par. Thanks; now quickly, please, a few dried figs and a handful of gold.

Priestess. There.

Philos. What *is* all this about?

Priestess. He has baited his hook with the figs and gold, and is sitting on the parapet dangling it over the city.

Philos. What *are* you doing, Parrhesiades? do you think you are going to fish up stones from the Pelasgicum?

Par. Hush! I wait till I get a bite. Posidon, the fisherman's friend, and you, dear Amphitrite, send me good fishing!

Ah, a fine bass; no, it is not; it is a gilthead.

Expo. A shark, you mean; there, see, he is getting near the hook, open-mouthed too. He scents the gold; now he is close — touching — he has it; up with him!

Par. Give me a hand with the line, Exposure; here he is. Now, my best of fishes, what do we make of you? *Salmo Cynicus*, that is what *you* are. Good gracious, what teeth! Aha, my brave fish, caught snapping up trifles in the rocks, where you thought you could lurk unobserved? But now you shall hang by the gills for every one to look at you. Pull out hook and bait. Why, the hook is bare; he has not been long assimilating the figs, eh? and the gold has gone down too.

Diog. Make him disgorge; we want the bait for some more.

Par. There, then. Now, Diogenes, do you know who it is? has the fellow anything to do with you?

Diog. Nothing whatever.

Par. Well, what do you put him at? threepence was the price fixed the other day.

Diog. Too much. His flavour and his looks are intolerable — a coarse worthless brute. Drop him head first over the rock, and catch another. But take care your rod does not bend to breaking point.

Par. No fear; they are quite light — about the weight of a gudgeon.

Diog. About the weight and about the wit. However, up with them.

Par. Look; what is this one? a sole? flat as a plate, thin as one of his own fillets; he gapes for the hook; down it goes; we have him; up he comes.

Diog. What is he?

Expo. His plateship would be a Platonist.

Pl. You too after the gold, villain?

Par. Well, Plato? what shall we do with him?

Pl. Off with him from the same rock.

Diog. Try again.

Par. Ah, here is a lovely one coming, as far as one can judge in deep water, all the colours of the rainbow, with gold bars across the back. Do you see, Exposure? this is the sham Aristotle. There he is; no, he has shied. He is having a good look round; here he comes again; his jaws open; caught! haul up.

Ar. You need not apply to me; I do not know him.

Par. Very well, Aristotle; over he goes.

Hullo! I see a whole school of them together, all one colour, and covered with spines and horny scales, as tempting to handle as a hedgehog. We want a net for these; but we have not got one. Well, it will do if we pull up one out of the lot. The boldest of them will no doubt try the hook.

Expo. You had better sheathe a good bit of the line before you let it down; else he will gorge the gold and then saw the line through.

Par. There it goes. Posidon grant me a quick catch! There now! they are fighting for the bait, a lot of them together nibbling at the figs, and others with their teeth well in the gold. That is right; one soundly hooked. Now let me see, what do *you* call yourself? And yet how absurd to try and make a fish speak; they are dumb. Exposure, tell us who is his master,

Expo. Chrysippus.

Par. Ah, he must have a master with gold in his name, must he? Chrysippus, tell me seriously, do you know these men? are you responsible for the way they live?

Ch. My dear Parrhesiades, I take it ill that you should suggest any connexion between me and such creatures.

Par. Quite right, and like you. Over he goes head first like the others; if one tried to eat him, those spines might stick in one's throat.

Philos. You have fished long enough, Parrhesiades; there are so many of

them, one might get away with gold, hook and all, and you have the priestess to pay. Let us go for our usual stroll; and for all you it is time to be getting back to your place, if you are not to outstay your leave. Parrhesiades, you and Exposure can go the rounds now, and crown or brand as I told you.

Par. Good, Philosophy. Farewell, ye best of men. Come, Exposure, to our commission. Where shall we go first? the Academy, do you think, or the Porch?

Expo. We will begin with the Lyceum.

Par. Well, it makes no difference. I know well enough that wherever we go there will be few crowns wanted, and a good deal of branding.

THE DOUBLE INDICTMENT — Δις κατηγορούμενος



Translated by H. W. Fowler and F. G. Fowler

THE DOUBLE INDICTMENT

Zeus. Hermes. Justice. Pan. Several Athenians. The Academy. The Porch. Epicurus. Virtue. Luxury. Diogenes. Rhetoric. A Syrian. Dialogue

Zeus. A curse on all those philosophers who will have it that none but the Gods are happy! If they could but know what we have to put up with on men's account, they would not envy us our nectar and our ambrosia. They take Homer's word for it all, — the word of a blind quack; 'tis he who pronounces us blessed, and expatiates on heavenly glories, he who could not see in front of his own nose. Look at the Sun, now. He yokes that chariot, and is riding through the heavens from morn till night, clothed in his garment of fire, and dispensing his rays abroad; not so much breathing-space as goes to the scratching of an ear; once let his horses catch him napping, and they have the bit between their teeth and are off 'cross country, with the result that the Earth is scorched to a cinder. The Moon is no better off: she is kept up into the small hours to light the reveller and the diner-out upon their homeward path. And then Apollo, — *he* has his work cut out for him: with such a press of oracular business, it is much if he has any ears left to hear with: he is wanted at Delphi; the next minute, he must be off to Colophon; then away to Xanthus; then back at a trot to Clarus; then it is Delos, then Branchidae; — in short, he is at the beck of every priestess who has taken her draught of holy water, munched her laurel-leaf, and made the tripod rock; it is now or never; if he is not there that minute to reel off the required oracle, his credit is gone. The traps they set for him too! He must have a dog's nose for lamb and tortoise in the pot, or his Lydian customer [Footnote: See *Croesus* in Notes.] departs, laughing him to scorn. As for Asclepius, he has no peace for his patients: his eyes are acquainted with horror, and his hands with loathsomeness; another's sickness is his pain. To say nothing of the work that the Winds have to get through, what with sowing and winnowing and getting the ships along; or of Sleep, always on the wing, with Dream at his side all night giving a helping hand. Men have to thank us for all this: every one of us contributes his share to their well-being. And the others have an easy time of it, compared to me, to me the King and Father of all. The annoyances I have to put up with! the worry of thinking of all these things at once! I must keep an eye on all the rest, to begin with, or they would be making some silly mistake; and as for the work I have to do with my own hands, there is no end to it; such complications! it is all I

can do to get through with it. It is not as if I had only the main issues to attend to, the rain and hail and wind and lightning, and as soon as I had arranged them could sit down, feeling that my own particular work was over: no, besides all that, I must be looking every way at once, Argus-eyed for theft and perjury, as for sacrifice; the moment a libation has been poured, it is for me to locate the savoury smoke that rises; for me it is to hear the cry of the sick man and of the sailor; at one and the same moment, a hecatomb demands my presence at Olympia, a battle in the plain of Babylon; hail is due in Thrace, dinner in Ethiopia; 'tis too much! And do what I may, it is hard to give satisfaction. Many is the time that all besides, both Gods and men of plumed helm, have slept the long night through, while unto Zeus sweet slumber has not come nigh. If I nod for a moment, behold, Epicurus is justified, and our indifference to the affairs of Earth made manifest; and if once men lend an ear to that doctrine, the consequences will be serious: our temples will go ungarlanded; the streets will be redolent no longer of roast meat, the bowl no longer yield us libation; our altars will be cold, sacrifice and oblation will be at an end, and utter starvation must ensue. Hence like a pilot I stand up at the helm all alone, tiller in hand, while every soul on board is asleep, and probably drunk; no rest, no food for me, while I ponder in my mind and breast on the common safety; and my reward? to be called the Lord of all! I should like to ask those philosophers who assign us the monopoly of blessedness, when they suppose we find time for nectar and ambrosia among our ceaseless occupations. Look at the mildewed, cob-webbed stack of petitions mouldering on their files in our chancery, for want of time to attend to them: look only at the cases pending between men and the various Arts and Sciences; venerable relics, some of them! Angry protests against the delays of the law reach me from all quarters; men cannot understand that it is from no neglect of ours that these judgements have been postponed; it is simply pressure of business — pressure of blessedness, if they will have it so.

Her. I myself, father, have heard a great deal of dissatisfaction expressed on Earth, only I did not like to mention it to you. However, as you have introduced the subject yourself, I may say that the discontent is general: men do not venture to express their resentment openly, but there are mutterings in corners about the delay. It is high time they were all put out of their suspense, for better or for worse.

Zeus. And what would you have me do, my boy? hold a session at once? or shall we say next year?

Her. Oh, at once, by all means.

Zeus. To work, then: fly down, and make proclamation in the following terms: All litigant parties to assemble this day on Areopagus: Justice to assign them their juries from the whole body of the Athenians, the number of the jury to be

in proportion to the amount of damages claimed; any party doubting the justice of his sentence to have the right of appeal to me. And you, my daughter, take your seat by the side of the Dread Goddesses [Footnote: See *Erinyes* in Notes.], cast lots for the order of the trials, and superintend the formation of juries.

Just. You would have me return to Earth, once more to be driven thence in ignominious flight by the intolerable taunts of Injustice?

Zeus. Hope for better things. The philosophers have quite convinced every one by this time of your superiority. The son of Sophroniscus was particularly strong on your merits: he laid it down that Justice was the highest Good.

Just. Yes; and very serviceable his dissertations on Justice were to him, were they not, when he was handed over to the Eleven, and thrown into prison, and drank the hemlock? Poor man, he had not even time to sacrifice the cock he owed to Asclepius. His accusers were too much for him altogether, and *their* philosophy had Injustice for its object.

Zeus. But in those days philosophy was not generally known, and had but few exponents; it is not surprising that the scale turned in favour of Anytus and Meletus. But now it is different: look at the number of cloaks and sticks and wallets that are about; everywhere philosophers, long-bearded, book in hand, maintain your cause; the public walks are filled with their contending hosts, and every man of them calls Virtue his nurse. Numbers have abandoned their former professions to pounce upon wallet and cloak; these ready-made philosophers, carpenters once or cobblers, now duly tanned to the true Ethiopian hue, are singing your praises high and low. 'He that falls on shipboard strikes wood,' says the proverb; and the eye, wheresoever it fall, will light on philosophers.

Just. Yes, father, but they frighten me: they quarrel so among themselves; and when they talk about me, they only expose their own little minds. And, from what I hear, most of those who make so free with my name show no inclination at all to put my principles into practice. I may count upon finding their doors closed to *me*: Injustice has been beforehand with me.

Zeus. Come, child, they are not all so bad, and if you can find a few honest men it will be something. Now, off with you both, and see if you can't get a few cases settled up to-day.

Her. Well, Justice: yonder is our road: straight in the line for Sunium, to the foot of Hymettus, taking Parnes on our right; you see those two hills? You have quite forgotten the way, I suppose, in all this time? Now, now: weeping? why so vexed? There is nothing to fear. Things are quite different in these

days: the Scirons and Pityocampses and Busirises and Phalarises who used to frighten you so are all dead: Wisdom, the Academy, the Porch, now hold sway everywhere. They are all your admirers; their talk is all of you; they yearn to see you descend to them once more.

Just. Tell me, Hermes, — you if any one must know the truth; you are generally busy either in the Gymnasium or else in the Market, making proclamation to the Assembly, — what are the Athenians like now? shall I be able to live with them?

Her. We are brother and sister, it is only right that I should tell you the truth. Well then, Philosophy has made a considerable change for the better in most of them; at the worst, their respect for the cloth is some check on their misdeeds. At the same time — not to conceal anything — you will find villains amongst them; and you will find some who are neither quite philosophers nor quite knaves. The fact is, Philosophy's dyeing process is still going on. Some have absorbed the full quantity of dye; these are perfect specimens of her art, and show no admixture of other colours; with them you will find a ready reception. But others, owing to their original impurities, are not yet completely saturated; they are better than the generality of mankind, but they are not all they should be; they are piebald or spotted or dappled. Others again there are who have contented themselves with merely rubbing a fingertip in the soot on the outside of the cauldron, and smearing themselves with that; after which they consider the dyeing process complete. But you, of course, will only live with the best. Meanwhile, here we are, close to Attica; we must now leave Sunium on our right, and diverge towards the Acropolis. Good: *terra firma*. You had better sit down somewhere here on the Areopagus, in the direction of the Pnyx, and wait whilst I make Zeus's proclamation. I shall go up into the Acropolis; that will be the easiest way of making every one hear the summons.

Just. Before you go, Hermes, tell me who this is coming along; a man with horns and a pipe and shaggy legs.

Her. Why, you must know Pan, most festive of all Dionysus's followers? He used to live on Mount Parthenius: but at the time of the Persian expedition under Datis, when the barbarians landed at Marathon, he volunteered in the Athenian service; and ever since then he has had the cave yonder at the foot of the Acropolis, a little past the Pelasgicum, and pays his taxes like any other naturalized foreigner. Seeing us so near at hand, I suppose he is coming up to make his compliments.

Pan. Hail, Justice and Hermes!

Just. Hail, Pan; chief of Satyrs in dance and song, and most gallant of Athens'

soldiers!

Pan. But what brings you here, Hermes?

Her. Justice will explain; I must be off to the Acropolis on my errand.

Just. Zeus has sent me down, Pan, to preside in the law- court. — And how do you like Athens?

Pan. Well, the fact is, I am a good deal disappointed: they do not treat me with the consideration to which I am entitled, after repelling that tremendous barbarian invasion. All they do is to come up to my cave two or three times a year with a particularly high-scented goat, and sacrifice him: I am permitted to look on whilst they enjoy the feast, and am complimented with a perfunctory dance. However, there is some joking and merrymaking on the occasion, and that I find rather fun.

Just. And, Pan, — have they become more virtuous under the hands of the philosophers?

Pan. Philosophers? Oh! people with beards just like mine; sepulchral beings, who are always getting together and jabbering?

Just. Those are they.

Pan. I can't understand a word they say; their philosophy is too much for me. I am mountain-bred; smart city-language is not in my line; sophists and philosophers are not known in Arcadia. I am a good hand at flute or pipe; I can mind goats, I can dance, I can fight at a pinch, and that is all. But I hear them all day long, bawling out a string of hard words about virtue, and nature, and ideas, and things incorporeal. They are good enough friends when the argument begins, but their voices mount higher and higher as they go on, and end in a scream; they get more and more excited, and all try to speak at once; they grow red in the face, their necks swell, and their veins stand out, for all the world like a flute-player on a high note. The argument is turned upside down, they forget what they are trying to prove, and finally go off abusing one another and brushing the sweat from their brows; victory rests with him who can show the boldest front and the loudest voice, and hold his ground the longest. The people, especially those who have nothing better to do, adore them, and stand spellbound under their confident bawlings. For all that I could see, they were no better than humbugs, and I was none too pleased at their copying my beard. If there were any use in their noise, if the talking did any good to the public, I should not have a word to say against them: but, to tell you the plain unvarnished truth, I have more than once looked out from my peep-hole yonder and seen them —

Just. Hush, Pan: was not that Hermes making the proclamation?

Pan. I thought so.

Her. Be it known to all men that we purpose on this seventh day of March to hold a court of justice, and Fortune defend the right! All litigant parties to assemble on Areopagus, where Justice will assign the juries and preside over the trials in person. The juries to be taken from the whole Athenian people; the pay to be sixpence for each case; the number of jurors to vary with the nature of the accusation. Any parties who had commenced legal proceedings and have died in the interim to be sent up by Aeacus. Any party doubting the justice of his sentence may appeal; the appeal to be heard by Zeus.

Pan. Talk about noise! how they shout! And what a hurry they are in to get here! See how one hales another up the hill! Here comes Hermes himself. Well, I leave you to your juries and your evidence; you are accustomed to it. I will return to my cave, and there play over one of those amorous ditties with which I love to upbraid Echo. As to rhetoric and law-pleadings, I hear enough of those every day in this very court of Areopagus.

Her. We had better summon the parties, Justice.

Just. True. Only look at the crowd, bustling and buzzing about the hilltop like a swarm of wasps!

First Ath. I've got you, curse you.

Second Ath. Pooh! a trumped-up charge.

Third Ath. At last! you shall get your deserts this time.

Fourth Ath. Your villany shall be unmasked.

Fifth Ath. My jury first, Hermes.

Sixth Ath. Come along: into court with you, rascal.

Seventh Ath. You needn't throttle me.

Just. Do you know what I think we had better do, Hermes? Put off all the other cases for to-morrow, and only take to-day the charges brought by Arts, Professions, and Philosophies. Pick me out all of that kind.

Her. Drink v. the Academy, *re* Polemon, kidnapped.

Just. Seven jurors.

Her. Porch v. Pleasure. Defendant is charged with seducing Dionysius, plaintiff's admirer.

Just. Five will do for that.

Her. Luxury v. Virtue, *re* Aristippus.

Just. Five again.

Her. Bank v. Diogenes, alleged to have run away from plaintiff's service.

Just. Three only.

Her. Painting v. Pyrrho. Desertion from the ranks.

Just. That will want nine.

Her. What about these two charges just brought against a rhetorician?

Just. No, those can stand over; we must work off the arrears first.

Her. Well, these cases are of just the same kind. They are not old ones, it is true, but they are very like those you have taken, and might fairly be heard with them.

Just. That looks rather like favouritism, Hermes. However, as you like; only these must be the last; we have got quite enough. What are they?

Her. Rhetoric v. a Syrian [Footnote: i.e. Lucian. See Volume I, Introduction, Section I, Life.], for neglect; Dialogue v. the same, for assault.

Just. And who is this Syrian? There is no name given.

Her. That is all: the Syrian rhetorician; he can have a jury without having a name.

Just. So! here on Areopagus I am to give juries to outsiders, who ought to be tried on the other side of the Euphrates? Well, give him eleven, and they can hear both cases.

Her. That's right; it will save a lot of expense.

Just. First case: the Academy *versus* Drink. Let the jury take their seats. Mark the time,' Hermes. Drink, open the case.... Not a word? can you do nothing but nod? — Hermes, go and see what is the matter with her.

Her. She says she cannot plead, she would only be laughed at; wine has tied

her tongue. As you see, she can hardly stand.

Just. Well, there are plenty of able counsel present, ready to shout themselves hoarse for sixpence; let her employ one of them.

Her. No one will have anything to do with such a client in open court. But she makes a very reasonable proposal.

Just. Yes?

Her. The Academy is always ready to take both sides; she makes a point of contradicting herself plausibly. 'Let her speak first on my behalf,' says Drink, 'and then on her own.'

Just. A novel form of procedure. However, go on, Academy; speak on both sides, if you find it so easy.

Acad. First, gentlemen of the jury, let me state the case for 16 Drink, as her time is now being taken.

My unfortunate client, gentlemen, has been cruelly wronged: I have torn from her the one slave on whose loyalty and affection she could rely, the only one who saw nothing censurable in her conduct. I allude to Polemon, whose days, from morning to night, were spent in revel; who in broad daylight sought the publicity of the Market in the company of music — girls and singers; ever drunk, ever headachy, ever garlanded. In support of my statements, I appeal to every man in Athens to say whether he had ever seen Polemon sober. But in an evil hour for him, his revels, which had brought him to so many other doors, brought him at length to my own. I laid hands on him, tore him away by brute force from the plaintiff, and made him my own; giving him water to drink, teaching him sobriety, and stripping him of his garlands. He, who should have been sitting over his wine, now became acquainted with the perverse, the harassing, the pernicious quibbles of philosophy. Alas! the ruddy glow has departed from his cheek; he is pale and wasted; his songs are all forgotten; there are times when he will sit far on into the night, tasting neither meat nor drink, while he reels out the meaningless platitudes with which I have so abundantly supplied him. I have even incited him to attack the character of my client, and to utter a thousand base insinuations against her good fame.

The case of Drink is now complete. I proceed to state my own. Let my time be taken.

Just. What will the defendant have to say to that, I wonder? Give her the same time allowance.

Acad. Nothing, gentlemen of the jury, could sound more plausible than the arguments advanced by my learned friend on her client's behalf. And yet, if you will give me your favourable attention, I shall convince you that the plaintiff has suffered no wrong at my hands. This Polemon, whom plaintiff claims as her servant, so far from having any natural connexion with her, is one whose excellent parts entitle him to claim kinship and affinity with myself. He was still a boy, his powers were yet unformed, when plaintiff, aided and abetted by Pleasure — ever her partner in crime — seized upon him, and delivered him over into the clutches of debauchery and dissipation, under whose corrupt influence the unfortunate young man utterly lost all sense of shame. Those very facts that plaintiff supposed to be so many arguments in her favour will be found, on the contrary, to make for my own case. From early morning (as my learned friend has just observed) did the misguided Polemon, with aching head and garlanded, stagger through the open market to the noise of flutes, never sober, brawling with all he met; a reproach to his ancestors and his city, a laughing-stock to foreigners. One day he reached my door. He found it open: I was discoursing to a company of my disciples, as is my wont, upon virtue and temperance. He stood there, with the flute-girl at his side and the garlands on his head, and sought at first to drown our conversation with his noisy outcry. But we paid no heed to him, and little by little our words produced a sobering effect, for Drink had not entire possession of him: he bade the flute-girl cease, tore off his garlands, and looked with shame at his luxurious dress. Like one waking from deep sleep, he saw himself as he was, and repented of his past life; the flush of drunkenness faded and vanished from his cheek, and was succeeded by a blush of shame; at last, not (as plaintiff would have you believe) in response to any invitation of mine, nor under any compulsion, but of his own free will, and in the conviction of my superiority, he renounced his former mistress there and then, and entered my service. Bring him into court. You shall see for yourselves, gentlemen, what he has become under my treatment. Behold that Polemon whom I found drunk, unable to speak or stand upright, an object of ridicule: I turned him from his evil ways; I taught him sobriety; and I present him to you, no longer a slave, but a decent and orderly citizen, a credit to his nation. In conclusion let me say that the change I have wrought in him has won me the gratitude not only of Polemon himself but of all his friends. Which of us has been the more profitable companion for him, it is now for the jury to decide.

Her. Come, gentlemen, get up and give your votes. There is no time to be lost; we have other cases coming on.

Just. Academy wins, by six votes to one.

Her. I am not surprised to find that Drink has one adherent. Jurors in the case of *Porch v. Pleasure re Dionysius* take their seats! The lady of the frescoes

[Footnote: See *Poecile* in Notes.] may begin; her time is noted.

Porch. I am not ignorant, gentlemen, of the attractions of my adversary. I see how your eyes turn in her direction; she has your smiles, I your contempt, because my hair is close-cropped, and my expression stern and masculine. Yet if you will give me a fair hearing, I fear her not; for justice is on my side. Nay, it is with these same meretricious attractions of hers that my accusation is concerned: it was by her specious appearance that she beguiled the virtuous Dionysius, my lover, and drew him to herself. The present case is in fact closely allied with that of Drink and the Academy, with which your colleagues have just dealt. The question now before you is this: are men to live the lives of swine, wallowing in voluptuousness, with never a high or noble thought: or are they to set virtue above enjoyment, and follow the dictates of freedom and philosophy, fearing not to grapple with pain, nor seeking the degrading service of pleasure, as though happiness were to be found in a pot of honey or a cake of figs? These are the baits my adversary throws out for fools, and toil the bugbear with which she frightens them: her artifices seldom fail; and among her victims is this unfortunate whom she has constrained to rebel against my authority. She had to wait till she found him on a sick-bed; never while he was himself would he have listened to her proposals. Yet what right have *I* to complain? She spares not even the Gods; she impugns the wisdom of Providence; she is guilty of blasphemy; you have a double penalty to impose, if you would be wise. I hear that she has not even been at the pains of preparing a defence: Epicurus is to speak for her! She does not stand upon ceremony with you, gentlemen. — Ask her what Heracles would have been, what your own Theseus would have been, if they had listened to the voice of pleasure, and shrunk back from toil: their toils were the only check upon wickedness, which else must have overrun the whole Earth. And now I have done; I am no lover of long speeches. Yet if my adversary would consent to answer a few questions, her worthlessness would soon appear. Let me remind you, gentlemen, of your oath: give your votes in accordance with that oath, and believe not Epicurus, when he tells you that the Gods take no thought for the things of Earth.

Her. Stand down, madam. Epicurus will now speak on behalf of pleasure.

Epi. I shall not detain you long, gentlemen of the jury; there is no occasion for me to do so. If it were true, as the plaintiff asserts, that Dionysius was her lover, and that my client by means of drugs or incantations had constrained him to withdraw his affections from the plaintiff and transfer them to herself, — if this were true, then my client might fairly be accused of witchcraft, nor could her wicked practices upon her rival's admirers escape condemnation. On the other hand, if a free citizen of a free state, deciding for himself in a matter where the law is silent, takes a violent aversion to this lady's person, concludes that the blessedness with which she promises to crown his labours

is neither more nor less than moonshine, and accordingly makes the best of his way out of her labyrinthine maze of argument into the attractive arms of Pleasure, bursts the bonds of verbal subtlety, exchanges credulity for common sense, and pronounces, with great justice, that toil is toilsome, and that pleasure is pleasant, — I ask, is this shipwrecked mariner to be excluded from the calm haven of his desire, and hurled back headlong into a sea of toil? is this poor suppliant at the altar of Mercy — in other words of Pleasure — is he to be delivered over into the power of perplexity, — and all on the chance that his hot climb up the steep hill of Virtue may be rewarded with a glimpse of that celebrated lady on the top, and his life of toil followed by a hereafter of happiness? We could scarcely ask for a better judge of the matter than Dionysius himself. He was as familiar with the Stoic doctrines as any man, and held at one time that virtue was the only Good: but he presently discovered that toil was an evil: he then chose what seemed to him the better course. He would no doubt observe that those philosophers who had so much to say on the subject of patience and endurance under toil were secretly the servants of Pleasure, carefully abiding by her laws in their own homes, though they made so free with her name in their discourses. They cannot bear to be detected in any relaxation, or any departure from their principles: but, poor men, they lead a Tantalus life of it in consequence, and when they *do* get a chance of sinning without being found out, they drink down pleasure by the bucketful. Depend on it, if some one would make them a present of Gyges's ring of invisibility, or Hades's cap, they would cut the acquaintance of toil without further ceremony, and elbow their way into the presence of Pleasure; they would all be Dionysiuses then. As long as Dionysius was well, he thought that there was some good in all this talk about endurance; but when he fell ill, and found out what pain really was, he perceived that his body was of another school than the Porch, and held quite other tenets: he was converted, realized that he was flesh and blood, and from that day ceased to behave as if he were made of marble; he knew now that the man who talks nonsense about the iniquity of pleasure

But toys with words: his thoughts are bent elsewhither.

And now, gentlemen, I leave you to your vote.

Porch. Not yet! Let me ask him a few questions.

Epi. Yes? I am ready.

Porch. You hold toil to be an evil?

Epi. I do.

Porch. And pleasure a good?

Epi. Unquestionably.

Porch. Do you recognize the distinction between *differentia* and *indifferentia*? between *praeposita* and *rejecta*?

Epi. Why, certainly.

Her. Madam, this discussion must cease; the jury say they do not understand word-chopping. They will now give their votes.

Porch. Ah; I should have won, if I could have tried him with my third figure of *self-evidents*.

Just. Who wins?

Her. Unanimous verdict for Pleasure.

Porch. I appeal to Zeus.

Just. By all means. Next case, Hermes.

Her. Luxury v. Virtue, *re* Aristippus; Aristippus must appear 23 in person.

Vir. I ought to speak first. Aristippus is mine; his words and his deeds alike proclaim him mine.

Lux. On the contrary, any one who will observe his garlands and his purple robes and his perfumes will agree that he is mine.

Just. Peace! This suit must stand over, until Zeus has decided the appeal *re* Dionysius. The cases are similar. If Porch wins her appeal, Aristippus shall be adjudged to Virtue: if not, Luxury must have him. Bring the next case. By the way, those jurors must not have their fee; they have not earned it.

Her. So the poor old gentlemen have climbed up all this way for nothing!

Just. Well, they must be content with a third. Now go away, all of you, and don't be cross; you shall have another chance.

Her. Diogenes of Sinope wanted! Bank, it is for you to speak. 24

Diog. Look here, Madam Justice, if she doesn't stop bothering, I shall have assault and battery to answer for before long, instead of desertion; my stick is ready.

Just. What is the meaning of this? Bank has run away, and Diogenes after her, with his stick raised. Poor Bank! I am afraid she will be roughly handled. Call

Pyrrho.

Her. Here is Painting, but Pyrrho has never come u I knew how it would be.

Just. And what was his reason?

Her. He holds that there is no such thing as a true decision.

Just. Then judgement goes against him by default. Now for the Syrian advocate. The indictments were only filed a day or two ago; there was no such hurry. However — . We will first take the case in which Rhetoric is plaintiff. How people crowd in to hear it!

Her. Just so: the case has not had time to get stale, you see; it has the charm of novelty, the indictment, as you say, having only been filed yesterday. The prospect, too, of hearing the Syrian defend himself against two such plaintiffs as Rhetoric and Dialogue, one after the other, is a great attraction. Well, Rhetoric, when are you going to begin?

Rhet. Before all things, men of Athens, I pray the Gods that you may listen to me throughout this trial with feelings not less warm than those that I have ever entertained towards my country and towards each one of you, my countrymen. And if, further, I pray them so to dispose your hearts that you will suffer me to conduct my case in accordance with my original intention and design, without interruption from my adversary, I shall be asking no more than justice. When I listen to the defendant's words, and then reflect upon the treatment I have received from him, I know not how I am to reconcile the two. You will presently find him holding a language scarcely distinguishable from my own: yet examine into his conduct, and you will see, from the lengths to which he has already gone, that I am justified in taking steps to prevent his going yet further. But enough of preamble: I am wasting time that might be better employed in accusing my adversary.

Gentlemen, the defendant was no more than a boy — he still spoke with his native accent, and might at any moment have exhibited himself in the garb of an Assyrian — when I found him wandering up and down Ionia, at a loss for employment. I took him in hand; I gave him an education; and, convinced of his capabilities and of his devotion to me (for he was my very humble servant in those days, and had no admiration to spare for any one else), I turned my back upon the many suitors who sought my hand, upon the wealthy, the brilliant and the high-born, and betrothed myself to this monster of ingratitude; upon this obscure pauper boy I bestowed the rich dowry of my surpassing eloquence, brought him to be enrolled among my own people, and made him my fellow citizen, to the bitter mortification of his unsuccessful rivals. When he formed the resolution of travelling, in order to make his good

fortune known to the world, I did not remain behind: I accompanied him everywhere, from city to city, shedding my lustre upon him, and clothing him in honour and renown. Of our travels in Greece and Ionia, I say nothing: he expressed a wish to visit Italy: I sailed the Ionian Sea with him, and attended him even as far as Gaul, scattering plenty in his path.

For a long time he consulted my wishes in everything, was unfailing in his attendance upon me, and never passed a night away from my side. But no sooner had he secured an adequate provision, no sooner did he consider his reputation established, than his countenance changed towards me: he assumed a haughty air, and neglected, nay, utterly abandoned me; having conceived a violent affection for the bearded old person yonder, whom you may know from his dress to be Dialogue, and who passes for a son of Philosophy. With this Dialogue, in spite of the disparity of age, he is now living; and is not ashamed to clip the wings of free, high-soaring eloquence, and submit himself to the comedian's fetters of bald question and answer. He, whose thoughts should have found utterance in thundering oratory, is content to weave a puny network of conversation. Such things may draw a smile from his audience, a nod, an unimpassioned wave of the hand, a murmur of approbation: they can never hope to evoke the deafening uproar of universal applause. And this, gentlemen, is the fascination under which he looks coldly upon me; I commend his taste! They say, indeed, that he is not on the best of terms even with his beloved Dialogue; apparently I am not the only victim of his overweening pride. Does not such ingratitude as this render him liable to the penalties imposed by the marriage-laws? He leaves me, his lawful wife, to whom he is indebted alike for wealth and reputation, leaves me to neglect, and goes off in pursuit of novelty; and that, at a time when all eyes are turned upon me, when all men write me their protectress. I hold out against the entreaties of countless suitors: they knock, and my doors remain closed to them; they call loudly upon my name, but I scorn their empty clamours, and answer them not. All is in vain: he will not return to me, nor withdraw his eyes from this new love. In Heaven's name, what does he expect to get from him? what has Dialogue but his cloak?

In conclusion, gentlemen: should he attempt to employ my art in his defence, suffer him not thus unscrupulously to sharpen my own sword against me; bid him defend himself, if he can, with the weapons of his adored Dialogue.

Her. Now there, madam, you are unreasonable: how can he possibly make a dialogue of it all by himself? No, no; let him deliver a regular speech, just the same as other people.

Syrian. In view, gentlemen, of the indignation that plaintiff has expressed at the idea of my employing her gift of eloquence in order to maintain my cause at large, I shall confine myself to a brief and summary refutation of her

charges, and shall then leave the whole matter to your discernment.

Gentlemen, all that the plaintiff has said is true. She educated me; she bore me company in my travels; she made a Greek of me. She has each of these claims to a husband's gratitude. I have now to give my reasons for abandoning her, and cultivating the acquaintance of Dialogue: and, believe me, no motive of self-interest shall induce me to misrepresent the facts. I found, then, that the discreet bearing, the seemly dress, which had distinguished her in the days of her union with the illustrious demesman of Paeania [Footnote: Demosthenes.], were now thrown aside: I saw her tricked out and bedizened, rouged and painted like a courtesan. My suspicions were aroused, and I began to watch the direction of her eyes. To make a long story short, our street was nightly infested with the serenades of her tipsy gallants, some of whom, not content with knocking at our doors, threw aside all restraint, and forced their way into the house. These attentions amused and delighted my wife: she was commonly to be seen leaning over the parapet and listening to the loose ditties that were bawled up from below; and when she thought she was unobserved, she would even open the door, and admit the gallant to her shameless embraces. Such things were not to be endured: I was loth to bring her into the divorce-court, and accordingly sought the hospitality of Dialogue, who was my near neighbour.

Such, gentlemen, are the grievous wrongs that plaintiff has suffered at my hands. Even had the provocation I have described been wanting, my age (I was then nearly forty years old) called upon me to withdraw from the turmoil of the law-courts, and suffer the 'gentlemen of the jury' to rest in peace. Tyrants enough had been arraigned, princes enough been eulogized: it was time to retreat to the walks of Academy or the Lyceum, there to enjoy, in the delightful society of Dialogue, that tranquil discourse which aims not at noisy acclamations. I might say much more, but I forbear: you, gentlemen, will give your votes in accordance with the dictates of conscience. *Just.* Who wins?

Her. The Syrian has all votes but one.

Just. And that one a rhetorician's, I suppose. Dialogue will now address the same jury. Gentlemen, you will remain and hear this second case, and will receive a double fee.

Dia. If I had had my choice, gentlemen, I should have addressed you in the conversational style to which I am accustomed, instead of delivering a long harangue. However, I must conform to the custom of the law-courts, though I have neither skill nor experience in such matters. So much by way of exordium: and now for the outrage committed on me by the defendant. In former days, gentlemen, I was a person of exalted character: my speculations turned upon the Gods, and Nature, and the *Annus Magnus*; I trod those aerial

plains wherein Zeus on winged car is borne along through the heights. My flight had actually brought me to the heavenly vault; I was just setting foot upon the upper surface of that dome, when this Syrian took it upon himself to drag me down, break my wings, and reduce me to the common level of humanity. Whisking off the seemingly tragic mask I then wore, he clapped on in its place a comic one that was little short of ludicrous: his next step was to huddle me into a corner with Jest, Lampoon, Cynicism, and the comedians Eupolis and Aristophanes, persons with a horrible knack of making light of sacred things, and girding at all that is as it should be. But the climax was reached when he unearthed a barking, snarling old Cynic, Menippus by name, and thrust *his* company upon me; a grim bulldog, if ever there was one; a treacherous brute that will snap at you while his tail is yet wagging. Could any man be more abominably misused? Stripped of my proper attire, I am made to play the buffoon, and to give expression to every whimsical absurdity that his caprice dictates. And, as if that were not preposterous enough, he has forbidden me either to walk on my feet or to rise on the wings of poesy: I am a ridiculous cross between prose and verse; a monster of incongruity; a literary Centaur.

Her. Now, Syrian: what do you say to that?

Syrian. Gentlemen of the jury, I am surprised. Nothing could be more unexpected than the charge Dialogue has brought against me. When I first took him in hand, he was regarded by the world at large as one whose interminable discussions had soured his temper and exhausted his vitality. His labours entitled him to respect, but he had none of the attractive qualities that could secure him popularity. My first step was to accustom him to walk upon the common ground like the rest of mankind; my next, to make him presentable, by giving him a good bath and teaching him to smile. Finally, I assigned him Comedy as his yokefellow, thus gaining him the confidence of his hearers, who until then would as soon have thought of picking up a hedgehog as of venturing into the thorny presence of Dialogue.

But I know what the grievance is: he wants me to sit and discourse subtle nothings with him about the immortality of the soul, and the exact number of pints of pure homogeneous essence that went to the making of the universe, and the claims of rhetoric to be called a shadow of a fraction of statecraft, or a fourth part of flattery. He takes a curious pleasure in refinements of this kind; it tickles his vanity most deliciously to be told that not every man can see so far into the ideal as he. Evidently he expects *me* to conform to his taste in this respect; he is still hankering after those lost wings; his eyes are turned upwards; he cannot see the things that lie before his feet. I think there is nothing else he can complain of. He cannot say that I, who pass for a barbarian, have torn off his Greek dress, and replaced it with one like my own: that would have been another matter; to deprive him of his native garb

were indeed a crime.

Gentlemen, I have made my defence, as far as in me lies: I trust that your present verdict will confirm the former one.

Her. Well I never! All ten are for you again. Only one dissentient, and he the same one as before. True to his envious principles, he must ever give his vote against his betters. The jurors may now leave the court. The remaining cases will come on to-morrow.

ON SACRIFICES — Περὶ Θυσιῶν



Translated by H. W. Fowler and F. G. Fowler

OF SACRIFICE

Methinks that man must lie sore stricken under the hand of sorrow, who has not a smile left for the folly of his superstitious brethren, when he sees them at work on sacrifice and festival and worship of the gods, hears the subject of their prayers, and marks the nature of their creed. Nor, I fancy, will a smile be all. He will first have a question to ask himself: Is he to call them devout worshippers or very outcasts, who think so meanly of God as to suppose that he can require anything at the hand of man, can take pleasure in their flattery, or be wounded by their neglect? Thus the afflictions of the Calydonians, that long tale of misery and violence, ending with the death of Meleager — all is attributed to the resentment of Artemis, at Oeneus's neglect in not inviting her to a feast. She must have taken the disappointment very much to heart. I fancy I see her, poor Goddess, left all alone in Heaven, after the rest have set out for Calydon, brooding darkly over the fine spread at which she will not be present. Those Ethiopians, too; privileged, thrice-happy mortals! Zeus, one supposes, is not unmindful of the handsome manner in which they entertained him and all his family for twelve days running. With the Gods, clearly, nothing goes for nothing. Each blessing has its price. Health is to be had, say, for a calf; wealth, for a couple of yoke of oxen; a kingdom, for a hecatomb. A safe conduct from Troy to Pylos has fetched as much as nine bulls, and a passage from Aulis to Troy has been quoted at a princess. For six yoke of oxen and a robe, Athene sold Hecuba a reprieve for Troy; and it is to be presumed that a cock, a garland, a handful of frankincense, will each buy something.

Chryses, that experienced divine and eminent theologian, seems to have realized this principle. Returning from his fruitless visit to Agamemnon, he approaches Apollo with the air of a creditor, and demands repayment of his loan. His attitude is one of remonstrance, almost, 'Good Apollo,' he cries, 'here have I been garlanding your temple, where never garland hung before, and burning unlimited thigh-pieces of bulls and goats upon your altars: yet when I suffer wrong, you take no heed; you count my benefactions as nothing worth.' The God is quite put out of countenance: he seizes his bow, settles down in the harbour and smites the Achaeans with shafts of pestilence, them and their mules and their dogs.

And now that I have mentioned Apollo, I cannot refrain from an allusion to certain other passages in his life, which are recorded by the sages. With his unfortunate love affairs — the sad end of Hyacinth, and the cruelty of Daphne — we are not concerned. But when that vote of censure was passed on him for the slaughter of the Cyclopes, he was dismissed from Heaven, and condemned to share the fortunes of men upon earth. It was then that he served Admetus in Thessaly, and Laomedon in Phrygia; and in the latter service he was not alone. He and Posidon together, since better might not be, made bricks and built the walls of Troy; and did not even get their full wages; — the Phrygian, it is said, remained their debtor for no less a sum than five-and-twenty shillings Trojan, and odd pence. These, and yet holier mysteries than these, are the high themes of our poets. They tell of Hephaestus and of Prometheus; of Cronus and Rhea, and well-nigh all the family of Zeus. And as they never commence their poems without bespeaking the assistance of the Muses, we must conclude that it is under that divine inspiration that they sing, how Cronus unmanned his father Uranus, and was king in his room; and how, like Argive Thyestes, he swallowed his own children; and how thereafter Rhea saved Zeus by the fraud of the stone, and the child was exposed in Crete, and suckled by a goat, as Telephus was by a hind, and Cyrus the Great by a bitch; and how he dethroned his father, and threw him into prison, and was king; and of his many wives, and how finally (like a Persian or an Assyrian) he married his own sister Hera; and of his love adventures, and how he peopled the Heaven with gods, ay, and with demi-gods, the rogued for he wooed the daughters of earth, appearing to them now in a shower of gold, now in the form of a bull or a swan or an eagle; a very Proteus for versatility. Once, and only once, he conceived within his own brain, and gave birth to Athene. For Dionysus, they say, he tore from the womb of Semele before the fire had yet consumed her, and hid the child within his thigh, till the time of travail was come.

Similarly, we find Hera conceiving without external assistance, and giving birth to Hephaestus; no child of fortune he, but a base mechanic, living all his life at the forge, soot-begrimed as any stoker. He is not even sound of limb; he has been lame ever since Zeus threw him down from Heaven. Fortunately for us the Lemnians broke his fall, or there would have been an end of him, as surely as there was of Astyanax when he was flung from the battlements. But Hephaestus is nothing to Prometheus. Who knows not the sorrows of that officious philanthropist? How he too fell a victim to the wrath of Zeus, and was carried into Scythia, and nailed up on Caucasus, with an eagle to keep him company and make daily havoc of his liver? However, *there* was a reckoning settled, at any rate. But Rhea, now! We cannot, I think, pass over her conduct unnoticed. It is surely most discreditable; — a lady of her venerable years, the mother of such a family, still feeling the pangs of love and jealousy, and carrying her beloved Attis about with her in the lion-drawn car, — and he so ill qualified to play the lover's part! After that, we can but

wink, if we find Aphrodite making a slip, or Selene time after time pulling up in mid-career to pay a visit to Endymion.

But enough of scandal. Borne on the wings of poesy, let us take flight for Heaven itself, as Homer and Hesiod have done before us, and see how all is disposed up there. The vault is of brass on the under side, as we know from Homer. But climb over the edge, and take a peep up. You are now actually in Heaven. Observe the increase of light; here is a purer Sun, and brighter stars; daylight is everywhere, and the floor is of gold. We arrive first at the abode of the Seasons; they are the fortresses of Heaven. Then we have Iris and Hermes, the servants and messengers of Zeus; and next Hephaestus's smithy, which is stocked with all manner of cunning contrivances. Last come the dwellings of the Gods, and the palace of Zeus. All are the work of Hephaestus; and noble work it is.

Hard by the throne of Zeus

(I suppose we must adapt our language to our altitude)

sit all the gods.

Their eyes are turned downwards; intently they search every corner of the earth; is there nowhere a fire to be seen, or the steam of burnt- offerings

... in eddying clouds upborne?

If a sacrifice is going forward, all mouths are open to feast upon the smoke; like flies they settle on the altar to drink up the trickling streams of blood. If they are dining at home, nectar and ambrosia is the bill of fare. In ancient days, mortals have eaten and drunk at their table. Such were Ixion and Tantalus; but they forgot their manners, and talked too much. They are paying the penalty for it to this day; and since then mortals have been excluded from Heaven.

The life of the Gods being such as I have described, our religious ordinances are in admirable harmony with the divine requirements. Our first care has been to supply each God with his sacred grove, his holy hill, and his own peculiar bird or plant. The next step was to assign them their various sacred cities. Apollo has the freedom of Delphi and Delos, Athene that of Athens (there is no disputing *her* nationality); Hera is an Argive, Rhea a Mygdonian, Aphrodite a Paphian. As for Zeus, he is a Cretan born and bred — and buried, as any native of that island will show you. It was a mistake of ours to suppose that Zeus was dispensing the thunder and the rain and the rest of it; — he has been lying snugly underground in Crete all this time. As it would never have done to leave the Gods without a hearth and home, temples were now erected, and the services of Phidias, Polyclitus, and Praxiteles were called in to create

images in their likeness. Chance glimpses of their originals (but where obtained I know not) enabled these artists to do justice to the beard of Zeus, the perpetual youth of Apollo, the down on Hermes's cheek, Posidon's sea-green hair, and Athene's flashing eyes; with the result that on entering the temple of Zeus men believe that they see before them, not Indian ivory, nor gold from a Thracian mine, but the veritable son of Cronus and Rhea, translated to earth by the hand of Phidias, with instructions to keep watch over the deserted plains of Pisa, and content with his lot, if, once in four years, a spectator of the games can snatch a moment to pay him sacrifice.

And now the altars stand ready; proclamation has been made, and lustration duly performed. The victims are accordingly brought forward — an ox from the plough, a ram or a goat, according as the worshipper is a farmer, a shepherd, or a goatherd; sometimes it is only frankincense or a honey cake; nay, a poor man may conciliate the God by merely kissing his hand. But it is with the priests that we are concerned. They first make sure that the victim is without blemish, and worthy of the sacrificial knife; then they crown him with garlands and lead him to the altar, where he is slaughtered before the God's eyes, to the broken accompaniment of his own sanctimonious bellowings, most musical, most melancholy. The delight of the Gods at such a spectacle, who can doubt?

According to the proclamation, no man shall approach the holy ground with *unclean hands*. Yet there stands the priest himself, wallowing in gore; handling his knife like a very Cyclops, drawing out entrails and heart, sprinkling the altar with blood, — in short, omitting no detail of his holy office. Finally, he kindles fire, and sets the victim bodily thereon, sheep or goat, unfleeced, unflayed. A godly steam, and fit for godly nostrils, rises heavenwards, and drifts to each quarter of the sky. The Scythian, by the way, will have nothing to do with paltry cattle: he offers *men* to Artemis; and the offering is appreciated.

But all this, and all that Assyria, Phrygia, and Lydia can show, amounts to nothing much. If you would see the Gods in their glory, fit denizens of Heaven, you must go to Egypt. There you will find that Zeus has sprouted ram's horns, our old friend Hermes has the muzzle of a dog, and Pan is perfect goat; ibis, crocodile, ape, — each is a God in disguise.

And wouldst thou know the truth that lurks herein?

If so, you will find no lack of sages and scribes and shaven priests to inform you (after expulsion of the *profanum vulgus*) how, when the Giants and their other enemies rose against them, the Gods fled to Egypt to hide themselves, and there took the form of goat and ram, of bird and reptile, which forms they preserve to this day. Of all this they have documentary evidence, dating from

thousands of years back, stored up in their temples. Their sacrifices differ from others only in this respect, that they go into mourning for the victim, slaying him first, and beating their breasts for grief afterwards, and (in some parts) burying him as soon as he is killed. When their great god Apis dies, off comes every man's hair, however much he values himself on it; though he had the purple lock of Nisus, it would make no difference: he must show a sad crown on the occasion, if he die for it. It is as the result of an election that each succeeding Apis leaves his pasture for the temple; his superior beauty and majestic bearing prove that he is something more than bull.

On such absurdities as these, such vulgar credulity, remonstrance would be thrown away; a Heraclitus would best meet the case, or a Democritus; for the ignorance of these men is as laughable as their folly is deplorable.

**REMARKS ADDRESSED TO AN ILLITERATE
BOOK-FANCIER — Πρὸς τὸν ἀπαιδευτὸν καὶ πολλὰ
βιβλία ὠνούμενον**



Translated by H. W. Fowler and F. G. Fowler

REMARKS ADDRESSED TO AN ILLITERATE BOOK-FANCIER

Let me tell you, that you are choosing the worst way to attain your object. You think that by buying up all the best books you can lay your hands on, you will pass for a man of literary tastes: not a bit of it; you are merely exposing thereby your own ignorance of literature. Why, you cannot even buy the right things: any casual recommendation is enough to guide your choice; you are as clay in the hands of the unscrupulous amateur, and as good as cash down to any dealer. How are you to know the difference between genuine old books that are worth money, and trash whose only merit is that it is falling to pieces? You are reduced to taking the worms and moths into your confidence; their activity is your sole clue to the value of a book; as to the accuracy and fidelity of the copyist, that is quite beyond you.

And supposing even that you had managed to pick out such veritable treasures as the exquisite editions of Callinus, or those of the far-famed Atticus, most conscientious of publishers, — what does it profit you? Their beauty means nothing to you, my poor friend; you will get precisely as much enjoyment out of them as a blind lover would derive from the possession of a handsome mistress. Your eyes, to be sure, are open; you do see your books, goodness knows, see them till you must be sick of the sight; you even read a bit here and there, in a scrambling fashion, your lips still busy with one sentence while your eyes are on the next. But what is the use of that? You cannot tell good from bad: you miss the writer's general drift, you miss his subtle arrangements of words: the chaste elegance of a pure style, the false ring of the counterfeit,— 'tis all one to you.

Are we to understand that you possess literary discernment without the assistance of any study? And how should that be? perhaps, like Hesiod, you received a laurel-branch from the Muses? As to that, I doubt whether you have so much as heard of Helicon, the reputed haunt of those Goddesses; your youthful pursuits were not those of a Hesiod; take not the Muses' names in vain. They might not have any scruples about appearing to a hardy, hairy, sunburnt shepherd: but as for coming near such a one as you (you will excuse my particularizing further just now, when I appeal to you in the name of the Goddess of Lebanon?) they would scorn the thought; instead of laurel, you

would have tamarisk and mallow-leaves about your back; the waters of Olmeum and Hippocrene are for thirsty sheep and stainless shepherds, they must not be polluted by unclean lips. I grant you a very creditable stock of effrontery: but you will scarcely have the assurance to call yourself an educated man; you will scarcely pretend that your acquaintance with literature is more than skin-deep, or give us the names of your teacher and your fellow students?

No; you think you are going to work off all arrears by the simple expedient of buying a number of books. But there again: you may get together the works of Demosthenes, and his eight beautiful copies of Thucydides, all in the orator's own handwriting, and all the manuscripts that Sulla sent away from Athens to Italy, — and you will be no nearer to culture at the end of it, though you should sleep with them under your pillow, or paste them together and wear them as a garment; an ape is still an ape, says the proverb, though his trappings be of gold. So it is with you: you have always a book in your hand, you are always reading; but what it is all about, you have not an idea; you do but prick up asinine ears at the lyre's sound. Books would be precious things indeed, if the mere possession of them guaranteed culture to their owner. You rich men would have it all your own way then; we paupers could not stand against you, if learning were a marketable commodity; and as for the dealers, no one would presume to contest the point of culture with men who have whole shopfuls of books at their disposal. However, you will find on examination that these privileged persons are scarcely less ignorant than yourself. They have just your vile accent, and are as deficient in intelligence as one would expect men to be who have never learnt to distinguish good from bad. Now you see, *you* have merely bought a few odd volumes from them: they are at the fountain-head, and are handling books day and night. Judge from this how much good your purchases are likely to do you; unless you think that your very book-cases acquire a tincture of learning, from the bare fact of their housing so many ancient manuscripts.

Oblige me by answering some questions; or rather, as circumstances will not admit of your answering, just nod or shake your head. If the flute of Timotheus, or that of Ismenias, which its owner sold in Corinth for a couple of thousand pounds, were to fall into the hands of a person who did not know how to play the instrument, would that make him a flute-player? would his acquisition leave him any wiser than it found him? You very properly shake your head. A man might possess the instrument of a Marsyas or an Olympus, and still he would not be able to play it if he had never learnt. Take another case: a man gets hold of Heracles's bow and arrows: but he is no Philoctetes; he has neither that marksman's strength nor his eye. What do you say? will he acquit himself creditably? Again you shake your head. The same will be the case with the ignorant pilot who is entrusted with a ship, or with the unpractised rider on horseback. Nothing is wanting to the beauty and efficiency of the vessel, and the horse may be a Median or a Thessalian or a

Koppa [Footnote: The brand of the obsolete letter Koppa is supposed to have denoted the Corinthian breed.]: yet I take it that the incompetence of their respective owners will be made clear; am I right? And now let me ask your assent to one more proposition: if an illiterate person like yourself goes in for buying books, he is thereby laying himself open to ridicule. You hesitate? Yet surely nothing could be clearer: who could observe such a man at work, and abstain from the inevitable allusion to pearls and swine?

There was a wealthy man in Asia, not many years ago, who was so unfortunate as to lose both his feet; I think he had been travelling through snow-drifts, and had got them frost-bitten. Well, of course, it was a very hard case; and in ordering a pair of wooden feet, by means of which he contrived to get along with the assistance of servants, he was no doubt only making the best of a bad job. But the absurd thing was, that he would always make a point of having the smartest and newest of shoes to set off his stumps — feet, I mean. Now are you any wiser than he, when for the adornment of that hobbling, wooden understanding of yours you go to the expense of such golden shoes as would tax the agility of a sound-limbed intellect?

Among your other purchases are several copies of Homer. Get some one to turn up the second book of the Iliad, and read to you. There is only one part you need trouble about; the rest does not apply to your case. I refer to the harangue of a certain ludicrous, maimed, distorted creature called Thersites. Now imagine this Thersites, such as he is there depicted, to have clothed himself in the armour of Achilles. What will be the result? Will he be converted there and then into a stalwart, comely warrior, clearing the river at a bound, and staining its waters with Phrygian blood? Will he prove a slayer of Astropaeuses and Lycaons, and finally of Hectors, he who cannot so much as bear Achilles's spear upon his shoulders? Of course not. He will simply be ridiculous: the weight of the shield will cause him to stagger, and will presently bring him on to his nose; beneath the helmet, as often as he looks up, will be seen that squint; the Achillean greaves will be a sad drag to his progress, and the rise and fall of the breast-plate will tell a tale of a humped-back; in short, neither the armourer nor the owner of the arms will have much to boast of. You are just like Thersites, if only you could see it. When you take in hand your fine volume, purple-cased, gilt-bossed, and begin reading with that accent of yours, maiming and murdering its contents, you make yourself ridiculous to all educated men: your own toadies commend you, but they generally get in a chuckle too, as they catch one another's eye.

Let me tell you a story of what happened once at Delphi. A native of Tarentum, Evangelus by name, a person of some note in his own city, conceived the ambition of winning a prize in the Pythian Games. Well, he saw at once that the athletic contests were quite out of the question; he had neither the strength nor the agility required. A musical victory, on the other hand, would be an easy matter; so at least he was persuaded by his vile parasites, who used to burst into a roar of applause the moment he touched the strings of

his lyre. He arrived at Delphi in great style: among other things, he had provided himself with gold-bespangled garments, and a beautiful golden laurel-wreath, with full-size emerald berries. As for his lyre, that was a most gorgeous and costly affair — solid gold throughout, and ornamented with all kinds of gems, and with figures of Apollo and Orpheus and the Muses, a wonder to all beholders. The eventful day at length arrived. There were three competitors, of whom Evangelus was to come second. Thespis the Theban performed first, and acquitted himself creditably; and then Evangelus appeared, resplendent in gold and emeralds, beryls and jacinths, the effect being heightened by his purple robe, which made a background to the gold; the house was all excitement and wondering anticipation. As singing and playing were an essential part of the competition, Evangelus now struck up with a few meaningless, disconnected notes, assailing his lyre with such needless violence that he broke three strings at the start; and when he began to sing with his discordant pipe of a voice the whole audience was convulsed with laughter, and the stewards, enraged at his presumption, scourged him out of the theatre. Our golden Evangelus now presented a very queer spectacle, as the floggers drove him across the stage, weeping and bloody-limbed, and stooping to pick up the gems that had fallen from the lyre; for that instrument had come in for its share of the castigation. His place was presently taken by one Eumelus of Elis: his lyre was an old one, with wooden pegs, and his clothes and crown would scarcely have fetched ten shillings between them. But for all that his well-managed voice and admirable execution caused him to be proclaimed the victor; and he was very merry over the unavailing splendours of his rival's gem-studded instrument. 'Evangelus,' he is reported to have said to him, 'yours is the golden laurel — you can afford it: I am a pauper, and must put up with the Delphian wreath. No one will be sorry for your defeat; your arrogance and incompetence have made you an object of detestation; that is all your equipment has done for you.' Here again the application is obvious; Evangelus differing from you only in his sensibility to public ridicule.

I have also an old Lesbian story which is very much to the point. It is said that after Orpheus had been torn to pieces by the Thracian women, his head and his lyre were carried down the Hebrus into the sea; the head, it seems, floated down upon the lyre, singing Orpheus's dirge as it went, while the winds blew an accompaniment upon the strings. In this manner they reached the coast of Lesbos; the head was then taken up and buried on the site of the present temple of Bacchus, and the lyre was long preserved as a relic in the temple of Apollo. Later on, however, Neanthus, son of the tyrant Pittacus, hearing how the lyre had charmed beasts and trees and stones, and how after Orpheus's destruction it had played of its own accord, conceived a violent fancy for the instrument, and by means of a considerable bribe prevailed upon the priest to give him the genuine lyre, and replace it with one of similar appearance. Not thinking it advisable to display his acquisition in the city in

broad daylight, he waited till night, and then, putting it under his cloak, walked off into the outskirts; and there this youth, who had not a note of music in him, produced his instrument and began jangling on the strings, expecting such divine strains to issue therefrom as would subdue all souls, and prove him the fortunate heir to Orpheus's power. He went on till a number of dogs collected at the sound and tore him limb from limb; thus far, at least, his fate resembled that of Orpheus, though his power of attraction extended only to hostile dogs. It was abundantly proved that the charm lay not in the lyre, but solely in those peculiar gifts of song and music that had been bestowed upon Orpheus by his mother; as to the lyre, it was just like other lyres.

But there: what need to go back to Orpheus and Neanthus? We have instances in our own days: I believe the man is still alive who paid 120 pounds for the earthenware lamp of Epictetus the Stoic. I suppose he thought he had only to read by the light of that lamp, and the wisdom of Epictetus would be communicated to him in his dreams, and he himself assume the likeness of that venerable sage. And it was only a day or two ago that another enthusiast paid down 250 pounds for the staff dropped by the Cynic Proteus [Footnote: See *Peregrine* in Notes.] when he leaped upon the pyre. He treasures this relic, and shows it off just as the people of Tegea do the hide of the Calydonian boar [Footnote: See *Oenevs* in Notes.], or the Thebans the bones of Geryon, or the Memphians Isis' hair. Now the original owner of this precious staff was one who for ignorance and vulgarity would have borne away the palm from yourself. — My friend, you are in a bad way: a stick across the head is what you want.

They say that when Dionysius took to tragedy-writing he made such sad stuff of it that Philoxenus was more than once thrown into the quarries because he could not control his laughter. Finding that his efforts only made him ridiculous, Dionysius was at some pains to procure the tablets on which Aeschylus had been wont to write. He looked to draw divine inspiration from them: as it turned out, however, he now wrote considerably worse rubbish than before. Among the contents of the tablets I may quote:

'Twas Dionysius' wife, Doridion.

Here is another:

Most serviceable woman! thou art gone!

Genuine tablet that, and the next:

Men that are fools are their own folly's butt.

Taken with reference to yourself, by the way, nothing could be more to the point than this last line; Dionysius's tablets deserved gilding, if only for that.

What is your idea, now, in all this rolling and unrolling of scrolls? To what end the gluing and the trimming, the cedar-oil and saffron, the leather cases and the bosses? Much good your purchases have been to you; one sees that already: why, your language — no, I am wrong there, you are as dumb as a fish-but your life, your unmentionable vices, make every one hate the sight of

you; if that is what books do, one cannot keep too clear of them. There are two ways in which a man may derive benefit from the study of the ancients: he may learn to express himself, or he may improve his morals by their example and warning; when it is clear that he has not profited in either of these respects, what are his books but a habitation for mice and vermin, and a source of castigation to negligent servants?

And how very foolish you must look when any one finds you with a book in your hand (and you are never to be seen without) and asks you who is your orator, your poet, or your historian: you have seen the title, of course, and can answer that question pat: but then one word brings up another, and some criticism, favourable or the reverse, is passed upon the contents of your volume: you are dumb and helpless; you pray for the earth to open and swallow you; you stand like Bellerophon with the warrant for your own execution in your hand.

Once in Corinth Demetrius the Cynic found some illiterate person reading aloud from a very handsome volume, the *Bacchae* of Euripides, I think it was. He had got to the place where the messenger is relating the destruction of Pentheus by Agave, when Demetrius snatched the book from him and tore it in two: 'Better,' he exclaimed, 'that Pentheus should suffer one rending at my hands than many at yours.'

I have often wondered, though I have never been able to satisfy myself, what it is that makes you such an ardent buyer of books. The idea of your making any profitable use of them is one that nobody who has the slightest acquaintance with you would entertain for a moment: does the bald man buy a comb, the blind a mirror, the deaf a flute-player? the eunuch a concubine, the landsman an oar, the pilot a plough? Are you merely seizing an opportunity of displaying your wealth? Is it just your way of showing the public that you can afford to spend money even on things that are of no use to you? Why, even a Syrian like myself knows that if you had not got your name foisted into that old man's will, you would have been starving by this time, and all your books must have been put up to sale.

Only one possible explanation remains: your toadies have made you believe that in addition to your charms of person you have an extraordinary gift for rhetoric, history, and philosophy; and you buy books merely to countenance their flatteries. It seems that you actually hold forth to them at table; and they, poor thirsty frogs, must croak dry-throated applause till they burst, or there is no drink for them. You are a most curiously gullible person: you take in every word they say to you. You were made to believe at one time that your features resembled those of a certain Emperor. We had had a pseudo-Alexander, and a pseudo-Philip, the fuller, and there was a pseudo-Nero as recently as our own grandfathers' times: you were for adding one more to the noble army of pseudos. After all, it was nothing for an illiterate fool like you to take such a fancy into his head, and walk about with his chin in the air, aping the gait and dress and expression of his supposed model: even

the Epirot king Pyrrhus, remarkable man that he was in other respects, had the same foible, and was persuaded by his flatterers that he was like Alexander, Alexander the Great, that is. In point of fact, I have seen Pyrrhus's portrait, and the two — to borrow a musical phrase — are about as much like one another as bass and treble; and yet he was convinced he was the image of Alexander. However, if that were all, it would be rather too bad of me to insult Pyrrhus by the comparison: but I am justified by the sequel; it suits your case so exactly. When once Pyrrhus had got this fancy into his head, every one else ran mad for company, till at last an old woman of Larissa, who did not know Pyrrhus, told him the plain truth, and cured his delusion. After showing her portraits of Philip, Perdiccas, Alexander, Casander, and other kings, Pyrrhus finally asked her which of these he resembled, taking it as a matter of course that she would fix upon Alexander: however, she considered for some time, and at length informed him that he was most like Batrachion the cook, there being a cook of that name in Larissa who *was* very like Pyrrhus. What particular theatrical pander *you* most resemble I will not pretend to decide: all I can state with certainty is that to this day you pass for a raving madman on the strength of this fancy.. After such an instance of your critical discernment, we need not be surprised to find that your flatterers have inspired you with the further ambition of being taken for a scholar.

But I am talking nonsense. The cause of your bibliomania is clear enough; I must have been dozing, or I should have seen it long ago. This is your idea of strategy: you know the Emperor's scholarly tastes, and his respect for culture, and you think it will be worth something to you if he hears of your literary pursuits. Once let your name be mentioned to him as a great buyer and collector of books, and you reckon that your fortune is made. Vile creature! and is the Emperor drugged with mandragora that he should hear of this and never know the rest, your daylight iniquities, your tiplings, your monstrous nightly debauches? Know you not that an Emperor has many eyes and many ears? Yet *your* deeds are such as cannot be concealed from the blind or the deaf. I may tell you at once, as you seem not to know it, that a man's hopes of the Imperial favour depend not on his book-bills, but on his character and daily life. Are you counting upon Atticus and Callinus, the copyists, to put in a good word for you? Then you are deceived: those relentless gentlemen propose, with the Gods' good leave, to grind you down and reduce you to utter destitution. Come to your senses while there is yet time: sell your library to some scholar, and whilst you are about it sell your new house too, and wipe off part of your debt to the slave-dealers.

You see, you will ride both these hobbies at once; there is the trouble: besides your expensive books you must have your superannuated minions; you are insatiable in these pursuits, and you cannot follow both without money. Now observe how precious a thing is counsel. I recommend you to dispense with the superfluous, and confine your attention to your other foible; in other words, keep your money for the slave-dealers, or your private

supplies will run short, and you will be reduced to calling in the services of freemen, who will want every penny you possess; otherwise there is nothing to prevent them from telling how your time is spent when you are in liquor. Only the other day I heard some very ugly stories about you — backed, too, by ocular evidence: the bystanders on that occasion are my witnesses how angry I was on your account; I was in two minds about giving the fellow a thrashing; and the annoying part of it was that he appealed to more than one witness who had had the same experience and told just the same tale. Let this be a warning to you to economize, so that you may be able to have your enjoyments at home in all security. I do not suggest that you should give up these practices: that is quite hopeless; the dog that has gnawed leather once will gnaw leather always.

On the other hand, you can easily do without books. Your education is complete; you have nothing more to learn; you have the ancients as it were on the tip of your tongue; all history is known to you; you are a master of the choice and management of words, you have got the true Attic vocabulary; the multitude of your books has made a ripe scholar of you. (You love flattery, and there is no reason why I should not indulge you as well as another.)

But I am rather curious on one point: what are your favourite books among so many? Plato? Antisthenes? Archilochus? Hipponax? Or are they passed over in favour of the orators? Do you ever read the speech of Aeschines against Timarchus? All that sort of thing I suppose you have by heart. And have you grappled with Aristophanes and Eupolis? Did you ever go through the *Baptae* [Footnote: See Cotytto in Notes.]? Well then, you must surely have come on some embarrassing home-truths in that play? It is difficult to imagine that mind of yours bent upon literary studies, and those hands turning over the pages. When do you do your reading? In the daytime, or at night? If the former, you must do it when no one is looking: and if the latter, is it done in the midst of more engrossing pursuits, or do you work it in before your rhetorical outpourings? As you reverence Cotytto, venture not again into the paths of literature; have done with books, and keep to your own peculiar business. If you had any sense of shame, to be sure, you would abandon that too: think of Phaedra's indignant protest against her sex:

Darkness is their accomplice, yet they fear not,
Fear not the chamber-walls, their confidants.

But no: you are determined not to be cured. Very well: buy book upon book, shut them safely up, and reap the glory that comes of possession: only, let that be enough; presume not to touch nor read; pollute not with that tongue the poetry and eloquence of the ancients; what harm have they ever done to you?

All this advice is thrown away, I know that. Shall an Ethiopian change his skin? You will go on buying books that you cannot use — to the amusement of educated men, who derive profit not from the price of a book, nor from its

handsome appearance, but from the sense and sound of its contents. You think by the multitude of books to supply the deficiencies of your education, and to throw dust in our eyes. Did you but know it, you are exactly like the quack doctors, who provide themselves with silver cupping-glasses, gold-handled lancets, and ivory cases for their instruments; they are quite incapable of using them when the time comes, and have to give place to some properly qualified surgeon, who produces a lancet with a keen edge and a rusty handle, and affords immediate relief to the sufferer. Or here is a better parallel: take the case of the barbers: you will find that the skilled practitioners have just the razor, scissors, and mirror that their work requires: the impostors' razors are numerous, and their mirrors magnificent. However, that does not serve to conceal their incompetence, and the result is most amusing: the average man gets his hair cut by one of their more capable neighbours, and then goes and arranges it before *their* glasses. That is just what your books are good for — to lend to other people; you are quite incapable of using them yourself. Not that you ever have lent any one a single volume; true to your dog-in-the-manger principles, you neither eat the corn yourself, nor give the horse a chance.

There you have my candid opinion about your books: I shall find other opportunities of dealing with your disreputable conduct in general.

THE DREAM OR LUCIAN'S CAREER — Περὶ τοῦ Ἐνυπνίου ἦτοι Βίος Λουκιανοῦ



Translated by H. W. Fowler and F. G. Fowler

THE VISION: A CHAPTER OF AUTOBIOGRAPHY

When my childhood was over, and I had just left school, my father called a council to decide upon my profession. Most of his friends considered that the life of culture was very exacting in toil, time, and money: a life only for fortune's favourites; whereas our resources were quite narrow, and urgently called for relief. If I were to take up some ordinary handicraft, I should be making my own living straight off, instead of eating my father's meat at my age; and before long my earnings would be a welcome contribution.

So the next step was to select the most satisfactory of the handicrafts; it must be one quite easy to acquire, respectable, inexpensive as regards plant, and fairly profitable. Various suggestions were made, according to the taste and knowledge of the councillors; but my father turned to my mother's brother, supposed to be an excellent statuary, and said to him: 'With you here, it would be a sin to prefer any other craft; take the lad, regard him as your charge, teach him to handle, match, and grave your marble; he will do well enough; you know he has the ability.' This he had inferred from certain tricks I used to play with wax. When I got out of school, I used to scrape off the wax from my tablets and work it into cows, horses, or even men and women, and he thought I did it creditably; my masters used to cane me for it, but on this occasion it was taken as evidence of a natural faculty, and my modelling gave them good hopes of my picking up the art quickly.

As soon as it seemed convenient for me to begin, I was handed over to my uncle, and by no means reluctantly; I thought I should find it amusing, and be in a position to impress my companions; they should see me chiselling gods and making little images for myself and my favourites. The usual first experience of beginners followed: my uncle gave me a chisel, and told me to give a gentle touch to a plaque lying on the bench: 'Well begun is half done,' said he, not very originally. In my inexperience I brought down the tool too hard, and the plaque broke; he flew into a rage, picked up a stick which lay handy, and gave me an introduction to art which might have been gentler and more encouraging; so I paid my footing with tears.

I ran off, and reached home still howling and tearful, told the story of the stick, and showed my bruises. I said a great deal about his brutality, and added that it was all envy: he was afraid of my being a better sculptor than he. My

mother was very angry, and abused her brother roundly; as for me, I fell asleep that night with my eyes still wet, and sorrow was with me till the morning.

So much of my tale is ridiculous and childish. What you have now to hear, gentlemen, is not so contemptible, but deserves an attentive hearing; in the words of Homer,

To me in slumber wrapt a dream divine
Ambrosial night conveyed,

a dream so vivid as to be indistinguishable from reality; after all these years, I have still the figures of its persons in my eyes, the vibration of their words in my ears; so clear it all was.

Two women had hold of my hands, and were trying vehemently and persistently to draw me each her way; I was nearly pulled in two with their contention; now one would prevail and all but get entire possession of me, now I would fall to the other again, All the time they were exchanging loud protests: 'He is mine, and I mean to keep him;' 'Not yours at all, and it is no use your saying he is.' One of them seemed to be a working woman, masculine looking, with untidy hair, horny hands, and dress kilted up; she was all powdered with plaster, like my uncle when he was chipping marble. The other had a beautiful face, a comely figure, and neat attire. At last they invited me to decide which of them I would live with; the rough manly one made her speech first.

'Dear youth, I am Statuary — the art which you yesterday began to learn, and which has a natural and a family claim upon you. Your grandfather' (naming my mother's father) 'and both your uncles practised it, and it brought them credit. If you will turn a deaf ear to this person's foolish cajolery, and come and live with me, I promise you wholesome food and good strong muscles; you shall never fear envy, never leave your country and your people to go wandering abroad, and you shall be commended not for your words, but for your works.

'Let not a slovenly person or dirty clothes repel you; such were the conditions of that Phidias who produced the Zeus, of Polyclitus who created the Hera, of the much-lauded Myron, of the admired Praxiteles; and all these are worshipped with the Gods. If you should come to be counted among them, you will surely have fame enough for yourself through all the world, you will make your father the envy of all fathers, and bring your country to all men's notice.' This and more said Statuary, stumbling along in a strange jargon, stringing her arguments together in a very earnest manner, and quite intent on persuading me. But I can remember no more; the greater part of it has faded from my memory. When she stopped, the other's turn came.

'And I, child, am Culture, no stranger to you even now, though you have yet to make my closer acquaintance. The advantages that the profession of a sculptor will bring with it you have just been told; they amount to no more

than being a worker with your hands, your whole prospects in life limited to that; you will be obscure, poorly and illiberally paid, mean-spirited, of no account outside your doors; your influence will never help a friend, silence an enemy, nor impress your countrymen; you will be just a worker, one of the masses, cowering before the distinguished, truckling to the eloquent, living the life of a hare, a prey to your betters. You may turn out a Phidias or a Polyclitus, to be sure, and create a number of wonderful works; but even so, though your art will be generally commended, no sensible observer will be found to wish himself like you; whatever your real qualities, you will always rank as a common craftsman who makes his living with his hands.

‘Be governed by me, on the other hand, and your first reward shall be a view of the many wondrous deeds and doings of the men of old; you shall hear their words and know them all, what manner of men they were; and your soul, which is your very self, I will adorn with many fair adornments, with self-mastery and justice and reverence and mildness, with consideration and understanding and fortitude, with love of what is beautiful, and yearning for what is great; these things it is that are the true and pure ornaments of the soul. Naught shall escape you either of ancient wisdom or of present avail; nay, the future too, with me to aid, you shall foresee; in a word, I will instill into you, and that in no long time, all knowledge human and divine.

‘This penniless son of who knows whom, contemplating but I now a vocation so ignoble, shall soon be admired and envied of all, with honour and praise and the fame of high achievement, respected by the high-born and the affluent, clothed as I am clothed’ (and here she pointed to her own bright raiment), ‘held worthy of place and precedence; and if you leave your native land, you will be no unknown nameless wanderer; you shall wear my marks upon you, and every man beholding you shall touch his neighbour’s arm and say, That is he.

‘And if some great moment come to try your friends or country, then shall all look to you. And to your lightest word the many shall listen open-mouthed, and marvel, and count you happy in your eloquence, and your father in his son. ’Tis said that some from mortal men become immortal; and I will make it truth in you; for though you depart from life yourself, you shall keep touch with the learned and hold communion with the best. Consider the mighty Demosthenes, whose son he was, and whither I exalted him; consider Aeschines; how came a Philip to pay court to the cymbal-woman’s brat? how but for my sake? Dame Statuary here had the breeding of Socrates himself; but no sooner could he discern the better part, than he deserted her and enlisted with me; since when, his name is on every tongue.

‘You may dismiss all these great men, and with them all glorious deeds, majestic words, and seemly looks, all honour, repute, praise, precedence, power, and office, all lauded eloquence and envied wisdom; these you may put from you, to gird on a filthy apron and assume a servile guise; then will you handle crowbars and graving tools, mallets and chisels; you will be

bowed over your work, with eyes and thoughts bent earthwards, abject as abject can be, with never a free and manly upward look or aspiration; all your care will be to proportion and fairly drape your works; to proportioning and adorning yourself you will give little heed enough, making yourself of less account than your marble.'

I waited not for her to bring her words to an end, but rose up and spoke my mind; I turned from that clumsy mechanic woman, and went rejoicing to lady Culture, the more when I thought upon the stick, and all the blows my yesterday's apprenticeship had brought me. For a time the deserted one was wroth, with clenched fists and grinding teeth; but at last she stiffened, like another Niobe, into marble. A strange fate, but I must request your belief; dreams are great magicians, are they not?

Then the other looked upon me and spoke:— 'For this justice done me,' said she, 'you shall now be recompensed; come, mount this car' — and lo, one stood ready, drawn by winged steeds like Pegasus — , 'that you may learn what fair sights another choice would have cost you.' We mounted, she took the reins and drove, and I was carried aloft and beheld towns and nations and peoples from the East to the West; and methought I was sowing like Triptolemus; but the nature of the seed I cannot call to mind — only this, that men on earth when they saw it gave praise, and all whom I reached in my flight sent me on my way with blessings.

When she had presented these things to my eyes, and me to my admirers, she brought me back, no more clad as when my flight began; I returned, methought, in glorious raiment. And finding my father where he stood waiting, she showed him my raiment, and the guise in which I came, and said a word to him upon the lot which they had come so near appointing for me. All this I saw when scarce out of my childhood; the confusion and terror of the stick, it may be, stamped it on my memory.

'Good gracious,' says some one, before I have done, 'what a longwinded lawyer's vision!' 'This,' interrupts another, 'must be a winter dream, to judge by the length of night required; or perhaps it took three nights, like the making of Heracles. What has come over him, that he babbles such puerilities? memorable things indeed, a child in bed, and a very ancient, worn-out dream! what stale frigid stuff! does he take us for interpreters of dreams?' Sir, I do not. When Xenophon related that vision of his which you all know, of his father's house on fire and the rest, was it just by way of a riddle? was it in deliberate ineptitude that he reproduced it? a likely thing in their desperate military situation, with the enemy surrounding them! no, the relation was to serve a useful purpose.

Similarly I have had an object in telling you my dream. It is that the young may be guided to the better way and set themselves to Culture, especially any among them who is recreant for fear of poverty, and minded to enter the wrong path, to the ruin of a nature not all ignoble. Such an one will be strengthened by my tale, I am well assured; in me he will find an apt example;

let him only compare the boy of those days, who started in pursuit of the best and devoted himself to Culture regardless of immediate poverty, with the man who has now come back to you, as high in fame, to put it at the lowest, as any stonecutter of them all.

THE PARASITE: PARASITIC AN ART — Περὶ τοῦ Παρασίτου ὅτι Τέχνη ἢ Παρασιτική



Translated by H. W. Fowler and F. G. Fowler

THE PARASITE, A DEMONSTRATION THAT SPONGING IS A PROFESSION

Tychiades. Simon

Tyc. I am curious about you, Simon. Ordinary people, free and slaves alike, have some trade or profession that enables them to benefit themselves and others; you seem to be an exception.

Si. I do not quite see what you mean, Tychiades; put it a little clearer.

Tyc. I want to know whether you have a profession of any sort; for instance, are you a musician?

Si. Certainly not.

Tyc. A doctor?

Si. No.

Tyc. A mathematician?

Si. No.

Tyc. Do you teach rhetoric, then? I need not ask about philosophy; you have about as much to do with that as sin has.

Si. Less, if possible. Do not imagine that you are enlightening me upon my failings. I acknowledge myself a sinner — worse than you take me for.

Tyc. Very well. But possibly you have abstained from these professions because nothing great is easy. Perhaps a trade is more in your way; are you a carpenter or cobbler? Your circumstances are hardly such as to make a trade superfluous.

Si. Quite true. Well, I have no skill in any of these.

Tye. But in ——?

Si. An excellent one, in my opinion; if you were acquainted with it you would agree, I am sure. I can claim to be a practical master in the art by this time; whether I can give an account of my faith is another question.

Tyc. What is it?

Si. No, I do not think I have got up the theory of it sufficiently. For the present, rest assured that I have a profession, and cease your strictures on that head. Its nature you shall know another time.

Tyc. No, no; I will not be put off like that.

Si. Well, I am afraid my profession would be rather a shock to you.

Tyc. I like shocks.

Si. Well, I will tell you some day.

Tyc. Now, I say; or else I shall know you are ashamed of it.

Si. Well, then, I sponge.

Tyc. Why, what sane man would call sponging a profession?

Si. I, for one. And if you think I am not sane, put down my innocence of other professions to insanity, and let that be my sufficient excuse. My lady Insanity, they say, is unkind to her votaries in most respects; but at least she excuses their offences, which she makes herself responsible for, like a schoolmaster or tutor.

Tyc. So sponging is an art, eh?

Si. It is; and I profess it.

Tyc. So you are a sponger?

Si. What an awful reproach!

Tyc. What! you do not blush to call yourself a sponger?

Si. On the contrary, I should be ashamed of not calling myself so.

Tyc. And when we want to distinguish you for the benefit of any one who does not know you, but has occasion to find you out, we must say 'the sponger,' naturally?

Si. The name will be more welcome to me than 'statuary' to Phidias; I am as

proud of my profession as Phidias of his Zeus.

Tyc. Ha, ha, ha! Excuse me — just a particular that occurred to me.

Si. Namely ——?

Tyc. Think of the address of your letters — Simon the Sponger!

Si. Simon the Sponger, Dion the Philosopher. I shall like mine as well as he his.

Tyc. Well, well, your taste in titles concerns me very little. Come now to the next absurdity.

Si. Which is ——?

Tyc. The getting it entered on the list of arts. When any one asks what the art is, how do we describe it? Letters we know, Medicine we know; Sponging?

Si. My own opinion is, that it has an exceptionally good right to the name of art. If you care to listen, I will explain, though I have not got this properly into shape, as I remarked before.

Tyc. Oh, a brief exposition will do, provided it is true.

Si. I think, if you agree, we had better examine Art generically first; that will enable us to go into the question whether the specific arts really belong under it.

Tyc. Well, what is Art? Of course you know that?

Si. Quite well.

Tyc. Out with it, then, as you know.

Si. An art, as I once heard a wise man say, is a body of perceptions regularly employed for some useful purpose in human life.

Tyc. And he was quite right.

Si. So, if sponging has all these marks, it must be an art?

Tyc. If, yes.

Si. Well, now we will bring to bear on sponging each of these essential elements of Art, and see whether its character rings true, or returns a cracked note like bad pottery when it is tapped. It has got to be, like all art, a body of

perceptions. Well, we find at once that our artist has to distinguish critically the man who will entertain him satisfactorily and not give him reason to wish that he had sponged elsewhere. Now, in as much as assaying — which is no more than the power of distinguishing between false and true coin — is a recognized profession, you will hardly refuse the same status to that which distinguishes between false and true *men*; the genuineness of men is more obscure than that of coins; this indeed is the gist of the wise Euripides's complaint:

But among men how tell the base apart?
Virtue and vice stamp not the outward flesh.

So much the greater the sponger's art, which beats prophecy in the certainty of its conclusions upon problems so difficult.

Next, there is the faculty of so directing your words and actions as to effect intimacy and convince your patron of your devotion: is that consistent with weak understanding or perception?

Tyc. Certainly not.

Si. Then at table one has to outshine other people, and show the difference between amateur and professional: is that to be done without thought and ingenuity?

Tyc. No, indeed.

Si. Or perhaps you fancy that any outsider who will take the trouble can tell a good dinner from a bad one. Well, the mighty Plato says, if the guest is not versed in cookery, the dressing of the banquet will be but unworthily judged.

The next point to be established is, that sponging depends not merely on perceptions, but on perceptions regularly employed. Nothing simpler. The perceptions on which other arts are based frequently remain unemployed by their owner for days, nights, months, or years, without his art's perishing; whereas, if those of the sponger were to miss their daily exercise, not merely his art would perish, but he with it.

There remains the 'useful purpose in human life'; it would take a madman to question that here. I find nothing that serves a more useful purpose in human life than eating and drinking; without them you cannot live.

Tyc. That is true.

Si. Moreover, sponging is not to be classed with beauty and strength, and so called a quality instead of an art?

Tyc. No.

Si. And, in the sphere of art, it does not denote the negative condition, of unskilfulness. That never brings its owner prosperity. Take an instance: if a man who did not understand navigation took charge of a ship in a stormy sea, would he be safe?

Tyc. Not he.

Si. Why, now? Because he wants the art which would enable him to save his life?

Tyc. Exactly.

Si. It follows that, if sponging was the negative of art, the sponger would not save his life by its means?

Tyc. Yes.

Si. A man is saved by art, not by the absence of it?

Tyc. Quite so.

Si. So sponging is an art?

Tyc. Apparently.

Si. Let me add that I have often known even good navigators and skilful drivers come to grief, resulting with the latter in bruises and with the former in death but no one will tell you of a sponger who ever made shipwreck. Very well, then, sponging is neither the negative of art, nor is it a quality; but it is a body of perceptions regularly employed. So it emerges from the present discussion an art.

Tyc. That seems to be the upshot. But now proceed to give us a good definition of your art.

Si. Well thought of. And I fancy this will about do: Sponging is the art of eating and drinking, and of the talk by which these may be secured; its end is Pleasure.

Tyc. A very good definition, I think. But I warn you that your end will bring you into conflict with some of the philosophers.

St. Ah well, if sponging agrees with Happiness about the end, we may be content.

And that it does I will soon show you. The wise Homer, admiring the sponger's life as the only blissful enviable one, has this:

I say no fairer end may be attained
Than when the people is attuned to mirth,
. . . . and groans the festal board
With meat and bread, and the cup-bearer's ladle
From flowing bowl to cup the sweet wine dips.

As if this had not made his admiration quite clear enough, he lays a little more emphasis, good man, on his personal opinion:

This in my heart I count the highest bliss.

Moreover, the character to whom he entrusts these words is not just any one; it is the wisest of the Greeks. Well now, if Odysseus had cared to say a word for the end approved by the Stoics, he had plenty of chances — when he brought back Philoctetes from Lemnos, when he sacked Troy, when he stopped the Greeks from giving up, or when he made his way into Troy by scourging himself and putting on rags bad enough for any Stoic. But no; he never said theirs was a fairer end. And again, when he was living an Epicurean life with Calypso, when he could spend idle luxurious days, enjoying the daughter of Atlas and giving the rein to every soft emotion, even then he had not his fairer end; that was still the life of the sponger. Banqueter was the word used for sponger in his day; what does he say? I must quote the lines again; nothing like repetition: 'The banqueters in order set'; and 'groans the festal board With meat and bread.'

It was a remarkable piece of impudence on Epicurus's part to appropriate the end that belongs to sponging for his system of Happiness. That it *was* a bit of larceny — Epicurus having nothing, and the sponger much, to do with Pleasure — I will soon show you. I take it that Pleasure means, first, bodily tranquillity, and secondly, an untroubled soul. Well, the sponger attains both, Epicurus neither. A man who is busy inquiring into the earth's shape, the infinity of worlds, the sun's size, astronomic distances, the elements, the existence or non-existence of Gods, and who is engaged in incessant controversies about the end — he is a prey not merely to human, but to cosmic perturbations. Whereas the sponger, convinced that all is for the best in the best of all possible worlds, living secure and calm with no such perplexities to trouble him, eats and sleeps and lies on his back, letting his hands and feet look after themselves, like Odysseus on his passage home from Scheria.

But here is an independent refutation of Epicurus's pretensions to Pleasure. Our Epicurus, whoever his Wisdom may be, either is, or is not, supplied with

virtuals. If he is not, so far from having a pleasurable life, he will have no life at all. If he is, does he get them out of his own means, or from some one else? If the latter, he is a sponger, and not what he says he is; if the former, he will not have a pleasurable life.

Tyc. How so?

Si. Why, if his food is provided out of his own means, that way of life has many consequences; reckon them up. You will admit that, if the principle of your life is to be pleasure, all your appetites have to be satisfied?

Tyc. I agree.

Si. Well, a large income may possibly meet that requirement, a scanty one certainly not; consequently, a poor man cannot be a philosopher, or in other words attain the end, which is Pleasure. But neither will the rich, who lavishes his substance on his desires, attain it. And why? Because spending has many worries inseparably attached to it; your cook disappoints you, and you must either have strained relations with him, or else purchase peace and quiet by feeding badly and missing your pleasure. Then similar difficulties attend your steward's management of the house. You must admit all this.

Tyc. Oh, certainly, I agree.

Si. In fact, something or other is sure to happen and cut off Epicurus from his end. Now the sponger has no cook to be angry with, no farm, steward or money to be annoyed at the loss of; at the same time he lives on the fat of the land, and is the one person who can eat and drink without the worries from which others cannot escape.

That sponging is an art, has now been abundantly proved; it remains to show its superiority; and this I shall take in two divisions: first, it has a general superiority to all the arts; and, secondly, it is superior to each of them separately. The general superiority is this: the arts have to be instilled by dint of toil, threats and blows — regrettable necessities, all of them; my own art, of which the acquisition costs no toil, is perhaps the only exception. Who ever came away from dinner in tears? with the schoolroom it is different; or who ever went out to dinner with the dismal expression characteristic of going to school? No, the sponger needs no pressing to get him to table; he is devoted to his profession; it is the other apprentices who hate theirs, to the point of running away, sometimes. And it is worth your notice that a parent's usual reward for a child who makes progress in the ordinary arts is just the thing that the sponger gets regularly. The lad has done his writing well, they say; let him have something nice: what vile writing! let him go without. Oh, the mouth is very useful for reward and punishment.

Again, with the other arts the result comes only after the learning is done; their fruits alone are agreeable; 'long and steep the road thereto.' Sponging is once more an exception, in that profit and learning here go hand in hand; you grasp your end as soon as you begin. And whereas all other arts are practised solely for the sustenance they will ultimately bring, the sponger has his sustenance from the day he starts. You realize, of course, that the farmer's object in farming is something else than farming, the carpenter's something different from abstract carpentering; but the sponger has no ulterior object; occupation and pre-occupation are for him one and the same.

Then it is no news to any one that other professions slave habitually, and get just one or two holidays a month; States keep some monthly and some yearly festivals; these are their times of enjoyment. But the sponger has thirty festivals a month; every day is a red-letter day with him.

Once more, success in the other arts presupposes a diet as abstemious as any invalid's; eat and drink to your heart's content, and you make no progress in your studies.

Other arts, again, are useless to their professor unless he has his plant; you cannot play the flute if you have not one to play; lyrical music requires a lyre, horsemanship a horse. But of ours one of the excellences and conveniences is that no instrument is required for its exercise.

Other arts we pay, this we are paid, to learn.

Further, while the rest have their teachers, no one teaches sponging; it is a gift from Heaven, as Socrates said of poetry.

Then do not forget that, while the others have to be suspended during a journey or a voyage, this may be in full swing under those circumstances too.

Tyc. No doubt about that.

Si. Another point that strikes me is that other arts feel the need of this one, but not vice versa.

Tyc. Well, but is the appropriation of what belongs to others no offence?

Si. Of course it is.

Tyc. Well, the sponger does that; why is he privileged to offend?

Si. Ah, I know nothing about that. But now look here: you know how common and mean are the beginnings of the other arts; that of sponging, on the contrary, is noble. Friendship, that theme of the encomiast, is neither more

nor less, you will find, than the beginning of sponging.

Tyc. How do you make that out?

Si. Well, no one asks an enemy, a stranger, or even a mere acquaintance, to dinner; the man must be his friend before he will share bit and sup with him, and admit him to initiation in these sacred mysteries. I know I have often heard people say, Friend, indeed! by what right? he has never eaten or drunk with us. You see; only the man who has done that is a friend to be trusted.

Next take a sound proof, though not the only one, that it is the most royal of the arts: at the rest of them men have to work (not to mention toil and sweat) in the sitting or standing posture, which marks them for the absolute slaves of their art, whereas the sponger is free to recline like a king.

As to his happy condition, I need no more than allude to the wise Homer's words; he it is, and he alone, that 'planteth not, nor ploughs'; he 'reapeth where he hath not ploughed nor sown.'

Again, while knavery and folly are no bar to rhetoric, mathematics, or copper-working, no knave or fool can get on as a sponger.

Tyc. Dear, dear, what an amazing profession! I am almost tempted to exchange my own for it.

Si. I consider I have now established its superiority to art in general; let us next show how it excels individual arts. And it would be silly to compare it with the trades; I leave that to its detractors, and undertake to prove it superior to the greatest and most honourable professions. Such by universal acknowledgement are Rhetoric and Philosophy; indeed, some people insist that no name but science is grand enough for them; so if I prove sponging to be far above even these, *a fortiori* it will excel the others as Nausicaa her maids.

Now, its first superiority it enjoys over Philosophy and Rhetoric alike, and this is in the matter of real existence; it can claim that, they cannot. Instead of our having a single consistent notion of Rhetoric, some of us consider it an art, some the negation of art, some a mere artfulness, and so on. Similarly there is no unity in Philosophy's subject, or in its relation to it; Epicurus takes one view, the Stoics another, the Academy, the Peripatetics, others; in fact Philosophy has as many definitions as definers. So far at least victory wavers between them, and their profession cannot be called *one*. The conclusion is obvious; I utterly deny that what has no real existence can be an art. To illustrate: there is one and only one Arithmetic; twice two is four whether here or in Persia; Greeks and barbarians have no quarrel over that; but philosophies are many and various, agreed neither upon their beginnings nor their ends.

Tyc. Perfectly true; they call Philosophy one, but they make it many.

Si. Well, such a want of harmony might be excused in other arts, they being of a contingent nature, and the perceptions on which they are based not being immutable. But that *Philosophy* should lack unity, and even conflict with itself like instruments out of tune — how can that be tolerated? Philosophy, then, is not one, for I find its diversity infinite. And it cannot be many, because it is Philosophy, not philosophies.

The real existence of Rhetoric must incur the same criticism. That with the same subject-matter all professors should not agree, but maintain conflicting opinions, amounts to a demonstration: that which is differently apprehended cannot exist. The inquiry whether a thing is this or that, in place of agreement that it is one, is tantamount to a negation of its existence.

How different is the case of Sponging! for Greeks or barbarians, *one* in nature and subject and method. No one will tell you that these sponge this way, and those that; there are no spongers with peculiar principles, to match those of Stoics and Epicureans, that I know of; they are all agreed; their conduct and their end alike harmonious. Sponging, I take it on this showing, is just Wisdom itself.

Tyc. Yes, I think you have dealt with that point sufficiently; apart from that, how do you show the inferiority of Philosophy to your art?

Si. I must first mention that no sponger was ever in love with Philosophy; but many philosophers are recorded to have set their hearts on Sponging, to which they still remain constant.

Tyc. Philosophers caring to sponge? Names, please.

Si. Names? You know them well enough; you only play at not knowing because you regard it as a slur on their characters, instead of as the credit it is.

Tyc. Simon, I solemnly assure you I cannot think where you will find your instances.

Si. Honour bright? Then I conclude you never patronize their biographers, or you could not hesitate about my reference.

Tyc. Seriously, I long to hear their names.

Si. Oh, I will give you a list; not bad names either; the *elite*, if I am correctly informed; they will rather surprise you. Aeschines the Socratic, now, author of dialogues as witty as they are long, brought them with him to Sicily in the hope that they would gain him the royal notice of Dionysius; having given a

reading of the *Miltiades*, and found himself famous, he settled down in Sicily to sponge on Dionysius and forget Socratic composition.

Again, I suppose you will pass Aristippus of Cyrene as a distinguished philosopher?

Tyc. Assuredly.

Si. Well, he was living there too at the same time and on the same terms. Dionysius reckoned him the best of all spongers; he had indeed a special gift that way; the prince used to send his cooks to him daily for instruction. He, I think, was really an ornament to the profession.

Well then, Plato, the noblest of you all, came to Sicily with the same view; he did a few days' sponging, but found himself incompetent and had to leave. He went back to Athens, took considerable pains with himself, and then had another try, with exactly the same result, however. Plato's Sicilian disaster seems to me to bear comparison with that of Nicias.

Tyc. Your authority for all this, pray?

Si. Oh, there are plenty of authorities; but I will specify Aristoxenus the musician, a weighty one enough, and himself attached as a sponger to Neleus. Then you of course know that Euripides held this relation to Archelaus till the day of his death, and Anaxarchus to Alexander.

As for Aristotle, that tiro in all arts was a tiro here too.

I have shown you, then, and without exaggeration, the philosophic passion for sponging. On the other hand, no one can point to a sponger who ever cared to philosophize.

But of course, if never to be hungry, thirsty, or cold, is to be happy, the sponger is the man who is in that position. Cold hungry philosophers you may see any day, but never a cold hungry sponger; the man would not be a sponger, that is all, but a wretched pauper, no better than a philosopher.

Tyc. Well, let that pass. And now what about those many points in which your art is superior to Rhetoric and Philosophy?

Si. Human life, my dear sir, has its times and seasons; there is peace time and there is war time. These provide unfailing tests for the character of arts and their professors. Shall we take war time first, and see who will do best for himself and for his city under those conditions?

Tyc. Ah, now comes the tug of war. It tickles me, this queer match between

sponger and philosopher.

Si. Well, to make the thing more natural, and enable you to take it seriously, let us picture the circumstances. Sudden news has come of a hostile invasion; it has to be met; we are not going to sit still while our outlying territory is laid waste; the commander-in-chief issues orders for a general muster of all liable to serve; the troops gather, including philosophers, rhetoricians, and spongers. We had better strip them first, as the proper preliminary to arming. Now, my dear sir, have a look at them individually and see how they shape. Some of them you will find thin and white with underfeeding — all goose-flesh, as if they were lying wounded already. Now, when you think of a hard day, a stand-up fight with press and dust and wounds, what is it but a sorry jest to talk of such starvelings' being able to stand it?

Now go and inspect the sponger. Full-bodied, flesh a nice colour, neither white like a woman's nor tanned like a slave's; you can see his spirit; he has a keen look, as a gentleman should, and a high, full-blooded one to boot; none of your shrinking feminine glances when you are going to war! A noble pike-man that, and a noble corpse, for that matter, if a noble death is his fate.

But why deal in conjecture when there are facts to hand? I make the simple statement that in war, of all the rhetoricians and philosophers who ever lived, most never ventured outside the city walls, and the few who did, under compulsion, take their places in the ranks left their posts and went home.

Tyc. A bold extravagant assertion. Well, prove it.

Si. Rhetoricians, then. Of these, Isocrates, so far from serving in war, never even ventured into a law-court; he was afraid, because his voice was weak, I understand. Well, then Demades, Aeschines, and Philocrates, directly the Macedonian war broke out, were frightened into betraying their country and themselves to Philip. They simply espoused his interests in Athenian politics; and any other Athenian who took the same side was their friend. As for Hyperides, Demosthenes, and Lycurgus, supposed to be bolder spirits, and always raising scenes in the assembly with their abuse of Philip, how did they ever show their prowess in the war? Hyperides and Lycurgus never went out, did not so much as dare show their noses beyond the gates; they sat snug inside in a domestic state of siege, composing poor little decrees and resolutions. And their great chieftain, who had no gentler words for Philip in the assembly than 'the brute from Macedon, which cannot produce even a slave worth buying' — well, he did take heart of grace and go to Boeotia the day before; but battle had not been joined when he threw away his shield and made off. You must have heard this before; it was common talk not only at Athens, but in Thrace and Scythia, whence the creature was derived.

Tyc. Yes, I know all that. But then these are orators, trained to speak, not to fight. But the philosophers; you cannot say the same of them.

Si. Oh, yes; they discuss manliness every day, and do a great deal more towards wearing out the word Virtue than the orators; but you will find them still greater cowards and shirkers. — How do I know? — In the first place, can any one name a philosopher killed in battle? No, they either do not serve, or else run away. Antisthenes, Diogenes, Crates, Zeno, Plato, Aeschines, Aristotle, and all their company, never set eyes on a battle array. Their wise Socrates was the solitary one who dared to go out; and in the battle of Delium he ran away from Mount Parnes and got safe to the gymnasium of Taureas. It was a far more civilized proceeding, according to his ideas, to sit there talking soft nonsense to handsome striplings and posing the company with quibbles, than to cross spears with a grown Spartan.

Tyc. Well, I have heard these stories before, and from people who had no satirical intent. So I acquit you of slandering them by way of magnifying your own profession.

But come now, if you don't mind, to the sponger's military behaviour; and also tell me whether there is any sponging recorded of the ancients.

Si. My dear fellow, the most uneducated of us has surely heard enough of Homer to know that he makes the best of his heroes spongers. The great Nestor, whose tongue distilled honeyed speech, sponged on the King; Achilles was, and was known for, the most upright of the Greeks in form and in mind; but neither for him, for Ajax, nor for Diomedes, has Agamemnon such admiring praise as for Nestor. It is not for ten Ajaxes or Achilleuses that he prays; no, Troy would have been taken long ago, if he had had in his host ten men like — that old sponger. Idomeneus, of Zeus's own kindred, is also represented in the same relation to Agamemnon.

Tyc. I know the passages; but I do not feel sure of the sense in which they were spongers.

Si. Well, recall the lines in which Agamemnon addresses Idomeneus.

Tyc. How do they go?

Si.

For thee the cup stands ever full,
Even as for me, whene'er it lists thee drink.

When he speaks of the cup ever full, he means not that it is perpetually ready (when Idomeneus is fighting or sleeping, for instance), but that he has had the

peculiar privilege all through his life of sharing the King's table without that special invitation which is necessary for his other followers. Ajax, after a glorious single combat with Hector, 'they brought to lordly Agamemnon,' we are told; he, you see, is admitted to the royal table (and high time too) as an honour; whereas Idomeneus and Nestor were the King's regular table companions; at least that is my idea. Nestor I take to have been an exceedingly good and skilful sponger on royalty; Agamemnon was not his first patron; he had served his apprenticeship under Caeneus and Exadius. And but for Agamemnon's death I imagine he would never have relinquished the profession.

Tyc. Yes, that was a first-class sponger. Can you give me any more?

Si. Why, Tychiades, what else was Patroclus's relation to Achilles? and he was as fine a fellow, all round, as any Greek of them all. Judging by his actions, I cannot make out that he was inferior to Achilles himself. When Hector had forced the gates and was fighting inside by the ships, it was Patroclus who repelled him and extinguished the flames which had got a hold on Protesilaus's ship; yet one would not have said the people aboard her were inefficient — Ajax and Teucer they were, one as good in the *melee* as the other with his bow. A great number of the barbarians, including Sarpedon the son of Zeus, fell to this sponger. His own death was no common one. It took only one man, Achilles, to slay Hector; Paris was enough for Achilles himself; but two men and a God went to the killing of the sponger. And his last words bore no resemblance to those of the mighty Hector, who prostrated himself before Achilles and besought him to let his relations have his body; no, they were such as might be expected from one of his profession. Here they are: —

But of thy like I would have faced a score,
And all the score my spear had given to death.

Tyc. Yes, you have proved him a good man; but can you show him to have been not Achilles's friend, but a sponger?

Si. I will produce you his own statement to that effect.

Tyc. What a miracle-worker you are!

Si. Listen to the lines, then:

Achilles, lay my bones not far from thine;
Thou and thine fed me; let me lie by thee.

And a little further on he says:

Peleus me received,

And nurtured gently, and thy henchman named,

that is, gave him the right of sponging; if he had meant to allude to Patroclus as his son's friend, he would not have used the word henchman; for he was a free man. What is a henchman, slaves and friends being excluded? Why, obviously a sponger. Accordingly Homer uses the same word of Meriones's relation to Idomeneus. And by the way it is not Idomeneus, though he was son of Zeus, that he describes as 'peer of Ares'; it is the sponger Meriones.

Again, did not Aristogiton, poor and of mean extraction, as Thucydides describes him, sponge on Harmodius? He was also, of course, in love with him — a quite natural relation between the two classes. This sponger it was, then, who delivered Athens from tyranny, and now adorns the marketplace in bronze, side by side with the object of his passion. And now I have given you an example or two of the profession.

But what sort of a guess do you make at the sponger's behaviour in war? In the first place, he will fight on a full belly, as Odysseus advises. You must feed the man who is to fight, he says, however early in the morning it may happen to be. The time that others spend in fitting on helmet or breastplate with nervous care, or in anticipating the horrors of battle, he will devote to putting away his food with a cheerful countenance, and as soon as business begins you will find him in front. His patron will take his place behind him, sheltering under his shield as Teucer under Ajax's; when missiles begin to fly the sponger will expose himself for his patron, whose safety he values more than his own.

Should he fall in battle, neither officer nor comrade need feel ashamed of that great body, which now reclines as appropriate an ornament of the battle-field as it once was of the dining-room. A pretty sight is a philosopher's body by its side, withered, squalid, and bearded; he was dead before the fight began, poor weakling. Who would not despise the city whose guards are such miserable creatures? Who would not suppose, seeing these pallid, hairy manikins scattered on the ground, that it had none to fight for it, and so had turned out its gaol-birds to fill the ranks? That is how the spongers differ from the rhetoricians and philosophers in war.

Then in peace time, sponging seems to me as much better than philosophy as peace itself than war. Be kind enough to glance first at the scenes of peace.

Tyc. I do not quite know what they are; but let us glance at them, by all means.

Si. Well, you will let me describe as civil scenes the market, the courts, the wrestling-schools and gymnasium, the hunting field and the dining-room?

Tyc. Certainly.

Si. To market and courts the sponger gives a wide berth they are the haunts of chicanery; there is no satisfaction to be got out of them. But at wrestling-school and gymnasium he is in his element; he is their chief glory. Show me a philosopher or orator who is in the same class with him when he strips in the wrestling-school; look at them in the gymnasium; they shame instead of adorning it. And in a lonely place none of them would face the onset of a wild beast; the sponger will, though, and find no difficulty in disposing of it; his table familiarity with it has bred contempt. A stag or a wild boar may put up its bristles; he will not mind; the boar may whet its tusks against him; he only returns the compliment. As for hares, he is more deadly to them than a greyhound. And then in the dining-room, where is his match, to jest or to eat? Who will contribute most to entertainment, he with his song and his joke, or a person who has not a laugh in him, sits in a threadbare cloak, and keeps his eyes on the ground as if he was at a funeral and not a dinner? If you ask me, I think a philosopher has about as much business in a dining-room as a bull in a china-shop.

But enough of this. What impression does one get of the sponger's actual life, when one compares it with the other? First it will be found that he is indifferent to reputation, and does not care a jot what people think about him, whereas all rhetoricians and philosophers without exception are the slaves of vanity, reputation, and what is worse, of money. No one could be more careless of the pebbles on the shore than the sponger is of money; he would as soon touch fire as gold. But the rhetoricians and, as if that were not bad enough, the professed philosophers, are beneath contempt in this respect. No need to illustrate in the case of the rhetoricians; but of the philosophers whose repute stands highest at present, one was lately convicted of taking a bribe for his verdict in a law-suit, and another expects a salary for giving a prince his company, and counts it no shame to go into exile in his old age, and hire himself out for pay like some Indian or Scythian captive. The very name his conduct has earned him calls no blush to his cheek.

But their susceptibilities are by no means limited to these; pain, temper, jealousy, and all sorts of desires, must be added; all of which the sponger is beyond the reach of; he does not yield to temper because on the one hand he has fortitude, and on the other hand he has no one to irritate him. Or if he is by any chance moved to wrath, there is nothing disagreeable or sullen about it; it entertains and amuses merely. As to pain, he has less of that to endure than anybody, one of his profession's recommendations and privileges being just that immunity. He has neither money, house, slave, wife, nor children — those hostages to Fortune. He desires neither fame, wealth, nor beauty.

Tyc. He will feel pain if the supplies run short, I presume.

Si. Ah, but you see, he is not a sponger if that happens. A courageous man is

not courageous if he has no courage, a sensible one not sensible if he has no sense. He could not be a sponger under those conditions. We are discussing the sponger, not the non- sponger. If the courageous is so in virtue of his courage, the sensible sensible in virtue of his sense, then the sponger is a sponger in virtue of sponging. Take that away, and we shall be dealing with something else, and not with a sponger at all.

Tyc. So his supplies will never run short?

Si. Manifestly. So he is as free from that sort of pain as from others.

Then all philosophers and rhetoricians are timorous creatures together. You may generally see them carrying sticks on their walks; well, of course they would not go armed if they were not afraid. And they bar their doors elaborately, for fear of night attacks. Now our man just latches his room door, so that the wind may not blow it open; if there is a noise in the night, it is all the same to him as if there were none; he will travel a lonely road and wear no sword; he does not know what fear is. But I am always seeing philosophers, though there is nothing to be afraid of, carrying bows and arrows; as for their sticks, they take them to bath or breakfast with them.

Again, no one can accuse a sponger of adultery, violence, rape, or in fact of any crime whatsoever. One guilty of such offences will not be sponging, but ruining himself. If he is caught in adultery, his style thenceforth is taken from his offence. Just as a piece of cowardice brings a man not repute, but disrepute, so, I take it, the sponger who commits an offence loses his previous title and gets in exchange that proper to the offence. Of such offences on the part of rhetoricians and philosophers, on the other hand, we have not only abundant examples in our own time, but records against the ancients in their own writings. There is an Apology of Socrates, of Aeschines, of Hyperides, of Demosthenes, and indeed of most of their kind. There is no sponger's apology extant, and you will never hear of anybody's bringing a suit against one.

Now I suppose you will tell me that the sponger's life may be better than theirs, but his death is worse. Not a bit of it; it is a far happier one. We know very well that all or most philosophers have had the wretched fate they deserved, some by poison after condemnation for heinous crimes, some by burning alive, some by strangury, some in exile. No one can adduce a sponger's death to match these; he eats and drinks, and dies a blissful death. If you are told that any died a violent one, be sure it was nothing worse than indigestion.

Tyc. I must say, you have done well for your kind against the philosophers. And now look at it from the patron's point of view; does he get his money's worth? It strikes me the rich man does the kindness, confers the favour, finds

the food, and it is all a little discreditable to the man who takes them.

Si. Now, really, Tychiades, that is rather silly of you. Can you not see that a rich man, if he had the gold of Gyges, is yet poor as long as he dines alone, and no better than a tramp if he goes abroad unattended? A soldier without his arms, a dress without its purple, a horse without its trappings, are poor things; and a rich man without his sponger is a mean, cheap spectacle. The sponger gives lustre to the patron, never the patron to the other.

Moreover, none of the reproach that you imagine attaches to sponging; you refer, of course, to the difference in their degrees; but then it is an advantage to the rich man to keep the other; apart from his ornamental use, he is a most valuable bodyguard. In battle no one will be over ready to undertake the rich man with such a comrade at his side; and you can hardly, having him, die by poison. Who would dare attempt such a thing, with him tasting your food and drink? So he brings you not only credit, but insurance. His affection is such that he will run all risks; he would never leave his patron to face the dangers of the table alone; no, he would rather eat and die with him.

Tyc. You have stated your case without missing a point, Simon. Do not tell me you were unprepared again; you have been trained in a good school, man. But one thing more I should like to know. There is a nasty sound about the word sponger, don't you think?

Si. See whether I have a satisfactory answer to that. Oblige me by giving what you consider the right answers to my questions. Sponging is an old word; what does it really mean?

Tyc. Getting your dinner at some one else's expense.

Si. Dining out, in fact?

Tyc. Yes.

Si. And we may call a sponger an out-diner?

Tyc. The gravamen's in that; he should dine at home.

Si. A few more answers, please. Of these pairs, which do you consider the best? Which would you take, if you had the choice?-To sail, or to out-sail?

Tyc. The latter.

Si. To run or out-run?

Tyc. The latter.

Si. Ride or out-ride, shoot or out-shoot?

Tyc. Still the same.

Si. So I presume an out-diner is better than a diner?

Tyc. Indisputable. Henceforward I shall come to you morning and afternoon like a schoolboy for lessons. And I am sure you ought to do your very best for me, as your first pupil. The first child is always the mother's joy, you know. [Footnote: It has been necessary, in Section 60, to tamper a little with the Greek in order to get the point, such as it is; but it has not been seriously misrepresented.]

THE LOVER OF LIES — Φιλοψευδής ἢ Ἀπιστῶν



Translated by H. W. Fowler and F. G. Fowler

THE LIAR

Tychiades. Philocles

Tyc. Philocles, what *is* it that makes most men so fond of a lie? Can you explain it? Their delight in romancing themselves is only equalled by the earnest attention with which they receive other people's efforts in the same direction.

Phi. Why, in some cases there is no lack of motives for lying, — motives of self-interest.

Tyc. Ah, but that is neither here nor there. I am not speaking of men who lie with an object. There is some excuse for that: indeed, it is sometimes to their credit, when they deceive their country's enemies, for instance, or when mendacity is but the medicine to heal their sickness. Odysseus, seeking to preserve his life and bring his companions safe home, was a liar of that kind. The men I mean are innocent of any ulterior motive: they prefer a lie to truth, simply on its own merits; they like lying, it is their favourite occupation; there is no necessity in the case. Now what good can they get out of it?

Phi. Why, have you ever known any one with such a strong natural turn for lying?

Tyc. Any number of them.

Phi. Then I can only say they must be fools, if they really prefer evil to good.

Tyc. Oh, that is not it. I could point you out plenty of men of first-rate ability, sensible enough in all other respects, who have somehow picked up this vice of romancing. It makes me quite angry: what satisfaction can there be to men of their good qualities in deceiving themselves and their neighbours? There are instances among the ancients with which you must be more familiar than I. Look at Herodotus, or Ctesias of Cnidus; or, to go further back, take the poets — Homer himself: here are men of world-wide celebrity, perpetuating their mendacity in black and white; not content with deceiving their hearers, they must send their lies down to posterity, under the protection of the most admirable verse. Many a time I have blushed for them, as I read of the

mutilation of Uranus, the fetters of Prometheus, the revolt of the Giants, the torments of Hell; enamoured Zeus taking the shape of bull or swan; women turning into birds and bears; Pegasus, Chimaeras, Gorgons, Cyclopes, and the rest of it; monstrous medley! fit only to charm the imaginations of children for whom Mormo and Lamia have still their terrors. However, poets, I suppose, will be poets. But when it comes to national lies, when one finds whole cities bouncing collectively like one man, how is one to keep one's countenance? A Cretan will look you in the face, and tell you that yonder is Zeus's tomb. In Athens, you are informed that Erichthonius sprang out of the Earth, and that the first Athenians grew up from the soil like so many cabbages; and this story assumes quite a sober aspect when compared with that of the Sparti, for whom the Thebans claim descent from a dragon's teeth. If you presume to doubt these stories, if you choose to exert your common sense, and leave Triptolemus's winged aerial car, and Pan's Marathonian exploits, and Orithyia's mishap, to the stronger digestions of a Coroebus and a Margites, you are a fool and a blasphemer, for questioning such palpable truths. Such is the power of lies!

Phi. I must say I think there is some excuse, Tychiades, both for your national liars and for the poets. The latter are quite right in throwing in a little mythology: it has a very pleasing effect, and is just the thing to secure the attention of their hearers. On the other hand, the Athenians and the Thebans and the rest are only trying to add to the lustre of their respective cities. Take away the legendary treasures of Greece, and you condemn the whole race of ciceroni to starvation: sightseers do not want the truth; they would not take it at a gift. However, I surrender to your ridicule any one who has no such motive, and yet rejoices in lies.

Tyc. Very well: now I have just been with the great Eucrates, who treated me to a whole string of old wives' tales. I came away in the middle of it; he was too much for me altogether; Furies could not have driven me out more effectually than his marvel-working tongue.

Phi. What, Eucrates, of all credible witnesses? That venerably bearded sexagenarian, with his philosophic leanings? I could never have believed that he would lend his countenance to other people's lies, much less that *he* was capable of such things himself

Tyc. My dear sir, you should have heard the stuff he told me; the way in which he vouched for the truth of it all too, solemnly staking the lives of his children on his veracity! I stared at him in amazement, not knowing what to make of it: one moment I thought he must be out of his mind; the next I concluded he had been a humbug all along, an ape in a lion's skin. Oh, it was monstrous.

Phi. Do tell me all about it; I am curious to see the quackery that shelters

beneath so long a beard.

Τῆς. I often look in on Eucrates when I have time on my hands, but to-day I had gone there to see Leontichus; he is a friend of mine, you know, and I understood from his boy that he had gone off early to inquire after Eucrates's health, I had not heard that there was anything the matter with him, but this was an additional reason for paying him a visit. When I got there, Leontichus had just gone away, so Eucrates said; but he had a number of other visitors. There was Cleodemus the Peripatetic and Dinomachus the Stoic, and Ion. You know Ion? he is the man who fancies himself so much on his knowledge of Plato; if you take his word for it, he is the only man who has ever really got to the bottom of that philosopher's meaning, or is qualified to act as his interpreter. There is a company for you; Wisdom and Virtue personified, the *elite* of every school, most reverend gentlemen all of them; it almost frightened one. Then there was Antigonus the doctor, who I suppose attended in his professional capacity. Eucrates seemed to be better already: he had come to an understanding with the gout, which had now settled down in his feet again. He motioned me to a seat on the couch beside him. His voice sank to the proper invalid level when he saw me coming, but on my way in I had overheard him bellowing away most lustily. I made him the usual compliments — explained that this was the first I had heard of his illness, and that I had come to him post-haste — and sat down at his side, in very gingerly fashion, lest I should touch his feet. There had been a good deal of talk already about gout, and this was still going on; each man had his pet prescription to offer. Cleodemus was giving his. 'In the left hand take up the tooth of a field-mouse, which has been killed in the manner described, and attach it to the skin of a freshly flayed lion; then bind the skin about your legs, and the pain will instantly cease.' 'A lion's skin?' says Dinomachus; 'I understood it was an uncovered hind's. That sounds more likely: a hind has more pace, you see, and is particularly strong in the feet. A lion is a brave beast, I grant you; his fat, his right fore-paw, and his beard-bristles, are all very efficacious, if you know the proper incantation to use with each; but they would hardly be much use for gout.' 'Ah, yes; that is what I used to think for a long time: a hind was fast, so her skin must be the one for the purpose. But I know better now: a Libyan, who understands these things, tells me that lions are faster than stags; they must be, he says, because how else could they catch them?' 'All agreed that the Libyan's argument was convincing. When I asked what good incantations could do, and how an internal complaint could be cured by external attachments, I only got laughed at for my pains; evidently they set me down as a simpleton, ignorant of the merest truisms, that no one in his senses would think of disputing. However, I thought doctor Antigonus seemed rather pleased at my question. I expect his professional advice had been slighted: he wanted to lower Eucrates's tone, — cut down his wine, and put him on a vegetable diet. 'What, Tychiades,' says Cleodemus, with a faint

grin,' you don't believe these remedies are good for anything?' 'I should have to be pretty far gone,' I replied, 'before I could admit that external things, which have no communication with the internal causes of disease, are going to work by means of incantations and stuff, and effect a cure merely by being hung on. You might take the skin of the Nemean lion himself, with a dozen of field-mice tacked on, and you would do no good. Why, I have seen a live lion limping before now, hide and all complete.' 'Ah, you have a great deal to learn,' cried Dinomachus; 'you have never taken the trouble to inquire into the operation of these valuable remedies. It would not surprise me to hear you disputing the most palpable facts, such as the curing of tumours and intermittent fevers, the charming of reptiles, and so on; things that every old woman can effect in these days. And this being so, why should not the same principles be extended further?' 'Nail drives out nail,' I replied; 'you argue in a circle. How do I know that these cures are brought about by the means to which you attribute them? You have first to show inductively that it is in the course of nature for a fever or a tumour to take fright and bolt at the sound of holy names and foreign incantations; till then, your instances are no better than old wives' tales.' 'In other words, you do not believe in the existence of the Gods, since you maintain that cures cannot be wrought by the use of holy names?' 'Nay, say not so, my dear Dinomachus,' I answered; 'the Gods may exist, and these things may yet be lies. I respect the Gods: I see the cures performed by them, I see their beneficence at work in restoring the sick through the medium of the medical faculty and their drugs. Asclepius, and his sons after him, compounded soothing medicines and healed the sick, — without the lion's-skin-and-field-mouse process.'

'Never mind Asclepius,' cried Ion. 'I will tell you of a strange thing that happened when I was a boy of fourteen or so. Some one came and told my father that Midas, his gardener, a sturdy fellow and a good workman, had been bitten that morning by an adder, and was now lying prostrate, mortification having set in the leg. He had been tying the vine-branches to the trellis-work, when the reptile crept up and bit him on the great toe, getting off to its hole before he could catch it; and he was now in a terrible way. Before our informant had finished speaking, we saw Midas being carried up by his fellow servants on a stretcher: his whole body was swollen, livid and mortifying, and life appeared to be almost extinct. My father was very much troubled about it; but a friend of his who was there assured him there was no cause for uneasiness. 'I know of a Babylonian,' he said, 'what they call a Chaldaean; I will go and fetch him at once, and he will put the man right.' To make a long story short, the Babylonian came, and by means of an incantation expelled the venom from the body, and restored Midas to health; besides the incantation, however, he used a splinter of stone chipped from the monument of a virgin; this he applied to Midas's foot. And as if that were not enough (Midas, I may mention, actually picked up the stretcher on which he had been brought, and

took it off with him into the vineyard! and it was all done by an incantation and a bit of stone), the Chaldaean followed it up with an exhibition nothing short of miraculous. Early in the morning he went into the field, pronounced seven names of sacred import, taken from an old book, purified the ground by going thrice round it with sulphur and burning torches, and thereby drove every single reptile off the estate! They came as if drawn by a spell: venomous toads and snakes of every description, asp and adder, cerastes and acontias; only one old serpent, disabled apparently by age, ignored the summons. The Chaldaean declared that the number was not complete, appointed the youngest of the snakes as his ambassador, and sent him to fetch the old serpent who presently arrived. Having got them all together, he blew upon them; and imagine our astonishment when every one of them was immediately consumed!

‘Ion,’ said I, ‘about that one who was so old: did the ambassador snake give him an arm, or had he a stick to lean on?’ ‘Ah, you will have your joke,’ Cleodemus put in; ‘I was an unbeliever myself once — worse than you; in fact I considered it absolutely impossible to give credit to such things. I held out for a long time, but all my scruples were overcome the first time I saw the Flying Stranger; a Hyperborean, he was; I have his own word for it. There was no more to be said after that: there was he travelling through the air in broad daylight, walking on the water, or strolling through fire, perfectly at his ease!’ ‘What,’ I exclaimed, ‘you saw this Hyperborean actually flying and walking on water?’ ‘I did; he wore brogues, as the Hyperboreans usually do. I need not detain you with the everyday manifestations of his power: how he would make people fall in love, call up spirits, resuscitate corpses, bring down the Moon, and show you Hecate herself, as large as life. But I will just tell you of a thing I saw him do at Glaucias’s. It was not long after Glaucias’s father, Alexicles, had died. Glaucias, on coming into the property, had fallen in love with Chrysis, Demaenetus’s daughter. I was teaching him philosophy at the time, and if it had not been for this love-affair he would have thoroughly mastered the Peripatetic doctrines: at eighteen years old that boy had been through his physics, and begun analysis. Well, he was in a dreadful way, and told me all about his love troubles. It was clearly my duty to introduce him to this Hyperborean wizard, which I accordingly did; his preliminary fee, to cover the expenses of sacrifice, was to be 15 pounds, and he was to have another 60 pounds if Glaucias succeeded with Chrysis. Well, as soon as the moon was full, that being the time usually chosen for these enchantments, he dug a trench in the courtyard of the house, and commenced operations, at about midnight, by summoning Glaucias’s father, who had now been dead for seven months. The old man did not approve of his son’s passion, and was very angry at first; however, he was prevailed on to give his consent. Hecate was next ordered to appear, with Cerberus in her train, and the Moon was brought down, and went through a variety of transformations; she appeared first in the

form of a woman, but presently she turned into a most magnificent ox, and after that into a puppy. At length the Hyperborean moulded a clay Eros, and ordered it to *go and fetch Chrysis*. Off went the image, and before long there was a knock at the door, and there stood Chrysis. She came in and threw her arms about Glaucias's neck; you would have said she was dying for love of him; and she stayed on till at last we heard cocks crowing. Away flew the Moon into Heaven, Hecate disappeared under ground, all the apparitions vanished, and we saw Chrysis out of the house just about dawn. — Now, Tychiades, if you had seen that, it would have been enough to convince you that there was something in incantations.'

'Exactly,' I replied. 'If I had seen it, I should have been convinced: as it is, you must bear with me if I have not your eyes for the miraculous. But as to Chrysis, I know her for a most inflammable lady. I do not see what occasion there was for the clay ambassador and the Moon, or for a wizard all the way from the land of the Hyperboreans; why, Chrysis would go that distance herself for the sum of twenty shillings; 'tis a form of incantation she cannot resist. She is the exact opposite of an apparition: apparitions, you tell me, take flight at the clash of brass or iron, whereas if Chrysis hears the chink of silver, she flies to the spot. By the way, I like your wizard: instead of making all the wealthiest women in love with himself, and getting thousands out of them, he condescends to pick up 15 pounds by rendering Glaucias irresistible.'

'This is sheer folly,' said Ion; 'you are determined not to believe any one. I shall be glad, now, to hear your views on the subject of those who cure demoniacal possession; the effect of *their* exorcisms is clear enough, and they have spirits to deal with. I need not enlarge on the subject: look at that Syrian adept from Palestine: every one knows how time after time he has found a man thrown down on the ground in a lunatic fit, foaming at the mouth and rolling his eyes; and how he has got him on to his feet again and sent him away in his right mind; and a handsome fee he takes for freeing men from such horrors. He stands over them as they lie, and asks the spirit whence it is. The patient says not a word, but the spirit in him makes answer, in Greek or in some foreign tongue as the case may be, stating where it comes from, and how it entered into him. Then with adjurations, and if need be with threats, the Syrian constrains it to come out of the man. I myself once saw one coming out: it was of a dark, smoky complexion.' 'Ah, that is nothing for you,' I replied; 'your eyes can discern those *ideas* which are set forth in the works of Plato, the founder of your school: now they make a very faint impression on the dull optics of us ordinary men.'

'Do you suppose,' asked Eucrates, 'that he is the only man who has seen such things? Plenty of people besides Ion have met with spirits, by night and by day. As for me, if I have seen one apparition, I have seen a thousand. I used not to like them at first, but I am accustomed to them now, and think nothing

of it; especially since the Arab gave me my ring of gallows-iron, and taught me the incantation with all those names in it. But perhaps you will doubt my word too?' 'Doubt the word of Eucrates, the learned son of Dino? Never! least of all when he unbosoms himself in the liberty of his own house.' 'Well, what I am going to tell you about the statue was witnessed night after night by all my household, from the eldest to the youngest, and any one of them could tell you the story as well as myself.' 'What statue is this?' 'Have you never noticed as you came in that beautiful one in the court, by Demetrius the portrait-sculptor?' 'Is that the one with the quoit, — leaning forward for the throw, with his face turned back towards the hand that holds the quoit, and one knee bent, ready to rise as he lets it go?' 'Ah, that is a fine piece of work, too, — a Myron; but I don't mean that, nor the beautiful Polyclitus next it, the Youth tying on the Fillet. No, forget all you pass on your right as you come in; the Tyrannicides [Footnote: Harmodius and Aristogiton.] of Critius and Nesiotes are on that side too: — but did you never notice one just by the fountain? — bald, pot-bellied, half-naked; beard partly caught by the wind; protruding veins? that is the one I mean; it looks as if it must be a portrait, and is thought to be Pelichus, the Corinthian general.' 'Ah, to be sure, I have seen it,' I replied; 'it is to the right of the Cronus; the head is crowned with fillets and withered garlands, and the breast gilded.' 'Yes, I had that done, when he cured me of the tertian ague; I had been at Death's door with it.' 'Bravo, Pelichus!' I exclaimed; 'so he was a doctor too?' 'Not was, but is. Beware of trifling with him, or he may pay you a visit before long. Well do I know what virtue is in that statue with which you make so merry. Can you doubt that he who cures the ague may also inflict it at will?' 'I implore his favour,' I cried; 'may he be as merciful as he is mighty! And what are his other doings, to which all your household are witnesses?' 'At nightfall,' said Eucrates, 'he descends from his pedestal, and walks all round the house; one or other of us is continually meeting with him; sometimes he is singing. He has never done any harm to any one: all we have to do when we see him is to step aside, and he passes on his way without molesting us. He is fond of taking a bath; you may hear him splashing about in the water all night long.' 'Perhaps,' I suggested, 'it is not Pelichus at all, but Talos the Cretan, the son of Minos? He was of bronze, and used to walk all round the island. Or if only he were made of wood instead of bronze, he might quite well be one of Daedalus's ingenious mechanisms — you say he plays truant from his pedestal just like them — and not the work of Demetrius at all.' 'Take care, Tychiades; you will be sorry for this some day. I have not forgotten what happened to the thief who stole his monthly pennies.' 'The sacrilegious villain!' cried Ion; 'I hope he got a lesson. How was he punished? Do tell me: never mind Tychiades; he can be as incredulous as he likes.' 'At the feet of the statue a number of pence were laid, and other coins were attached to his thigh by means of wax; some of these were silver, and there were also silver plates, all being the thank-offerings of those whom he had cured of fever. Now we had a scamp of a

Libyan groom, who took it into his head to filch all this coin under cover of night. He waited till the statue had descended from his pedestal, and then put his plan into effect. Pelichus detected the robbery as soon as he got back; and this is how he found the offender out and punished him. He caused the wretch to wander about in the court all night long, unable to find his way out, just as if he had been in a maze; till at daybreak he was caught with the stolen property in his possession. His guilt was clear, and he received a sound flogging there and then; and before long he died a villain's death. It seems from his own confession that he was scourged every night; and each succeeding morning the weals were to be seen on his body. — *Now*, Tychiades, let me hear you laugh at Pelichus: I am a dotard, am I not? a relic from the time of Minos?’

‘My dear Eucrates,’ said I, ‘if bronze is bronze, and if that statue was cast by Demetrius of Alopecce, who dealt not in Gods but in men, then I cannot anticipate any danger from a statue of Pelichus; even the menaces of the original would not have alarmed me particularly.’

Here Antigonus, the doctor, put in a word. ‘I myself,’ he informed his host, ‘have a Hippocrates in bronze, some eighteen inches high. Now the moment my candle is out, he goes clattering about all over the house, slamming the door, turning all my boxes upside down, and mixing up all my drugs; especially when his annual sacrifice is overdue.’ ‘What are we coming to?’ I cried; ‘Hippocrates must have sacrifices, must he? he must be feasted with all pomp and circumstance, and punctually to the day, or his leechship is angry? Why, he ought to be only too pleased to be complimented with a cup of mead or a garland, like other dead men.’

‘Now here,’ Eucrates went on, ‘is a thing that I saw happen five years ago, in the presence of witnesses. It was during the vintage. I had left the labourers busy in the vineyard at midday, and was walking off into the wood, occupied with my own thoughts. I had already got under the shade of the trees, when I heard dogs barking, and supposed that my boy Mnason was amusing himself in the chase as usual, and had penetrated into the copse with his friends. However, that was not it: presently there was an earthquake; I heard a voice like a thunderclap, and saw a terrible woman approaching, not much less than three hundred feet high. She carried a torch in her left hand, and a sword in her right; the sword might be thirty feet long. Her lower extremities were those of a dragon; but the upper half was like Medusa — as to the eyes, I mean; they were quite awful in their expression. Instead of hair, she had clusters of snakes writhing about her neck, and curling over her shoulders. See here: it makes my flesh creep, only to speak of it!’ And he showed us all his arm, with the hair standing on end.

Ion and Dinomachus and Cleodemus and the rest of them drank down every

word. The narrator led them by their venerable noses, and this least convincing of colossal bogies, this hundred-yarder, was the object of their mute adorations. And these (I was reflecting all the time) — these are the admired teachers from whom our youth are to learn wisdom! Two circumstances distinguish them from babies: they have white hair, and they have beards: but when it comes to swallowing a lie, they are babes and more than babes.

Dinomachus, for instance, wanted to know ‘how big were the Goddess’s dogs?’ ‘They were taller than Indian elephants,’ he was assured, ‘and as black, with coarse, matted coats. At the sight of her, I stood stock still, and turned the seal of my Arab’s ring inwards; whereupon Hecate smote upon the ground with her dragon’s foot, and caused a vast chasm to open, wide as the mouth of Hell. Into this she presently leaped, and was lost to sight. I began to pluck up courage, and looked over the edge; but first I took hold of a tree that grew near, for fear I should be giddy, and fall in. And then I saw the whole of Hades: there was Pyriphlegethon, the Lake of Acheron, Cerberus, the Shades. I even recognized some of them: I made out my father quite distinctly; he was still wearing the same clothes in which we buried him.’ ‘And what were the spirits doing?’ asked Ion. ‘Doing? Oh, they were just lying about on the asphodel, among their friends and kinsmen, all arranged according to their clans and tribes.’ ‘There now!’ exclaimed Ion; ‘after that I should like to hear the Epicureans say another word against the divine Plato and his account of the spiritual world. I suppose you did not happen to see Socrates or Plato among the Shades?’ ‘Yes, I did; I saw Socrates; not very plainly, though; I only went by the bald head and corpulent figure. Plato I did *not* make out; I will speak the plain truth; we are all friends here. I had just had a good look at everything, when the chasm began to close up; some of the servants who came to look for me (Pyrrhias here was among them) arrived while the gap was still visible. — Pyrrhias, is that the fact?’ ‘Indeed it is,’ says Pyrrhias; ‘what is more, I heard a dog barking in the hole, and if I am not mistaken I caught a glimmer of torchlight.’ I could not help a smile; it was handsome in Pyrrhias, this of the bark and the torchlight.

‘Your experience,’ observed Cleodemus, ‘is by no means without precedent. In fact I saw something of the same kind myself, not long ago. I had been ill, and Antigonus here was attending me. The fever had been on me for seven days, and was now aggravated by the excessive heat. All my attendants were outside, having closed the door and left me to myself; those were your orders, you know, Antigonus; I was to get some sleep if I could. Well, I woke up to find a handsome young man standing at my side, in a white cloak. He raised me up from the bed, and conducted me through a sort of chasm into Hades; I knew where I was at once, because I saw Tantalus and Tityus and Sisyphus. Not to go into details, I came to the Judgement-hall, and there were Aeacus and Charon and the Fates and the Furies. One person of a majestic appearance

— Pluto, I suppose it was — sat reading out the names of those who were due to die, their term of life having lapsed. The young man took me and set me before him, but Pluto flew into a rage: “Away with him,” he said to my conductor; “his thread is not yet out; go and fetch Demylus the smith; *he* has had his spindleful and more.” I ran off home, nothing loath. My fever had now disappeared, and I told everybody that Demylus was as good as dead. He lived close by, and was said to have some illness, and it was not long before we heard the voices of mourners in his house.’

‘This need not surprise us,’ remarked Antigonus; ‘I know of a man who rose from the dead twenty days after he had been buried; I attended him both before his death and after his resurrection.’ ‘I should have thought,’ said I, ‘that the body must have putrefied in all that time, or if not that, that he must have collapsed for want of nourishment. Was your patient a second Epimenides?’

At this point in the conversation, Eucrates’s sons came in from the gymnasium, one of them quite a young man, the other a boy of fifteen or so. After saluting the company, they took their seats on the couch at their father’s side, and a chair was brought for me. The appearance of the boys seemed to remind Eucrates of something: laying a hand upon each of them, he addressed me as follows. ‘Tychiades, if what I am now about to tell you is anything but the truth, then may I never have joy of these lads. It is well known to every one how fond I was of my sainted wife, their mother; and I showed it in my treatment of her, not only in her lifetime, but even after her death; for I ordered all the jewels and clothes that she had valued to be burnt upon her pyre. Now on the seventh day after her death, I was sitting here on this very couch, as it might be now, trying to find comfort for my affliction in Plato’s book about the soul. I was quietly reading this, when Demaenete herself appeared, and sat down at my side exactly as Eucratides is doing now.’ Here he pointed to the younger boy, who had turned quite pale during this narrative, and now shuddered in childish terror. ‘The moment I saw her,’ he continued, ‘I threw my arms about her neck and wept aloud. She bade me cease; and complained that though I had consulted her wishes in everything else, I had neglected to burn one of her golden sandals, which she said had fallen under a chest. We had been unable to find this sandal, and had only burnt the fellow to it. While we were still conversing, a hateful little Maltese terrier that lay under the couch started barking, and my wife immediately vanished. The sandal, however, was found beneath the chest, and was eventually burnt. — Do you still doubt, Tychiades, in the face of one convincing piece of evidence after another?’ ‘God forbid!’ I cried; ‘the doubter who should presume, thus to brazen it out in the face of Truth would deserve to have a golden sandal applied to him after the nursery fashion.’

Arignotus the Pythagorean now came in — the ‘divine’ Arignotus, as he is

called; the philosopher of the long hair and the solemn countenance, you know, of whose wisdom we hear so much. I breathed again when I saw him. 'Ah!' thought I, 'the very man we want! here is the axe to hew their lies asunder. The sage will soon pull them up when he hears their cock-and-bull stories. Fortune has brought a *deus ex machina* upon the scene.' He sat down (Cleodemus rising to make room for him) and inquired after Eucrates's health. Eucrates replied that he was better. 'And what,' Arignotus next asked, 'is the subject of your learned conversation? I overheard your voices as I came in, and doubt not that your time will prove to have been profitably employed.' Eucrates pointed to me. 'We were only trying,' he said, 'to convince this man of adamant that there are such things as supernatural beings and ghosts, and that the spirits of the dead walk the earth and manifest themselves to whomsoever they will.' Moved by the august presence of Arignotus, I blushed, and hung my head. 'Ah, but, Eucrates,' said he, 'perhaps all that Tychiades means is, that a spirit only walks if its owner met with a violent end, if he was strangled, for instance, or beheaded or crucified, and not if he died a natural death. If that is what he means, there is great justice in his contention.' 'No, no,' says Dinomachus, 'he maintains that there is absolutely no such thing as an apparition.' 'What is this I hear?' asked Arignotus, scowling upon me; 'you deny the existence of the supernatural, when there is scarcely a man who has not seen some evidence of it?' 'Therein lies my exculpation,' I replied: 'I do not believe in the supernatural, because, unlike the rest of mankind, I do not see it: if I saw, I should doubtless believe, just as you all do.' 'Well,' said he, 'next time you are in Corinth, ask for the house of Eubatides, near the Craneum; and when you have found it, go up to Tibius the door-keeper, and tell him you would like to see the spot on which Arignotus the Pythagorean unearthed the demon, whose expulsion rendered the house habitable again.' 'What was that about, Arignotus?' asked Eucrates.

'The house,' replied the other, 'was haunted, and had been uninhabited for years: each intending occupant had been at once driven out of it in abject terror by a most grim and formidable apparition. Finally it had fallen into a ruinous state, the roof was giving way, and in short no one would have thought of entering it. Well, when I heard about this, I got my books together (I have a considerable number of Egyptian works on these subjects) and went off to the house about bed-time, undeterred by the remonstrances of my host, who considered that I was walking into the jaws of Death, and would almost have detained me by force when he learnt my destination. I took a lamp and entered alone, and putting down my light in the principal room, I sat on the floor quietly reading. The spirit now made his appearance, thinking that he had to do with an ordinary person, and that he would frighten me as he had frightened so many others. He was pitch-black, with a tangled mass of hair. He drew near, and assailed me from all quarters, trying every means to get the better of me, and changing in a moment from dog to bull, from bull to lion.

Armed with my most appalling adjuration, uttered in the Egyptian tongue, I drove him spell-bound into the corner of a dark room, marked the spot at which he disappeared, and passed the rest of the night in peace. In the morning, to the amazement of all beholders (for every one had given me up for lost, and expected to find me lying dead like former occupants), I issued from the house, and carried to Eubatides the welcome news that it was now cleared of its grim visitant, and fit to serve as a human habitation. He and a number of others, whom curiosity had prompted to join us, followed me to the spot at which I had seen the demon vanish. I instructed them to take spades and pick-axes and dig: they did so; and at about a fathom's depth we discovered a mouldering corpse, of which nothing but the bones remained entire. We took the skeleton up, and placed it in a grave; and from that day to this the house has never been troubled with apparitions.'

After such a story as this-coming as it did from Arignotus, who was generally looked up to as a man of inspired wisdom — my incredulous attitude towards the supernatural was loudly condemned on all hands. However, I was not frightened by his long hair, nor by his reputation. 'Dear, dear!' I exclaimed, 'so Arignotus, the sole mainstay of Truth, is as bad as the rest of them, as full of windy imaginings! Our treasure proves to be but ashes.' 'Now look here, Tychiades,' said Arignotus, 'you will not believe me, nor Dinomachus, nor Cleodemus here, nor yet Eucrates: we shall be glad to know who is your great authority on the other side, who is to outweigh us all?' 'No less a person,' I replied, 'than the sage of Abdera, the wondrous Democritus himself. *His* disbelief in apparitions is sufficiently clear. When he had shut himself up in that tomb outside the city gates, there to spend his days and nights in literary labours, certain young fellows, who had a mind to play their pranks on the philosopher and give him a fright, got themselves up in black palls and skull-masks, formed a ring round him, and treated him to a brisk dance. Was Democritus alarmed at the ghosts? Not he: "Come, enough of that nonsense," was all he had to say to them; and that without so much as looking up, or taking pen from paper. Evidently *he* had quite made up his mind about disembodied spirits.' 'Which simply proves,' retorted Eucrates, 'that Democritus was no wiser than yourself. Now I am going to tell you of another thing that happened to me personally; I did not get the story second-hand. Even you, Tychiades, will scarcely hold out against so convincing a narrative.

'When I was a young man, I passed some time in Egypt, my father having sent me to that country for my education. I took it into my head to sail up the Nile to Coptus, and thence pay a visit to the statue of Memnon, and hear the curious sound that proceeds from it at sunrise. In this respect, I was more fortunate than most people, who hear nothing but an indistinct voice: Memnon actually opened his lips, and delivered me an oracle in seven hexameters; it is foreign to my present purpose, or I would quote you the very lines. Well now, one of my fellow passengers on the way up was a scribe of Memphis, an

extraordinarily able man, versed in all the lore of the Egyptians. He was said to have passed twenty-three years of his life underground in the tombs, studying occult sciences under the instruction of Isis herself.' 'You must mean the divine Pancrates, my teacher,' exclaimed Arignotus; 'tall, clean-shaven, snub-nosed, protruding lips, rather thin in the legs; dresses entirely in linen, has a thoughtful expression, and speaks Greek with a slight accent?' 'Yes, it was Pancrates himself. I knew nothing about him at first, but whenever we anchored I used to see him doing the most marvellous things, — for instance, he would actually ride on the crocodiles' backs, and swim about among the brutes, and they would fawn upon him and wag their tails; and then I realized that he was no common man. I made some advances, and by imperceptible degrees came to be on quite a friendly footing with him, and was admitted to a share in his mysterious arts. The end of it was, that he prevailed on me to leave all my servants behind at Memphis, and accompany him alone; assuring me that we should not want for attendance. This plan we accordingly followed from that time onwards. Whenever we came to an inn, he used to take up the bar of the door, or a broom, or perhaps a pestle, dress it up in clothes, and utter a certain incantation; whereupon the thing would begin to walk about, so that every one took it for a man. It would go off and draw water, buy and cook provisions, and make itself generally useful. When we had no further occasion for its services, there was another incantation, after which the broom was a broom once more, or the pestle a pestle. I could never get him to teach me this incantation, though it was not for want of trying; open as he was about everything else, he guarded this one secret jealously. At last one day I hid in a dark corner, and overheard the magic syllables; they were three in number. The Egyptian gave the pestle its instructions, and then went off to the market. Well, next day he was again busy in the market: so I took the pestle, dressed it, pronounced the three syllables exactly as he had done, and ordered it to become a water-carrier. It brought me the pitcher full; and then I said: *Stop: be water-carrier no longer, but pestle as heretofore*. But the thing would take no notice of me: it went on drawing water the whole time, until at last the house was full of it. This was awkward: if Pancrates came back, he would be angry, I thought (and so indeed it turned out). I took an axe, and cut the pestle in two. The result was that both halves took pitchers and fetched water; I had two water-carriers instead of one. This was still going on, when Pancrates appeared. He saw how things stood, and turned the water-carriers back into wood; and then he withdrew himself from me, and went away, whither I knew not.'

'And you can actually make a man out of a pestle to this day?' asked Dinomachus. 'Yes, I can do *that*, but that is only half the process: I cannot turn it back again into its original form; if once it became a water-carrier, its activity would swamp the house.'

'Oh, stop!' I cried: 'if the thought that you are old men is not enough to deter

you from talking this trash, at least remember who is present: if you do not want to fill these boys' heads with ghosts and hobgoblins, postpone your grotesque horrors for a more suitable occasion. Have some mercy on the lads: do not accustom them to listen to a tangle of superstitious stuff that will cling to them for the rest of their lives, and make them start at their own shadows.'

'Ah, talking of superstition, now,' says Eucrates, 'that reminds me: what do you make of oracles, for instance, and omens? of inspired utterances, of voices from the shrine, of the priestess's prophetic lines? You will deny all that too, of course? If I were to tell you of a certain magic ring in my possession, the seal of which is a portrait of the Pythian Apollo, and actually *speaks* to me, I suppose you would decline to believe it, you would think I was bragging? But I must tell you all of what I heard in the temple of Amphilochus at Mallus, when that hero appeared to me in person and gave me counsel, and of what I saw with my own eyes on that occasion; and again of all I saw at Pergamum and heard at Patara. It was on my way home from Egypt that the oracle of Mallus was mentioned to me as a particularly intelligible and veracious one: I was told that any question, duly written down on a tablet and handed to the priest, would receive a plain, definite answer. I thought it would be a good thing to take the oracle on my way home, and consult the God as to my future.'

I saw what was coming: this was but the prologue to a whole tragedy of the oracular. It was clear enough that I was not wanted, and as I did not feel called upon to pose as the sole champion of the cause of Truth among so many, I took my leave there and then, while Eucrates was still upon the high seas between Egypt and Mallus. 'I must go and find Leontichus,' I explained; 'I have to see him about something. Meanwhile, you gentlemen, to whom human affairs are not sufficient occupation, may solicit the insertion of divine fingers into your mythologic pie.' And with that I went out. Relieved of my presence, I doubt not that they fell to with a will on their banquet of mendacity.

That is what I got by going to Eucrates's; and, upon my word, Philocles, my overloaded stomach needs an emetic as much as if I had been drinking new wine. I would pay something for the drug that should work oblivion in me: I fear the effects of haunting reminiscence; monsters, demons, Hecates, seem to pass before my eyes.

Phi. I am not much better off. They tell us it is not only the mad dog that inflicts hydrophobia: his human victim's bite is as deadly as his own, and communicates the evil as surely. You, it seems, have been bitten with many bites by the liar Eucrates, and have passed it on to me; no otherwise can I explain the demoniacal poison that runs in my veins.

Tyc. What matter, friend? Truth and good sense: these are the drugs for our ailment; let us employ them, and that empty thing, a lie, need have no terrors for us. *F.*

THE JUDGEMENT OF THE GODDESSES — Θεῶν Κρίσις



Translated by H. W. Fowler and F. G. Fowler

THE JUDGEMENT OF PARIS

Zeus. Hermes. Hera. Athene. Aphrodite. Paris

Zeus. Hermes, take this apple, and go with it to Phrygia; on the Gargaran peak of Ida you will find Priam's son, the herdsman. Give him this message: 'Paris, because you are handsome, and wise in the things of love, Zeus commands you to judge between the Goddesses, and say which is the most beautiful. And the prize shall be this apple.' — Now, you three, there is no time to be lost: away with you to your judge. I will have nothing to do with the matter: I love you all exactly alike, and I only wish you could all three win. If I were to give the prize to one of you, the other two would hate me, of course. In these circumstances, I am ill qualified to be your judge. But this young Phrygian to whom you are going is of the royal blood — a relation of Ganymede's, — and at the same time a simple countryman; so that we need have no hesitation in trusting his eyes.

Aph. As far as I am concerned, Zeus, Momus himself might be our judge; *I* should not be afraid to show myself. What fault could he find with *me*? But the others must agree too.

Hera. Oh, we are under no alarm, thank you, — though your admirer Ares should be appointed. But Paris will do; whoever Paris is.

Zeus. And my little Athene; have we her approval? Nay, never blush, nor hide your face. Well, well, maidens will be coy; 'tis a delicate subject. But there, she nods consent. Now, off with you; and mind, the beaten ones must not be cross with the judge; I will not have the poor lad harmed. The prize of beauty can be but one.

Herm. Now for Phrygia. I will show the way; keep close behind me, ladies, and don't be nervous. I know Paris well: he is a charming young man; a great gallant, and an admirable judge of beauty. Depend on it, he will make a good award.

Aph. I am glad to hear that; I ask for nothing better than a just judge. — Has

he a wife, Hermes, or is he a bachelor?

Herm. Not exactly a bachelor.

Aph. What do you mean?

Herm. I believe there is a wife, as it were; a good enough sort of girl — a native of those parts — but sadly countrified! I fancy he does not care very much about her. — Why do you ask?

Aph. I just wanted to know.

Ath. Now, Hermes, that is not fair. No whispering with Aphrodite.

Herm. It was nothing, Athene; nothing about you. She only asked me whether Paris was a bachelor.

Ath. What business is that of hers?

Herm. None that I know of. She meant nothing by the question; she just wanted to know.

Ath. Well, and is he?

Herm. Why, no.

Ath. And does he care for military glory? has he ambition? Or is he a *mere* neatherd?

Herm. I couldn't say for certain. But he is a young man, so it is to be presumed that distinction on the field of battle is among his desires.

Aph. There, you see; *I* don't complain; I say nothing when you whisper with *her*. Aphrodite is not so particular as some people.

Herm. Athene asked me almost exactly the same as you did; so don't be cross. It will do you no harm, my answering a plain question. — Meanwhile, we have left the stars far behind us, and are almost over Phrygia. There is Ida: I can make out the peak of Gargarum quite plainly; and if I am not mistaken, there is Paris himself.

Hera. Where is he? I don't see him.

Herm. Look over there to the left, Hera: not on the top, but down the side, by that cave where you see the herd.

Hera. But I *don't* see the herd.

Herm. What, don't you see them coming out from between the rocks, — where I am pointing, look — and the man running down from the crag, and keeping them together with his staff?

Hera. I see him now; if he it is.

Herm. Oh, that is Paris. But we are getting near; it is time to alight and walk. He might be frightened, if we were to descend upon him so suddenly.

Hera. Yes; very well. And now that we are on the earth, you might go on ahead, Aphrodite, and show us the way. You know the country, of course, having been here so often to see Anchises; or so I have heard.

Aph. Your sneers are thrown away on me, Hera.

Herm. Come; I'll lead the way myself. I spent some time on Ida, while Zeus was courting Ganymede. Many is the time that I have been sent here to keep watch over the boy; and when at last the eagle came, I flew by his side, and helped him with his lovely burden. This is the very rock, if I remember; yes, Ganymede was piping to his sheep, when down swooped the eagle behind him, and tenderly, oh, so tenderly, caught him up in those talons, and with the turban in his beak bore him off, the frightened boy straining his neck the while to see his captor. I picked up his pipes — he had dropped them in his fright and — ah! here is our umpire, close at hand. Let us accost him. — Good-morrow, herdsman!

Par. Good-morrow, youngster. And who may you be, who come thus far afield? And these dames? They are over comely, to be wandering on the mountain-side.

Herm. 'These dames,' good Paris, are Hera, Athene, and Aphrodite; and I am Hermes, with a message from Zeus. Why so pale and tremulous? Compose yourself; there is nothing the matter. Zeus appoints you the judge of their beauty. 'Because you are handsome, and wise in the things of love' (so runs the message), 'I leave the decision to you; and for the prize, — read the inscription on the apple.'

Par. Let me see what it is about. FOR THE FAIR, it says. But, my lord Hermes, how shall a mortal and a rustic like myself be judge of such unparalleled beauty? This is no sight for a herdsman's eyes; let the fine city folk decide on such matters. As for me, I can tell you which of two goats is the fairer beast; or I can judge betwixt heifer and heifer;— 'tis my trade. But here, where all are beautiful alike, I know not how a man may leave looking at one, to look upon another. Where my eyes fall, there they fasten, — for there is beauty: I move them, and what do I find? more loveliness! I am fixed again, yet distracted by neighbouring charms. I bathe in beauty: I am

enthralled: ah, why am I not *all* eyes like Argus? Methinks it were a fair award, to give the apple to all three. Then again: one is the wife and sister of Zeus; the others are his daughters. Take it where you will, 'tis a hard matter to judge.

Herm. So it is, Paris. At the same time — Zeus's orders! There is no way out of it.

Par. Well, please point out to them, Hermes, that the losers must not be angry with me; the fault will be in my eyes only.

Herm. That is quite understood. And now to work.

Par. I must do what I can; there is no help for it. But first let me ask, — am I just to look at them as they are, or must I go into the matter thoroughly?

Herm. That is for you to decide, in virtue of your office. You have only to give your orders; it is as you think best.

Par. As I think best? Then I will be thorough.

Herm. Get ready, ladies. Now, Mr. Umpire. — I will look the other way.

Hera. I approve your decision, Paris. I will be the first to submit myself to your inspection. You shall see that I have more to boast of than white arms and large eyes: nought of me but is beautiful.

Par. Aphrodite, will you also prepare?

Ath. Oh, Paris, — make her take off that girdle, first; there is magic in it; she will bewitch you. For that matter, she has no right to come thus tricked out and painted, — just like a courtesan! She ought to show herself unadorned.

Par. They are right about the girdle, madam; it must go.

Aph. Oh, very well, Athene: then take off that helmet, and show your head bare, instead of trying to intimidate the judge with that waving plume. I suppose you are afraid the colour of your eyes may be noticed, without their formidable surroundings.

Ath. Oh, here is my helmet.

Aph. And here is my girdle.

Hera. Now then.

Par. God of wonders! What loveliness is here! Oh, rapture! How exquisite

these maiden charms! How dazzling the majesty of Heaven's true queen! And oh, how sweet, how enthralling is Aphrodite's smile! 'Tis too much, too much of happiness. — But perhaps it would be well for me to view each in detail; for as yet I doubt, and know not where to look; my eyes are drawn all ways at once.

Aph. Yes, that will be best.

Par. Withdraw then, you and Athene; and let Hera remain.

Hera. So be it; and when you have finished your scrutiny, you have next to consider, how you would like the present which I offer you. Paris, give me the prize of beauty, and you shall be lord of all Asia.

Par. I will take no presents. Withdraw. I shall judge as I think right. Approach, Athene.

Ath. Behold. And, Paris, if you will say that I am the fairest, I will make you a great warrior and conqueror, and you shall always win, in every one of your battles.

Par. But I have nothing to do with fighting, Athene. As you see, there is peace throughout all Lydia and Phrygia, and my father's dominion is uncontested. But never mind; I am not going to take your present, but you shall have fair play. You can robe again and put on your helmet; I have seen. And now for Aphrodite.

Aph. Here I am; take your time, and examine carefully; let nothing escape your vigilance. And I have something else to say to you, handsome Paris. Yes, you handsome boy, I have long had an eye on you; I think you must be the handsomest young fellow in all Phrygia. But it is such a pity that you don't leave these rocks and crags, and live in a town; you will lose all your beauty in this desert. What have you to do with mountains? What satisfaction can your beauty give to a lot of cows? You ought to have been married long ago; not to any of these dowdy women hereabouts, but to some Greek girl; an Argive, perhaps, or a Corinthian, or a Spartan; Helen, now, is a Spartan, and such a pretty girl — quite as pretty as I am — and so susceptible! Why, if she once caught sight of *you*, she would give up everything, I am sure, to go with you, and a most devoted wife she would be. But you have heard of Helen, of course?

Par. No, ma'am; but I should like to hear all about her now.

Aph. Well, she is the daughter of Leda, the beautiful woman, you know, whom Zeus visited in the disguise of a swan.

Par. And what is she like?

Aph. She is fair, as might be expected from the swan, soft as down (she was hatched from an egg, you know), and such a lithe, graceful figure; and only think, she is so much admired, that there was a war because Theseus ran away with her; and she was a mere child then. And when she grew up, the very first men in Greece were suitors for her hand, and she was given to Menelaus, who is descended from Pelops. — Now, if you like, she shall be your wife.

Par. What, when she is married already?

Aph. Tut, child, you are a simpleton: *I* understand these things.

Par. I should like to understand them too.

Aph. You will set out for Greece on a tour of inspection: and when you get to Sparta, Helen will see you; and for the rest — her falling in love, and going back with you — that will be my affair.

Par. But that is what I cannot believe, — that she will forsake her husband to cross the seas with a stranger, a barbarian.

Aph. Trust me for that. I have two beautiful children, Love and Desire. They shall be your guides. Love will assail her in all his might, and compel her to love you: Desire will encompass you about, and make you desirable and lovely as himself; and I will be there to help. I can get the Graces to come too, and between us we shall prevail.

Par. How this will end, I know not. All I do know is, that I am in love with Helen already. I see her before me — I sail for Greece I am in Sparta — I am on my homeward journey, with her at my side! Ah, why is none of it true?

Aph. Wait. Do not fall in love yet. You have first to secure my interest with the bride, by your award. The union must be graced with my victorious presence: your marriage-feast shall be my feast of victory. Love, beauty, wedlock; all these you may purchase at the price of yonder apple.

Par. But perhaps after the award you will forget all about *me*?

Aph. Shall I swear?

Par. No; but promise once more.

Aph. I promise that you shall have Helen to wife; that she shall follow you, and make Troy her home; and I will be present with you, and help you in all.

Par. And bring Love, and Desire, and the Graces?

Aph Assuredly; and Passion and Hymen as well.

Par. Take the apple: it is yours.

ON SALARIED POSTS IN GREAT HOUSES — Περὶ τῶν ἐν Μισθῷ συνόντων



Translated by H. W. Fowler and F. G. Fowler

THE DEPENDENT SCHOLAR

The dependent scholar! The great man's licensed friend! — if friend, not slave, is to be the word. Believe me, Timocles, amid the humiliation and drudgery of his lot, I know not where to turn for a beginning. Many, if not most, of his hardships are familiar to me; not, heaven knows, from personal experience, for I have never been reduced to such extremity, and pray that I never may be; but from the lips of numerous victims; from the bitter outcries of those who were yet in the snare, and the complacent recollections of others who, like escaped prisoners, found a pleasure in detailing all that they had been through. The evidence of the latter was particularly valuable. Mystics, as it were, of the highest grade, Dependency had no secrets for them. Accordingly, it was with keen interest that I listened to their stories of miraculous deliverance from moral shipwreck. They reminded me of the mariners who, duly cropped, gather at the doors of a temple, with their tale of stormy seas and monster waves and promontories, castings out of cargoes, snappings of masts, shatterings of rudders; ending with the appearance of those twin brethren [Footnote: The Dioscuri, Castor and Pollux, who were supposed to appear to sailors in distress.] so indispensable to nautical story, or of some other *deus ex machina*, who, seated at the masthead or standing at the helm, guides the vessel to some sandy shore, there to break up at her leisure — not before her crew (so benevolent is the God!) have effected a safe landing. The mariner, however, is liberal in embellishment, being prompted thereto by the exigencies of his situation; for by his appearance as a favourite of heaven, not merely a victim of fortune, the number of the charitable is increased. It is otherwise with those whose narrative is of domestic storms, of billows rising mountain high (if so I may phrase it) within four walls. They tell us of the seductive calm that first lured them on to those waters, of the sufferings they endured throughout the voyage, the thirst, the sea-sickness, the briny drenchings; and how at last their luckless craft went to pieces upon some hidden reef or at the foot of some steep crag, leaving them to swim for it, and to land naked and utterly destitute. All this they tell us: but I have ever suspected them of having convenient lapses of memory, and omitting the worst part for very shame. For myself, I shall have no such scruple. All that I have heard, or can reasonably infer, of the evils of dependence, I shall place

before you. For either, friend, my penetration is at fault, or you have long had a hankering for this profession.

Yes, I have seen it from the first, whenever the conversation has fallen on this subject of salaried intellects. ‘Happy men!’ some enthusiast has cried. ‘The *elite* of Rome are their friends. They dine sumptuously, and call for no reckoning. They are lodged splendidly, and travel comfortably — nay, luxuriously — with cushions at their backs, and as often as not a fine pair of creams in front of them. And, as if this were not enough, the friendship they enjoy and the handsome treatment they receive is made good to them with a substantial salary. They sow not, they plough not; yet all things grow for their use.’ How I have seen you prick up your ears at such words as these! How wide your mouth has opened to the bait!

Now I will have a clear conscience in this matter. I will not be told hereafter that I saw you swallowing this palpable bait, and never stirred a finger to snatch it from you, and show you the hook while there was yet time; that I watched you nibbling, saw the hook well in and the fish hauled up, and then stood by shedding useless tears. A grave charge, indeed, were I to leave it in your power to bring it; such neglect would admit of no palliation. You shall therefore hear the whole truth. Now, in leisurely fashion, from without, not hereafter from within, shall you examine this weel from which no fish escapes. You shall take in hand this hook of subtle barb. You shall try the prongs of this eel-spear against your inflated cheek; and if you decide that they are not sharp, that they would be easily evaded, that a wound from them would be no great matter, that they are deficient in power and grasp — then write me among those who have cowardice to thank for their empty bellies; and for yourself, take heart of grace, and swoop upon your prey, and cormorant-wise, if you will, swallow all at a gulp.

But however much the present treatise is indebted to you for its existence, its application is not confined to you who are philosophers, whose ambition it is to form your conduct upon serious principles; it extends to the teachers of literature, of rhetoric, of music, — to all, in short, whose intellectual attainments can command a maintenance and a wage. And where the life, from beginning to end, is one and the same for all, the philosopher (I need not say), so far from being a privileged person, has but the additional ignominy of being levelled with the rest, and treated by his paymaster with as scant ceremony as the rest. In conclusion, whatever disclosures I may be led to make, the blame must fall in the first instance on the aggressors, and in the second instance on those who suffer the aggression. For me, unless truth and candour be crimes, I am blameless.

As to the vulgar rabble of trainers and toadies, illiterate, mean-souled creatures, born to obscurity, should we attempt to dissuade *them* from such

pursuits, our labour would be wasted. Nor can we fairly blame them, for putting up any affront, rather than part with their employers. The life suits them; they are in their element. And what other channel is there, into which their energies could be directed? Take away this, their sole vocation, and they are idle cumberers of the earth. They have nothing, then, to complain of; nor are their employers unreasonable in turning these humble vessels to the use for which they were designed. They come into a house prepared for such treatment from the first; it is their profession to endure and suffer wrong.

But the case of educated men, such as I have mentioned above, is another matter; it calls for our indignation, and for our utmost endeavours to restore them to liberty. I think it will not be amiss, if I first examine into the provocations under which they turn to a life of dependence. By showing how trivial, how inadequate these provocations are, I shall forestall the main argument used by the defenders of voluntary servitude. Most of them are content to cloak their desertion under the names of Poverty and Necessity. It is enough, they think, to plead in extenuation, that they sought to flee from this greatest of human ills, Poverty. Theognis comes pat to their purpose. His

Poverty, soul-subduing Poverty,

is in continual requisition, together with other fearful utterances of our most degenerate poets to the same effect. Now if I could see that they really found an escape from poverty in the lives they lead, I would not be too nice on the point of absolute freedom. But when we find them (to use the expression of a famous orator) 'faring like men that are sick,' what conclusion is then left to us to draw? What but this, that here again they have been misled, the very evil which they sold their liberty to escape remaining as it was? Poverty unending is their lot. From the bare pittance they receive nothing can be set apart. Suppose it paid, and paid in full: the whole sum is swallowed up to the last farthing, before their necessities are supplied. I would advise them to think upon better expedients; not such as are merely the protectors and accomplices of Poverty, but such as will make an end of her altogether. What say you, Theognis? Might this be a case for,

Steep plunge from crags into the teeming deep?

For when a pauper, a needy hireling, persuades himself that by being what he is he has escaped poverty, one cannot avoid the conclusion that he labours under some mistake.

Others tell a different tale. For them, mere poverty would have had no terrors, had they been able, like other men, to earn their bread by their labours. But, stricken as they were by age or infirmity, they turned to this as the easiest way of making a living. Now let us consider whether they are right. This 'easy'

way may be found to involve much labour before it yields any return; more labour perhaps than any other. To find money ready to one's hand, without toil or trouble on one's own part, would indeed be a dream of happiness. But the facts are otherwise. The toils and troubles of their situation are such as no words can adequately describe. Health, as it turns out, is nowhere more essential than in this vocation, in which a thousand daily labours combine to grind the victim down, and reduce him to utter exhaustion. These I shall describe in due course, when I come to speak of their other grievances. For the present let it suffice to have shown that this excuse for the sale of one's liberty is as untenable as the former.

And now for the true reason, which you will never hear from their lips. Voluptuousness and a whole pack of desires are what induce them to force their way into great houses. The dazzling spectacle of abundant gold and silver, the joys of high feeding and luxurious living, the immediate prospect of wallowing in riches, with no man to say them nay, — these are the temptations that lure them on, and make slaves of free men; not lack of the necessities of life, as they pretend, but lust of its superfluities, greed of its costly refinements. And their employers, like finished coquettes, exercise their rigours upon these hapless slaves of love, and keep them for ever dangling in amorous attendance; but for fruition, no! never so much as a kiss may they snatch. To grant that would be to give the lover his release, a conclusion against which they are jealously on their guard. But upon hopes he is abundantly fed. Despair might else cure his ardent passion, and the lover be lover no more. So there are smiles for him, and promises; always something shall be done, some favour shall be granted, a handsome provision shall be made for him, — some day. Meanwhile, old age steals upon the pair; the superannuated lover ceases from desire, and his mistress has nothing left to give. Life has gone by, and all they have to show for it is *hope*.

Well now, that a man for the sake of pleasure should put up with every hardship is perhaps no great matter. Devoted to this one object, he can think of nothing, but how to procure it. Let that pass. Though it seems but a scurvy bargain, a bargain for a slave; to sell one's liberty for pleasures far less pleasant than liberty itself. Still, as I say, let that pass, provided the price is paid. But to endure unlimited pain, merely in the hope that pleasure may come of it, this surely is carrying folly to the height of absurdity. And men do it with their eyes open. The hardships, they know, are certain, unmistakable, inevitable. As to the pleasure, that vague, hypothetic pleasure, they have never had it in all these years, and in all reasonable probability they never will. The comrades of Odysseus forgot all else in the Lotus: but it was while they were tasting its sweets. They esteemed lightly of Honour: but it was in the immediate presence of Pleasure. In men so occupied, such forgetfulness was not wholly unnatural. But to dwell a prisoner, with Famine for company, to watch one's neighbour fattening on the Lotus, and keeping it all to himself,

and to forget Honour and Virtue in the bare prospect of a possible mouthful, — by Heaven, it is too absurd, and calls in good truth for Homeric scourgings.

Such, as nearly as I can describe them, are men's motives for taking service with the rich, for handing themselves over bodily, to be used as their employers think fit. There is one class, however, of which I ought perhaps to make mention — those whose vanity is gratified by the mere fact of being seen in the company of well-born and well-dressed men. For there are those who consider this a distinguished privilege; though for my own part I would not give a fig to enjoy and to be seen enjoying the company of the King of Persia, if I was to get nothing by it.

And now, since we understand what it is that these men would be at, let us mentally review their whole career; — the difficulties that beset the applicant before he gains acceptance; his condition when he is duly installed in his office; and the closing scene of his life's drama. You may perhaps suppose that his situation, whatever its drawbacks, is at least attainable without much trouble; that you have but to will it, and the thing is done in a trice. Far from it. Much tramping about is in store for you, much kicking of heels. You will rise early, and stand long before your patron's closed door; you will be jostled; you will hear occasional comments on your impudence. You will be exposed to the vile gabble of a Syrian porter, and to the extortions of a Libyan nomenclator, whose memory must be fee'd, if he is not to forget your name. You must dress beyond your means, or you will be a discredit to your patron; and select his favourite colours, or you will be out of harmony with your surroundings. Finally, you will be indefatigable in following his steps, or rather in preceding them, for you will be thrust forward by his slaves, to swell his triumphal progress. And for days together you will not be favoured with a glance.

But one day the best befalls you. You catch his eye; he beckons you to him, and puts a random question. In that supreme moment what cold sweats, what palpitations, what untimely tremors are yours! and what mirth is theirs who witness your confusion! 'Who was the king of the Achaeans?' is the question: and your answer, as likely as not, 'A thousand sail.' With the charitable this passes for bashfulness; but to the impudent you are a craven, and to the ill-natured a yokel. This first experience teaches you that the condescensions of the great are not unattended with danger; and as you depart you pronounce upon yourself a sentence of utter despair. Thereafter,

many a sleepless night, Many a day of strife shall be thy lot —

not for the sake of Helen, not for the towers of Troy, but for the sevenpence halfpenny of your desire. At length some heaven-sent protector gives you an introduction: the scholar is brought up for examination. For the great man,

who has but to receive your flatteries and compliments, this is an agreeable pastime: for you, it is a life-and-death struggle; all is hazarded on the one throw. For it will of course occur to you, that if you are rejected at the first trial, you will never pass current with any one else. A thousand different feelings now distract you. You are jealous of your rivals (for we will assume that there is competition for the post); you are dissatisfied with your own replies; you hope; you fear; you cannot remove your eye from the countenance of your judge. Does he pooh-pooh your efforts? You are a lost man. Was that a smile? You rejoice, and hope rises high. It is only to be expected, that many of the company are your enemies, and others your rivals, and each has his secret shaft to let fly at you from his lurking-place. What a picture! The venerable grey-beard being put through his paces. Is he any use? Some say yes, others no. Time is taken for consideration. Your antecedents are industriously overhauled. Some envious compatriot, some neighbour with a trivial grievance, is asked his opinion; he has but to drop a word of 'loose morality,' and your business is done; 'the man speaks God's truth!' Every one else may testify to your character: their evidence proves nothing; they are suspected; they are venal. The fact is, you must gain every point; there must be no hitch anywhere. That is your only chance of success.

And now, take it that you *have* succeeded — beyond all expectation. Your words have found favour with the great man. Those friends, by whose judgement in such matters he sets most store, have made no attempt to alter his decision. His wife approves his choice; the steward and the major-domo have neither of them anything against you. No aspersions have been cast on your character; all is propitious, every omen is in your favour. Hail, mighty conqueror, wreathed in the Olympian garland! Babylon is yours, Sardis falls before you. The horn of plenty is within your grasp; pigeons shall yield you milk.

Now, if your crown is to be of anything better than leaves, there must be some solid benefits to compensate you for the labours you have undergone. A considerable salary will be placed at your disposal, and you will draw upon it without ceremony, whenever you have occasion. You will be a privileged person in every respect. As for toils, and muddy tramps, and wakeful nights, the time for those have gone by. Your prayers have been heard: you will take your ease, and sleep your fill. You will do the work you were engaged to do, and not a stroke besides. This, indeed, is what you have a right to expect. There would be no great hardship in bowing one's neck to a yoke so light, so easy — and so superbly gilded. But alas, Timocles, many, nay all of these requirements are unsatisfied. Your office, now that you have got it, is attended with a thousand details insufferable to all but slaves. Let me rehearse them to you; you shall judge for yourself whether any man with the slightest pretence to culture would endure such treatment.

Let me begin with your first invitation to dinner, which may reasonably be expected to follow, as an earnest of the patronage to come. It is brought to you by a most communicative slave, whose goodwill it must be your first care to secure. Five shillings is the least you can slip into his palm, if you would do the thing properly. He has scruples. 'Really, sir — couldn't think of it; no, indeed, sir.' But he is prevailed upon at last, and goes off, grinning from ear to ear. You then look out your best clothes, have your bath, make yourself as presentable as possible, and arrive — in fear and trembling lest you should be the first, which would wear an awkward air, just as it savours of ostentation to arrive last. Accordingly you contrive to hit on the right moment, are received with every attention, and shown to your place, a little above the host, separated from him only by a couple of his intimates. And now you feel as if you were in heaven. You are all admiration; everything you see done throws you into ecstasies. It is all so new and strange! The waiters stare at you, the company watch your movements. Nor is the host without curiosity. Some of his servants have instructions to observe you narrowly, lest your glance should fall too often on his wife or children. The other guests' men perceive your amazement at the novel scene, and exchange jesting asides. From the fact that you do not know what to make of your napkin, they conclude that this is your first experience of dining-out. You perspire with embarrassment; not unnaturally. You are thirsty, but you dare not ask for wine, lest you should be thought a tippler. The due connexion between the various dishes which make their appearance is beyond you: which ought you to take first? which next? There is nothing for it but to snatch a side glance at your neighbour, do as he does, and learn to dine in sequence. On the whole, your feelings are mingled, your spirit perturbed, and stricken with awe. One moment you are envying your host his gold, his ivory, and all his magnificence; the next, you are pitying yourself, — that miserable nonentity which calls its existence life; and then at intervals comes the thought, 'how happy shall I be, sharing in these splendours, enjoying them as if they were my own!' For you conceive of your future life as one continual feast; and the smiling attendance of gracious Ganymedes gives a charming finish to the picture. That line of Homer keeps coming to your lips: Small blame to Trojan or to greaved Achaean, if such happiness as this was to be the reward of their toils and sufferings. Presently healths are drunk. The host calls for a large beaker, and drinks to 'the Professor,' or whatever your title is to be. You, in your innocence, do not know that you ought to say something in reply; you receive the cup in silence, and are set down as a boor.

Apart from this, your host's pledge has secured you the enmity of many of his old friends, with some of whom it was already a grievance, that an acquaintance of a few hours' standing should sit above men who have been drinking the cup of slavery for years. Tongues are busy with you at once. Listen to some of them. 'So! We are to give place to new-comers! It wanted

but this. The gates of Rome are open to none but these Greeks. Now what is their claim to be set over our heads? I suppose they think they are conferring a favour on us with their wordy stuff?' 'How he did drink, to be sure!' says another. 'And did you see how he shovelled his food down, hand over hand? Mannerless starveling! He has never so much as dreamt of white bread before. 'Twas the same with the capon and pheasant; much if he left us the bones to pick!' 'My dear sirs' (cries number three), 'I give him five days at the outside; after which you will see him at our end of the table, making like moan with ourselves. He is a new pair of shoes just now, and is treated with all ceremony. Wait till he has been worn a few times, and the mud has done its work; he will be flung under the bed, poor wretch, like the rest of us, to be a receptacle for bugs.' Such are some among the many comments you excite; and, for all we know, mischief may be brewing at this moment.

Meanwhile, you are the guest of the evening, and the principal theme of conversation. Your unwonted situation has led you on to drink more than was advisable. For some time you have been feeling uncomfortable effects from your host's light, eager wine. To get up before the rest would be bad manners: to remain is perilous. The drinking is prolonged; subject upon subject is started, spectacle after spectacle is produced; for your host is determined that you shall see all he has to show. You suffer the torments of the damned. You see nothing of what is going forward: some favourite singer or musician is performing — you hear him not; and while you force out some complimentary phrase, you are praying that an earthquake may swallow up all, or that the news of a fire may break up the party.

Such, my friend, is your first dinner, the best you will ever get. For my part, give me a dinner of herbs, with liberty to eat when I will and as much as I will. I shall spare you the recital of the nocturnal woes that follow your excess. The next morning, you have to come to terms as to the amount of your salary, and the times of payment. Appearing in answer to his summons, you find two or three friends with him. He bids you be seated, and begins to speak. 'You have now seen the sort of way in which we live — no ostentation, no fuss; everything quite plain and ordinary. Now you will consider everything here as your own. It would be a strange thing, indeed, were I to entrust you with the highest responsibility of all, the moral guidance of myself and my children' — if there are children to be taught — 'and yet hesitate to place the rest at your disposal. Something, however, must be settled. I know your moderate, independent spirit. I quite realize that you come to us from no mercenary motive, that you are influenced only by the regard and uniform respect which will be assured to you in this house. Still, as I say, something must be settled. Now, my dear sir, tell me yourself, what you think right; remembering that there is something to be expected at the great festivals; for you will not find me remiss in that respect, though I say nothing definite at present; and these occasions, as you know, come pretty frequently in the

course of the year. This consideration will no doubt influence you in settling the amount of your salary; and apart from that, it sits well on men of culture like yourself, to be above the thought of money.' Your hopes are blasted at the words, and your proud spirit is tamed. The dream of the millionaire and landed proprietor fades away, as you gradually catch his parsimonious drift. Yet you smirk appreciation of the promise. You are to 'consider everything as your own'; there, surely, is something solid? 'Tis a draught (did you but know it)

That wets the lips, but leaves the palate dry. After an interval of embarrassment, you leave the matter to his decision. He declines the responsibility, and calls for the intervention of one of the company: let him name a sum, at once worthy of your acceptance, and not burdensome to his purse, which has so many more urgent calls upon it. 'Sir,' says this officious old gentleman, who has been a toady from his youth, 'Sir, you are the luckiest man in Rome. Deny it if you can! You have gained a privilege which many a man has longed for, and is not like to obtain at Fortune's hands. You have been admitted to enjoy the company and share the hearth and home of the first citizen of our empire. Used aright, such a privilege will be more to you than the wealth of a Croesus or a Midas. Knowing as I do how many there are — persons of high standing — who would be glad to pay money down, merely for the honour and glory of the acquaintanceship, of being seen in his company, and ranking as his friends and intimates, — knowing this, I am at a loss for words in which to express my sense of your good fortune. You are not only to enjoy this happiness, but to be paid for enjoying it! Under the circumstances, I think we shall satisfy your most extravagant expectations, if we say' — and he names a sum which in itself is of the smallest, quite apart from all reference to your brilliant hopes. However, there is nothing for it but to submit with a good grace. It is too late now for escape; you are in the toils. So you open your mouth for the bit, and are very manageable from the first. You give your rider no occasion to keep a tight rein, or to use the spur; and at last by imperceptible degrees you are quite broken in to him.

The outside world from that time watches you with envy. You dwell within his courts; you have free access; you are become a person of consequence. Yet it is now incomprehensible to you how they can suppose you to be happy. At the same time, you are not without a certain exultation: you cheat yourself from day to day with the thought that there are better things to come. Quite the contrary turns out to be the case. Your prospects, like the proverbial sacrifice of Mandrobulus, dwindle and contract from day to day. Gradually you get some faint glimmerings of the truth. It begins to dawn upon you at last, that those golden hopes were neither more nor less than gilded bubbles: the vexations, on the other hand, are realities; solid, abiding, uncompromising realities. 'And what are these vexations?' you will perhaps exclaim; 'I see nothing so vexatious about the matter; I know not what are the hardships and

the drudgery alluded to.' Then listen. And do not confine yourself to the article of drudgery, but keep a sharp look-out for ignominy, for degradation, for everything, in short, that is unworthy of a free man.

Let me remind you then, to begin with, that you are no longer free-born, no longer a man of family. Birth, freedom, ancestry, all these you will leave on the other side of the door, when you enter upon the fulfilment of your servile contract; for Freedom will never bear you company in that ignoble station. You are a slave, wince as you may at the word; and, be assured, a slave of many masters; a downward-looking drudge, from morning till night

serving for sorry wage.

Then again, you are a backward pupil: Servitude was not the nurse of your childhood; you are getting on in years when she takes you in hand; accordingly, you will do her little credit, and give little satisfaction to your lord. Recollections of Freedom will exercise their demoralizing influence upon you, causing you to jib at times, and you will make villanous work of your new profession. Or will your aspirations after Freedom be satisfied, perhaps, with the thought, that you are no son of a Pyrrhias or a Zopyrion, no Bithynian, to be knocked down under the hammer of a bawling auctioneer? My dear sir, when pay-day comes round each month, and you mingle in the herd of Pyrrhias and Zopyrions, and hold out your hand for the wage that is due to you, what is that but a sale? No need of an auctioneer, for the man who can cry his own wares, and hawks his liberty about from day to day. Wretch! (one is prompted to exclaim, and particularly when the culprit is a professed philosopher) Wretch! Were you captured and sold by a pirate or a brigand, you would bewail your lot, and think that Fortune had dealt hardly with you. Were a man to lay violent hands on you, and claim a master's rights in you, loud and bitter would be your outcry: 'By heaven and earth, 'tis monstrous! I appeal to the laws!' And now, at an age at which a born slave may begin to look towards Freedom, *now* for a few pence do you sell yourself, your virtue and wisdom, in one parcel? And could Plato's noble words, could all that Chrysippus and Aristotle have said, of the blessings of freedom and the curse of slavery, raise no compunction in you? Do you count it no shame to be pitted against toadies and vulgar parasites? no shame to sit at the noisy banquets of a promiscuous, and for the most part a disreputable company, a Greek among Romans, wearing the foreign garb of philosophy, and stammering their tongue with a foreign accent? How fulsome are your flatteries on these occasions! how indecent your tiplings! And next morning the bell rings, and up you must get, losing the best of your sleep, to trudge up and down with yesterday's mud still on your shoes. Were lupines and wild herbs so scarce with you? had the springs ceased to give their wonted supply, that you were brought to such a pass? No, the cause of your captivity is too clear. Not water, not lupines were the object of your desire, but dainty viands

and fragrant wines; and your sin has found you out: you are hooked like a pike by your greedy jaws. We have not far to look for the reward of gluttony. Like a monkey with a collar about its neck, you are kept to make amusement for the company; fancying yourself supremely happy, because you are unstinted in the matter of dried figs. As to freedom and generosity, they are fled, with the memories of Greece, and have left no trace behind them. And would that that were all, the disgrace of falling from freedom to servitude! Would that your employments were not those of a very menial! Consider: are your duties any lighter than those of a Dromo or a Tibius? As to the studies in which your employer professed an interest when he engaged you, they are nothing to him. Shall an ass affect the lyre? Remove from these men's minds the gold and the silver, with the cares that these involve, and what remains? Pride, luxury, sensuality, insolence, wantonness, ignorance. Consuming must be their desire, doubt it not, for the wisdom of Homer, the eloquence of Demosthenes, the sublimity of Plato!

No, your employer has no need of your services in this direction. On the other hand, you have a long beard and a venerable countenance; the Grecian cloak hangs admirably upon your shoulders, and you are known to be a professor of rhetoric, or literature, or philosophy; it will not be amiss, he thinks, to have such pursuits represented in the numerous retinue that marches before him. It will give him an air of Grecian culture, of liberal curiosity in fact. Friend, friend! your stock-in-trade would seem to be not words of wisdom, but a cloak and a beard. If you would do your duty, therefore, be always well in evidence; begin your unfailing attendance from the early hours of the morning, and never quit his side. Now and again he places a hand upon your shoulder, and mutters some nonsense for the benefit of the passers-by, who are to understand that though he walk abroad the Muses are not forgotten, that in all his comings and goings he can find elegant employment for his mind. Breathless and perspiring, you trot, a pitiable spectacle, at the litter's side; or if he walks — you know what Rome is —, up hill and down dale after him you tramp. While he is paying a call on a friend, you are left outside, where, for lack of a seat, you are fain to take out your book and read standing.

Night finds you hungry and thirsty. You snatch an apology for a bath; and it is midnight or near it before you get to dinner. You are no longer an honoured guest; no longer do you engage the attention of the company. You have retired to make room for some newer capture. Thrust into the most obscure corner, you sit watching the progress of dinner, gnawing in canine sort any bones that come down to you and regaling yourself with hungry zest on such tough mallow-leaves — the wrappers of daintier fare — as may escape the vigilance of those who sit above you. No slight is wanting. You have not so much as an egg to call your own; for there is no reason why you should expect to be treated in the same way as a stranger; that would be absurd. The birds that fall to your lot are not like other birds. Your neighbour gets some plump, luscious

affair; you, a poor half- chicken, or lean pigeon, an insult, a positive outrage in poultry. As often as not, an extra guest appears unexpectedly, and the waiter solves the difficulty by removing your share (with the whispered consolation that you are ‘one of the family’), and placing it before the new-comer. When the joint, be it pork or venison, is brought in to be carved, let us hope that you stand well with the carver, or you will receive a Promethean helping of ‘bones wrapped up in fat.’ And the way in which a dish is whisked past you, after remaining with your neighbour till he can eat no more! — what free man would endure it, though he were as innocent of gall as any stag? And I have said nothing yet of the wine. While the other guests are drinking of some rare old vintage, you have vile thick stuff, whose colour you must industriously conceal with the help of a gold or silver cup, lest it should betray the estimation in which the drinker is held. It would be something if you could get enough even of this. Alas! you may call and call: the waiter is

as one that marketh not.

Many are your grievances; nay, all is one huge grievance. And the climax is reached, when you find yourself eclipsed by some minion, some dancing-master, some vile Alexandrian patterer of Ionic lays. How should you hope to rank with the minister of Love’s pleasures, with the stealthy conveyer of billets-doux? You cower shamefaced in your corner, and bewail your hard lot, as well you may; cursing your luck that you have never a smattering of such graceful accomplishments yourself. I believe you wish that *you* could turn love-songs, or sing other men’s with a good grace; perceiving as you do what a thing it is to be in request. Nay, you could find it in you to play the wizard’s, the fortune-teller’s part; to deal in thrones and in millions of money. For these, too, you observe, make their way in the world, and are high in favour. Gladly would you enter on any one of these vocations, rather than be a useless castaway. Alas, even these are beyond you; you lack plausibility. It remains for you to give place to others; to endure neglect, and keep your complaints to yourself.

Nay, more. Should some slave whisper that you alone withheld your praise, when his mistress’s favourite danced or played, the neglect may cost you dear. Then let your dry throat be as busy as any thirsty frog’s. See to it, that your voice is heard leading the chorus of applause; and time after time, when all else are silent, throw in some studied servile compliment. The situation is not without humour. Hungry as you are, ay, and thirsty into the bargain, you must anoint yourself with oil of gladness, and crown your head with garlands. It reminds one of the offerings made by recent mourners at a tomb. The tomb gets the ointment and the garlands, while the mourners drink and enjoy the feast.

If your patron is of a jealous disposition, and has a young wife or handsome

children, and you are not wholly without personal attractions, then beware! you are on dangerous ground. Many are the ears of a king, and many the eyes, that see not the truth only, but ever something over and above the truth, lest they should seem to fail of their office. Imagine yourself, therefore, at a Persian banquet. Keep your eyes downwards, lest a eunuch should catch them resting on one of the concubines. For see, there stands another with his bow ever on the stretch: one glance at the forbidden object as you raise your cup, and his arrow is through your jaw before you can put it down.

And now dinner is over; you retire, and snatch a little sleep. But at cock-crow you are aroused. 'Wretch! Worm that I am!' you exclaim. 'To sacrifice the pursuits, the society of former days, the placid life wherein sleep was measured by inclination, and my comings and goings were unfettered, and all to precipitate myself bodily into this hideous gulf! And why? What, in God's name, is my glorious recompense? Was there no other way? Could I not have provided for myself better than this, and preserved liberty and free-will into the bargain? Alas! the lion is fast bound in the net. I am haled hither and thither. Pitiable is my lot, where no honour is to be won, no favour to be hoped for. Untaught, unpractised in the arts of flattery, I am pitted against professionals. I am no choice spirit, no jolly companion; to raise a laugh is beyond me. My presence (well do I know it) is a vexation to my patron, and then most when he is in his most gracious mood. He finds me sullen; and how to attune myself to him I know not. If I wear a grim face, I am a sour fellow, scarcely to be endured. If I assume my most cheerful expression, my smiles arouse his contempt and disgust. As well attempt to act a comic part in the mask of tragedy! And what is the end of it all? My present life has been another's: do I look to have a new life which shall be my own?'

Your soliloquy is interrupted by the bell. The old routine awaits you: you must trudge, and you must stand; and first anoint your limbs, if you would hold out to the end. Dinner will be the same as ever, and go on as late as ever. The change from all your former habits, the wakeful night, the violent exercise, the exhaustion, are slowly undermining your health at this moment, and preparing you for consumption or colic, for asthma or the delights of gout. However, you hold out in spite of all, though many a time your right place would be in bed. But that would never do: that looks like shamming, like shirking your work. The result is that you grow as pallid as a man at the point of death.

So much for your city life. And now for an excursion into the country. I will content myself with a single detail. As likely as not it is a wet day. Your turn for the carriage (as might be expected) comes last. You wait and wait, till at last its return is out of the question, and you are squeezed into some vehicle with the cook, or with my lady's *friseur*, without even a proper allowance of straw. I shall make no scruple of relating to you an experience of Thesmopolis

the Stoic, which I had from his own mouth; a most amusing incident, and just the sort of thing one might expect to find happening again. He was in the service of a certain wealthy and luxurious lady of quality, whom on one occasion he had to accompany on a journey from Rome. The fun began at once. The philosopher received as his travelling companion a beardless exquisite of the pitch-plastering persuasion, by whom, you may be certain, my lady set great store; his name, she informed the philosopher, was 'Robinetta.' Is not this a promising start? — the grave and reverend Thesmopolis, with his hoary beard (you know what a long, venerable affair it is), side by side with this rouged and painted ogler, whose drooping neck and plucked throat suggested the vulture rather than the robin! 'Twas all that Thesmopolis could do to persuade him not to wear his hair-net; and as it was he had a sad journey of it, with the fellow singing and whistling all the time — I daresay he would have danced there and then, if Thesmopolis had not prevented him. But there was more to come, as you will see. 'Thesmopolis,' cries my lady, calling him to her, 'I have a great favour to ask of you; now please don't say no, and don't wait to be asked twice, there's a good creature.' Of course, he said he would do anything she wished. 'I only ask you, because I know you are to be trusted; you are so good-natured and affectionate! I want you to take my little dog Myrrhina in with you, and see that she wants for nothing. Poor little lady! she is soon to become a mother. These hateful, inattentive servants take no notice of *me* when we are travelling, much less of her. You will be doing me a great kindness, I assure you, in taking charge of her; I am so fond of the sweet little pet!' She prayed and almost wept; and Thesmopolis promised. Imagine the ludicrous picture. The little beast peeping out from beneath the philosophic cloak; within licking distance of that beard, which perhaps still held traces of the thick soup of yesterday; yapping away with its shrill pipe of a voice, as Maltese terriers will; and no doubt taking other liberties, which Thesmopolis did not think worth mentioning. That night at dinner, the exquisite, his fellow traveller, after cracking a passable joke here and there at the expense of the other guests, came to Thesmopolis. 'Of him,' he remarked, 'I have only this to say, that our Stoic has turned Cynic.' According to what I heard, the little animal actually littered in his mantle!

Such are the caprices, nay, the insults, let me rather say, with which the patron gradually breaks the spirit of his dependants. I know myself of an orator, a very free speaker, who was actually ordered to stand up and deliver a speech at table; and a masterly speech it was, trenchant and terse. He received the congratulations of the company on being timed by a *wine* — instead of a *water*-clock; and this affront, it is said, he was content to put up, for the consideration of 8 pounds. But what of that? Wait till you get a patron who has poetical or historical tendencies, and spouts passages of his own works all through dinner: you must praise, you must flatter, you must devise original compliments for him, — or die in the attempt. Then there are the beaux, the

Adonises and Hyacinths, as you must be careful to call them, undeterred by the eighteen inches or so of nose that some of them carry on their faces. Do your praises halt? 'Tis envy, 'tis treason! Away with you, Philoxenus that you are, to Syracusan quarries! — Let them be orators, let them be philosophers, if they will: what matter for a solecism here and there? Find Attic elegance, find honey of Hymettus in every word; and pronounce it law henceforth, to speak as they speak.

If we had only men to deal with, it would be something: but there are the women too. For among the objects of feminine ambition is this, of having a scholar or two in their pay, to dance attendance at the litter's side; it adds one more to the list of their adornments, if they can get the reputation of culture and philosophy, of turning a song which will bear comparison with Sappho's. So they too keep their philosopher, their orator, or their *litterateur*; and give him audience — when, think you? Why, at the toilet, by all that is ridiculous, among the rouge-pots and hair-brushes; or else at the dinner-table. They have no leisure at other times. As it is, the philosopher is often interrupted by the entrance of a maid with a billet-doux. Virtue has then to bide her time; for the audience will not be resumed till the gallant has his answer.

At rare intervals, at the Saturnalia or the Feast of Minerva, you will be presented with a sorry cloak, or a worn-out tunic; and a world of ceremony will go to the presentation. The first who gets wind of the great man's intention flies to you with the news of what is in store for you; and the bringer of glad tidings does not go away empty-handed. The next morning a dozen of them arrive, conveying the present, each with his tale of how he spoke up for you, or the hints he threw out, or how he was entrusted with the choice, and chose the best. Not a man of them but departs with your money in his pocket, grumbling that it is no more.

As to that salary, it will be paid to you sixpence at a time, and there will be black looks when you ask for it. Still, you must get it somehow. Ply your patron therefore with flatteries and entreaties, and pay due observance to his steward, and let it be the kind of observance that stewards like best; nor must you forget your kind introducer. You do get something at last; but it all goes to pay the tailor, the doctor, or the shoemaker, and you are left the proud possessor of nothing at all.

Meanwhile, jealousy is rife, and some slander is perhaps working its stealthy way to ears which are predisposed to hear anything to your discredit. For your employer perceives that by this time incessant fatigues have worn you out; you are crippled, you are good for nothing more, and gout is coming on. All the profit that was to be had of you, he has effectually sucked out. Your prime has gone by, your bodily vigour is exhausted, you are a tattered remnant. He begins to look about for a convenient dunghill whereon to deposit you, and for

an able-bodied substitute to do your work. You have attempted the honour of one of his minions: you have been trying to corrupt his wife's maid, venerable sinner that you are! — any accusation will serve. You are gagged and turned out neck and crop into the darkness. Away you go, helpless and destitute, with gout for the cheering companion of your old age. Whatever you once knew, you have unlearned in all these years: on the other hand, you have developed a paunch like a balloon; a monster insatiable, inexorable, which has acquired a habit of asking for more, and likes not at all the unlearning process. It is not to be supposed that any one else will give you employment, at your age; you are like an old horse, whose very hide has deteriorated in value. Not to mention that the worst interpretation will be put upon your late dismissal; you will be credited with adultery, or poisoning, or something of that kind. Your accuser, you see, is convincing even in silence; whereas you — you are a loose-principled, unscrupulous *Greek*. That is the character we Greeks bear; and it serves us right; I see excellent grounds for the opinion they have of us. Greek after Greek who enters their service sets up (in default of any other practical knowledge) for wizard or poisoner, and deals in love-charms and evil spells; and these are they who talk of culture, who wear grey beards and philosophic cloaks! When these, who are accounted the best of us, stand thus exposed, when men observe their interested servility, their gross flatteries at table and elsewhere, it is not to be wondered at that we have all fallen under suspicion. Those whom they have cast off, they hate, and seek to make an end of them altogether; arguing, naturally enough, that men who know their secrets, and have seen them in all their nakedness, may divulge many a foible which will not bear the light; and the thought is torment to them. The fact is, that these great men are for all the world like handsomely bound books. Outside are the gilt edges and the purple cover: and within? a Thyestes feasts upon his own children; an Oedipus commits incest with his mother; a Tereus woos two sisters at once. Such are these human books: their brilliancy attracts all eyes, but between the purple covers lurks many a horrid tale. Turn over the pages of any one of them, and you find a drama worthy the pen of Sophocles or Euripides: close the volume — all is gilt edge and exquisite tooling. Well may they hate the confidants of such crimes, and plot their destruction! What if the outcast should take to rehearsing in public the tragedy that he has got by heart?

I am minded to give you, after the manner of Cebes, a life-picture of Dependence; with this before your eyes, you may judge for yourself, whether it is the life for you. I would gladly call in the aid of an Apelles or a Parrhasius, an Aetion or a Euphranor, but no such perfect painters are to be found in these days; I must sketch you the picture in outline as best I can. I begin then with tall golden gates, not set in the plain, but high upon a hill. Long and steep and slippery is the ascent; and many a time when a man looks to reach the top, his foot slips, and he is plunged headlong. Within the gates

sits Wealth, a figure all of gold (so at least she seems); most fair, most lovely. Her lover painfully scales the height, and draws near to the door; and that golden sight fills him with amazement. The beautiful woman in gorgeous raiment who now takes him by the hand is Hope. As she leads him in, his spirit is stricken with awe. Hope still shows the way; but two others, Despair and Servitude, now take charge of him, and conduct him to Toil, who grinds the poor wretch down with labour, and at last hands him over to Age. He looks sickly now, and all his colour is gone. Last comes Contempt, and laying violent hands on him drags him into the presence of Despair; it is now time for Hope to take wing and vanish. Naked, potbellied, pale and old, he is thrust forth, not by those golden gates by which he entered, but by some obscure back-passage. One hand covers his nakedness; with the other he would fain strangle himself. Now let Regret meet him without, dropping vain tears and heaping misery on misery, — and my picture is complete.

Examine it narrowly in all its details, and see whether you like the idea of going in at my golden front door, to be expelled ignominiously at the back. And whichever way you decide, remember the words of the wise man: ‘Blame not Heaven, but your own choice.’

ANACHARSIS — Ἀνάχαρσις ἡ Περί Γυμνασίων



Translated by H. W. Fowler and F. G. Fowler

ANACHARSIS, A DISCUSSION OF PHYSICAL TRAINING

Anacharsis. Solon

An. Why do your young men behave like this, Solon? Some of them grappling and tripping each other, some throttling, struggling, intertwining in the clay like so many pigs wallowing. And yet their first proceeding after they have stripped—I noticed that—is to oil and scrape each other quite amicably; but then I do not know what comes over them — they put down their heads and begin to push, and crash their foreheads together like a pair of rival rams. There, look! that one has lifted the other right off his legs, and dropped him on the ground; now he has fallen on top, and will not let him get his head up, but presses it down into the clay; and to finish him off he twines his legs tight round his belly, thrusts his elbow hard against his throat, and throttles the wretched victim, who meanwhile is patting his shoulder; that will be a form of supplication; he is asking not to be quite choked to death. Regardless of their fresh oil, they get all filthy, smother themselves in mud and sweat till they might as well not have been anointed, and present, to me at least, the most ludicrous resemblance to eels slipping through a man's hands.

Then here in the open court are others doing just the same, except that, instead of the clay, they have for floor a depression filled with deep sand, with which they sprinkle one another, scraping up the dust on purpose, like fowls; I suppose they want their interfacing to be tighter; the sand is to neutralize the slipperiness of the oil, and by drying it up to give a firmer grip.

And here are others, sanded too, but on their legs, going at each other with blows and kicks. We shall surely see this poor fellow spit out his teeth in a minute; his mouth is all full of blood and sand; he has had a blow on the jaw from the other's fist, you see. Why does not the official there separate them and put an end to it? I guess that he is an official from his purple; but no, he encourages them, and commends the one who gave that blow.

Wherever you look, every one busy-rising on his toes, jumping up and kicking the air, or something.

Now I want to know what is the good of it all. To me it looks more like

madness than anything else. It will not be very easy to convince me that people who behave like this are not wrong in their heads.

So. It is quite natural it should strike you that way, being so novel, and so utterly contrary to Scythian customs. Similarly you have no doubt many methods and habits that would seem extraordinary enough to us Greeks, v if we were spectators of them as you now are of ours. But be reassured, my dear sir; these proceedings are not madness; it is no spirit of violence that sets them hitting each other, wallowing in clay, and sprinkling dust. The thing has its use, and its delight too, resulting in admirable physical condition. If you make some stay, as I imagine you will, in Greece, you are bound to be either a clay-bob or a dust-bob before long; you will be so taken with the pleasure and profit of the pursuit.

An. Hands off, please. No, I wish you all joy of your pleasures and your profits; but if any of you treats me like that, he will find out that we do not wear scimetars for ornament.

But would you mind giving a name to all this? What are we to say they are doing?

So. The place is called a gymnasium, and is dedicated to the Lycean Apollo. You see his statue there; the one leaning on the pillar, with a bow in the left hand. The right arm bent over the head indicates that the God is resting after some great exertion.

Of the exercises here, that in the clay is called wrestling; the youths in the dust are also called wrestlers, and those who strike each other standing are engaged in what we call the pancratium. But we have other gymnasiums for boxing, quoit-throwing, and high- jumping; and in all these we hold contests, the winner in which is honoured above all his contemporaries, and receives prizes.

An. Ah, and what are the prizes, now?

So. At Olympia a wreath of wild olive, at the Isthmus one of pine, at Nemea of parsley, at Pytho some of the God's sacred apples, and at our Panathenaea oil pressed from the temple olives. What are you laughing at, Anacharsis? Are the prizes too small?

An. Oh dear no; your prize-list is most imposing; the givers may well plume themselves on their munificence, and the competitors be monstrous keen on winning. Who would not go through this amount of preparatory toil, and take his chance of a choking or a dislocation, for apples or parsley? It is obviously impossible for any one who has a fancy to a supply of apples, or a wreath of parsley or pine, to get them without a mud plaster on his face, or a kick in the

stomach from his competitor. O So. My dear sir, it is not the things' intrinsic value that we look at. They are the symbols of victory, labels of the winners; it is the fame attaching to them that is worth any price to their holders; that is why the man whose quest of honour leads through toil is content to take his kicks. No toil, no honour; he who covets that must start with enduring hardship; when he has done that, he may begin to look for the pleasure and profit his labours are to bring.

An. Which pleasure and profit consists in their being seen in their wreaths by every one, and congratulated on their victory by those who before commiserated their pain; their happiness lies in their exchange of apples and parsley for toil.

So. Ah, you certainly do not understand our ways yet. You will revise your opinions before long, when you go to the great festivals and see the crowds gathering to look on, the stands filling up, the competitors receiving their ovations, and the victor being idolized.

An. Why, Solon, that is just where the humiliation comes in; they are treated like this not in something like privacy, but with all these spectators to watch the affronts they endure — who, I am to believe, count them happy when they see them dripping with blood or being throttled; for such are the happy concomitants of victory. In my country, if a man strikes a citizen, knocks him down, or tears his clothes, our elders punish him severely, even though there were only one or two witnesses, not like your vast Olympic or Isthmian gatherings. However, though I cannot help pitying the competitors, I am still more astonished at the spectators; you tell me the chief people from all over Greece attend; how can they leave their serious concerns and waste time on such things? How they can like it passes my comprehension — to look on at people being struck and knocked about, dashed to the ground and pounded by one another.

So. If the Olympia, Isthmia, or Panathenaea were only on now, those object-lessons might have been enough to convince you that our keenness is not thrown away. I cannot make you apprehend the delights of them by description; you should be there sitting in the middle of the spectators, looking at the men's courage and physical beauty, their marvellous condition, effective skill and invincible strength, their enterprise, their emulation, their unconquerable spirit, and their unwearied pursuit of victory. Oh, I know very well, you would never have been tired of talking about your favourites, backing them with voice and hand.

An. I dare say, and with laugh and flout too. All the fine things in your list, your courages and conditions, your beauties and enterprises, I see you wasting in no high cause; your country is not in danger, your land not being ravaged,

your friends or relations not being haled away. The more ridiculous that such patterns of perfection as you make them out should endure the misery all for nothing, and spoil their beauty and their fine figures with sand and black eyes, just for the triumphant possession of an apple or a sprig of wild olive. Oh, how I love to think of those prizes! By the way, do all who enter get them?

So. No, indeed. There is only one winner.

An. And do you mean to say such a number can be found to toil for a remote uncertainty of success, knowing that the winner cannot be more than one, and the failures must be many, with their bruises, or their wounds very likely, for sole reward?

So. Dear me; you have no idea yet of what is a good political constitution, or you would never depreciate the best of our customs. If you ever take the trouble to inquire how a State may best be organized, and its citizens best developed, you will find yourself commending these practices and the earnestness with which we cultivate them; then you will realize what good effects are inseparable from those toils which seem for the moment to tax our energies to no purpose.

An. Well, Solon, why did I come all the way from Scythia, why did I make the long stormy passage of the Euxine, but to learn the laws of Greece, observe your customs, and work out the best constitution? That was why I chose you of all Athenians for my friend and host; I had heard of you; I had been told you were a legislator, you had devised the most admirable customs, introduced institutions of great excellence, and in fact built up what you call a constitution. Before all things, then, teach me; make me your pupil. Nothing would please me more than to sit by your side without bit or sup for as long as you could hold out, and listen open-mouthed to what you have to say of constitution and laws.

So. The whole thing can hardly be so shortly disposed of, friend. You must take the different departments, one by one, and find out our views upon the Gods, then upon parents, upon marriage, and so for the rest. But I will let you know at once what we think about the young, and how we treat them when higher things begin to dawn upon their intelligence, when their frames begin to set and to be capable of endurance. Then you will grasp our purpose in imposing these exercises upon them and insisting on physical effort; our view is not bounded by the contests, and directed to their carrying off prizes there — of course only a small proportion of them ever reach that point; no; the indirect benefit that we secure for their city and themselves is of more importance. There is another contest in which all good citizens get prizes, and its wreaths are not of pine or wild olive or parsley, but of complete human happiness, including individual freedom and political independence, wealth

and repute, enjoyment of our ancient ritual, security of our dear ones, and all the choicest boons a man might ask of Heaven. It is of these materials that the wreath I tell you of is woven; and they are provided by that contest for which this training and these toils are the preparation.

An. You strange man! you had all these grand prizes up your sleeve, and you told me a tale of apples and parsley and tufts of wild olive and pine.

So. Ah, you will not think those such trifles either, when you take my meaning. They are manifestations of the same spirit, all small parts of that greater contest, and of the wreath of happiness I told you of. But it is true that instead of beginning at the beginning I was carried away to the meetings at the Isthmus and Olympia and Nemea. However, we have plenty of time, and you profess curiosity; it is a simple matter to go back to the beginning, to that many-prized contest which I tell you is the real end of all.

An. That will be better; we are more likely to prosper on the high road; perhaps I shall even be cured of my inclination to laugh at any one I see priding himself on his olive or parsley wreath. But I propose that we go into the shade over there and sit down on the benches, not to be interrupted by these rounds of cheering. And indeed I must confess I have had enough of this sun; how it scorches one's bare head! I did not want to look like a foreigner, so I left my hat at home. But the year is at its hottest; the dog-star, as you call it, is burning everything up, and not leaving a drop of moisture in the air; and the noonday sun right overhead gives an absolutely intolerable heat. I cannot make out how you at your age, so far from dripping like me, never turn a hair; instead of looking about for some hospitable shade, you take your sunning quite kindly.

So. Ah, Anacharsis, these useless toils, these perpetual clay-baths, these miseries in the sand and the open air, are prophylactics against the sun's rays; we need no hats to ward off his shafts. But come along.

And you are not to regard me as an authority whose statements are to be accepted as matter of faith; wherever you think I have not made out my case, you are to contradict me at once and get the thing straight. So we shall stand to win; either you, after relieving your mind of all objections that strike you, will reach a firm conviction, or, failing that, I shall have found out my mistake. And in the latter case, Athens will owe you a debt that she cannot be too quick to acknowledge; for your instructions and corrections of my ideas will redound to her advantage. I shall keep nothing back; I shall produce it all in public, stand up in the assembly and say: *Men of Athens, I drew up for you such laws as I thought would most advantage you; but this stranger — and at that word I point to you, Anacharsis — this stranger from Scythia has been wise enough to show me my mistake and teach me better ways. Let his name*

be inscribed as your benefactor's; set him up in bronze beside your name-Gods, or by Athene on the citadel. And be assured that Athens will not be ashamed to learn what is for her good from a barbarian and an alien.

An. Ah, now I have a specimen of that Attic irony which I have so often heard of. I am an unsettled wanderer who lives on his cart and goes from land to land, who has never dwelt in a city, nor even seen one till now; how should I lay down a constitution, or give lessons to a people that is one with the soil it lives on [Footnote: See *Athenians* in Notes.], and for all these ages has enjoyed the blessings of perfect order in this ancient city? How, above all, instruct that Solon whose native gift all men say it is to know how a state may best be governed, and what laws will bring it happiness? Nevertheless, you shall be my legislator too; I will contradict you, where I think you wrong, for my own better instruction. And here we are, safely covered from the sun's pursuit, and this cool stone invites us to take our ease. Start now and give me your reasons. Why seize upon the rising generation so young, and subject them to such toils? How do you develop perfect virtue out of clay and training? What is the exact contribution to it of dust and summersaults? That and that only is my first curiosity. All the rest you shall give me by degrees as occasion rises later. But, Solon, one thing you must bear in mind: you are talking to a barbarian. What I mean is, you must be simple, and brief; I am afraid I shall forget the beginning, if a very abundant flow follows.

So. Why, you had better work the sluice yourself, whenever the word-stream is either turbid or diverging into a wrong channel. As for mere continuance, you can cut that up by questions. However, so long as what I have to say is not irrelevant, I do not know that length matters. There is an ancient procedure in the Areopagus, our murder court. When the members have ascended the hill, and taken their seats to decide a case of murder or deliberate maiming or arson, each side is allowed to address the court in turn, prosecution and defence being conducted either by the principals or by counsel. As long as they speak to the matter in hand, the court listens silently and patiently. But if either prefaces his speech with an appeal to its benevolence, or attempts to stir its compassion or indignation by irrelevant considerations — and the legal profession have numberless ways of playing upon juries —, the usher at once comes up and silences him. The court is not to be trifled with or have its food disguised with condiments, but to be shown the bare facts. Now, Anacharsis, I hereby create you a temporary Areopagite; you shall hear me according to that court's practice, and silence me if you find me cajoling you; but as long as I keep to the point, I may speak at large. For there is no sun here to make length a burden to you; we have plenty of shade and plenty of time.

An. That sounds reasonable. And I take it very kindly that you should have given me this incidental view of the proceedings on the Areopagus; they are

very remarkable, quite a pattern of the way a judicial decision should be arrived at. Let your speech be regulated accordingly, and the Areopagite of your appointment shall listen as his office requires.

So. Well, I must start with a brief preliminary statement of our views upon city and citizens. A city in our conception is not the buildings — walls, temples, docks, and so forth; these are no more than the local habitation that provides the members of the community with shelter and safety; it is in the citizens that we find the root of the matter; they it is that replenish and organize and achieve and guard, corresponding in the city to the soul in man. Holding this view, we are not indifferent, as you see, to our city's body; that we adorn with all the beauty we can impart to it; it is provided with internal buildings, and fenced as securely as may be with external walls. But our first, our engrossing preoccupation is to make our citizens noble of spirit and strong of body. So they will in peace time make the most of themselves and their political unity, while in war they will bring their city through safe with its freedom and well-being unimpaired. Their early breeding we leave to their mothers, nurses, and tutors, who are to rear them in the elements of a liberal education. But as soon as they attain to a knowledge of good and evil, when reverence and shame and fear and ambition spring up in them, when their bodies begin to set and strengthen and be equal to toil, then we take them over, and appoint them both a course of mental instruction and discipline, and one of bodily endurance. We are not satisfied with mere spontaneous development either for body or soul; we think that the addition of systematic teaching will improve the gifted and reform the inferior. We conform our practice to that of the farmer, who shelters and fences his plants while they are yet small and tender, to protect them from the winds, but, as soon as the shoot has gathered substance, prunes it and lets the winds beat upon it and knock it about, and makes it thereby the more fruitful.

We first kindle their minds with music and arithmetic, teach them to write and to read with expression. Then, as they get on, we versify, for the better impressing their memories, the sayings of wise men, the deeds of old time, or moral tales. And as they hear of worship won and works that live in song, they yearn ever more, and are fired to emulation, that they too may be sung and marvelled at by them that come after, and have their Hesiod and their Homer. And when they attain their civil rights, and it is time for them to take their share in governing — but all this, it may be, is irrelevant. My subject was not how we train their souls, but why we think fit to subject them to the toils we do. I will silence myself without waiting for the usher, or for you, my Areopagite, who have been too considerate, methinks, in letting me maunder on out of bounds all this way.

An. Another point of Areopagite procedure, please, Solon. When a speaker passes over essential matters in silence, has the court no penalty for him?

So. Why? I do not take you.

An. Why, you propose to pass by the question of the soul, which is the noblest and the most attractive to me, and discuss the less essential matters of gymnasiums and physical exercise.

So. You see, my dear sir, I have my eye on our original conditions; I do not want to divert the word-stream; it might confuse your memory with its irregular flow. However, I will do what I can in the way of a mere summary for this branch of the subject; as for a detailed examination of it, that must be deferred.

Well, we regulate their sentiments partly by teaching them the laws of the land, which are inscribed in large letters and exposed at the public expense for all to read, enjoining certain acts and forbidding others, and partly by making them attend good men, who teach them to speak with propriety, act with justice, content themselves with political equality, eschew evil, ensue good, and abstain from violence; sophist and philosopher are the names by which these teachers are known. Moreover, we pay for their admission to the theatre, where the contemplation of ancient heroes and villains in tragedy or comedy has its educational effect of warning or encouragement. To the comic writers we further give the licence of mockery and invective against any of their fellow citizens whose conduct they find discreditable; such exposure may act both directly upon the culprits, and upon others by way of example.

An. Ah, I have seen the tragedians and comedians you speak of, at least if the former are men in heavy stilted shoes, and clothes all picked out with gold bands; they have absurd head-pieces with vast open mouths, from inside which comes an enormous voice, while they take great strides which it seems to me must be dangerous in those shoes. I think there was a festival to Dionysus going on at the time. Then the comedians are shorter, go on their own feet, are more human, and smaller-voiced; but their head-pieces are still more ridiculous, so much so that the audience was laughing at them like one man. But to the others, the tall ones, every one listened with a dismal face; I suppose they were sorry for them, having to drag about those great clogs.

So. Oh no, it was not for the actors that they were sorry. The poet was probably setting forth some sad tale of long ago, with fine speeches that appealed to the audience's feelings and drew tears from them. I dare say you observed also some flute-players, with other persons who stood in a circle and sang in chorus. These too are things that have their uses. Well, our youths' souls are made susceptible and developed by these and similar influences.

Then their bodily training, to which your curiosity was especially directed, is as follows. When their first pithless tenderness is past, we strip them and aim

at hardening them to the temperature of the various seasons, till heat does not incommode nor frost paralyse them. Then we anoint them with oil by way of softening them into suppleness. It would be absurd that leather, dead stuff as it is, should be made tougher and more lasting by being softened with oil, and the living body get no advantage from the same process. Accordingly we devise elaborate gymnastic exercises, appoint instructors of each variety, and teach one boxing, another the pancratium. They are to be habituated to endurance, to meet blows half way, and never shrink from a wound. This method works two admirable effects in them: makes them spirited and heedless of bodily danger, and at the same time strong and enduring. Those whom you saw lowering their heads and wrestling learn to fall safely and pick themselves up lightly, to shove and grapple and twist, to endure throttling, and to heave an adversary off his legs. *Their* acquirements are not unserviceable either; the one great thing they gain is beyond dispute; their bodies are hardened and strengthened by this rough treatment. Add another advantage of some importance: it is all so much practice against the day of battle. Obviously a man thus trained, when he meets a real enemy, will grapple and throw him the quicker, or if he falls will know better how to get up again. All through we are reckoning with that real test in arms; we expect much better results from our material if we supple and exercise their bodies before the armour goes on, so increasing their strength and efficiency, making them light and wiry in themselves (though the enemy will rather be impressed with their weight).

You see how it will act. Something may surely be expected from those in arms who even without them would be considered awkward customers; they show no inert pasty masses of flesh, no cadaverous skinniness, they are not shade-blighted women; they do not quiver and run with sweat at the least exertion, and pant under their helmets as soon as a midday sun like this adds to the burden. What would be the use of creatures who should be overpowered by thirst and dust, unnerved at sight of blood, and as good as dead before they came within bow-shot or spear-thrust of the enemy? But our fellows are ruddy and sunburnt and steady-eyed, there is spirit and fire and virility in their looks, they are in prime condition, neither shrunken and withered nor running to corpulence, but well and truly proportioned; the waste superfluity of their tissues they have sweated out; the stuff that gives strength and activity, purged from all inferior admixture, remains part of their substance. The winnowing fan has its counterpart in our gymnastics, which blow away chaff and husks, and sift and collect the clean grain.

The inevitable result is sound health and great capacity of enduring fatigue. A man like this does not sweat for a trifle, and seldom shows signs of distress. Returning to my winnowing simile — if you were to set fire on the one hand to pure wheat grain, and on the other to its chaff and straw, the latter would surely blaze up much the quicker; the grain would burn only gradually,

without a blaze and not all at once; it would smoulder slowly and take much longer to consume. Well, disease or fatigue being similarly applied to this sort of body will not easily find weak spots, nor get the mastery of it lightly. Its interior is in good order, its exterior strongly fortified against such assaults, so that it gives neither admission nor entertainment to the destroying agencies of sun or frost. To any place that begins to weaken under toil comes an accession from the abundant internal heat collected and stored up against the day of need; it fills the vacancy, restores the vital force, and lengthens endurance to the utmost. Past exertion means not dissipation but increase of force, which can be fanned into fresh life.

Further, we accustom them to running, both of the long distance and of the sprinting kind. And they have to run not on hard ground with a good footing, but in deep sand on which you can neither tread firmly nor get a good push off, the foot sinking in. Then, to fit them to leap a trench or other obstacle, we make them practise with leaden dumb-bells in their hands. And again there are distance matches with the javelin. Yes, and you saw in the gymnasium a bronze disk like a small buckler, but without handle or straps; you tried it as it lay there, and found it heavy and, owing to its smooth surface, hard to handle. Well, that they hurl upwards and forwards, trying who can get furthest and outdo his competitors — an exercise that strengthens the shoulders and braces the fingers and toes.

As to the clay and dust that first moved your laughter, I will tell you now why they are provided. In the first place, that a fall may be not on a hard surface, but soft and safe. Secondly, greater slipperiness is secured by sweat and clay combined (you compared them to eels, you remember); now this is neither useless nor absurd, but contributes appreciably to strength and activity. An adversary in that condition must be gripped tightly enough to baffle his attempts at escape. To lift up a man who is all over clay, sweat, and oil, and who is doing his very best to get away and slip through your fingers, is no light task, I assure you. And I repeat that all these things have their military uses too: you may want to take up a wounded friend and convey him out of danger; you may want to heave an enemy over your head and make off with him. So we give them still harder tasks in training, that they may be abundantly equal to the less.

The function we assign to dust is just the reverse, to prevent one who is gripped from getting loose. After learning in the clay to retain their hold on the elusive, they are accustomed in turn to escape themselves even from a firm grasp. Also, we believe the dust forms a plaster that keeps in excessive sweat, prevents waste of power, and obviates the ill effects of the wind playing upon a body when its pores are all relaxed and open. Besides which, it cleanses the skin and makes it glossy. I should like to put side by side one of the white creatures who live sheltered lives and, after washing off his dust and

clay, any of the Lyceum frequenters you should select, and then ask you which you would rather resemble. I know you would make your choice at the first glance, without waiting to see what they could do; you would rather be solid and well-knit than delicate and soft and white for want of the blood that had hidden itself away out of sight.

Such are the exercises we prescribe to our young men, Anacharsis; we look to find them good guardians of their country and bulwarks of our freedom; thus we defeat our enemies if they invade us, and so far overawe our immediate neighbours that they mostly acknowledge our supremacy and pay us tribute. During peace also we find our account in their being free from vulgar ambitions and from the insolence generated by idleness; they have these things to fill their lives and occupy their leisure. I told you of a prize that all may win and of a supreme political happiness; these are attained when we find our youth in the highest condition alike for peace and war, intent upon all that is noblest.

An. I see, Solon; when an enemy invades, you anoint yourselves with oil, dust yourselves over, and go forth sparring at them; then they of course cower before you and run away, afraid of getting a handful of your sand in their open mouths, or of your dancing round to get behind them, twining your legs tight round their bellies, and throttling them with your elbows rammed well in under their chin-pieces. It is true they will try the effect of arrows and javelins; but you are so sunburnt and full-blooded, the missiles will hurt you no more than if you were statues; you are not chaff and husks; you will not be readily disposed of by the blows you get; much time and attention will be required before you at last, cut to pieces with deep wounds, have a few drops of blood extracted from you. Have I misunderstood your figure, or is this a fair deduction from it?

But perhaps you will take the equipment of your tragedians and comedians, and when you get your marching orders put on those wide-mouthed headpieces, to scare the foe with their appalling terrors; of course, and you can put the stilted things on your feet; they will be light for running away (if that should be advisable), or, if you are in pursuit, the strides they lend themselves to will make your enemy's escape impossible. Seriously now, are not these refinements of yours all child's play — something for your idle, slack youngsters to do? If you really want to be free and happy, you must have other exercises than these; your training must be a genuine martial one; no toy contests with friends, but real ones with enemies; danger must be an element in your character-development. Never mind dust and oil; teach them to use bow and javelin; and none of your light darts diverted by a puff of wind; let it be a ponderous spear that whistles as it flies; to which add stones, a handful each, the axe, the shield, the breastplate, and the helmet.

On your present system, I cannot help thinking you should be very grateful to some God for not having allowed you to perish under the attack of any half-armed band. Why, if I were to draw this little dagger at my girdle and run amuck at your collective youth, I could take the gymnasium without more ado; they would all run away and not dare face the cold steel; they would skip round the statues, hide behind pillars, and whimper and quake till I laughed again. We should have no more of the ruddy frames they now display; they would be another colour then, all white with terror. That is the temper that deep peace has infused into you; you could not endure the sight of a single plume on an enemy's crest.

So. Ah, Anacharsis, the Thracians who invaded us with Eumolpus told another tale; so did your women who assailed Athens with Hippolyta; so every one who has met us in the field. My dear sir, it does not follow from our exercising our youths without arms that we expose them in the same condition to the real thing; the independent bodily development once complete, training in arms follows; and to this they come much the fitter for their previous work.

An. Where is your military gymnasium, then? I have been all over Athens, and seen no sign of it.

So. But if you stay longer you will find that every man has arms enough, for use at the proper time; you will see our plumes and horse-trappings, our horses and horsemen; these last amounting to a quarter of our citizens. But to carry arms and be girded with scimetars we consider unnecessary in peace time; indeed there is a fine for going armed in town without due cause, or producing weapons in public. *You* of course may be pardoned for living in arms. The want of walls gives conspiracy its chance; you have many enemies; you never know when somebody may come upon you in your sleep, pull you out of your cart, and dispatch you. And then, in the mutual distrust inseparable from an independence that recognizes no law or constitution, the sword must be always at hand to repel violence.

An. Oho, you think the wearing of arms, except on occasion, unnecessary; you are careful of your weapons, avoid wear and tear for them, and put them away for use when the time comes; but the bodies of your youth you keep at work even when no danger presses; you knock them about and dissolve them in sweat; instead of husbanding their strength for the day of need, you expend it idly on clay and dust. How is that?

So. I fancy you conceive of force as something similar to wine or water or liquid of some sort. You are afraid of its dribbling away in exercise as those might from an earthenware jar, and by its disappearance leaving the body, which is supposed to have no internal reserves, empty and dry. That is not the case; the greater the drain upon it in the course of exercise, the greater the

supply; did you ever hear a story about the Hydra? cut off one of its heads, and two immediately sprang up in its place. No, it is the unexercised and fibreless, in whom no adequate store of material has ever been laid up, that will peak and pine under toil. There is a similar difference between a fire and a lamp; the same breath that kindles the former and soon excites it to greater heat will put out the latter, which is but ill provided to resist the blast; it has a precarious tenure, you see.

An. Ah, I cannot get hold of all that, Solon; it is too subtle for me — wants exact thought and keen intelligence. But I wish you would tell me — at the Olympic, Isthmian, Pythian, and other Games, attended, you tell me, by crowds to see your youth contend, why do you have no martial events? Instead, you put them in a conspicuous place and exhibit them kicking and cuffing one another, and when they win give them apples or wild olive. Now your reason for that would be worth hearing.

So. Well, we think it will increase their keenness for exercise to see the champions at it honoured and proclaimed by name among the assembled Greeks. It is the thought of having to strip before such a crowd that makes them take pains with their condition; they do not want to be a shameful spectacle, so each does his best to deserve success. And the prizes, as I said before, are not small things — to be applauded by the spectators, to be the mark of all eyes and fingers as the best of one's contemporaries. Accordingly, numbers of spectators, not too old for training, depart with a passion thus engendered for toilsome excellence. Ah, Anacharsis, if the love of fair fame were to be wiped out of our lives, what good would remain? Who would care to do a glorious deed? But as things are you may form your conclusions from what you see. These who are so keen for victory when they have no weapons and only a sprig of wild olive or an apple to contend for, how would they behave in martial array, with country and wives and children and altars at stake?

I wonder what your feelings would be if you saw our quail and cock fights, and the excitement they raise. You would laugh, no doubt, especially when you were told that they are enjoined by law, and that all of military age must attend and watch how the birds spar till they are utterly exhausted. And yet it is not a thing to laugh at either; a spirit of contempt for danger is thus instilled into men's souls; shall they yield to cocks in nobility and courage? shall they let wounds or weariness or discomfort incapacitate them before there is need? But as for testing our men in arms and looking on while they gash one another, no, thank you! that would be brutality and savagery, besides the bad policy of butchering our bravest, who would serve us best against our enemies.

You say you are going to visit the rest of Greece also. Well, if you go to

Sparta, remember not to laugh at them either, nor think their labour is all in vain, when they charge and strike one another over a ball in the theatre; or perhaps they will go into a place enclosed by water, divide into two troops, and handle one another as severely as enemies (except that they too have no arms), until the Lycurgites drive the Heraclids, or vice versa, out of the enclosure and into the water; it is all over then; not another blow breaks the peace. Still worse, you may see them being scourged at the altar, streaming with blood, while their parents look on — the mothers, far from being distressed by the sight, actually making them hold out with threats, imploring them to endure pain to the last extremity and not be unmanned by suffering. There are many instances of their dying under the trial; while they had life and their people's eyes were on them, they would not give up, nor concede anything to bodily pain; and you will find their statues there, set up *honoris causa* by the Spartan state. Seeing these things, never take them for madmen, nor say that, since it is neither a tyrant's bidding nor a conqueror's ordinance, they victimize themselves for no good reason. Lycurgus their lawgiver would have many reasonable remarks to make to you on the subject, and give you his grounds for thus afflicting them; he was not moved by enmity or hatred; he was not wasting the state's young blood for nothing; he only thought it proper that defenders of their country should have endurance in the highest degree and be entirely superior to fear. However, you need no Lycurgus to tell you; you can surely see for yourself that, if one of these men were captured in war, no tortures would wring a Spartan secret out of him; he would take his scourging with a smile, and try whether the scourger would not be tired sooner than the scourged.

An. Solon, did Lycurgus take his whippings at the fighting age, or did he make these spirited regulations on the safe basis of superannuation?

So. It was in his old age, after returning from Crete, that he legislated. He had been attracted to Crete by hearing that their laws were the best possible, devised by Minos, son of Zeus.

An. Well, and why did you not copy Lycurgus and whip your young men? It is a fine institution quite worthy of yourselves.

So. Oh, we were content with our native exercises; we are not much given to imitating other nations.

An. No, no; you realize what a thing it is to be stripped and scourged with one's hands up, without benefit to oneself or one's country. If I do happen to be at Sparta when this performance is on, I shall expect a public stoning at their hands for laughing at it all, when I see them being whipped like robbers or thieves or such malefactors. Really, I think a state that submits to such ridiculous treatment at its own hands wants a dose of hellebore.

So. Friend, do not plume yourself on winning an undefended case where you have it all your own way in the absence of your opponents. In Sparta you will find some one to plead properly for their customs. But now, as I have described ours to you, not apparently to your satisfaction, I may fairly ask you to take your turn and tell me how you train your youth in Scythia; what exercises do you bring them up in? how do you make good men of them?

An. Quite a fair demand, Solon; I will give you the Scythian customs; there is no grandeur about them; they are not much like yours; for we would never take a single box on the ears, we are such cowards; but such as they are, you shall have them. We must put off our talk till to-morrow, though, if you do not mind; I want to think quietly over what you have said, and collect materials for what I am to say myself. On that understanding let us go home; for it is getting late.

MENIPPUS — Μένιππος ἢ Νεκρομαντεία



Translated by H. W. Fowler and F. G. Fowler

MENIPPUS: A NECROMANTIC EXPERIMENT

Menippus. Philonides

Me. All hail, my roof, my doors, my hearth and home! How sweet again to see the light and thee!

Phi. Menippus the cynic, surely; even so, or there are visions about. Menippus, every inch of him. What has he been getting himself up like that for? sailor's cap, lyre, and lion-skin? However, here goes. — How are you, Menippus? where do *you* spring from? You have disappeared this long time.

Me. Death's lurking-place I leave, and those dark gates Where Hades dwells, a God apart from Gods.

Phi. Good gracious! has Menippus died, all on the quiet, and come to life for a second spell?

Me. Not so; a *living* guest in Hades I.

Phi. But what induced you to take this queer original journey?

Me. Youth drew me on — too bold, too little wise.

Phi. My good man, truce to your heroics; get off those iambic stilts, and tell me in plain prose what this get-up means; what did you want with the lower regions? It is a journey that needs a motive to make it attractive.

Me. Dear friend, to Hades' realms I needs must go, To counsel with Tiresias of Thebes.

Phi. Man, you must be mad; or why string verses instead of talking like one friend with another?

Me. My dear fellow, you need not be so surprised. I have just been in Euripides's and Homer's company; I suppose I am full to the throat with verse, and the numbers come as soon as I open my mouth. But how are things going up here? what is Athens about?

Phi. Oh, nothing new; extortion, perjury, forty per cent, face-grinding.

Me. Poor misguided fools! they are not posted up in the latest lower-world legislation; the recent decrees against the rich will be too much for all their evasive ingenuity.

Phi. Do you mean to say the lower world has been making new regulations for us?

Me. Plenty of them, I assure you. But I may not publish them, nor reveal secrets; the result might be a suit for impiety in the court of Rhadamanthus.

Phi. Oh now, Menippus, in Heaven's name, no secrets between friends! you know I am no blabber; and I am initiated, if you come to that.

Me. 'Tis a hard thing you ask, and a perilous; yet for you I must venture it. It was resolved, then, that these rich who roll in money and keep their gold under lock and key like a Danae —

Phi. Oh, don't come to the decrees yet; begin at the beginning. I am particularly curious about your object in going, who showed you the way, and the whole story of what you saw and heard down there; you are a man of taste, and sure not to have missed anything worth looking at or listening to.

Me. I can refuse you nothing, you see; what is one to do, when a friend insists? Well, I will show you first the state of mind which put me on the venture. When I was a boy, and listened to Homer's and Hesiod's tales of war and civil strife — and they do not confine themselves to the Heroes, but include the Gods in their descriptions, adulterous Gods, rapacious Gods, violent, litigious, usurping, incestuous Gods — , well, I found it all quite proper, and indeed was intensely interested in it. But as I came to man's estate, I observed that the laws flatly contradicted the poets, forbidding adultery, sedition, and rapacity. So I was in a very hazy state of mind, and could not tell what to make of it. The Gods would surely never have been guilty of such behaviour if they had not considered it good; and yet law-givers would never have recommended avoiding it, if avoidance had not seemed desirable.

In this perplexity, I determined to go to the people they call philosophers, put myself in their hands, and ask them to make what they would of me and give me a plain reliable map of life. This was my idea in going to them; but the effort only shifted me from the frying-pan into the fire; it was just among these that my inquiry brought the greatest ignorance and bewilderment to light; they very soon convinced me that the real golden life is that of the man in the street. One of them would have me do nothing but seek pleasure and ensue it; according to him, Happiness was pleasure. Another recommended

the exact contrary — toil and moil, bring the body under, be filthy and squalid, disgusting and abusive — concluding always with the tags from Hesiod about Virtue, or something about indefatigable pursuit of the ideal. Another bade me despise money, and reckon the acquisition of it as a thing indifferent; he too had his contrary, who declared wealth a good in itself. I will spare you their metaphysics; I was sickened with daily doses of Ideas, Incorporeal Things, Atoms, Vacua, and a multitude more. The extraordinary thing was that people maintaining the most opposite views would each of them produce convincing plausible arguments; when the same thing was called hot and cold by different persons, there was no refuting one more than the other, however well one knew that it could not be hot and cold at once. I was just like a man dropping off to sleep, with his head first nodding forward, and then jerking back.

Yet that absurdity is surpassed by another. I found by observation that the practice of these same people was diametrically opposed to their precepts. Those who preached contempt of wealth would hold on to it like grim death, dispute about interest, teach for pay, and sacrifice everything to the main chance, while the depreciators of fame directed all their words and deeds to nothing else but fame; pleasure, which had all their private devotions, they were almost unanimous in condemning.

Thus again disappointed of my hope, I was in yet worse case than before; it was slight consolation to reflect that I was in numerous and wise and eminently sensible company, if I was a fool still, all astray in my quest of Truth. One night, while these thoughts kept me sleepless, I resolved to go to Babylon and ask help from one of the Magi, Zoroaster's disciples and successors; I had been told that by incantations and other rites they could open the gates of Hades, take down any one they chose in safety, and bring him up again. I thought the best thing would be to secure the services of one of these, visit Tiresias the Boeotian, and learn from that wise seer what is the best life and the right choice for a man of sense. I got up with all speed and started straight for Babylon. When I arrived, I found a wise and wonderful Chaldean; he was white-haired, with a long imposing beard, and called Mithrobarzanes. My prayers and supplications at last induced him to name a price for conducting me down.

Taking me under his charge, he commenced with a new moon, and brought me down for twenty-nine successive mornings to the Euphrates, where he bathed me, apostrophizing the rising sun in a long formula, of which I never caught much; he gabbled indistinctly, like bad heralds at the Games; but he appeared to be invoking spirits. This charm completed, he spat thrice upon my face, and I went home, not letting my eyes meet those of any one we passed. Our food was nuts and acorns, our drink milk and hydromel and water from the Choaspes, and we slept out of doors on the grass. When he thought me

sufficiently prepared, he took me at midnight to the Tigris, purified and rubbed me over, sanctified me with torches and squills and other things, muttering the charm aforesaid, then made a magic circle round me to protect me from ghosts, and finally led me home backwards just as I was; it was now time to arrange our voyage.

He himself put on a magic robe, Median in character, and fetched and gave me the cap, lion's skin, and lyre which you see, telling me if I were asked my name not to say Menippus, but Heracles, Odysseus, or Orpheus.

Phi. What was that for? I see no reason either for the get-up or for the choice of names.

Me. Oh, obvious enough; there is no mystery in that. He thought that as these three had gone down alive to Hades before us, I might easily elude Aeacus's guard by borrowing their appearance, and be passed as an *habitué*; there is good warrant in the theatre for the efficiency of disguise.

Dawn was approaching when we went down to the river to embark; he had provided a boat, victims, hydromel, and all necessities for our mystic enterprise. We put all aboard, and then,

Troubled at heart, with welling tears, we went.

For some distance we floated down stream, until we entered the marshy lake in which the Euphrates disappears. Beyond this we came to a desolate, wooded, sunless spot; there we landed, Mithrobarzanes leading the way, and proceeded to dig a pit, slay our sheep, and sprinkle their blood round the edge. Meanwhile the Mage, with a lighted torch in his hand, abandoning his customary whisper, shouted at the top of his voice an invocation to all spirits, particularly the Poenae and Erinyes,

Hecat's dark might, and dread Persephone,

with a string of other names, outlandish, unintelligible, and polysyllabic.

As he ended, there was a great commotion, earth was burst open by the incantation, the barking of Cerberus was heard far off, and all was overcast and lowering;

Quaked in his dark abyss the King of Shades;

for almost all was now unveiled to us, the lake, and Phlegethon, and the abode of Pluto. Undeterred, we made our way down the chasm, and came upon Rhadamanthus half dead with fear. Cerberus barked and looked like getting up; but I quickly touched my lyre, and the first note sufficed to lull him.

Reaching the lake, we nearly missed our passage for that time, the ferry-boat being already full; there was incessant lamentation, and all the passengers had wounds upon them; mangled legs, mangled heads, mangled everything; no doubt there was a war going on. Nevertheless, when good Charon saw the lion's skin, taking me for Heracles, he made room, was delighted to give me a passage, and showed us our direction when we got off.

We were now in darkness; so Mithrobarzanes led the way, and I followed holding on to him, until we reached a great meadow of asphodel, where the shades of the dead, with their thin voices, came flitting round us. Working gradually on, we reached the court of Minos; he was sitting on a high throne, with the Poenae, Avengers, and Erinyes standing at the sides. From another direction was being brought a long row of persons chained together; I heard that they were adulterers, procurers, publicans, sycophants, informers, and all the filth that pollutes the stream of life. Separate from them came the rich and usurers, pale, pot-bellied, and gouty, each with a hundredweight of spiked collar upon him. There we stood looking at the proceedings and listening to the pleas they put in; their accusers were orators of a strange and novel species. *Phi*. Who, in God's name? shrink not; let me know all.

Me. It has not escaped your observation that the sun projects certain shadows of our bodies on the ground.

Phi. How should it have?

Me. These, when we die, are the prosecutors and witnesses who bring home to us our conduct on earth; their constant attendance and absolute attachment to our persons secures them high credit in the witness-box.

Well, Minos carefully examined each prisoner, and sent him off to the place of the wicked to receive punishment proportionate to his transgressions. He was especially severe upon those who, puffed up with wealth and authority, were expecting an almost reverential treatment; he could not away with their ephemeral presumption and superciliousness, their failure to realize the mortality of themselves and their fortunes. Stripped of all that made them glorious, of wealth and birth and power, there they stood naked and downcast, reconstructing their worldly blessedness in their minds like a dream that is gone; the spectacle was meat and drink to me; any that I knew by sight I would come quietly up to, and remind him of his state up here; what a spirit had his been, when morning crowds lined his hall, expectant of his coming, being jostled or thrust out by lacqueys! at last my lord Sun would dawn upon them, in purple or gold or rainbow hues, not unconscious of the bliss he shed upon those who approached, if he let them kiss his breast or his hand. These reminders seemed to annoy them.

Minos, however, did allow his decision to be influenced in one case. Dionysius of Syracuse was accused by Dion of many unholy deeds, and damning evidence was produced by his shadow; he was on the point of being chained to the Chimera, when Aristippus of Cyrene, whose name and influence are great below, got him off on the ground of his constant generosity as a patron of literature.

We left the court at last, and came to the place of punishment. Many a piteous sight and sound was there — cracking of whips, shrieks of the burning, rack and gibbet and wheel; Chimera tearing, Cerberus devouring; all tortured together, kings and slaves, governors and paupers, rich and beggars, and all repenting their sins. A few of them, the lately dead, we recognized. These would turn away and shrink from observation; or if they met our eyes, it would be with a slavish cringing glance — how different from the arrogance and contempt that had marked them in life! The poor were allowed half-time in their tortures, respite and punishment alternating. Those with whom legend is so busy I saw with my eyes — Ixion, Sisyphus, the Phrygian Tantalus in all his misery, and the giant Tityus — how vast, his bulk covering a whole field!

Leaving these, we entered the Acherusian plain, and there found the demigods, men and women both, and the common dead, dwelling in their nations and tribes, some of them ancient and mouldering, ‘strengthless heads,’ as Homer has it, others fresh, with substance yet in them, Egyptians chiefly, these — so long last their embalming drugs. But to know one from another was no easy task; all are so like when the bones are bared; yet with pains and long scrutiny we could make them out. They lay pell-mell in undistinguished heaps, with none of their earthly beauties left. With all those anatomies piled together as like as could be, eyes glaring ghastly and vacant, teeth gleaming bare, I knew not how to tell Thersites from Nireus the beauty, beggar Irus from the Phaeacian king, or cook Pyrrhias from Agamemnon’s self. Their ancient marks were gone, and their bones alike — uncertain, unlabelled, indistinguishable.

When I saw all this, the life of man came before me under the likeness of a great pageant, arranged and marshalled by Chance, who distributed infinitely varied costumes to the performers. She would take one and array him like a king, with tiara, bodyguard, and crown complete; another she dressed like a slave; one was adorned with beauty, another got up as a ridiculous hunchback; there must be all kinds in the show. Often before the procession was over she made individuals exchange characters; they could not be allowed to keep the same to the end; Croesus must double parts and appear as slave and captive; Maeandrius, starting as slave, would take over Polycrates’s despotism, and be allowed to keep his new clothes for a little while. And when the procession is done, every one disrobes, gives up his character with his body, and appears, as he originally was, just like his neighbour. Some, when Chance comes round

collecting the properties, are silly enough to sulk and protest, as though they were being robbed of their own instead of only returning loans. You know the kind of thing on the stage — tragic actors shifting as the play requires from Creon to Priam, from Priam to Agamemnon; the same man, very likely, whom you saw just now in all the majesty of Cecrops or Erechtheus, treads the boards next as a slave, because the author tells him to. The play over, each of them throws off his gold-spangled robe and his mask, descends from the buskin's height, and moves a mean ordinary creature; his name is not now Agamemnon son of Atreus or Creon son of Menoeceus, but Polus son of Charicles of Sunium or Satyrus son of Theogiton of Marathon. Such is the condition of mankind, or so that sight presented it to me.

Phi. Now, if a man occupies a costly towering sepulchre, or leaves monuments, statues, inscriptions behind him on earth, does not this place him in a class above the common dead?

Me. Nonsense, my good man; if you had looked on Mausolus himself — the Carian so famous for his tomb — , I assure you, you would never have stopped laughing; he was a miserable unconsidered unit among the general mass of the dead, flung aside in a dusty hole, with no profit of his sepulchre but its extra weight upon him. No, friend, when Aeacus gives a man his allowance of space — and it never exceeds a foot's breadth — , he must be content to pack himself into its limits. You might have laughed still more if you had beheld the kings and governors of earth begging in Hades, selling salt fish for a living, it might be, or giving elementary lessons, insulted by any one who met them, and cuffed like the most worthless of slaves. When I saw Philip of Macedon, I could not contain myself; some one showed him to me cobbling old shoes for money in a corner. Many others were to be seen begging — people like Xerxes, Darius, or Polycrates.

Phi. These royal downfalls are extraordinary almost incredible. But what of Socrates, Diogenes, and such wise men?

Me. Socrates still goes about proving everybody wrong, the same as ever; Palamedes, Odysseus, Nestor, and a few other conversational shades, keep him company. His legs, by the way, were still puffy and swollen from the poison. Good Diogenes pitches close to Sardanapalus, Midas, and other specimens of magnificence. The sound of their lamentations and better-day memories keeps him in laughter and spirits; he is generally stretched on his back roaring out a noisy song which drowns lamentation; it annoys them, and they are looking out for a new pitch where he may not molest them.

Phi. I am satisfied. And now for that decree which you told me had been passed against the rich.

Me. Well remembered; that was what I meant to tell you about, but I have somehow got far astray. Well, during my stay the presiding officers gave notice of an assembly on matters of general interest. So, when I saw every one flocking to it, I mingled with the shades and constituted myself a member. Various measures were decided upon, and last came this question of the rich. Many grave accusations were preferred against them, including violence, ostentation, pride, injustice; and at last a popular speaker rose and moved this decree.

DECREE

‘Whereas the rich are guilty of many illegalities on earth, harrying and oppressing the poor and trampling upon all their rights, it is the pleasure of the Senate and People that after death they shall be punished in their bodies like other malefactors, but their souls shall be sent on earth to inhabit asses, until they have passed in that shape a quarter-million of years, generation after generation, bearing burdens under the tender mercies of the poor; after which they shall be permitted to die. Mover of this decree — Cranion son of Skeleton of the deme Necysia in the Alibantid [Footnote: The four names are formed from words meaning skull, skeleton, corpse, anatomy.] tribe.’ The decree read, a formal vote was taken, in which the people accepted it. A snort from Brimo and a bark from Cerberus completed the proceedings according to the regular form.

So went the assembly. And now, in pursuance of my original design, I went to Tiresias, explained my case fully, and implored him to give me his views upon the best life. He is a blind little old man, pale and weak-voiced. He smiled and said:— ‘My son, the cause of your perplexity, I know, is the fact that doctors differ; but I may not enlighten you; Rhadamanthus forbids.’ ‘Ah, say not so, father,’ I exclaimed; ‘speak out, and leave me not to wander through life in a blindness worse than yours.’ So he drew me apart to a considerable distance, and whispered in my ear:— ‘The life of the ordinary man is the best and most prudent choice; cease from the folly of metaphysical speculation and inquiry into origins and ends, utterly reject their clever logic, count all these things idle talk, and pursue one end alone — how you may do what your hand finds to do, and go your way with ever a smile and never a passion.’

So he, and sought the lawn of asphodel.

It was now late, and I told Mithrobarzanes that our work was done, and we might reascend. ‘Very well, Menippus,’ said he, ‘I will show you an easy short cut.’ And taking me to a place where the darkness was especially thick, he pointed to a dim and distant ray of light — a mere pencil admitted through a chink. ‘There,’ he said, ‘is the shrine of Trophonius, from which the Boeotian inquirers start; go up that way, and you will be on Grecian soil

without more ado.' I was delighted, took my leave of the Mage, crawled with considerable difficulty through the aperture, and found myself, sure enough, at Lebadea.

LUCIUS; OR, THE ASS — Λούκιος ἢ ὄνος



Translated by M. D. Macleod

LUCIUS; OR, THE ASS

[1] Once upon a time I was on my way to Thessaly, having some business of my father's to transact there with a man of that country. I had a horse to carry me and my baggage, and I was accompanied by one servant. And so I was proceeding along my intended route; now it happened that I had as fellow travellers men on their way back home to Hypata, a city of Thessaly. We shared salt, and thus we proceeded on that difficult journey until we were near the city, when I asked the Thessalians if they knew a man living in Hypata, called Hipparchus. I had a letter of introduction to him from home, so that I could stay at his house. They said they knew this Hipparchus and where he lived in the city; they told me that he had plenty of money, but that the only women he kept were one servant and his wife, as he was a terrible miser. When we had come near to the city, we found a garden, and in it a tolerably comfortable cottage, where Hipparchus lived.

[2] The others therefore said good-bye and left me, and I went up and knocked at the door. Though I had a long wait, eventually a woman did reluctantly answer my knock, and then even came out. I asked if Hipparchus was at home. "Yes," said she, "but who are you that ask? What do you want?"

"I come with a letter for him from Decrianus, the professor from Patras."

"Wait for me here," she said and, closing the door, went in again.

Eventually she came out and invited us in. I went in, greeted him and gave him the letter. He was just beginning dinner and was lying on a narrow couch, while his wife sat nearby, and by their side was an empty table. After reading the letter he said, "Indeed Decrianus is my dearest friend and the best man in all Greece, and I'm glad that he sends his own friends to my house with such confidence. But you can see, Lucius, how tiny my cottage is. Nevertheless it is glad to offer its hospitality, and you will make it into a mansion if you live in it in a tolerant spirit." He then called the maid and said, "Palaestra, give him the spare bedroom, and take his baggage there, and then show him the way to the baths, for he's come a long way." [3] When he had said this, the darling little Palaestra took me and showed me an excellent little room. "You will lie on this bed," she said, "and I'll place a pallet over there for your slave and put a pillow on it." After she had said this, we gave her money to provide barley for my horse and went off to have our bath, while she took everything inside for us. After our bath we returned and went straight into the dining-

room where Hipparchus greeted me and invited me to recline beside him. The meal was by no means a frugal one, and the wine was sweet and old. After we had eaten, we drank and talked as men do when a stranger comes to dinner; and, after thus devoting the evening to drinking, we went to bed. On the next day Hipparchus asked me where I would now be going and if I would be spending all my time with him. "I shall be going on to Larissa," I answered, "but I think I shall stay here for three or four days."

[4] But this was a pretence. In fact I wanted very much to stay there and find one of the women accomplished in sorcery and see something strange, be it a man flying or turning into stone. Engrossed in my desire for such a sight, I walked round the city. I didn't know how to start my search, but walked around nevertheless. While doing so, I saw approaching me a woman who was still young and, to judge from seeing her in the street, was well off; for she was gaily dressed, accompanied by many slaves and wearing too much gold. When I came closer, she greeted me and I answered her in like fashion. She then said, "I am Abroea, if you know any friend of your mother of that name; and I love you sons of hers like my own sons. Why then won't you stay with me, my child?"

"I'm most grateful to you," I said, "but I'm ashamed to leave a friend's house when I have no fault to find with him. However, I stay with you in spirit, my charming friend."

"Where have you gone to stay?"

"With Hipparchus."

"The miser?"

"You mustn't say that, mother; for he's been a splendidly generous host to me, so much so that he might even be accused of being too lavish."

She smiled, took my hand and led me aside, saying, "I would have you be on your guard against Hipparchus' wife in every way you can. For she's a clever witch and a fast woman who makes eyes at every young man. Any who won't listen to her she punishes with her magic; she has transformed many into beasts, while others she has done away with altogether. You, my child, are young and handsome enough to please a woman at first sight, and, being a stranger, you are something of no account."

[5] When I learned that what I had been looking for was in the house with me, I had no further interest in her. When eventually I got away from her, I made my way to the house, saying to myself as I went, "Come now, you who claim to be eager for these strange sights, bestir yourself, I say, and devise a cunning scheme whereby to gain what you desire. Strip yourself at once to wrestle with the maid. Palaestra, for you must keep your distance from the wife of your host and friend. If you try a roll with her, and test your strength and grapple with her, you can be sure that you'll easily discover what you want to know. For slaves know all that goes on, whether good or bad."

Talking thus to myself, I entered the house. I found neither Hipparchus nor his wife at home, but Palaestra was busy at the fireplace preparing our dinner.

[6] I immediately did make my start from thence and said, “Palaestra, you lovely creature, how rhythmically you turn and tilt your buttocks in time with the saucepan! And my word, how nimble too is the motion of your waist. Happy the man who dips his piece in such a dish!”

She, being a most lively and attractive little wench, said, “You’d run away, young fellow, if you had any sense and any desire to go on living, for it’s all full of fire and steam here. If you so much as touch it, you’ll have a nasty burn, and won’t be able to budge from here. No one will be able to cure you, no, not even the Healer God himself, but only I who gave you the burn. What’s strangest of all is that I shall make you long for more, and you’ll always submit to being treated with my painful cure and, even though you’re pelted with stones, you’ll never try to escape its sweet pain. Why do you laugh? You see before you a veritable man-cooker. For it’s not merely these common foods that I prepare, but now I know about that great and glorious dish, man. I can kill a man, skin him, and cut him up, and I take particular pleasure in getting my hands right on his inside and his heart.”

“What you say is quite true,” I replied, “for even when I was still a long way off, you didn’t just singe me but plunged me into a general conflagration; you’ve been sending your invisible fire down through my eyes into my inward parts and roasting me, even though I’ve done nothing wrong. Therefore, in heaven’s name, heal me yourself, with that bittersweet treatment of which you’ve been talking and, now that I’m already slaughtered, take me and skin me in any way you yourself please.”

At this she gave a loud and delightful laugh, and thereafter she was mine. We agreed that, once she had seen her master and mistress to bed, she was to come to my room and spend the night there. [7] When Hipparchus eventually arrived, we washed and had dinner, drinking a great deal as we talked. Then I pretended I was sleepy, got up and did in fact go off to my room. Everything inside the room had been beautifully prepared. Bedding had been made up for my servant outside, while beside my bed was a table with a cup. There was wine there, and hot and cold water had been left ready; this was all the work of Palaestra. Over the bedclothes roses had been strewn in profusion, some of them in their natural state, some plucked apart, and others plaited into garlands. Finding the room prepared for the celebrations, I awaited my companion. [8] Once she had seen her mistress to bed, she hurried to my room, and we made merry as we offered each other toasts and kisses. When we had fortified ourselves with wine for the night ahead. Palaestra said to me, “Young fellow, you must remember that it’s Palaestra with whom you’ve come to grips, and you must now show whether you’ve become a lad of mettle and have learnt many a wrestling hold.”

“Indeed you won’t see me shirking this trial of strength. Strip then, and let’s start our wrestling now.”

“You must follow my wishes as you demonstrate your prowess. I shall be like a trainer and supervisor, thinking up and calling out the names of the

holds I wish, and you must be ready to obey and carry out all your orders.”

“Well give your orders,” said I, “and see how readily, how nimbly and how vigorously I shall display my holds.”

[9] She stripped off her clothing and, standing completely naked, began her instructions there and then. “Strip off, my lad; rub on some of that ointment from over there, and grapple with your adversary. Grab me by both thighs and put me on my back. Next get on top of me, slip in through my thighs and open me up, keeping your legs poised above me and stretched out. Then drop them into position, keeping glued to your target. Go right into the assault, and push forward everywhere now with a sharp attack till your opponent is worn out, and let your weapon show its strength. Then withdraw, attack on a broad front and stab your foe through the groin. Push forward again to the wall and then strike. When you notice that the resistance is weakening, that’s the very time to lock yourself in close combat and grip your opponent by the waist. Try not to hurry, but be patient for a little and match your pace to mine. Now you can fall out from class.”

[10] When I for my part had obeyed every order with ease and our wrestling had come to an end, I said to Palaestra with a laugh, “You can see, teacher, how readily and obediently I have done my wrestling, but take care that you aren’t getting out of order in suggesting holds. For you ask for one after another.”

But she slapped my face and said, “What a chatter-box I have for my pupil! Take care that you don’t get some more slaps for using different holds from the ones I ask for.”

So saying, she rose from the bed, and, after freshening up, said “Now you will show whether you’re a youthful and vigorous wrestler, and can wrestle and go into action on your knees.”

Then she dropped on to one knee on the bed and said “Come now. Sir Wrestler, here you have the centre of operations. Brandish your weapon, push forward for a sharp thrust and plunge it in deep. You see it lying unfolded there; make the most of it. First, of course, you must go into a clinch with me, and then you must bend me back, attacking and gripping me tight, allowing no gap between us. If you start slacking off, you must be faster in mounting each offensive and must move to a higher point of vantage. You must put your head down and strike, and see that you don’t retire quicker than you’re told to; you must arch your battle-line into a wide curve, before making a gradual withdrawal. Then you must push down again in a controlled infiltration and keep on the move. Only then may you withdraw your spearhead from the field. For it’s now limp and lifeless, and your opponent is drenched.”

I was now laughing heartily and said, “I wish to prescribe a few holds of my own, teacher, and you must get up and obey me. Now sit down. Next give me water to wash my hands, apply the rest of the ointment and wipe yourself clean. And now, by Heracles, hold me tight and lull me to sleep.”

[11] Such were our pleasant, frolicsome wrestling-bouts as we competed in

nighly combat and covered ourselves with laurels. We found great enjoyment in this, so that I had completely forgotten about my journey to Larissa. Then at last I thought of gaining the information which had been the purpose of my athletic feats, and said to her, "Dearest, show me your mistress practising magic or changing her shape. For I've long had a craving for this strange sight. Or better still, if you can, work your own magic, so that you appear to me in one shape after another, for I imagine that you too are skilled in this art. This is no second-hand information but what I have learnt from my own soul, seeing that I who have long been called the adamant one by the women and have never cast these eyes of mine amorously on any woman, have been caught by you, and by your art you hold me prisoner, for you enchant my soul by the warfare of love."

But Palaestra said, "Stop joking. What magic incantations can conjure Love forth? He is the master of the art. I, my darling, know nothing about these things, I swear it by your own dear self and by this bed that's brought such joy. For I cannot even read, and my mistress is very jealous about her own art. But if the occasion permits, I shall try to let you see my mistress changing her shape."

Then, this being agreed, we went to sleep. [12] A few days later Palaestra reported to me that her mistress was going to turn into a bird and fly to her beloved.

"Now's your chance, Palaestra," said I, "to do me the favour by which you can, and I pray you will, bring me relief from a craving that has persisted so long."

"Don't worry," she said.

When it was evening, she took me and led me to the door of the bedroom of her master and mistress, bidding me put my eye to a tiny crack in the door and see what was going on inside. I saw the lady of the house undressing. Then she went up to the lamp naked, took two grains of frankincense which she put upon the flame of the lamp, and standing there uttered a screed of words over the lamp. Then she opened a large box containing a great number of caskets, one of which she picked up and took out. What it had in it I don't know, though from its appearance I thought it was olive oil. She took some of this and, starting with her toenails, anointed herself all over. Suddenly she started sprouting feathers, and her nose became horny and hooked; she had all the attributes and marks of a bird, and was for all the world a night-raven. When she saw that she had grown feathers, she uttered a terrible croak just as those birds do, rose up and flew away through the window.

[13] I thought I was dreaming and felt my eyelids with my fingers, for I did not believe that my own eyes were seeing this or were awake. When eventually I had barely convinced myself that I was awake, I then asked Palaestra to give me feathers too, and to smear me with that concoction and allow me to fly; for I wished to learn by experience whether, when my body was transformed from human shape, my soul would also become that of a

bird. She stealthily opened the door of the room and brought me the casket. I now hastily stripped and smeared myself all over; but alas I did not become a bird. Instead a tail sprang out from my behind, and all my fingers and toes vanished I know not where. I kept four nails in all and these were unmistakably hooves, while my hands and feet had become the feet of a beast, my ears had grown long and my face become enormous. When I looked myself over, I could see that I was an ass, but I no longer had a human voice with which to abuse Palaestra. But I did drop my lip and, confronting her with my appearance, looked up angrily at her as an ass does, trying as best I could to reproach her for my having become an ass instead of a bird. [14] She beat her face with both hands and said : “Unlucky one that I am, I have wrought great harm, for in my haste, misled by the similarity of the caskets, I took the wrong one, and not the one which produces feathers. But please do cheer up, my darling; the cure for this is quite simple. For all you have to do is eat roses and you’ll immediately discard your bestial shape, and restore my own lover to me once more. But I beg you, dearest one, remain the ass for this single night, and at dawn I shall make all speed to bring you roses, which you will eat and be cured,” and she stroked my ears and my skin as she spoke.

[15] But though I was an ass in every other respect, in mind and intellect I remained a human, and was still the same Lucius except for my voice. And so I cursed Palaestra bitterly to myself for her mistake, and went away biting my lip to where I knew my own horse was standing along with a real ass belonging to Hipparchus. When they saw me coming in, they were afraid I was coming to share their fodder, and dropped their ears and were prepared to defend their bellies with their feet. When I understood what was happening I retired to some distance from the manger and stood laughing, though my laughter took the form of braying. “Oh, what untimely curiosity!” I thought to myself. “What would happen if a wolf or any other wild beast were to get in? I’m in danger, though I’ve done nothing wrong.” Such were my thoughts, for I didn’t know, poor creature, the evils in store for me.

[16] When it was now dead of night and silence and sweet sleep reigned, a noise started on the outside of the wall as if of someone breaking in. This was indeed so, and presently there was a hole big enough to take a man. Immediately one man came through, and others followed in the same way, till many were inside, all of them armed with swords. Then they went inside, bound Hipparchus, Palaestra and my servant in their rooms, and proceeded nonchalantly to empty the house, carrying out all the money, clothes and furnishings. When nothing else was left inside, taking the other ass and the horse, they saddled us and fastened on our backs everything they had brought out. We carried these heavy loads and they beat us with sticks, driving us on in their efforts to escape up the mountain by an unused track. How the other two animals felt I can’t say, but for myself I was at death’s door, for I was unshod and unaccustomed to such travelling and to walking over jagged stones with all that baggage to carry. I often stumbled, but wasn’t allowed to

drop down, as someone would immediately strike my rump with a stick. I often wanted to shout “Oh Lord!”; but only mustered a bray, and, though I could shout the “Oh” loud and clear, the “Lord” wouldn’t follow. But I was beaten for this too, as I was giving them away by my braying. So I realised that my cries were useless and learned to proceed in silence and earn myself immunity from blows.

[17] It was already day by now and we had climbed up many mountains. Our mouths were kept muzzled so that we couldn’t graze and waste travelling time on breakfast. Thus for that day, too, I remained an ass. It was actually midday before we stopped at a farmhouse which, to judge from what was going on, belonged to friends of theirs. For they greeted each other with embraces and the occupants of the farm invited them to break their journey, serving them with breakfast and throwing down some barley for us animals; my fellows settled to their breakfast, but I, though miserably hungry, looked round for something to eat, for I’d never yet had a meal of raw barley. I noticed a garden over there behind the yard. It was full of magnificent vegetables, and above them I could see roses. Unnoticed by any in the house, for they were busy with breakfast, I went into the garden, partly to eat my fill of raw vegetables, but also to get the roses in the mistaken belief that, if I ate these flowers, I would become a man again. Then I stepped into the garden and ate my fill of lettuces, radishes and celery, the vegetables that a man can eat raw, but these roses were not proper roses, but grew on the wild laurel. They are called rose-bays and make a bad breakfast for any ass or horse, for they say that to eat them is instant death. [18] Meanwhile the gardener had heard the noise and seized a stick. When he had gone into the garden and seen his enemy and the havoc wrought amongst his vegetables, he became just like a severe nabob who’s caught a thief, and gave me a drubbing with his stick. He spared neither my ribs nor my haunches, and what’s more hammered my ears and pounded my face. When I could put up with no more, I kicked out at him with both hind-legs, sending him on to his back among the vegetables, while I ran off up the mountain. When he saw me running away, he shouted for the dogs to be unleashed on me. There were lots of them, large creatures capable of tackling bears. I realised that they would seize me and tear me to pieces, and, after running to and fro for a short time, I decided in the words of the proverb “to run back home rather than run to harm.” So I went back again into the farmyard. They called off the dogs who were now rushing at me and tied them up, but beat me without stopping until the pain had made me excrete all the vegetables from my bottom.

[19] But when it was time for them to be on their way, they loaded me with the heaviest items and indeed the major part of their loot, and thus we started off from there. When presently I was faint from the blows and the weight of my load and my hooves were worn out by the journey, I decided to drop down where I was and never to get up again even if they beat me to death. I hoped that this plan would be of great benefit to me, for I thought that they would

succumb to complete defeat and share my baggage between the horse and the mule and leave me lying there for the wolves to find. But a malignant deity realised my plans and turned them topsy-turvy. For the other ass, perhaps with the same intentions as I had, dropped down in the road. At first they beat the poor creature with a stick and told it to get up, but, when it paid no heed to their blows, some of them seized it by the ears and others by the tail and tried to get it on its feet. Since this was of no avail and it lay unconscious on the road just like a stone, they decided among themselves that their efforts were in vain and they were wasting on a dead ass time better spent on escape. They therefore divided his whole load between the horse and me. As for the unfortunate companion of my captivity and my pack-duty, they took him, hacked off his legs with their swords, and pushed him still quivering with life over a cliff, and down he went in a dance of death.

[20] Since I could see from the fate of my travelling companion how my schemes would end, I decided to bear my present situation like an aristocrat and continue cheerfully on my way, for I hoped that eventually I would be sure to find my roses and be safely restored to my own shape; besides I heard the robbers saying that there was only a small part of the journey left and they would remain at that night's resting-place. We therefore carried all this load at a fast pace and reached their headquarters before evening. Inside sat an old woman and a fire was blazing merrily. The men stored away inside everything which we had been carrying, and then asked the woman why she was sitting idle like that instead of getting supper ready.

"Everything is ready for you," replied the old woman. "There's plenty of bread along with jars of old wine and I've also cooked you venison." After praising her efforts, they stripped, oiled themselves before the fire and helped themselves from a cauldron containing hot water. This they poured over their bodies, giving themselves improvised baths.

[21] Shortly afterwards a large band of youths arrived carrying innumerable vessels of gold and finery for both men and women. They were all in partnership with each other and, after depositing their loot inside, they too washed in the same way. After this there followed a heavy meal and much conversation among the cut-throats as they drank, while the horse and I were given barley by the old woman. The horse gulped it down eagerly through a natural fear of me, his supper companion. I, however, would eat bread from the house, whenever I saw the old woman go out. The next day they left one youth for the old woman, and the rest of them went off out to work. I then bewailed my lot for the strict watch kept on me; for I was able to take the old woman lightly and to escape her notice, but the youth was tall, had a formidable look, always carried a sword and always closed the door.

[22] Three days later about midnight the robbers returned without gold or silver or in fact anything except a young girl of great beauty who was weeping and had her clothes and her hair torn to shreds. They deposited her inside on the straw, telling her not to be afraid and bidding the old woman remain

permanently indoors and keep a watch on the girl. She wouldn't eat or drink at all, but only kept weeping and tearing her hair. In consequence I also wept in sympathy with the beautiful girl as I stood beside the manger. Meanwhile the robbers were having their dinner outside in the vestibule. Towards daybreak one of the sentries posted to watch the roads entered with the news that a stranger was about to pass that way bearing great riches. They got up just as they were, armed themselves, saddled the horse and me and got us moving. But since I, poor wretch, knew that I was being driven out to battle and war, I proceeded with reluctance, so that in their eager haste they kept beating me with sticks. When we reached the road along which the stranger would be riding, the robbers fell upon the caravan, killing the master and his servants. They removed the articles of greatest value and loaded them on to the horse and me, but the rest of the goods they hid there in the wood. Then they started to drive us back, but because of our haste and all the cudgelling I dashed my foot against a sharp stone and incurred a painful injury. This left me lame for the rest of the journey, and they kept saying to each other, "Why do we choose to keep this ass in food, when he's always falling down? Let's throw him over the cliff, for he brings bad luck." "Yes," said another, "let's throw him over to atone for the sins of our band." They were preparing to attack me, but, on hearing these words, I moved forward for the rest of the journey as though my injury belonged to another, fear of death having made me impervious to pain.

[23] When we reached our billet for the night, they took the baggage off our backs and stored it away carefully; then the men sat down to their own dinner. After nightfall, they came out to recover the rest of their baggage, and one of them said, "Why do we take this wretched ass with us, when his hoof makes him useless? We can carry some of the goods ourselves, and the horse will take the rest."

They went away, leading the horse with them. It was a particularly bright night because of the moonlight and I then said to myself, "Poor wretch, why do you stay here? The vultures and their young will have you for dinner. Don't you hear what plans they have made for you? Do you want to go over the cliff? It's night now, there's a good moon and they've gone off elsewhere. Run away and escape from these murderous masters."

As these thoughts ran through my mind, I noticed that I wasn't tied to anything, but the strap which had pulled me along was hanging by my side. This further circumstance gave me the strongest possible encouragement to escape, and I ran off at full speed. But the old woman, seeing that I was ready to run away, grabbed me by the tail and held on to me. I told myself that I deserved the cliff and other deaths as well, if I were captured by an old woman, and dragged her along. She raised a loud cry to the captive girl inside. She came forth and, on seeing this aged Dirce hanging to an ass, showed the courage for a feat of heroism worthy of a foolhardy youth. She jumped on me, seated herself on my back and rode me off. Driven on by my longing to escape and the girl's eagerness I galloped off as fast as a horse, and the old

woman was left behind. The girl prayed to the gods to let her escape to safety, while to me she said, "If you take me to my father, my beauty, I'll set you free from all work, and you'll have a bushel of barley every day for breakfast."

Because I for my part wished to escape from my murderers and hoped for plenty of help and care from the girl I'd rescued, I ran on heedless of my injury. [24] When we came to a place where three roads met, we were overtaken by our enemies on their way back. In the moonlight they immediately recognised their unfortunate prisoners, from a long way off; they ran up, caught hold of me and said, "What conduct for a well-bred young lady! Where are you going so late at night, you hussy? Don't you even fear the spirits? Come here to us and we'll return you to your family." Thus they spoke with cruel laughter, turned me round and dragged me after them. I now remembered about my injured feet and started to limp. "So you're lame," they said, "now that you've been caught running away? Yet, when you were bent on escaping, you were in perfect fettle, going faster than a horse and flying like a bird."

These words were accompanied by the stick and by this time I had a sore on my thigh from their admonitions. When we got back to the house, we found the old woman hanging on a rope over the rock. For fearing, as well she might, her masters' wrath over the escape of the girl, she had fastened the rope tight about her neck and hanged herself. They applauded the old woman for her good sense and cut her down, letting her fall over the cliff with the rope still round her neck; the girl, however, they tied up indoors. Then they had their dinner and indulged in a long session of drinking.

[25] Meanwhile their conversation turned to the girl. "What are we to do with Miss Runaway?" asked one. "What else," said another, "but to throw her down to join the old woman over there, since she did her best to rob us of a lot of money and to betray our whole gang? For you may be sure, my friends, that, if she had reached her home, none of us would have been left alive; our enemies would have made a concerted attack on us and we should all have been captured. So let's have revenge upon our enemy. But she mustn't be thrown down on to the rocks; that's too easy a death. Rather let's devise her the most painful and protracted death, and one to keep her lingering in agony before it kills her."

Then they discussed how to kill her, and one of them said, "I know that you'll approve of my masterpiece of invention. We must kill the ass, for it's lazy and now even pretends to be lame, and besides it aided and abetted the escape of the girl. So let's slit its throat at dawn and cut its belly open; let's tear out all its guts and house this fine young lady inside the beast with her head sticking out, so that she doesn't suffocate immediately, but with all the rest of her body hidden inside, so that, when she's in there, we can sew them firmly together and throw them both out to feed the vultures. I'll guarantee they've never tasted that recipe before! Just think, my friends, what a terrible torture it will be. First to be housed with a dead ass, then to be broiled inside

the beast by the scorching summer sun and gradually to starve to death without even being able to suffocate herself! The other things she'll suffer as the ass rots and she is afflicted by the smell and the maggots I won't mention, but in the end the vultures will penetrate through the ass and tear her to pieces just like it, perhaps even when she's still alive."

[26] All shouted hearty approval of this monstrous idea, but I lamented my fate, since I should be killed and not even my carcass left unmolested but it would contain the luckless girl and would be the grave of that innocent maiden.

But at first light next morning a great number of soldiers suddenly arrived to attack these blackguards. They immediately tied them all up and took them off to the governor of the land. The girl's fiancé had come with the soldiers, for he was actually the one who had shown them where the robbers lived. So he took the girl, put her on my back and brought her home in this way. When the villagers saw us still a long way off, they realised all was well with us, as I had brayed out first intimation of the good news. They ran up, greeted us and took us indoors. [25] The girl showed me great consideration as was my due for sharing with her captivity, flight and the threat of that terrible joint death. I would have a bushel of barley from my mistress set before me for breakfast and enough hay to feed a camel. I then cursed Palaestra more than ever before - because she hadn't used her art to change me into a dog rather than an ass. For I saw the dogs sneaking into the kitchen and gobbling down the many titbits to be found at a wealthy wedding. A few days after the wedding, when my mistress mentioned her gratitude to me in the presence of her father, he too wished to reward me as I deserved and ordered me to be set free to graze in the open with the mares. "For," said he, "he'll live pleasantly as though he were free and will mount the mares." This indeed would have seemed the fairest reward, had the decision rested with an ass. So he called one of his grooms and gave me to him. I was delighted to think I'd have no more loads to carry. When we reached the field, the groom put me among the mares and took the herd of us into the pasture.

[28] Then too was I doomed to fare just like Candaules; for the groom left me at home for his wife Megapole, and she would tie me to the mill, so that I ground her wheat and grains of barley. It would indeed have been no great hardship for a grateful ass thus to grind for his own masters, but that paragon of womanhood also hired out my unfortunate neck to her numerous neighbours, and asked them for meal as payment; and the barley meant for my breakfast she roasted and gave me to grind, and then made it into cakes which she would devour in one mouthful, while I had the husks for breakfast. Whenever the groom drove me out with the mares, I was battered and bitten by the stallions till I was half dead; for they always suspected me of designs upon their own mares and would drive me away by kicking out at me with both hooves, so that I could not bear the jealousy of the horses. Thus I soon became thin and ugly, since I had no pleasure either indoors at the mill or

when grazing outside, for then my companions waged war on me.

[29] Furthermore I was often sent up to the mountain to fetch wood. This was the height of all my misfortunes. For first I had to climb a high mountain by a terribly steep path and in the second place the mountain was stony and I was unshod. They sent as driver with me a vile slave-boy, who every time found a fresh way of bringing me to death's door. In the first place he would beat me even when I was running fast, and not with an ordinary stick but with one bristling with sharp stubs, and always on the same part of my thigh, so that I had an open sore there from his switch. He always hit the same spot. Then he would pile on my back a load which an elephant could scarcely carry. The way down was steep, but even then he would beat me. Whenever he saw my load slipping and tilting to one side, though he ought to have transferred some of the wood to the place where my load was lighter and thus made it even, he never did so; instead he would pick up boulders from the mountainside to add to the lighter and higher side of my load. And I, poor wretch, would descend with a load of useless boulders along with the wood. On our route was a perennial stream, which he would cross seated on my back behind the wood so as to save his shoes.

[30] If ever I fell down through weariness and the weight of my load, that was the time when my suffering was intolerable; for, when he ought to have given me a helping hand, and lifted me up from the ground and taken off some of my load, he would never so much as give me a hand, but from his seat aloft he would start from my head and ears and batter me with his stick till his blows made me rise. Furthermore there was another intolerable trick he would play on me. He would gather a load of the sharpest thorns, tie them up and hang them behind me from my tail. When I started on my way, as you might expect, they dashed against me as they hung, pricking and wounding my posterior regions. I could not defend myself against this, for the spikes always followed me and hung to me; for if I went forward gingerly to guard against the onset of the thorns I was beaten to death by his sticks, while, if I avoided the sticks, then the sharp terror from behind assailed me. In short my driver made it his business to kill me.

[31] One day, when I had many woes to suffer and could bear them no longer, I directed a kick at him. This kick he never forgot. Once he had instructions to transfer some flax from one place to another. So he took me, collected a great quantity of the flax and tied it on to my back; he used a very uncomfortable rope to tie my load on very tight, so as to cook up great torment for me. Well, when we had to set out, he stole a stick while still hot from the fireside, and, when we had gone some distance from the farmhouse, plunged it into the flax. This, as was inevitable, at once started to burn and thereafter my load was one great fire. Perceiving that I would very soon be roasted, and coming upon a deep bog by the wayside, I hurled myself into the wettest part of it. Then I rolled the flax in the bog and twisted and turned till the mud had quenched my nasty scorching load. So in this way I was able to

continue the rest of my journey in less danger; for the boy could no longer set light to me as the flax was mixed with wet mud. After his journey the impudent lad used this episode, too, to malign me, for he said that I had deliberately knocked against the hearth in passing. So that time I escaped from the flax though I little expected it.

[32] But the foul lad devised another far worse trick to play me. He took me to the mountain and put on my back a bulky load of wood, which he sold to a neighbouring farmer, but brought me back home without any wood on my back, and falsely accused me before his master of a scandalous deed, "Master, I don't know why we keep this ass, for he's terribly lazy and slow. Furthermore he now has a new habit. Whenever he sees a pretty young woman or a boy, he kicks me away and runs in pursuit of them, like a man in love making advances to his lady; he bites them with his show of kissing and forces his love on them. Because of this he'll bring you to court and cause you trouble, for he insults everyone and knocks them down. Just now, when he was carrying wood, he saw a woman going off into a field; he shook off all his wood and scattered it over the ground. The woman he knocked down on the road and tried to make love to her, till folk ran up from every side to protect her from being torn apart by this handsome lover."

[33] When his master heard this he said, "Well, if he won't walk and won't carry and loves like a human with his frenzy for women and boys, kill him and give his entrails to the dogs, but keep his flesh for our working men; and, if our owner asks how he died, put the blame on a wolf."

This delighted the vile lad who was my driver and he wanted to kill me at once. But it so happened that one of the neighbouring farmers was present, and he saved me from death by a terrible plan he had for me.

"You certainly mustn't kill an ass," he said, "that can grind corn and carry loads. It's quite easy; you must take him and castrate him, seeing that he rushes after humans with his mad passion. For the moment he's rid of his romantic inclinations, he'll grow gentle and fat, and carry heavy loads without complaining. If you have no personal experience of this type of surgery, I'll come here in three or four days' time and use my knife to make him gentler than a lamb for you."

The whole household applauded his advice, but I was already in tears at the immediate prospect of losing the manhood in my ass's body, and thought I didn't wish to live any longer if I should become a eunuch. I therefore decided to starve myself to death from that moment or to throw myself from the mountain, where, though hurled to a most miserable death, I could lie dead with my body whole and un mutilated.

[34] When it was now dead of night, a messenger came from the village to our farmhouse with news about the young bride who had been the prisoner of the robbers, and her bridegroom. He said that, while they had been walking on the shore late in the evening, the sea had suddenly risen and snatched them out of sight, and that their lives had thus ended in tragic death. Since the

household had lost its young master and mistress, they decided no longer to remain in captivity, but ransacked the whole house and escaped with their loot. The keeper of the horses took me and seizing everything he could, tied it on to the mares, the other animals, and me. Though I was annoyed at having to carry the load of a real ass, I welcomed this reprieve from castration. All night long we followed a difficult route and after three further days' journey we reached Beroea, a large and populous city of Macedonia.

[35] There our drivers decided to settle themselves and us, and we animals were then offered for sale by a stentorian auctioneer who stood shouting in the middle of the marketplace. Those who approached wanted to open and inspect our mouths, and looked at the teeth of each of us to see our ages. The others were bought by various people, but I alone was left and the auctioneer told them to take me back home, saying, "This one alone, as you see, hasn't found a master." But Nemesis, the goddess who ever twists and changes so much, brought me a master too, though not the sort I would have chosen. For he was an old catamite and one of those who take the Syrian goddess around the villages and countryside and compel the goddess to beg alms. To this man was I sold for the princely sum of thirty drachmas, and with a heavy heart I now followed my new master.

[36] When we came to the house of Philebus - for that was the name of my purchaser - he at once raised a loud shout in front of the doors, "Girlies, I've bought you a handsome sturdy slave of Cappadocian stock." Now these "girlies" were a bevy of catamites who plied the same trade as Philebus, and they all clapped their hands at his words, for they all thought that the purchase really was a man. When they saw that the slave was an ass, they all jeered at Philebus, saying, "That's no slave you have there but a bridegroom for yourself. Where did you get him? I hope this glorious match proves an asset to you and you soon breed foals like the father."

[37] So saying, they laughed. But on the next day they mustered for work, as they themselves called it, dressed up the goddess and put her on my ack. Then we rode out of that city and went round the country. Whenever we came to a village, I, the bearer of the goddess, would stand still, while the company of pipers would blow their frenzied tunes, and the others would throw off their turbans, drop their heads and twist them round on their necks; they would cut their forearms with their swords, and each would stick his tongue out from his teeth and cut it, so that within a moment everything was full of effeminate blood. When I saw this, at first I would stand there trembling with the fear that the goddess might also need asses' blood. Whenever they cut themselves thus, they would make a copper and silver collection among the spectators standing around. Others gave them dried figs, cheeses, jars of wine and bushels of wheat and barley for the ass. From these they supported themselves and looked after the goddess who rode on my back.

[38] One day when we had invaded a village of that country, they hunted down a lusty young villager and brought him into the place where they were

staying. Then they got from the villager the sort of treatment habitually popular with such foul catamites. This caused me inordinate distress at my changed shape and I wanted to cry out, "Cruel Zeus, to think that my sufferings have come to this!" But it was not my voice but that of the ass which rose from my throat and I produced a loud bray. Now it happened that some of the villagers were looking for an ass which they had just lost.

Upon hearing my loud bray, assuming that I was their property, they came in without a word to anyone and surprised the catamites at their unmentionable practices inside. This occasioned much laughter amongst the intruders, who then ran out and spread reports of the priests' lewdness throughout the whole village. But they were terribly ashamed at the exposure of these practices of theirs and without delay left the place that night. When they had reached a lonely part of the road, they began to express their angry rage at me as the betrayer of their rites. This terrible abuse of theirs I could stand, but what followed was no longer tolerable; for, after they had taken the goddess from my back and put her on the ground, they stripped off all my trappings, and tied me now naked to a large tree. Then they flogged me with that knucklebone whip of theirs till they had almost killed me, and told me thereafter to carry the goddess in silence.

Moreover they had planned to kill me after my flogging, because I had brought such insults upon them and had had them driven from the village before they had finished their business, but I was saved from death by the goddess, for she made them feel terribly ashamed of leaving her sitting on the ground without means of travelling.

[39] After my flogging, therefore, I took up the goddess and continued the journey. When it was now about evening, we stopped at a rich man's estate. He was at home, welcomed the goddess very gladly to his house, and brought her sacrifices. I was involved there to my certain knowledge in great personal danger. For a friend of the landowner had sent him a ham of wild ass as a gift. The cook had been given this to prepare, but had lost it through carelessness when a pack of dogs got in unnoticed. Fearing that he would be severely beaten and tortured for losing the ham, he had decided to hang himself, but his wife proved my evil genius. "Don't kill yourself, dearest" she said, "don't give in to such despair. For, if you listen to me, you'll settle all your troubles satisfactorily. Take the catamites' ass away to a deserted spot and then slit its throat and cut off that piece - it's the ham - and bring it here, cook it and serve it to your master, and throw the rest of the ass into some gully. It will be thought to have run away and disappeared. Can't you see how plump it is and superior in every way to that wild ass?"

The cook applauded his wife's plan saying, "This suggestion of yours is excellent, wife, and my only means of escaping a flogging. I shall carry it out right away."

Such, then, was the plan hatched with his wife by the villain as he stood beside me planning to be my cook. [40] But I, already foreseeing what was

coming, decided my best plan was to escape from his knife. I broke the rope by which I was led, kicked up my heels and rushed inside where the catamites were dining with the landowner. When I ran in, I knocked over light, tables and all with my kicking heels. I thought I had thus found a clever way to safety, and that the landowner would immediately order me to be kept safely locked up as being a high-spirited ass. But this clever plan brought me into extreme danger. For they now thought me mad, brought out swords galore and spears and long sticks to attack me, and prepared to kill me. When I saw my great danger, I rushed into the room where my masters would be sleeping. When they saw this, they closed the doors of the room securely from the outside.

[41] When it was now dawn, I took the goddess up again and left with the mountebanks. We reached another large and populous village, where they introduced a fresh monstrosity by insisting that the goddess should not stay in the house of a human but take up residence in the temple of the local goddess held in most honour amongst them. They were very glad to welcome the foreign goddess and gave her accommodation along with their own goddess, but assigned us to the house of some paupers. After they had spent many days there, my masters wished to leave for the nearby city and asked the goddess back from the local people. They entered the sacred precinct themselves, carried her out, put her on my back and rode off. Now when the impious fellows entered that precinct, they stole a golden bowl, a votive offering. This they carried off concealed in the person of the goddess. When the villagers discovered this, they gave immediate pursuit; then, upon drawing near, they leapt down from their horses and laid hold of the fellows in the road, calling them impious and sacrilegious, and demanding the return of the stolen offering. They searched everywhere and found it in the bosom of the goddess. They therefore tied up the effeminate fellows, dragged them off and threw them into prison; the goddess whom I had carried they took and gave to another temple, while the golden vessel they gave back to their local goddess.

[42] The next day they decided to offer the prisoners' effects, myself included, for sale; and I was bought by a foreigner who lived in the neighbouring village and was a baker by trade. He took men, loaded me with ten bushels of corn which he'd bought and drove me to his house along a difficult road. When we arrived, he took me to his mill-house, where I saw a great number of animals whose fellow slave I was to be; there were many mills all being turned by the animals and everything was full of flour. For the time being they let me rest there, as I was a new slave and had had a very heavy load to carry and a difficult road to cover. The next day, however, they blindfolded me, harnessed me to the beam of the mill and started me off. Though I knew from long experience how to grind, I pretended not to know, but my hopes were disappointed. For many of the millers took sticks and stood around me and surprised me, for I couldn't see, by smacking me all together, so that I suddenly started to spin like a top from their blows. Thus I

learnt by experience that a slave should do his duty without waiting for his master's hand.

[43] Thus I became very thin and weak so that my master decided to sell me. I was bought from him by a nurseryman, who had a market garden to cultivate. Let me tell you about our work. At dawn my master would load me with vegetables and take them to market; when he had delivered them to the greengrocers, he would take me back to the nursery; then he would dig, plant and water while I stood idle. However life was terribly hard for me; in the first place it was now winter, and he could not afford bedding for himself, much less for me, and I had to tread unshod on damp clay or hard, sharp ice, while all that either of us had to eat was bitter, rough lettuces.

[44] One day as we were going out to the nursery, we met a gentleman in military uniform who addressed us at first in Latin and asked the nurseryman where he was taking me, the ass. He made no reply, because, I suppose, he didn't understand that language. The soldier, angry at an imagined insult, used his whip to strike the nurseryman who then grappled with him, tripped him up and sent him sprawling on the road. He then struck at him just as he lay, using his fists and his feet and a stone from the road. At first the soldier resisted and threatened to kill him with his sword, if ever he got to his feet again. As though warned by the soldier's own words, my master chose the safest course, drew the soldier's sword and threw it a long way off, before starting once again to pound his prostrate foe, who now saw that he could bear it no longer and pretended he had been killed by the blows. My master, terrified at this, left him lying there just as he was, but gave me the sword to carry and went off to the city.

[45] When we got there, he gave his nursery to a colleague to work, while he himself, fearing the risk of returning by the road, got one of his friends in the town to hide the two of us. Next day they adopted the following plan; they hid my master in a chest, while they carried me by the feet up a ladder to a loft, in which they shut me up. The soldier had eventually struggled to his feet, as they told us, and, dizzy with his blows, had reached the city, where he met his messmates and told them of the desperate conduct of the nurseryman. They went with the soldier and discovered our hiding-place. They then fetched the magistrates of the city, who sent in one of their constables and ordered all the inmates to come out. When they emerged, there was no sign of the nurseryman. The soldiers therefore insisted that he was inside along with me, his ass. The inmates however maintained that nothing, whether man or ass, was still left in the house. As this was occasioning great noise and much shouting in the gateway, I, headstrong, inquisitive creature, wished to find out who the shouters were, and poked my head down through the window. The soldiers saw me and immediately raised a shout, and our friends were caught out in their lies. The magistrates went in, searched everywhere and found my master in the chest. They seized him and sent him off to prison to await trial for his bold conduct, while I was carried down by them and handed over to

the soldiers. They all laughed uncontrollably at the one that had turned informer from the loft and betrayed his own master. Thus I originated the saying, thereafter common among men, "from the peeping of an ass."

[46] What happened to my master I can't say, but the next day the soldier decided he would sell me, and I fetched twenty-five Attic drachmas. My purchaser was the servant of a very wealthy man from Thessalonica, the largest city in Macedonia. This man's business was to cook the meat for his master and he also had as his fellow-slave his brother, who was skilled in baking bread and making honey-cakes. These brothers were always messmates, lodging in the same place and keeping the tools of their trades together. Thereafter they established me with them in their quarters. After their master's dinner they would both bring in many left-overs, one of them of meat and fish, the other of bread and cakes. They used to shut me up with all this and go off to have a bath, leaving a most pleasant charge in my protection. I would then say a hearty goodbye to the barley put out for me and devote myself to the proceeds of my masters' skill, and would gorge myself on human food once again after so long. When they came in, at first they didn't notice my gormandising at all, because there was so much food lying about and I still showed fear and restraint when stealing my lunch. But once I had decided they were completely unaware of all this, and had started to eat the finest portions and a great deal besides, and they to notice their losses, at first they would look suspiciously at each other, and one would call the other robber and a shameless thief of the common store; thereafter they both kept a careful check and the titbits would be counted.

[47] But my life was one of pleasure and luxury, and normal food had made my body handsome again and my coat resplendent with a fine growth of hair. When these excellent fellows saw that I was big and fat, although my barley was not being used but remained at the same level, they began to suspect my daring deeds, and, pretending to go to their bath, they closed the door behind them, put their eyes to a chink in it and looked inside. Then, unsuspecting of their trick, I went and started my meal. At first they laughed to see this incredible meal in progress, but then they called their fellow-slaves to see me, and they all laughed so heartily that their master heard them because of the din outside his room. He asked one of them why those outside were laughing so heartily. When he heard the reason, he got up from the table, peeped inside and, on seeing me gulping down a portion of wild boar, came running in roaring with laughter. I was very upset at being exposed as a thief and glutton in the presence of my master. But he laughed heartily at me, and first ordered me to be brought into his dining-room, and then gave instructions for a table to be put before me with many of the things which no other ass could eat - meats, shell-fish, soups and fish, some soused in fish-sauce and olive oil, others covered in mustard. Since I now saw that fortune was smiling on me kindly, and realised that only this comic turn would save me, although I was already gorged, I stood beside the table and started to eat. The room rang with

laughter and someone said, "This ass will drink wine too, if someone will dilute it for him and serve it to him." The master ordered this to be done and I drank what was brought to me.

[48] He, naturally enough, saw that I was a marvellous treasure and told one of his stewards to give my purchaser twice what he had paid for me. He handed me over to a young freedman of his personal staff and told him to instruct me in all things I could do to afford him the greatest entertainment. Everything was quite simple for him, as I immediately obeyed my instructor in every respect. First of all he made me lie on a couch on my elbow just like a human being, then wrestle with him, yes and dance standing upright on my two legs, nod "yes" or "no" when spoken to, and do all the things which I could have done even without being taught. All this became the talk of the town - an ass at his master's beck and call, an ass that drank wine, wrestled and danced. But my greatest claim to fame was that, when talked to, I would nod "yes" or "no" at the right time. Whenever I wanted a drink, I would give the wine-waiter a push and ask for it with my eyes. They were all amazed at this as something extraordinary, not knowing there was a man in the ass, but I used their ignorance to ensure my luxury. Moreover I learned to walk with my master on my back, and to run at a trot which was most comfortable and scarcely felt by my rider. I had expensive trappings and was caparisoned in purples; my bridle was ornamented with silver and gold, and I had hanging to me bells which tinkled out melodiously.

[49] Our master, Menecles, had, as I said, come there from Thessalonica; he had done so because he had promised to give his native city a gladiatorial show. The gladiators were already in training for the fight and the time to set out had come. We left at dawn, and I carried my master whenever it was a rough part of the road and difficult for the carriages to cross. When we reached Thessalonica, the whole town rushed to enjoy the spectacle and to see me; for I had been preceded from afar by the fame of the many roles I played and my human skill in dancing and wrestling. However it was only to his most distinguished fellow-citizens that my master exhibited me over the wine, regaling his guests with these amazing comic acts of mine. [50] My keeper found a source of considerable income in me; for he locked me in a room, and kept me standing there, and would exact a fee before opening the door to those who wished to see me and my marvellous feats. They would bring in various eatables and particularly the things thought offensive to the stomach of an ass. These I would eat, so that by sharing meals with my master and the folk of the city within a few days I had already become wonderfully big and fat.

One day a foreign lady of great wealth and considerable beauty came in to see me at a meal, and fell passionately in love with me, partly because she had seen I was a handsome ass, but also because my extraordinary accomplishments made her eager to have intercourse with me. She spoke to my keeper, promising him a substantial bribe if he would allow her to sleep

the night with me. As he did not care whether she would get anything out of me or not, he accepted the bribe. [51] When it was now evening and our master had dismissed us from the dining-room, we returned to our sleeping quarters to find that the woman had long been ensconced in my bed. Soft pillows had been provided for her, bedding brought in and a bed was all ready for us on the floor. Then the lady's servants settled for the night somewhere near at hand outside the room, while inside she lit a large, bright lamp. Then she stripped, stood stark naked beside the lamp, poured out ointment from an alabaster vase and rubbed it on. Then she rubbed ointment from the vase over me as well, smearing it particularly thickly over my nose. Then she kissed me, spoke to me as if I was her beloved and a human, took me by the halter and dragged me on to the bed. I needed no invitation; I was half-soused with much old wine, my skin was excited by the ointment, and I saw that she was a beautiful wench in every particular. I lay down, but was most uncertain how to mount the woman; for ever since I had become an ass, I had had no intercourse even of the normal asinine kind, nor had I had anything to do with a female ass. Moreover I was beset by an inordinate fear that she would be too small for me and would be torn asunder, while I would have a fine penalty to pay as her murderer. I didn't know that I needn't have feared, for she encouraged me with many kisses and passionate ones at that, and when she saw that I could not hold myself back, she lay beside me as though I was a man, embraced me, lifted me in and received the full extent of my member. I, poor coward, was still afraid, and was gently drawing myself away, but she clung to my member, so that it could not withdraw and followed it as it retreated. Once I was absolutely convinced that I needed to do something more to ensure her pleasure and enjoyment, I served her thereafter without fear, considering myself no worse than Pasiphae's lover. The woman was so ready for love and so insatiable for the pleasures of copulation that she devoted the whole night to me.

[52] At daybreak she got up and left, arranging with my keeper to pay the same fee for the same privileges that night. As he wished to enrich himself from my attainments and at the same time to show his master a fresh trick of mine, he locked me up with her, and she overworked me terribly. One day my keeper went to my master to report on my feat, pretending he himself had taught me it, and, when it was now evening, unknown to me brought him to our bedroom, and through a chink in the door showed me bedded inside with the wench. Delighted with the spectacle, he conceived the desire of exhibiting me doing this in public and told him to keep it a secret, "so that," he said, "on the day of the show we may introduce him in the amphitheatre with a condemned woman, and he will mount her before the eyes of everyone." Then they brought in to me a woman condemned to be killed by the animals, and told her to make advances to me and fondle me.

[53] Then finally when the day came for my master to show his munificence, they decided to take me to the amphitheatre. When I entered, I found a huge

couch made of Indian tortoise-shell and inlaid with gold. On this they made me lie and the woman lie on it by my side. Then they put us on a trolley, wheeled us into the arena and deposited us in the middle. The people raised a loud shout and all clapped their hands to applaud me; a table was placed at one side with many of the dainties which epicures have at dinner. Handsome wine-boys stood beside us, serving us wine in golden goblets. My keeper stood behind me and told me to eat. But I was not only ashamed to be reclining in the amphitheatre but also afraid that a bear or lion would leap on me.

[54] Meanwhile a man passed carrying flowers, amongst which I noticed fresh rose-petals. No longer afraid I leapt to my feet and jumped off the couch. They all thought I was standing up to dance, but I went through the flowers one by one, picked out the roses and gulped them down. While they were still watching me in astonishment, that bestial appearance left me and vanished, the ass of old disappeared, and Lucius himself was standing naked on the spot I occupied. All were amazed at this strange, unexpected spectacle and raised a terrible din. The audience were divided into two opinions. Some thought that I should be burnt to death immediately as a scoundrel versed in terrible spells and able to adopt many shapes; the others advocated waiting and learning what I had to say before deciding on the matter. I rushed up to the governor of the province, who was among the spectators, and told him from down there that a Thessalian witch, the slave of a Thessalian witch, had anointed me with a magic unguent and made me into an ass, and I begged him to arrest me and keep me in custody till I convinced him of the truth of my story.

[55] The governor said : “ Tell us your name and that of your parents and any relatives you claim to have, and that of your city.”

I replied: “ My father is ... , my name is Lucius, and that of my brother is Gaius, and the other two names we share with our father. I write histories and other prose works, while he is an elegiac poet and a skilled prophet. Our native city is Patrae in Achaia.”

When the governor heard this, he said: “You are the son of folk most dear to me, friends who have welcomed me in their home and honoured me with gifts. I know you are absolutely truthful if you are their son.” Then he leapt up from his seat, embraced me and kissed me many times and took me to his own home. Meanwhile, too, my brother had arrived with money and many other things for me, and the governor publicly declared that he was releasing me. We went down to the sea, looked for a ship and put our baggage aboard.

[56] I then thought it best to visit the lady who had loved me when an ass, telling myself she would think me handsomer now I was in human form. She gladly welcomed me, because, I suppose, she was delighted at this extraordinary situation, and she begged me to dine and sleep with her. I agreed, for I thought I would deserve the jealousy of heaven if upon becoming human the ass who had received affection took excessive airs and scorned her

who had loved him. I dined with her, anointed myself richly with sweet oil and garlanded myself with roses, the dear flowers which had restored me to human form. When the night was now advanced and it was time to go to bed, I got up and stripped as though conferring a great favour and stood naked before her, imagining that I would please her still more by the contrast I formed with the ass. But when she saw that every part of me was human, she spat at me and said, "Get to blazes away from me and my house; don't sleep anywhere near me."

When I asked what heinous offence I'd committed, she replied, "By heavens, I didn't love you but the ass in you and he was the one I slept with, not you. I thought that, if nothing else, you would still have kept trailing around with you that mighty symbol of the ass. But you have come to me transformed from that handsome, useful creature into a monkey."

She immediately called her servants and had me carried out of the house aloft on their backs. I was thrust out of the door and there I lay naked in my fine garlands and unguents, with only the bare earth to embrace. At crack of dawn I ran naked to the ship and told my brother of my ridiculous misadventure. Then we sailed away from that city on a favouring wind and within a few days I reached my native city. Then I sacrificed and dedicated offerings to the gods who had saved me, now that after so very long and with such difficulty I had escaped, not from the dog's bottom of the fable, by Zeus, but from the curiosity of an ass.

ON FUNERALS (ON MOURNING) — Περὶ Πένθους



Translated by H. W. Fowler and F. G. Fowler

OF MOURNING

The behaviour of the average man in a time of bereavement, his own language and the remarks offered him by way of consolation, are things that will reward the attention of a curious observer. The mourner takes it for granted that a terrible blow has fallen both upon himself and upon the object of his lamentations: yet for all he knows to the contrary (and here I appeal to Pluto and Persephone) the departed one, so far from being entitled to commiseration, may find himself in improved circumstances. The feelings of the bereaved party are in fact guided solely by custom and convention. The procedure in such cases — but no: let me first state the popular beliefs on the subject of death itself; we shall then understand the motives for the elaborate ceremonial with which it is attended.

The vulgar (as philosophers call the generality of mankind), implicitly taking as their text-book the fictions of Homer and Hesiod and other poets, assume the existence of a deep subterranean hole called Hades; spacious, murky, and sunless, but by some mysterious means sufficiently lighted to render all its details visible. Its king is a brother of Zeus, one Pluto; whose name — so an able philologist assures me — contains a complimentary allusion to his ghostly wealth. As to the nature of his government, and the condition of his subjects, the authority allotted to him extends over all the dead, who, from the moment that they come under his control, are kept in unbreakable fetters; Shades are on no account permitted to return to Earth; to this rule there have been only two or three exceptions since the beginning of the world, and these were made for very urgent reasons. His realm is encompassed by vast rivers, whose very names inspire awe: Cocytus, Pyriphlegethon, and the like. Most formidable of all, and first to arrest the progress of the new-comer, is Acheron, that lake which none may pass save by the ferryman's boat; it is too deep to be waded, too broad for the swimmer, and even defies the flight of birds deceased. At the very beginning of the descent is a gate of adamant: here Aeacus, a nephew of the king, stands on guard. By his side is a three-headed dog, a grim brute; to new arrivals, however, he is friendly enough, reserving his bark, and the yawning horror of his jaws, for the would-be runaway. On the inner shore of the lake is a meadow, wherein grows asphodel; here, too, is the fountain that makes war on memory, and is hence called Lethe. All these particulars the ancients would doubtless obtain from the Thessalian queen Alcestis and her fellow-

countryman Protesilaus, from Theseus the son of Aegeus, and from the hero of the Odyssey. These witnesses (whose evidence is entitled to our most respectful acceptance) did not, as I gather, drink of the waters of Lethe; because then they would not have remembered. According to them, the supreme power is entirely in the hands of Pluto and Persephone, who, however, are assisted in the labours of government by a host of underlings: such are the Furies, the Pains, the Fears; such too is Hermes, though he is not always in attendance. Judicial powers are vested in two satraps or viceroys, Minos and Rhadamanthus, both Cretans, and both sons of Zeus. By them all good and just men who have followed the precepts of virtue are sent off in large detachments to form colonies, as it were, in the Elysian Plain, and there to lead the perfect life. Evil-doers, on the contrary, are handed over to the Furies, who conduct them to the place of the wicked, where they are punished in due proportion to their iniquities. What a variety of torments is there presented! The rack, the fire, the gnawing vulture; here Ixion spins upon his wheel, there Sisyphus rolls his stone. I have not forgotten Tantalus; but he stands elsewhere, stands parched on the Lake's very brink, like to die of thirst, poor wretch! Then there is the numerous class of neutral characters; these wander about the meadow; formless phantoms, that evade the touch like smoke. It seems that they depend for their nourishment upon the libations and victims offered by us upon their tombs; accordingly, a Shade who has no surviving friends or relations passes a hungry time of it in the lower world.

So profoundly have the common people been impressed with these doctrines that, when a man dies, the first act of his relations is to put a penny into his mouth, that he may have wherewithal to pay the ferryman: they do not stop to inquire what is the local currency, whether Attic or Macedonian or Aeginetan; nor does it occur to them how much better it would be for the departed one if the fare were not forthcoming, — because then the ferryman would decline to take him, and he would be sent back into the living world. Lest the Stygian Lake should prove inadequate to the requirements of ghostly toilets, the corpse is next washed, anointed with the choicest unguents to arrest the progress of decay, crowned with fresh flowers, and laid out in sumptuous raiment; an obvious precaution, this last; it would not do for the deceased to take a chill on the journey, nor to exhibit himself to Cerberus with nothing on. Lamentation follows. The women wail; men and women alike weep and beat their breasts and rend their hair and lacerate their cheeks; clothes are also torn on the occasion, and dust sprinkled on the head. The survivors are thus reduced to a more pitiable condition than the deceased: while they in all probability are rolling about and dashing their heads on the ground, he, bravely attired and gloriously garlanded, reposes gracefully upon his lofty bier, adorned as it were for some pageant. The mother — nay, it is the father, as likely as not, — now advances from among the relatives, falls upon the bier (to heighten the dramatic effect, we will suppose its occupant to be young and handsome), and utters wild and meaningless ejaculations; the

corpse cannot speak, otherwise it might have something to say in reply. His son — the father exclaims, with a mournful emphasis on every word, — his beloved son is no more; he is gone; torn away before his hour was come, leaving him alone to mourn; he has never married, never begotten children, never been on the field of battle, never laid hand to the plough, never reached old age; never again will he make merry, never again know the joys of love, never, alas! tipple at the convivial board among his comrades. And so on, and so on. He imagines his son to be still coveting these things, and coveting them in vain. But this is nothing: time after time men have been known to slaughter horses upon the tomb, and concubines and pages; to burn clothes and other finery, or bury it, in the idea that the deceased will find a profitable use for such things in the lower world. Now the afflicted senior, in delivering the tragic utterances I have suggested above, and others of the same kind, is not, as I understand it, consulting the interests of his son (who he knows will not hear him, though he shout louder than Stentor), nor yet his own; he is perfectly aware of his sentiments, and has no occasion to bellow them into his own ear. The natural conclusion is, that this tomfoolery is for the benefit of the spectators; and all the time he has not an idea where his son is, or what may be his condition; he cannot even have reflected upon human life generally, or he would know that the loss of it is no such great matter. Let us imagine that the son has obtained leave from Aeacus and Pluto to take a peep into the daylight, and put a stop to these parental maunderings. ‘Confound it, sir,’ he might exclaim, ‘what is the noise about? You bore me. Enough of hair-plucking and face- scratching. When you call me an ill-fated wretch, you abuse a better man than yourself, and a more fortunate. Why are you so sorry for me? Is it because I am not a bald, bent, wrinkled old cripple like yourself? Is it because I have not lived to be a battered wreck, nor seen a thousand moons wax and wane, only to make a fool of myself at the last before a crowd? Can your sapience point to any single convenience of life, of which we are deprived in the lower world? I know what you will say: clothes and good dinners, wine and women, without which you think I shall be inconsolable. Are you now to learn that freedom from hunger and thirst is better than meat and drink, and insensibility to cold better than plenty of clothes? Come, I see you need enlightenment; I will show you how lamentation ought to be done. Make a fresh start, thus: Alas, my son! Hunger and thirst and cold are his no longer! He is gone, gone beyond the reach of sickness; he fears not fever any more, nor enemies nor tyrants. Never again, my son, shall love disturb your peace, impair your health, make hourly inroads on your purse; oh, heavy change! Never can you reach contemptible old age, never be an eyesore to your juniors! — Confess, now, that my lamentation has the advantage of yours, in veracity, as in absurdity.

‘Perhaps it is the pitchy darkness of the infernal regions that runs in your head? is that the trouble? Are you afraid I shall be suffocated in the confinement of the tomb? You should reflect that my eyes will presently

decay, or (if such is your good pleasure) be consumed with fire; after which I shall have no occasion to notice either light or darkness. However, let that pass. But all this lamentation, now; this fluting and beating of breasts; these wholly disproportionate wailings: how am I the better for it all? And what do I want with a garlanded column over my grave? And what good do you suppose you are going to do by pouring wine on it? do you expect it to filter through all the way to Hades? As to the victims, you must surely see for yourselves that all the solid nutriment is whisked away heavenwards in the form of smoke, leaving us Shades precisely as we were; the residue, being dust, is useless; or is it your theory that Shades batten on ashes? Pluto's realm is not so barren, nor asphodel so scarce with us, that we must apply to you for provisions. — What with this winding-sheet and these woollen bandages, my jaws have been effectually sealed up, or, by Tisiphone, I should have burst out laughing long before this at the stuff you talk and the things you do.'

And at the word Death sealed his lips for ever.

Thus far our corpse, leaning on one side, supported on an elbow. Can we doubt that he is in the right of it? And yet these simpletons, not content with their own noise, must call in professional assistance: an artist in grief, with a fine repertoire of cut-and-dried sorrows at his command, assumes the direction of this inane choir, and supplies a theme for their woful acclamations. So far, all men are fools alike: but at this point national peculiarities make their appearance. The Greeks burn their dead, the Persians bury them; the Indian glazes the body, the Scythian eats it, the Egyptian embalms it. In Egypt, indeed, the corpse, duly dried, is actually placed at table, — I have seen it done; and it is quite a common thing for an Egyptian to relieve himself from pecuniary embarrassment by a timely visit to the pawnbroker, with his brother or father deceased. The childish futility of pyramids and mounds and columns, with their short-lived inscriptions, is obvious. But some people go further, and attempt to plead the cause of the deceased with his infernal judges, or testify to his merits, by means of funeral games and laudatory epitaphs. The final absurdity is the funeral feast, at which the assembled relatives strive to console the parents, and to prevail upon them to take food; and, Heaven knows, they are willing enough to be persuaded, being almost prostrated by a three days' fast. 'How long is this to go on?' some one expostulates. 'Suffer the spirit of your departed saint to rest in peace. Or if mourn you will, then for that very reason you must eat, that your strength may be proportioned to your grief.' At this point, a couple of lines of Homer go the round of the company:

Ev'n fair-haired Niobe forgat not food,

and

Not fasting mourn th' Achaeans for their dead.

The parents are persuaded, though they go to work at first in a somewhat shamefaced manner; they do not want it to be thought that after their bereavement they are still subject to the infirmities of the flesh.

Such are some of the absurdities that may be observed in mourners; for I have by no means exhausted the list. And all springs from the vulgar error, that Death is the worst thing that can befall a man.

A PROFESSOR OF PUBLIC SPEAKING — Ῥητόρων Διδάσκαλος



Translated by H. W. Fowler and F. G. Fowler

THE RHETORICIAN'S VADE MECUM

You ask, young man, how you may become a rhetorician, and win yourself the imposing and reverend style of Professor. You tell me life is for you not worth living, if you cannot clothe yourself in that power of the word which shall make you invincible and irresistible, the cynosure of all men's admiration, the desired of all Grecian ears. Your one wish is to be shown the way to that goal. And small blame, youngster, to one who in the days of his youth sets his gaze upon the things that are highest, and knowing not how he shall attain, comes as you now come to me with the privileged demand for counsel. Take then the best of it that I can give, doubting nothing but you shall speedily be a man accomplished to see the right and to give it expression, if you will henceforth abide by what you now hear from me, practise it with assiduity, and go confidently on your way till it brings you to the desired end.

The object of your pursuit is no poor one, worth but a moderate endeavour; to grasp it you might be content to toil and watch and endure to the utmost; mark how many they are who once were but cyphers, but whom words have raised to fame and opulence, ay, and to noble lineage.

Yet fear not, nor be appalled, when you contemplate the greatness of your aim, by thought of the thousand toils first to be accomplished. It is by no rough mountainous perspiring track that I shall lead you; else were I no better than those other guides who point you to the common way, long, steep, toilsome, nay, for the most part desperate. What should commend my counsel to you is even this: a road most pleasant and most brief, a carriage road of downward slope, shall bring you in all delight and ease, at what leisurely effortless pace you will, through flowery meadows and plenteous shade, to that summit which you shall mount and hold untired and there lie feasting, the while you survey from your height those panting ones who took the other track; they are yet in the first stage of their climb, forcing their slow way amid rough or slippery crags, with many a headlong fall and many a wound from those sharp rocks. But you will long have been up, and garlanded and blest; you have slept, and waked to find that Rhetoric has lavished upon you all her gifts at once.

Fine promises, these, are they not? But pray let it not stir your doubts, that I offer to make most easy that which is most sweet. It was but plucking a few

leaves from Helicon, and the shepherd Hesiod was a poet, possessed of the Muses and singing the birth of Gods and Heroes; and may not a rhetorician ('tis no such proud title as that of poet) be quickly made, if one but knows the speediest way?

Let me tell you of an idea that came to nothing for want of faith, and brought no profit to the man it was offered to. Alexander had fought Arbela, deposed Darius, and was lord of Persia; his orders had to be conveyed to every part of his empire by dispatch-runners. Now from Persia to Egypt was a long journey; to make the necessary circuit round the mountains, cross Babylonia into Arabia, traverse a great desert, and so finally reach Egypt, took at the best full twenty days. And as Alexander had intelligence of disturbances in Egypt, it was an inconvenience not to be able to send instructions rapidly to his lieutenants there. A Sidonian trader came to him and offered to shorten the distance: if a man cut straight across the mountains, which could be done in three days, he would be in Egypt without more ado. This was a fact; but Alexander took the man for an impostor, and would have nothing to say to him. That is the reception any surprisingly good offer may expect from most men.

Be not like them. A trial will soon show you that you may fly over the mountains from Persia to Egypt, and in a day, in part of a day, take rank as rhetorician. But first I will be your Cebes and give you word-pictures of the two different ways leading to that Rhetoric, with which I see you so in love. Imagine her seated on a height, fair and comely; her right hand holds an Amalthea's horn heaped high with all fruits, and at her other side you are to see Wealth standing in all his golden glamour. In attendance too are Repute and Might; and all about your lady's person flutter and cling embodied Praises like tiny Loves. Or you may have seen a painted Nilus; he reclines himself upon a crocodile or hippopotamus, with which his stream abounds, and round him play the tiny children they call in Egypt his *Cubits*; so play the Praises about Rhetoric. Add yourself, the lover, who long to be straightway at the top, that you may wed her, and all that is hers be yours; for him that weds her she must endow with her worldly goods.

When you have reached the mountain, you at first despair of scaling it; you seem to have set yourself the task that Aornus [Footnote: i.e., birdless.] presented to the Macedonians; how sheer it was on every side! it was true, they thought, even a bird could hardly soar that height; to take it would be work for a Dionysus or Heracles. Then in a little while you discern two roads; or no, one is no more than a track, narrow, thorny, rough, promising thirst and sweat. But I need say no more of it; Hesiod has described it long ago. The other is broad, and fringed with flowers and well watered and — not to keep you back with vain repetitions from the prize even now within your grasp — such a road as I told you of but now.

This much, however, I must add: that rough steep way shows not many steps of travellers; a few there are, but of ancient date. It was my own ill

fortune to go up by it, expending needless toil; but I could see from far off how level and direct was that other, though I did not use it; in my young days I was perverse, and put trust in the poet who told me that the Good is won by toil. He was in error; I see that the many who toil not are more richly rewarded for their fortunate choice of route and method. But the question is now of you; I know that when you come to the parting of the ways you will doubt — you doubt even now — which turn to take. What you must do, then, to find the easiest ascent, and blessedness, and your bride, and universal fame, I will tell you. Enough that *I* have been cheated into toil; for you let all grow unsown and unploughed as in the age of gold.

A strong severe-looking man will at once come up to you; he has a firm step, a deeply sunburnt body, a decided eye and wide-awake air; it is the guide of the rough track. This absurd person makes foolish suggestions that you should employ him, and points you out the footmarks of Demosthenes, Plato, and others; they are larger than what we make, but mostly half obliterated by time; he tells you you will attain bliss and have Rhetoric to your lawful wife, if you stick as closely to these as a rope-walker to his rope; but diverge for a moment, make a false step, or incline your weight too much either way, and farewell to your path and your bride. He will exhort you to imitate these ancients, and offer you antiquated models that lend themselves as little to imitation as old sculpture, say the clean-cut, sinewy, hard, firmly outlined productions of Hegesias, or the school of Critius and Nesiotes; and he will tell you that toil and vigilance, abstinence and perseverance, are indispensable, if you would accomplish your journey. Most mortifying of all, the time he will stipulate for is immense, years upon years; he does not so much as mention days or months; whole Olympiads are his units; you feel tired at the mere sound of them, and ready to relinquish the happiness you had set your heart upon. And as if this was not enough, he wishes to be paid handsomely for your trouble, and must have a good sum down before he will even put you in the way.

So he will talk — a conceited primitive old-world personage; for models he offers you old masters long dead and done with, and expects you to exhume rusty speeches as if they were buried treasures; you are to copy a certain cutler's son [Footnote: Demosthenes.] or one who called the clerk Atrometus father [Footnote: Aeschines.]; he forgets that we are at peace now, with no invading Philip or hectoring Alexander to give a temporary value to that sort of eloquence; and he has never heard of our new road to Rhetoric, short, easy, and direct. Let him not prevail with you; heed not him at all; in his charge, if you do not first break your neck, you will wear yourself into a premature old age. If you are really in love, and would enjoy Rhetoric before your prime is past, and be made much of by her, dismiss this hairy specimen of ultra- virility, and leave him to climb by himself or with what dupes he can make, panting and perspiring to his heart's content.

Go you to the other road, where you will find much good company, but in

especial one man. Is he clever? is he engaging? Mark the negligent ease of his gait, his neck's willowy curve, his languishing glance; these words are honey, that breath perfume; was ever head scratched with so graceful a forefinger? and those locks — were there but more of them left — how hyacinthine their wavy order! he is tender as Sardanapalus or Cinyras; 'tis Agathon's self, loveliest of tragedy-makers. Take these traits, that seeing you may know him; I would not have you miss so divine an apparition, the darling of Aphrodite and the Graces. Yet how needless! were he to come near while your eyes were closed, and unbar those Hymettian lips to the voice that dwells within, you could not want the thought that this was none of us who munch the fruits of earth, but some spirit from afar that on honeydew hath fed, and drunk the milk of Paradise. Him seek; trust yourself to him, and you shall be in a trice rhetorician and man of note, and in his own great phrase, King of Words, mounted without an effort of your own upon the chariot of discourse. For here is the lore he shall impart to his disciple.

But let him describe it himself. For one so eloquent it is absurd that I should speak; my histrionic talent is not equal to so mighty a task; I might trip, and break the heroic mask in my fall. He thus addresses you, then, with a touch of the hand to those scanty curls, and the usual charming delicate smile; you might take him — so engaging is his utterance — for a Glycera, a Malthace, or her comic and meretricious majesty, Thais herself. What has a refined bewitching orator to do with the vulgar masculine?

Listen now to his modest remarks. Dear sir, was it Apollo sent you here? did he call me best of rhetoricians, as when Chaerephon asked and was told who was wisest of his generation? If it has not been so, if you have come directed only by the amazement and applause, the wonder and despair, that attend my achievements, then shall you soon learn whether there is divinity or no in him whom you have sought. Look not for a greatness that may find its parallel in this man or that; a Tityus, an Otus, an Ephialtes there may have been; but here is a portent and a marvel greater far than they. You are to hear a voice that puts to silence all others, as the trumpet the flute, as the cicada the bee, as the choir the tuning-fork.

But you wish to be a rhetorician yourself; well, you could have applied in no better quarter; my dear young friend, you have only to follow my instructions and example, and keep carefully in mind the rules I lay down for your guidance. Indeed you may start this moment without a tremor; never let it disturb you that you have not been through the laborious preliminaries with which the ordinary system besets the path of fools; they are quite unnecessary. Stay not to find your slippers, as the song has it; your naked feet will do as well; writing is a not uncommon accomplishment, but I do not insist upon it; it is one thing, and rhetoric is another.

I will first give you a list of the equipment and supplies for your journey that you must bring with you from home, with a view to making your way rapidly. After that, I will show you as we go along some practical illustrations,

add a few verbal precepts, and before set of sun you shall be as superior a rhetorician as myself, the absolute microcosm of your profession. Bring then above all ignorance, to which add confidence, audacity, and effrontery; as for diffidence, equity, moderation, and shame, you will please leave them at home; they are not merely needless, they are encumbrances. The loudest voice you can come by, please, a ready falsetto, and a gait modelled on my own. That exhausts the real necessities; very often there would be no occasion for anything further. But I recommend bright colours or white for your clothes; the Tarentine stuff that lets the body show through is best; for shoes, wear either the Attic woman's shape with the open network, or else the Sicyonians that show white lining. Always have a train of attendants, and a book in your hand.

The rest you will take in with your eyes and ears as we go. I will tell you the rules you must observe, if Rhetoric is to recognize and admit you; otherwise she will turn from you and drive you away as an uninitiated intruder upon her mysteries. You must first be exceedingly careful about your appearance; your clothes must be quite the thing. Next, you must scrape up some fifteen old Attic words — say twenty for an outside estimate; and these you must rehearse diligently till you have them at the tip of your tongue; let us say *sundry, whereupon, say you so, in some wise, my masters*; that is the sort of thing; these are for general garnish, you understand; and you need not concern yourself about any little dissimilarity, repulsion, discord, between them and the rest; so long as your upper garment is fair and bright, what matter if there is coarse serge beneath it?

Next, fill your quiver with queer mysterious words used once or twice by the ancients, ready to be discharged at a moment's notice in conversation. This will attract the attention of the common herd, who will take you for a wonder, so much better educated than themselves. Put on your clothes? of course not; invest yourself. *Will you sit in the porch, when there is a parvys to hand? No earnest-money for us; let it be an arles-penny. And no breakfast-time, pray, but undern. You may also do a little word-formation of your own on occasion, and enact that a person good, at exposition shall be known as a clarifier, a sensible one as a cogitant, or a pantomime as a manuactor.* If you commit a blunder or provincialism, you have only to carry it off boldly with an instant reference to the authority of some poet or historian, who need not exist or ever have existed; your phrase has his approval, and he was a wise man and a past master in language. As for your reading, leave the ancients alone; never mind a foolish Isocrates, a tasteless Demosthenes, a frigid Plato; study the works of the last generation; you will find the declamations, as they call them, a plenteous store on which to draw at need.

When the time comes for you to perform, and the audience have proposed subjects and invented cases for discussion, you should get rid of the difficult ones by calling them trivial, and complain that there is nothing in this selection that can really test a man's powers. When they have chosen, do not

hesitate a moment, but start; the tongue is an unruly member; do not attempt to rule it; never care whether your firstly is logics firstly, or your secondly and thirdly in the right order; just say what comes; you may greave your head and helmet your legs, but whatever you do, move, keep going, never pause. If your subject is assault or adultery in Athens, cite the Indians and Medes. Always have your Marathon and your Cynaegirus handy; they are indispensable. Hardly less so are a fleet crossing Mount Athos, an army treading the Hellespont, a sun eclipsed by Persian arrows, a flying Xerxes, an admired Leonidas, an inscriptive Othryades. Salamis, Artemisium, and Plataea, should also be in constant use. All this dressed as usual with our seasoning-garnish aforesaid — that persuasive flavour of *sundry* and *methinks*; do not wait till these seem to be called for; they are pretty words, quite apart from their relevancy.

If a fancy for impassioned *recitative* comes over you, indulge it as long as you will, and air your falsetto. If your matter is not of the right poetic sort, you may consider yourself to have met the requirements if you run over the names of the jury in a rhythmic manner. Appeal constantly to the pathetic instinct, smite your thigh, mouth your words well, punctuate with loud sighs, and let your very back be eloquent as you pace to and fro. If the audience fails to applaud, take offence, and give your offence words; if they get up and prepare to go out in disgust, tell them to sit down again; discipline must be maintained.

It will win you credit for copiousness, if you start with the Trojan War — you may if you like go right hack to the nuptials of Deucalion and Pyrrha — and thence trace your subject down to to-day. People of sense, remember, are rare, and they will probably hold their tongues out of charity; or if they do comment, it will be put down to jealousy. The rest are awed by your costume, your voice, gait, motions, falsetto, shoes, and *sundry*; when they see how you perspire and pant, they cannot admit a moment's doubt of your being a very fine rhetorical performer. With them, your mere rapidity is a miracle quite sufficient to establish your character. Never prepare notes, then, nor think out a subject beforehand; that shows one up at once.

Your friends' feet will be loud on the floor, in payment for the dinners you give them; if they observe you in difficulties, they will come to the rescue, and give you a chance, in the relief afforded by rounds of applause, of thinking how to go on. A devoted *claque* of your own, by the way, is among your requirements. Its use while you are performing I have given; and as you walk home afterwards, discussing the points you made, you should be absolutely surrounded by them as a bodyguard. If you meet acquaintances on the way, talk very big about yourself, put a good value on your merits, and never mind about their feelings. Ask them, Where is Demosthenes now? Or wonder *which* of the ancients comes nearest you.

But dear me, I had very nearly passed over the most important and effectual of all aids to reputation: the pouring of ridicule upon your rivals. If a

man has a fine style, its beauties are borrowed; if a sober one, it is bad altogether. When you go to a recitation, arrive late, which makes you conspicuous; and when all are listening intently, interject some inappropriate commendation that will distract and annoy the audience; they will be so sickened with your offensive words that they cannot listen. And then do not wave your hand too much — warm approval is rather low; and as to jumping up, never do it more than once or twice. A slight smile is your best expression; make it clear that you do not think much of the thing. Only let your ears be critical, and you are sure of finding plenty to condemn. In fact, all the qualities needed are easily come by — audacity, effrontery, ready lying, indifference to perjury, impartial jealousy, hatred, abuse, and skilful slander — that is all you want to win you speedy credit and renown. So much for your visible public life.

And in private you need draw the line at nothing, gambling, drink, fornication, nor adultery; the last you should boast of, whether truly or not; make no secret of it, but exhibit your notes from real or imaginary frail ones. One of your aims should be to pass for a pretty fellow, in much favour with the ladies; the report will be professionally useful to you, your influence with the sex being accounted for by your rhetorical eminence.

Master these instructions, young man — they are surely simple enough not to overtax your powers — , and I confidently promise that you shall soon be a first-class rhetorician like myself; after which I need not tell you what great and what rapid advancement Rhetoric will put in your way. You have but to look at me. My father was an obscure person barely above a slave; he had in fact been one south of Xois and Thmuis; my mother a common sempstress. I was myself not without pretensions to beauty in my youth, which earned me a bare living from a miserly ill-conditioned admirer; but I discovered this easy short-cut, made my way to the top — for I had, if I may be bold to say it, all the qualifications I told you of, confidence, ignorance, and effrontery — , and at once found myself in a position to change my name of Pothinus to one that levels me with the children of Zeus and Leda. I then established myself in an old dame's house, where I earned my keep by professing a passion for her seventy years and her half-dozen remaining teeth, dentist's gold and all. However, poverty reconciled me to my task; even for those cold coffin kisses, *fames was condimentum optimum*. And it was by the merest ill luck that I missed inheriting her wealth — that damned slave who peached about the poison I had bought!

I was turned out neck and crop, but even so I did not starve. I have my professional position and am well known in the courts — especially for collusion and the corruption-agency which I keep for credulous litigants. My cases generally go against me; but the palms at my door [Transcriber's Note: Lengthy footnote relocated to chapter end.] are fresh and flower-crowned — springes to catch woodcocks, you know. Then, to be the object of universal detestation, to be distinguished only less for the badness of one's character

than for that of one's speeches, to be pointed at by every finger as the famous champion of all-round villany — this seems to me no inconsiderable attainment. And now you have my advice; take it with the blessing of the great Goddess Lubricity. It is the same that I gave myself long ago; and very thankful I have been to myself for it.

Ah! our admirable friend seems to have done. If you decide to take his advice, you may regard yourself as practically arrived at your goal. Keep his rules, and your path is clear; you may dominate the courts, triumph in the lecture-room, be smiled on by the fair; your bride shall be not, like your lawgiver and teacher's, an old woman off the comic stage, but lovely dame Rhetoric. Plato told of Zeus sweeping on in his winged car; you shall use the figure as fitly of yourself. And I? why, I lack spirit and courage; I will stand out of your way. I will resign — nay, I have resigned — my high place about our lady's person to you; for I cannot pay my court to her like the new school. Do your walk over, then, hear your name announced, take your plaudits; I ask you only to remember that you owe the victory not to your speed, but to your discovery of the easy down-hill route.

[Note at end of piece: It is apparent from the later half of this piece that the satire is aimed at an individual. He is generally identified with Julius Pollux. This Pollux (1) was contemporary (floruit A.D. 183) with Lucian. (2) Explains by his name the reference to Leda's children (Castor and Pollux) in Section 24. (3) Published an Onomasticon, or classified vocabulary; cf. Sections 16, 17. (4) Published a collection of declamations, or school rhetorical exercises on set themes; cf. Section 17. (5) Came from Egypt; cf. Section 24; Xoïs and Thmuis were in that country. (6) Is said to have been appointed professor of rhetoric at Athens by Commodus purely on account of his mellifluous voice; cf. Section 19.

It is supposed that *Lexiphanes* (in the dialogue of that name, which has much in common with the present satire) is also Julius Pollux.]

ALEXANDER THE FALSE PROPHET — Ἀλέξανδρος ἡ Ψευδόμαντις



Translated by H. W. Fowler and F. G. Fowler

ALEXANDER THE ORACLE-MONGER

You, my dear Celsus, possibly suppose yourself to be laying upon me quite a trifling task: *Write me down in a book and send me the life and adventures, the tricks and frauds, of the impostor Alexander of Abonutichus.* In fact, however, it would take as long to do this in full detail as to reduce to writing the achievements of Alexander of Macedon; the one is among villains what the other is among heroes. Nevertheless, if you will promise to read with indulgence, and fill up the gaps in my tale from your imagination, I will essay the task. I may not cleanse that Augean stable completely, but I will do my best, and fetch you out a few loads as samples of the unspeakable filth that three thousand oxen could produce in many years.

I confess to being a little ashamed both on your account and my own. There are you asking that the memory of an arch-scoundrel should be perpetuated in writing; here am I going seriously into an investigation of this sort — the doings of a person whose deserts entitled him not to be read about by the cultivated, but to be torn to pieces in the amphitheatre by apes or foxes, with a vast audience looking on. Well, well, if any one does cast reflections of that sort upon us, we shall at least have a precedent to plead. Arrian himself, disciple of Epictetus, distinguished Roman, and product of lifelong culture as he was, had just our experience, and shall make our defence. He condescended, that is, to put on record the life of the robber Tilliborus. The robber we propose to immortalize was of a far more pestilent kind, following his profession not in the forests and mountains, but in cities; *he* was not content to overrun a Mysia or an Ida; *his* booty came not from a few scantily populated districts of Asia; one may say that the scene of his depredations was the whole Roman Empire.

I will begin with a picture of the man himself, as lifelike (though I am not great at description) as I can make it with nothing better than words. In person — not to forget that part of him — he was a fine handsome man with a real touch of divinity about him, white-skinned, moderately bearded; he wore besides his own hair artificial additions which matched it so cunningly that they were not generally detected. His eyes were piercing, and suggested inspiration, his voice at once sweet and sonorous. In fact there was no fault to be found with him in these respects.

So much for externals. As for his mind and spirit — well, if all the kind Gods who avert disaster will grant a prayer, it shall be that they bring me not within reach of such a one as he; sooner will I face my bitterest enemies, my country's foes. In understanding, resource, acuteness, he was far above other men; curiosity, receptiveness, memory, scientific ability — all these were his in overflowing measure. But he used them for the worst purposes. Endowed with all these instruments of good, he very soon reached a proud pre-eminence among all who have been famous for evil; the Cercopes, Eurybatus, Phrynonidas, Aristodemus, Sostratus — all thrown into the shade. In a letter to his father-in-law Rutilianus, which puts his own pretensions in a truly modest light, he compares himself to Pythagoras. Well, I should not like to offend the wise, the divine Pythagoras; but if he had been Alexander's contemporary, I am quite sure he would have been a mere child to him. Now by all that is admirable, do not take that for an insult to Pythagoras, nor suppose I would draw a parallel between their achievements. What I mean is: if any one would make a collection of all the vilest and most damaging slanders ever vented against Pythagoras — things whose truth I would not accept for a moment —, the sum of them would not come within measurable distance of Alexander's cleverness. You are to set your imagination to work and conceive a temperament curiously compounded of falsehood, trickery, perjury, cunning; it is versatile, audacious, adventurous, yet dogged in execution; it is plausible enough to inspire confidence; it can assume the mask of virtue, and seem to eschew what it most desires. I suppose no one ever left him after a first interview without the impression that this was the best and kindest of men, ay, and the simplest and most unsophisticated. Add to all this a certain greatness in his objects; he never made a small plan; his ideas were always large.

While in the bloom of his youthful beauty, which we may assume to have been great both from its later remains and from the report of those who saw it, he traded quite shamelessly upon it. Among his other patrons was one of the charlatans who deal in magic and mystic incantations; they will smooth your course of love, confound your enemies, find you treasure, or secure you an inheritance. This person was struck with the lad's natural qualifications for apprenticeship to his trade, and finding him as much attracted by rascality as attractive in appearance, gave him a regular training as accomplice, satellite, and attendant. His own ostensible profession was medicine, and his knowledge included, like that of Thoon the Egyptian's wife,

Many a virtuous herb, and many a bane;

to all which inheritance our friend succeeded. This teacher and lover of his was a native of Tyana, an associate of the great Apollonius, and acquainted with all his heroics. And now you know the atmosphere in which Alexander lived.

By the time his beard had come, the Tyanean was dead, and he found himself in straits; for the personal attractions which might once have been a resource were diminished. He now formed great designs, which he imparted

to a Byzantine chronicler of the strolling competitive order, a man of still worse character than himself, called, I believe, Cocconas. The pair went about living on occult pretensions, shearing 'fat-heads,' as they describe ordinary people in the native Magian lingo. Among these they got hold of a rich Macedonian woman; her youth was past, but not her desire for admiration; they got sufficient supplies out of her, and accompanied her from Bithynia to Macedonia. She came from Pella, which had been a flourishing place under the Macedonian kingdom, but has now a poor and much reduced population.

There is here a breed of large serpents, so tame and gentle that women make pets of them, children take them to bed, they will let you tread on them, have no objection to being squeezed, and will draw milk from the breast like infants. To these facts is probably to be referred the common story about Olympias when she was with child of Alexander; it was doubtless one of these that was her bed-fellow. Well, the two saw these creatures, and bought the finest they could get for a few pence.

And from this point, as Thucydides might say, the war takes its beginning. These ambitious scoundrels were quite devoid of scruples, and they had now joined forces; it could not escape their penetration that human life is under the absolute dominion of two mighty principles, fear and hope, and that any one who can make these serve his ends may be sure of a rapid fortune. They realized that, whether a man is most swayed by the one or by the other, what he must most depend upon and desire is a knowledge of futurity. So were to be explained the ancient wealth and fame of Delphi, Delos, Clarus, Branchidae; it was at the bidding of the two tyrants aforesaid that men thronged the temples, longed for fore-knowledge, and to attain it sacrificed their hecatombs or dedicated their golden ingots. All this they turned over and debated, and it issued in the resolve to establish an oracle. If it were successful, they looked for immediate wealth and prosperity; the result surpassed their most sanguine expectations.

The next things to be settled were, first the theatre of operations, and secondly the plan of campaign. Cocconas favoured Chalcedon, as a mercantile centre convenient both for Thrace and Bithynia, and accessible enough for the province of Asia, Galatia, and tribes still further east. Alexander, on the other hand, preferred his native place, urging very truly that an enterprise like theirs required congenial soil to give it a start, in the shape of 'fat-heads' and simpletons; that was a fair description, he said, of the Paphlagonians beyond Abonutichus; they were mostly superstitious and well-to-do; one had only to go there with some one to play the flute, the tambourine, or the cymbals, set the proverbial mantic sieve [Footnote: I have no information on Coscinomancy or sieve-divination. 'This kind of divination was generally practised to discover thieves ... They tied a thread to the sieve, by which it was upheld, then prayed to the Gods to direct and assist them. After which they repeated the names of the person suspected, and he at whose name the sieve whirled round or moved was thought to have committed the fact'

Francklin's Lucian.] a-spinning, and there they would all be gaping as if he were a God from heaven.

This difference of opinion did not last long, and Alexander prevailed. Discovering, however, that a use might after all be made of Chalcedon, they went there first, and in the temple of Apollo, the oldest in the place, they buried some brazen tablets, on which was the statement that very shortly Asclepius, with his father Apollo, would pay a visit to Pontus, and take up his abode at Abonutichus. The discovery of the tablets took place as arranged, and the news flew through Bithynia and Pontus, first of all, naturally, to Abonutichus. The people of that place at once resolved to raise a temple, and lost no time in digging the foundations. Cocconas was now left at Chalcedon, engaged in composing certain ambiguous crabbed oracles. He shortly afterwards died, I believe, of a viper's bite.

Alexander meanwhile went on in advance; he had now grown his hair and wore it in long curls; his doublet was white and purple striped, his cloak pure white; he carried a scimitar in imitation of Perseus, from whom he now claimed descent through his mother. The wretched Paphlagonians, who knew perfectly well that his parentage was obscure and mean on both sides, nevertheless gave credence to the oracle, which ran:

Lo, sprung from Perseus, and to Phoebus dear,
High Alexander, Podalirius' son!

Podalirius, it seems, was of so highly amorous a complexion that the distance between Tricca and Paphlagonia was no bar to his union with Alexander's mother. A Sibylline prophecy had also been found:

Hard by Sinope on the Euxine shore
Th' Italic age a fortress prophet sees.
To the first monad let thrice ten be added,
Five monads yet, and then a triple score:
Such the quaternion of th' alexic name.

[Footnote: In 1. 2 of the oracle, the Italic age is the Roman Empire; the fortress prophet is one who belongs to a place ending in — tichus (fort). 11>> 3-5 mean: Take 1, 30, 5, 60 (the Greek symbols for which are the letters of the alphabet A, L, E, X), and you will have four letters of the name of your coming protector (alexix).]

This heroic entry into his long-left home placed Alexander conspicuously before the public; he affected madness, and frequently foamed at the mouth — a manifestation easily produced by chewing the herb soap-wort, used by dyers; but it brought him reverence and awe. The two had long ago manufactured and fitted up a serpent's head of linen; they had given it a more or less human expression, and painted it very like the real article; by a contrivance of horsehair, the mouth could be opened and shut, and a forked

black serpent tongue protruded, working on the same system. The serpent from Pella was also kept ready in the house, to be produced at the right moment and take its part in the drama — the leading part, indeed.

In the fullness of time, his plan took shape. He went one night to the temple foundations, still in process of digging, and with standing water in them which had collected from the rainfall or otherwise; here he deposited a goose egg, into which, after blowing it, he had inserted some new-born reptile. He made a resting-place deep down in the mud for this, and departed. Early next morning he rushed into the market-place, naked except for a gold-spangled loin-cloth; with nothing but this and his scimitar, and shaking his long loose hair, like the fanatics who collect money in the name of Cybele, he climbed on to a lofty altar and delivered a harangue, felicitating the city upon the advent of the God now to bless them with his presence. In a few minutes nearly the whole population was on the spot, women, old men, and children included; all was awe, prayer, and adoration. He uttered some unintelligible sounds, which might have been Hebrew or Phoenician, but completed his victory over his audience, who could make nothing of what he said, beyond the constant repetition of the names Apollo and Asclepius.

He then set off at a run for the future temple. Arrived at the excavation and the already completed sacred fount, he got down into the water, chanted in a loud voice hymns to Asclepius and Apollo, and invited the God to come, a welcome guest, to the city. He next demanded a bowl, and when this was handed to him, had no difficulty in putting it down at the right place and scooping up, besides water and mud, the egg in which the God had been enclosed; the edges of the aperture had been joined with wax and white lead. He took the egg in his hand and announced that here he held Asclepius. The people, who had been sufficiently astonished by the discovery of the egg in the water, were now all eyes for what was to come. He broke it, and received in his hollowed palm the hardly developed reptile; the crowd could see it stirring and winding about his fingers; they raised a shout, hailed the God, blessed the city, and every mouth was full of prayers — for treasure and wealth and health and all the other good things that he might give. Our hero now departed homewards, still running, with the new-born Asclepius in his hands — the twice-born, too, whereas ordinary men can be born but once, and born moreover not of Coronis [Footnote: Coronis was the mother of Asclepius; ‘corone’ is Greek for a crow.] nor even of her namesake the crow, but of a goose! After him streamed the whole people, in all the madness of fanatic hopes.

He now kept the house for some days, in hopes that the Paphlagonians would soon be drawn in crowds by the news. He was not disappointed; the city was filled to overflowing with persons who had neither brains nor individuality, who bore no resemblance to men that live by bread, and had only their outward shape to distinguish them from sheep. In a small room he took his seat, very imposingly attired, upon a couch. He took into his bosom

our Asclepius of Pella (a very fine and large one, as I observed), wound its body round his neck, and let its tail hang down; there was enough of this not only to fill his lap, but to trail on the ground also; the patient creature's head he kept hidden in his armpit, showing the linen head on one side of his beard exactly as if it belonged to the visible body.

Picture to yourself a little chamber into which no very brilliant light was admitted, with a crowd of people from all quarters, excited, carefully worked up, all a-flutter with expectation. As they came in, they might naturally find a miracle in the development of that little crawling thing of a few days ago into this great, tame, human-looking serpent. Then they had to get on at once towards the exit, being pressed forward by the new arrivals before they could have a good look. An exit had been specially made just opposite the entrance, for all the world like the Macedonian device at Babylon when Alexander was ill; he was *in extremis*, you remember, and the crowd round the palace were eager to take their last look and give their last greeting. Our scoundrel's exhibition, though, is said to have been given not once, but many times, especially for the benefit of any wealthy new-comers.

And at this point, my dear Celsus, we may, if we will be candid, make some allowance for these Paphlagonians and Pontics; the poor uneducated 'fat-heads' might well be taken in when they handled the serpent — a privilege conceded to all who choose — and saw in that dim light its head with the mouth that opened and shut. It was an occasion for a Democritus, nay, for an Epicurus or a Metrodorus, perhaps, a man whose intelligence was steeled against such assaults by scepticism and insight, one who, if he could not detect the precise imposture, would at any rate have been perfectly certain that, though this escaped him, the whole thing was a lie and an impossibility.

By degrees Bithynia, Galatia, Thrace, came flocking in, every one who had been present doubtless reporting that he had beheld the birth of the God, and had touched him after his marvellous development in size and in expression. Next came pictures and models, bronze or silver images, and the God acquired a name. By divine command, metrically expressed, he was to be known as Glycon. For Alexander had delivered the line:

Glycon my name, man's light, son's son to Zeus.

And now at last the object to which all this had led up, the giving of oracular answers to all applicants, could be attained. The cue was taken from Amphilochus in Cilicia. After the death and disappearance at Thebes of his father Amphiaraus, Amphilochus, driven from his home, made his way to Cilicia, and there did not at all badly by prophesying to the Cilicians at the rate of threepence an oracle. After this precedent, Alexander proclaimed that on a stated day the God would give answers to all comers. Each person was to write down his wish and the object of his curiosity, fasten the packet with thread, and seal it with wax, clay, or other such substance. He would receive these, and enter the holy place (by this time the temple was complete, and the scene all ready), whither the givers should be summoned in order by a herald

and an acolyte; he would learn the God's mind upon each, and return the packets with their seals intact and the answers attached, the God being ready to give a definite answer to any question that might be put.

The trick here was one which would be seen through easily enough by a person of your intelligence (or, if I may say so without violating modesty, of my own), but which to the ordinary imbecile would have the persuasiveness of what is marvellous and incredible. He contrived various methods of undoing the seals, read the questions, answered them as seemed good, and then folded, sealed, and returned them, to the great astonishment of the recipients. And then it was, 'How could he possibly know what I gave him carefully secured under a seal that defies imitation, unless he were a true God, with a God's omniscience?'

Perhaps you will ask what these contrivances were; well, then — the information may be useful another time. One of them was this. He would heat a needle, melt with it the under part of the wax, lift the seal off, and after reading warm the wax once more with the needle — both that below the thread and that which formed the actual seal — and re-unite the two without difficulty. Another method employed the substance called collyrium; this is a preparation of Bruttian pitch, bitumen, pounded glass, wax, and mastich. He kneaded the whole into collyrium, heated it, placed it on the seal, previously moistened with his tongue, and so took a mould. This soon hardened; he simply opened, read, replaced the wax, and reproduced an excellent imitation of the original seal as from an engraved stone. One more I will give you. Adding some gypsum to the glue used in book-binding he produced a sort of wax, which was applied still wet to the seal, and on being taken off solidified at once and provided a matrix harder than horn, or even iron. There are plenty of other devices for the purpose, to rehearse which would seem like airing one's knowledge. Moreover, in your excellent pamphlets against the magians (most useful and instructive reading they are) you have yourself collected enough of them — many more than those I have mentioned.

So oracles and divine utterances were the order of the day, and much shrewdness he displayed, eking out mechanical ingenuity with obscurity, his answers to some being crabbed and ambiguous, and to others absolutely unintelligible. He did however distribute warning and encouragement according to his lights, and recommend treatments and diets; for he had, as I originally stated, a wide and serviceable acquaintance with drugs; he was particularly given to prescribing 'cytmides,' which were a salve prepared from goat's fat, the name being of his own invention. For the realization of ambitions, advancement, or successions, he took care never to assign early dates; the formula was, 'All this shall come to pass when it is my will, and when my prophet Alexander shall make prayer and entreaty on your behalf.'

There was a fixed charge of a shilling the oracle. And, my friend, do not suppose that this would not come to much; he made something like £3,000 *per annum*; people were insatiable — would take from ten to fifteen oracles at

a time. What he got he did not keep to himself, nor put it by for the future; what with accomplices, attendants, inquiry agents, oracle writers and keepers, amanuenses, seal-forgers, and interpreters, he had now a host of claimants to satisfy.

He had begun sending emissaries abroad to make the shrine known in foreign lands; his prophecies, discovery of runaways, conviction of thieves and robbers, revelations of hidden treasure, cures of the sick, restoration of the dead to life — all these were to be advertised. This brought them running and crowding from all points of the compass; victims bled, gifts were presented, and the prophet and disciple came off better than the God; for had not the oracle spoken? —

Give what ye give to my attendant priest;
My care is not for gifts, but for my priest.

A time came when a number of sensible people began to shake off their intoxication and combine against him, chief among them the numerous Epicureans; in the cities, the imposture with all its theatrical accessories began to be seen through. It was now that he resorted to a measure of intimidation; he proclaimed that Pontus was overrun with atheists and Christians, who presumed to spread the most scandalous reports concerning him; he exhorted Pontus, as it valued the God's favour, to stone these men. Touching Epicurus, he gave the following response. An inquirer had asked how Epicurus fared in Hades, and was told:

Of slime is his bed,
And his fetters of lead.

The prosperity of the oracle is perhaps not so wonderful, when one learns what sensible, intelligent questions were in fashion with its votaries. Well, it was war to the knife between him and Epicurus, and no wonder. What fitter enemy for a charlatan who patronized miracles and hated truth, than the thinker who had grasped the nature of things and was in solitary possession of that truth? As for the Platonists, Stoics, Pythagoreans, they were his good friends; he had no quarrel with them. But the unmitigated Epicurus, as he used to call him, could not but be hateful to him, treating all such pretensions as absurd and puerile. Alexander consequently loathed Amastris beyond all the cities of Pontus, knowing what a number of Lepidus's friends and others like-minded it contained. He would not give oracles to Amastrians; when he once did, to a senator's brother, he made himself ridiculous, neither hitting upon a presentable oracle for himself, nor finding a deputy equal to the occasion. The man had complained of colic, and what he meant to prescribe was pig's foot dressed with mallow. The shape it took was:

In basin hallowed

Be pigments mallowed.

I have mentioned that the serpent was often exhibited by request; he was not completely visible, but the tail and body were exposed, while the head was concealed under the prophet's dress. By way of impressing the people still more, he announced that he would induce the God to speak, and give his responses without an intermediary. His simple device to this end was a tube of cranes' windpipes, which he passed, with due regard to its matching, through the artificial head, and, having an assistant speaking into the end outside, whose voice issued through the linen Asclepius, thus answered questions. These oracles were called *autophones*, and were not vouchsafed casually to any one, but reserved for officials, the rich, and the lavish.

It was an autophone which was given to Severian regarding the invasion of Armenia. He encouraged him with these lines:

Armenia, Parthia, cowed by thy fierce spear,
To Rome, and Tiber's shining waves, thou com'st,
Thy brow with leaves and radiant gold encircled.

Then when the foolish Gaul took his advice and invaded, to the total destruction of himself and his army by Othryades, the adviser expunged that oracle from his archives and substituted the following:

Vex not th' Armenian land; it shall not thrive;
One in soft raiment clad shall from his bow
Launch death, and cut thee off from life and light.

For it was one of his happy thoughts to issue prophecies after the event as antidotes to those premature utterances which had not gone right. Frequently he promised recovery to a sick man before his death, and after it was at no loss for second thoughts:

No longer seek to arrest thy fell disease;
Thy fate is manifest, inevitable.

Knowing the fame of Clarus, Didymus, and Mallus for sooth-saying much like his own, he struck up an alliance with them, sending on many of his clients to those places. So

Hie thee to Clarus now, and hear my sire.

And again,

Draw near to Branchidae and counsel take.

Or

Seek Mallus; be Amphilochus thy counsellor.

So things went within the borders of Ionia, Cilicia, Paphlagonia, and Galatia. When the fame of the oracle travelled to Italy and entered Rome, the

only question was, who should be first; those who did not come in person sent messages, the powerful and respected being the keenest of all. First and foremost among these was Rutilianus; he was in most respects an excellent person, and had filled many high offices in Rome; but he suffered from religious mania, holding the most extraordinary beliefs on that matter; show him a bit of stone smeared with unguents or crowned with flowers, and he would incontinently fall down and worship, and linger about it praying and asking for blessings. The reports about our oracle nearly induced him to throw up the appointment he then held, and fly to Abonutichus; he actually did send messenger upon messenger. His envoys were ignorant servants, easily taken in. They came back having really seen certain things, relating others which they probably thought they had seen and heard, and yet others which they deliberately invented to curry favour with their master. So they inflamed the poor old man and drove him into confirmed madness.

He had a wide circle of influential friends, to whom he communicated the news brought by his successive messengers, not without additional touches of his own. All Rome was full of his tales; there was quite a commotion, the gentlemen of the Court being much fluttered, and at once taking measures to learn something of their own fate. The prophet gave all who came a hearty welcome, gained their goodwill by hospitality and costly gifts, and sent them off ready not merely to report his answers, but to sing the praises of the God and invent miraculous tales of the shrine and its guardian.

This triple rogue now hit upon an idea which would have been too clever for the ordinary robber. Opening and reading the packets which reached him, whenever he came upon an equivocal, compromising question, he omitted to return the packet; the sender was to be under his thumb, bound to his service by the terrifying recollection of the question he had written down. You know the sort of things that wealthy and powerful personages would be likely to ask. This blackmail brought him in a good income.

I should like to quote you one or two of the answers given to Rutilianus. He had a son by a former wife, just old enough for advanced teaching. The father asked who should be his tutor, and was told,

Pythagoras, and the mighty battle-bard.

When the child died a few days after, the prophet was abashed, and quite unable to account for this summary confutation. However, dear good Rutilianus very soon restored the oracle's credit by discovering that this was the very thing the God had foreshown; he had not directed him to choose a living teacher; Pythagoras and Homer were long dead, and doubtless the boy was now enjoying their instructions in Hades. Small blame to Alexander if he had a taste for dealings with such specimens of humanity as this.

Another of Rutilianus's questions was, Whose soul he had succeeded to, and the answer:

First thou wast Peleus' son, and next Menander;

Then thine own self; next, a sunbeam shalt be;
And nine score annual rounds thy life shall measure.

At seventy, he died of melancholy, not waiting for the God to pay in full.

That was an autophone too. Another time Rutilianus consulted the oracle on the choice of a wife. The answer was express:

Wed Alexander's daughter and Selene's.

He had long ago spread the report that the daughter he had had was by Selene: she had once seen him asleep, and fallen in love, as is her way with handsome sleepers. The sensible Rutilianus lost no time, but sent for the maiden at once, celebrated the nuptials, a sexagenarian bridegroom, and lived with her, propitiating his divine mother-in-law with whole hecatombs, and reckoning himself now one of the heavenly company.

His finger once in the Italian pie, Alexander devoted himself to getting further. Sacred envoys were sent all over the Roman Empire, warning the various cities to be on their guard against pestilence and conflagrations, with the prophet's offers of security against them. One oracle in particular, an autophone again, he distributed broadcast at a time of pestilence. It was a single line:

Phoebus long-tressed the plague-cloud shall dispel.

This was everywhere to be seen written up on doors as a prophylactic. Its effect was generally disappointing; for it somehow happened that the protected houses were just the ones to be desolated. Not that I would suggest for a moment that the line was their destruction; but, accidentally no doubt, it did so fall out. Possibly common people put too much confidence in the verse, and lived carelessly without troubling to help the oracle against its foe; were there not the words fighting their battle, and long-tressed Phoebus discharging his arrows at the pestilence?

In Rome itself he established an intelligence bureau well manned with his accomplices. They sent him people's characters, forecasts of their questions, and hints of their ambitions, so that he had his answers ready before the messengers reached him.

It was with his eye on this Italian propaganda, too, that he took a further step. This was the institution of mysteries, with hierophants and torch-bearers complete. The ceremonies occupied three successive days. On the first, proclamation was made on the Athenian model to this effect: 'If there be any atheist or Christian or Epicurean here spying upon our rites, let him depart in haste; and let all such as have faith in the God be initiated and all blessing attend them.' He led the litany with, 'Christians, avaunt!' and the crowd responded, 'Epicureans, avaunt!' Then was presented the child-bed of Leto and birth of Apollo, the bridal of Coronis, Asclepius born. The second day, the epiphany and nativity of the God Glycon.

On the third came the wedding of Podalirius and Alexander's mother; this was called Torch-day, and torches were used. The finale was the loves of

Selene and Alexander, and the birth of Rutilianus's wife. The torch-bearer and hierophant was Endymion-Alexander. He was discovered lying asleep; to him from heaven, represented by the ceiling, enter as Selene one Rutilia, a great beauty, and wife of one of the Imperial procurators. She and Alexander were lovers off the stage too, and the wretched husband had to look on at their public kissing and embracing; if there had not been a good supply of torches, things might possibly have gone even further. Shortly after, he reappeared amidst a profound hush, attired as hierophant; in a loud voice he called, 'Hail, Glycon!', whereto the Eumolpidae and Ceryces of Paphlagonia, with their clod-hopping shoes and their garlic breath, made sonorous response, 'Hail, Alexander!'

The torch ceremony with its ritual skippings often enabled him to bestow a glimpse of his thigh, which was thus discovered to be of gold; it was presumably enveloped in cloth of gold, which glittered in the lamp-light. This gave rise to a debate between two wiseacres, whether the golden thigh meant that he had inherited Pythagoras's soul, or merely that their two souls were alike; the question was referred to Alexander himself, and King Glycon relieved their perplexity with an oracle:

Waxes and wanes Pythagoras' soul: the seer's
Is from the mind of Zeus an emanation.
His Father sent him, virtuous men to aid,
And with his bolt one day shall call him home.

I will now give you a conversation between Glycon and one Sacerdos of Tius; the intelligence of the latter you may gauge from his questions. I read it inscribed in golden letters in Sacerdos's house at Tius. 'Tell me, lord Glycon,' said he, 'who you are.' 'The new Asclepius.' 'Another, different from the former one? Is that the meaning?' 'That it is not lawful for you to learn.' 'And how many years will you sojourn and prophesy among us?' 'A thousand and three.' 'And after that, whither will you go?' 'To Bactria; for the barbarians too must be blessed with my presence.' 'The other oracles, at Didymus and Clarus and Delphi, have they still the spirit of your grandsire Apollo, or are the answers that now come from them forgeries?' 'That, too, desire not to know; it is not lawful.' 'What shall I be after this life?' 'A camel; then a horse; then a wise man, no less a prophet than Alexander.' Such was the conversation. There was added to it an oracle in verse, inspired by the fact that Sacerdos was an associate of Lepidus:

Shun Lepidus; an evil fate awaits him.

As I have said, Alexander was much afraid of Epicurus, and the solvent action of his logic on imposture.

On one occasion, indeed, an Epicurean got himself into great trouble by daring to expose him before a great gathering. He came up and addressed him in a loud voice. 'Alexander, it was you who induced So-and-so the Paphlagonian to bring his slaves before the governor of Galatia, charged with

the murder of his son who was being educated in Alexandria. Well, the young man is alive, and has come back, to find that the slaves had been cast to the beasts by your machinations.' What had happened was this. The lad had sailed up the Nile, gone on to a Red Sea port, found a vessel starting for India, and been persuaded to make the voyage. He being long overdue, the unfortunate slaves supposed that he had either perished in the Nile or fallen a victim to some of the pirates who infested it at that time; so they came home to report his disappearance. Then followed the oracle, the sentence, and finally the young man's return with the story of his absence.

All this the Epicurean recounted. Alexander was much annoyed by the exposure, and could not stomach so well deserved an affront; he directed the company to stone the man, on pain of being involved in his impiety and called Epicureans. However, when they set to work, a distinguished Pontic called Demostratus, who was staying there, rescued him by interposing his own body; the man had the narrowest possible escape from being stoned to death — as he richly deserved to be; what business had he to be the only sane man in a crowd of madmen, and needlessly make himself the butt of Paphlagonian infatuation?

This was a special case; but it was the practice for the names of applicants to be read out the day before answers were given; the herald asked whether each was to receive his oracle; and sometimes the reply came from within, To perdition! One so repulsed could get shelter, fire or water, from no man; he must be driven from land to land as a blasphemer, an atheist, and — lowest depth of all — an Epicurean.

In this connexion Alexander once made himself supremely ridiculous. Coming across Epicurus's *Accepted Maxims*, the most admirable of his books, as you know, with its terse presentment of his wise conclusions, he brought it into the middle of the market-place, there burned it on a fig-wood fire for the sins of its author, and cast its ashes into the sea. He issued an oracle on the occasion:

The dotard's maxims to the flames be given.

The fellow had no conception of the blessings conferred by that book upon its readers, of the peace, tranquillity, and independence of mind it produces, of the protection it gives against terrors, phantoms, and marvels, vain hopes and inordinate desires, of the judgement and candour that it fosters, or of its true purging of the spirit, not with torches and squills and such rubbish, but with right reason, truth, and frankness.

Perhaps the greatest example of our rogue's audacity is what I now come to. Having easy access to Palace and Court by Rutilianus's influence, he sent an oracle just at the crisis of the German war, when M. Aurelius was on the point of engaging the Marcomanni and Quadi. The oracle required that two lions should be flung alive into the Danube, with quantities of sacred herbs and magnificent sacrifices. I had better give the words:

To rolling Ister, swoln with Heaven's rain,
Of Cybelean thralls, those mountain beasts,
Fling ye a pair; therewith all flowers and herbs
Of savour sweet that Indian air doth breed.
Hence victory, and fame, and lovely peace.

These directions were precisely followed; the lions swam across to the enemy's bank, where they were clubbed to death by the barbarians, who took them for dogs or a new kind of wolves; and our forces immediately after met with a severe defeat, losing some twenty thousand men in one engagement. This was followed by the Aquileian incident, in the course of which that city was nearly lost. In view of these results, Alexander warmed up that stale Delphian defence of the Croesus oracle: the God had foretold a victory, forsooth, but had not stated whether Romans or barbarians should have it.

The constant increase in the number of visitors, the inadequacy of accommodation in the city, and the difficulty of finding provisions for consultants, led to his introducing what he called *night oracles*. He received the packets, slept upon them, in his own phrase, and gave answers which the God was supposed to send him in dreams. These were generally not lucid, but ambiguous and confused, especially when he came to packets sealed with exceptional care. He did not risk tampering with these, but wrote down any words that came into his head, the results obtained corresponding well enough to his conception of the oracular. There were regular interpreters in attendance, who made considerable sums out of the recipients by expounding and unriddling these oracles. This office contributed to his revenue, the interpreters paying him L250 each.

Sometimes he stirred the wonder of the silly by answers to persons who had neither brought nor sent questions, and in fact did not exist. Here is a specimen:

Who is't, thou askst, that with Calligenia
All secretly defiles thy nuptial bed?
The slave Protogenes, whom most thou trustest.
Him thou enjoyedst: he thy wife enjoys —
The fit return for that thine outrage done.
And know that baleful drugs for thee are brewed,
Lest thou or see or hear their evil deeds.
Close by the wall, at thy bed's head, make search.
Thy maid Calypso to their plot is privy.

The names and circumstantial details might stagger a Democritus, till a moment's thought showed him the despicable trick.

He often gave answers in Syriac or Celtic to barbarians who questioned him in their own tongue, though he had difficulty in finding compatriots of theirs in the city. In these cases there was a long interval between application

and response, during which the packet might be securely opened at leisure, and somebody found capable of translating the question. The following is an answer given to a Scythian:

Morphi ebargulis for night
Chnenchicrank shall leave the light.

Another oracle to some one who neither came nor existed was in prose. 'Return the way thou earnest,' it ran; 'for he that sent thee hath this day been slain by his neighbour Diocles, with aid of the robbers Magnus, Celer, and Bubalus, who are taken and in chains.'

I must give you one or two of the answers that fell to my share. I asked whether Alexander was bald, and having sealed it publicly with great care, got a night oracle in reply:

Sabardalachu malach Attis was not he.

Another time I did up the same question — What was Homer's birthplace? — in two packets given in under different names. My servant misled him by saying, when asked what he came for, a cure for lung trouble; so the answer to one packet was:

Cytmide and foam of steed the liniment give.

As for the other packet, he got the information that the sender was inquiring whether the land or the sea route to Italy was preferable. So he answered, without much reference to Homer:

Fare not by sea; land-travel meets thy need.

I laid a good many traps of this kind for him; here is another. I asked only one question, but wrote outside the packet in the usual form, So- and-so's eight Queries, giving a fictitious name and sending the eight shillings. Satisfied with the payment of the money and the inscription on the packet, he gave me eight answers to my one question. This was, When will Alexander's imposture be detected? The answers concerned nothing in heaven or earth, but were all silly and meaningless together. He afterwards found out about this, and also that I had tried to dissuade Rutilianus both from the marriage and from putting any confidence in the oracle; so he naturally conceived a violent dislike for me. When Rutilianus once put a question to him about me, the answer was:

Night-haunts and foul debauch are all his joy.

It is true his dislike was quite justified. On a certain occasion I was passing through Abonutichus, with a spearman and a pikeman whom my friend the governor of Cappadocia had lent me as an escort on my way to the sea. Ascertaining that I was the Lucian he knew of, he sent me a very polite and hospitable invitation. I found him with a numerous company; by good luck I had brought my escort. He gave me his hand to kiss according to his usual custom. I took hold of it as if to kiss, but instead bestowed on it a sound bite that must have come near disabling it. The company, who were already

offended at my calling him Alexander instead of Prophet, were inclined to throttle and beat me for sacrilege. But he endured the pain like a man, checked their violence, and assured them that he would easily tame me, and illustrate Glycon's greatness in converting his bitterest foes to friends. He then dismissed them all, and argued the matter with me: he was perfectly aware of my advice to Rutilianus; why had I treated him so, when I might have been preferred by him to great influence in that quarter? By this time I had realized my dangerous position, and was only too glad to welcome these advances; I presently went my way in all friendship with him. The rapid change wrought in me greatly impressed the observers.

When I intended to sail, he sent me many parting gifts, and offered to find us (Xenophon and me, that is; I had sent my father and family on to Amastris) a ship and crew — which offer I accepted in all confidence. When the passage was half over, I observed the master in tears arguing with his men, which made me very uneasy. It turned out that Alexander's orders were to seize and fling us overboard; in that case his war with me would have been lightly won. But the crew were prevailed upon by the master's tears to do us no harm. 'I am sixty years old, as you can see,' he said to me; 'I have lived an honest blameless life so far, and I should not like at my time of life, with a wife and children too, to stain my hands with blood.' And with that preface he informed us what we were there for, and what Alexander had told him to do.

He landed us at Aegiali, of Homeric fame, and thence sailed home. Some Bosphoran envoys happened to be passing, on their way to Bithynia with the annual tribute from their king Eupator. They listened kindly to my account of our dangerous situation, I was taken on board, and reached Amastris safely after my narrow escape. From that time it was war between Alexander and me, and I left no stone unturned to get my revenge. Even before his plot I had hated him, revolted by his abominable practices, and I now busied myself with the attempt to expose him; I found plenty of allies, especially in the circle of Timocrates the Heracleot philosopher. But Avitus, the then governor of Bithynia and Pontus, restrained me, I may almost say with prayers and entreaties. He could not possibly spoil his relations with Rutilianus, he said, by punishing the man, even if he could get clear evidence against him. Thus arrested in my course, I did not persist in what must have been, considering the disposition of the judge, a fruitless prosecution.

Among instances of Alexander's presumption, a high place must be given to his petition to the Emperor: the name of Abonutichus was to be changed to Ionopolis; and a new coin was to be struck, with a representation on the obverse of Glycon, and, on the reverse, Alexander bearing the garlands proper to his paternal grandfather Asclepius, and the famous scimeter of his maternal ancestor Perseus.

He had stated in an oracle that he was destined to live to a hundred and fifty, and then die by a thunderbolt; he had in fact, before he reached seventy, an end very sad for a son of Podalirius, his leg mortifying from foot to groin

and being eaten of worms; it then proved that he was bald, as he was forced by pain to let the doctors make cooling applications to his head, which they could not do without removing his wig.

So ended Alexander's heroics; such was the catastrophe of his tragedy; one would like to find a special providence in it, though doubtless chance must have the credit. The funeral celebration was to be worthy of his life, taking the form of a contest — for possession of the oracle. The most prominent of the impostors his accomplices referred it to Rutilianus's arbitration which of them should be selected to succeed to the prophetic office and wear the hierophantic oracular garland. Among these was numbered the grey-haired physician Paetus, dishonouring equally his grey hairs and his profession. But Steward-of-the-Games Rutilianus sent them about their business ungarlanded, and continued the defunct in possession of his holy office.

My object, dear friend, in making this small selection from a great mass of material has been twofold. First, I was willing to oblige a friend and comrade who is for me the pattern of wisdom, sincerity, good humour, justice, tranquillity, and geniality. But secondly I was still more concerned (a preference which you will be very far from resenting) to strike a blow for Epicurus, that great man whose holiness and divinity of nature were not shams, who alone had and imparted true insight into the good, and who brought deliverance to all that consorted with him. Yet I think casual readers too may find my essay not unserviceable, since it is not only destructive, but, for men of sense, constructive also.

ESSAYS IN PORTRAITURE — Εἰκόνες



Translated by H. W. Fowler and F. G. Fowler

A PORTRAIT-STUDY

Lycinus. Polystratus

Ly. Polystratus, I know now what men must have felt like when they saw the Gorgon's head. I have just experienced the same sensation, at the sight of a most lovely woman. A little more, and I should have realized the legend, by being turned to stone; I am benumbed with admiration.

Poly. Wonderful indeed must have been the beauty, and terrible the power of the woman who could produce such an impression on Lycinus. Tell me of this petrifying Medusa. Who is she, and whence? I would see her myself. You will not grudge me that privilege? Your jealousy will not take alarm at the prospect of a rival petrification at your side?

Ly. Well, I give you fair warning: one distant glimpse of her, and you are speechless, motionless as any statue. Nay, that is a light affliction: the mortal wound is not dealt till *her* glance has fallen on *you*. What can save you then? She will lead you in chains, hither and thither, as the magnet draws the steel.

Poly. Enough! You would make her more than human. And now tell me who she is.

Ly. You think I am exaggerating: I fear you will have but a poor opinion of my eloquence when you see her as she is — so far above my praise. *Who* she is, I cannot say: but to judge from the splendour of her surroundings, her retinue, her host of eunuchs and maids, she must be of no ordinary rank.

Poly. And you never even asked her name?

Ly. Why no; but she is from Ionia; because, as she passed, I heard one of the bystanders speak aside to his neighbour: 'See, he exclaimed, 'what Smyrna can produce! And what wonder, if the fairest of Ionian cities has given birth to the fairest of women?' I thought he must come from Smyrna himself, he was so proud of her.

Poly. There you acted your stony part to perfection. As you could neither follow her, nor make inquiries of the Smyrnaean, it only remains for you to

describe her as best you can, on the chance of my recognizing her.

Ly. You know not what you ask. It is not in the power of words — certainly not of *my* words — to portray such wondrous beauty; scarcely could an Apelles, a Zeuxis, a Parrhasius, — a Phidias or an Alcamenes, do justice to it; as for my flimsy workmanship, it will but insult the original.

Poly. Well, never mind; what was she like? There can be no harm in trying your hand. What if the portrait be somewhat out of drawing? — the critic is your good friend.

Ly. I think my best way out of it will be to call in the aid of some of the old masters I have named: let them fashion the likeness for me.

Poly. Well, but — will they come? They have been dead so long.

Ly. That is easily managed: but you must not mind answering me a few questions.

Poly. You have but to ask.

Ly. Were you ever at Cnidus?

Poly. I was.

Ly. Then you have seen the *Aphrodite*, of course?

Poly. That masterpiece of Praxiteles's art! I have.

Ly. And heard the story they tell there, — of the man who fell in love with the statue, and contrived to get shut into the temple alone, and there enjoyed such favours as a statue is able to bestow. — But that is neither here nor there. — You have seen the Cnidian *Aphrodite*, anyhow; now I want to know whether you have also seen our own *Aphrodite of the Gardens*, — the Alcamenes.

Poly. I must be a dullard of dullards, if that most exquisite of Alcamenes's works had escaped my notice.

Ly. I forbear to ask whether in the course of your many visits to the Acropolis you ever observed the *Sosandra* of Calamis. [Footnote: This statue is usually identified with one of Aphrodite by the same sculptor, mentioned in Pausanias. Soteira ('saviour') is known as an epithet of Aphrodite: but Sosandra ('man-saving') is explained as a nickname of the particular statue, in playful allusion to Callias, the donor, who was apparently indebted to Aphrodite for his success with a certain Elpinice.]

Poly. Frequently.

Ly. That is really enough for my purpose. But I should just like to know what you consider to be Phidias's best work.

Poly. Can you ask? — The Lemnian *Athene*, which bears the artist's own signature; oh, and of course the *Amazon* leaning on her spear.

Ly. I approve your judgement. We shall have no need of other artists: I am now to cull from each of these its own peculiar beauty, and combine all in a single portrait.

Poly. And how are you going to do that?

Ly. It is quite simple. All we have to do is to hand over our several types to Reason, whose care it must be to unite them in the most harmonious fashion, with due regard to the consistency, as to the variety, of the result.

Poly. To be sure; let Reason take her materials and begin. What will she make of it, I wonder? Will she contrive to put all these different types together without their clashing?

Ly. Well, look; she is at work already. Observe her procedure. She begins with our Cnidian importation, from which she takes only the head; with the rest she is not concerned, as the statue is nude. The hair, the forehead, the exquisite eyebrows, she will keep as Praxiteles has rendered them; the eyes, too, those soft, yet bright-glancing eyes, she leaves unaltered. But the cheeks and the front of the face are taken from the 'Garden' Goddess; and so are the lines of the hands, the shapely wrists, the delicately-tapering fingers. Phidias and the Lemnian *Athene* will give the outline of the face, and the well-proportioned nose, and lend new softness to the cheeks; and the same artist may shape her neck and closed lips, to resemble those of his *Amazon*. Calamis adorns her with Sosandra's modesty, Sosandra's grave half-smile; the decent seemly dress is Sosandra's too, save that the head must not be veiled. For her stature, let it be that of Cnidian *Aphrodite*; once more we have recourse to Praxiteles. — What think you, Polystratus? Is it a lovely portrait?

Poly. Assuredly it will be, when it is perfected. At present, my paragon of sculptors, one element of loveliness has escaped your comprehensive grasp.

Ly. What is that?

Poly. A most important one. You will agree with me that colour and tone have a good deal to do with beauty? that black should *be* black, white be white, and red play its blushing part? It looks to me as if the most important thing of all were still lacking.

Ly. Well, how shall we manage? Call in the painters, perhaps, selecting those

who were noted for their skill in mixing and laying on their colours? Be it so: we will have Polygnotus, Euphranor of course, Apelles and Aetion; they can divide the work between them. Euphranor shall colour the hair like his *Hera's*; Polygnotus the comely brow and faintly blushing cheek, after his *Cassandra* in the Assembly-room at Delphi. Polygnotus shall also paint her robe, — of the finest texture, part duly gathered in, but most of it floating in the breeze. For the flesh-tints, which must be neither too pale nor too high-coloured, Apelles shall copy his own *Campaspe*. And lastly, Aetion shall give her *Roxana's* lips. Nay, we can do better: have we not Homer, best of painters, though a Euphranor and an Apelles be present? Let him colour all like the limbs of Menelaus, which he says were 'ivory tinged with red.' He too shall paint her calm 'ox- eyes,' and the Theban poet shall help him to give them their 'violet' hue. Homer shall add her smile, her white arms, her rosy fingertips, and so complete the resemblance to golden Aphrodite, to whom he has compared Brises' daughter with far less reason. So far we may trust our sculptors and painters and poets: but for her crowning glory, for the grace — nay, the choir of Graces and Loves that encircle her — who shall portray them?

Poly. This was no earthly vision, Lycinus; surely she must have dropped from the clouds. — And what was she doing?

Ly. In her hands was an open scroll; half read (so I surmised) and half to be read. As she passed, she was making some remark to one of her company; what it was I did not catch. But when she smiled, ah! then, Polystratus, I beheld teeth whose whiteness, whose unbroken regularity, who shall describe? Imagine a lovely necklace of gleaming pearls, all of a size; and imagine those dazzling rows set off by ruby lips. In that glimpse, I realized what Homer meant by his 'carven ivory.' Other women's teeth differ in size; or they project; or there are gaps: here, all was equality and evenness; pearl joined to pearl in unbroken line. Oh, 'twas a wondrous sight, of beauty more than human.

Poly. Stay. I know now whom you mean, as well from your description as from her nationality. You said that there were eunuchs in her train?

Ly. Yes; and soldiers too.

Poly. My simple friend, the lady you have been describing is a celebrity, and possesses the affections of an Emperor.

Ly. And her name?

Poly. Adds one more to the list of her charms; for it is the same as that of Abradatas's wife. [Footnote: See *Panthea* in Notes.] You know Xenophon's

enthusiastic account of that beautiful and virtuous woman? — you have read it a dozen times.

Ly. Yes; and every time I read it, it is as if she stood before me. I almost hear her uttering the words the historian has put into her mouth, and see her arming her husband and sending him forth to battle.

Poly. Ah, my dear Lycinus, *this* lady has passed you but once, like a lightning flash; and your praises, I perceive, are all for those external charms that strike the eye. You are yet a stranger to her nobility of soul; you know not that higher, more god-like beauty. I am her fellow-countryman, I know her, and have conversed with her many times. You are aware that gentleness, humanity, magnanimity, modesty, culture, are things that I prize more than beauty-and rightly; to do otherwise would be as absurd as to value raiment above the body. Where physical perfection goes hand-in-hand with spiritual excellence, there alone (as I maintain) is true beauty. I could show you many a woman whose outward loveliness is marred by what is within; who has but to open her lips, and beauty stands confessed a faded, withered thing, the mean, unlovely handmaid of that odious mistress, her soul. Such women are like Egyptian temples: the shrine is fair and stately, wrought of costly marble, decked out with gilding and painting: but seek the God within, and you find an ape — an ibis — a goat — a cat. Of how many women is the same thing true! Beauty unadorned is not enough: and her true adornments are not purple and jewels, but those others that I have mentioned, modesty, courtesy, humanity, virtue and all that waits on virtue.

Ly. Why then, Polystratus, you shall give me story for story, good measure, shaken together, out of your abundance: paint me the portrait of her soul, that I may be no more her half-admirer.

Poly. This will be no light task, my friend. It is one thing to commend what all the world can see, and quite another to reveal what is hidden. I too shall want help with my portrait. Nor will sculptors and painters suffice me: I must have philosophers; it is by their canons that I must adjust the proportions of the figure, if I am to attain to the perfection of ancient models.

To begin then. Of her clear, liquid voice Homer might have said, with far more truth than of aged Nestor's, that

honey from those lips distilled.

The pitch, exquisitely soft, as far removed from masculine bass as from ultra-feminine treble, is that of a boy before his voice breaks; sweet, seductive, suavely penetrating; it ceases, and still vibrating murmurs play, echo-like, about the listener's ears, and Persuasion leaves her honeyed track upon his

mind. But oh! the joy, to hear her sing, and sing to the lyre's accompaniment. Let swans and halcyons and cicalas then be mute. There is no music like hers; Philomela's self, 'full-throated songstress' though she be, is all unskilled beside her. Methinks Orpheus and Amphion, whose spell drew even lifeless things to hear them, would have dropped their lyres and stood listening in silence to that voice. What should Thracian Orpheus, what should Amphion, whose days upon Cithaeron were divided betwixt his lyre and his herd, — what should they know of true concord, of accurate rhythm, of accentuation and time, of the harmonious adaptation of lyre and voice, of easy and graceful execution? Yes; once hear her sing, Lycinus, and you will know something of Sirens as well as of Gorgons: you have experienced petrification; you will next learn what it is to stand entranced, forgetting country and kindred. Wax will not avail you: her song will penetrate through all; for therein is every grace that Terpsichore, Melpomene, Calliope herself, could inspire. In a word, imagine that you hear such notes as should issue from those lips, those teeth that you have seen. Her perfect intonation, her pure Ionic accent, her ready Attic eloquence, need not surprise you; these are her birthright; for is not Smyrna Athens' daughter? And what more natural than that she should love poetry, and make it her chief study? Homer is her fellow citizen. — There you have my first portrait; the portrait of a sweet-voiced songstress, though it fall far short of its original. And now for others. For I do not propose to make one of many, as you did. I aim higher: the complex picture of so many beauties wrought into one, however artful be the composition, cannot escape inconsistency: with me, each separate virtue of her soul shall sit for its own portrait.

Ly. What a banquet awaits me! Here, assuredly, is good measure. Mete it out; I ask for nothing better.

Poly. I proceed then to the delineation of Culture, the confessed mistress of all mental excellences, particularly of all acquired ones: I must render her features in all their manifold variety; not even here shall my portraiture be inferior to your own. I paint her, then, with every grace that Helicon can give. Each of the Muses has but her single accomplishment, be it tragedy or history or hymn: all these Culture shall have, and with them the gifts of Hermes and of Apollo. The poet's graceful numbers, the orator's persuasive power, the historian's learning, the sage's counsel, all these shall be her adornments; the colours shall be imperishable, and laid on with no niggardly brush. It is not my fault, if I am unable to point to any classical model for the portrait: the records of antiquity afford no precedent for a culture so highly developed. — May I hang this beside the other? I think it is a passable likeness.

Ly. Passable! My dear Polystratus, it is sublime; exquisitely finished in every line.

Poly. Next I have to depict Wisdom; and here I shall have occasion for many models, most of them ancient; one comes, like the lady herself, from Ionia. The artists shall be Aeschines and Socrates his master, most realistic of painters, for their heart was in their work. We could choose no better model of wisdom than Milesian Aspasia, the admired of the admirable 'Olympian' [Footnote: See *Pericles* in Notes.]; her political knowledge and insight, her shrewdness and penetration, shall all be transferred to our canvas in their perfect measure. Aspasia, however, is only preserved to us in miniature: *our* proportions must be those of a colossus.

Ly. Explain.

Poly. The portraits will be alike, but not on the same scale. There is a difference between the little republic of ancient Athens, and the Roman Empire of to-day; and there will be the same difference in *scale* (however close the resemblance in other respects) between our huge canvas and that miniature. A second and a third model may be found in Theano, and in the poetess of Lesbos; nay, we may add Diotima too. Theano shall give grandeur to the picture, Sappho elegance; and Diotima shall be represented as well by her wisdom and sagacity, as by the qualities for which Socrates commended her. The portrait is complete. Let it be hung.

Ly. 'Tis a fine piece of work. Proceed.

Poly. Courtesy, benevolence: that is now my subject. I have to show forth her gentle disposition, her graciousness to suppliants. She shall appear in the likeness of Theano — Antenor's Theano this time — , of Arete and her daughter Nausicaa, and of every other who in her high station has borne herself with constancy. Next comes constancy of another kind, — constancy in love; its original, the daughter of Icarius, 'constant' and 'wise,' as Homer draws her; am I doing more than justice to his Penelope? And there is another: our lady's namesake, Abradatas's wife; of her we have already spoken.

Ly. Once more, noble work, Polystratus. And now your task must be drawing to a close: here is a whole soul depicted; its every virtue praised.

Poly. Not yet: the highest praise remains. Born to magnificence, she clothes not herself in the pride of wealth; listens not to Fortune's flattering tale, who tells her she is more than human; but walks upon the common ground, far removed from all thought of arrogance and ostentation. Every man is her equal; her greeting, her smile are for all who approach her; and how acceptable is the kindness of a superior, when it is free from every touch of condescension! When the power of the great turns not to insolence but to beneficence, we feel that Fortune has bestowed her gifts aright. Here alone Envy has no place. For how should one man grudge another his prosperity

when he sees him using it with moderation, not, like the Homeric Ate, an oppressor of the weak, trampling on men's necks? It is otherwise with those meaner souls — victims of their own ignoble vanity — , who, when Fortune has raised them suddenly beyond their hopes into her winged aerial car, know no rest, can never look behind them, but must ever press upwards. To such the end soon comes: Icarus-like, with melted wax and moulting feathers, they fall headlong into the billows, a derision to mankind. The Daedaluses use their waxen wings with moderation: they are but men; they husband their strength accordingly, and are content to fly a little higher than the waves, — so little that the sun never finds them dry; and that prudence is their salvation.

Therein lies this lady's highest praise. She has her reward: all men pray that her wings may never droop, and that blessings may increase upon her.

Lyc. And may the prayer be granted! She deserves every blessing: she is not outwardly fair alone, like Helen, but has a soul within more fair, more lovely than her body. It is a fitting crown to the happiness of our benevolent and gracious Emperor, that in his day such a woman should be born; should be his, and her affections his. It is blessedness indeed, to possess one of whom we may say with Homer that she contends with golden Aphrodite in beauty, and in works is the equal of Athene. Who of womankind shall be compared to her

In comeliness, in wit, in goodly works?

Poly. Who indeed? — Lycinus, I have a proposal to make. Let us combine our portraits, yours of the body and mine of the soul, and throw them into a literary form, for the enjoyment of our generation and of all posterity. Such a work will be more enduring than those of Apelles and Parrhasius and Polygnotus; it will be far removed from creations of wood and wax and colour, being inspired by the Muses, in whom alone is that true portraiture that shows forth in one likeness a lovely body and a virtuous soul.

ESSAYS IN PORTRAITURE DEFENDED — Ὑπὲρ τῶν Εἰκόνων



Translated by H. W. Fowler and F. G. Fowler

DEFENCE OF THE 'PORTRAIT-STUDY'

Polystratus. Lycinus

Poly. Well, here is the lady's comment. Your pages are most kind and complimentary, I am sure, Lycinus. No one would have so over-praised me who had not felt kindly towards me. But if you would know my real feeling, here it is. I never do much like the complaisant; they always strike me as insincere and wanting in frankness. But when it comes to a set panegyric, in which my much magnified virtues are painted in glaring colours, I blush and would fain stop my ears, and feel that I am rather being made fun of than commended.

Praise is tolerable up to the point at which the object of it can still believe in the existence of the qualities attributed to him; pass that point, and he is revolted and finds the flatterer out. Of course I know there are plenty of people who are glad enough to have non-existent qualities added to their praises; who do not mind being called young and lusty in their decline, or Nireuses and Phaons though they are hideous; who, Pelias-like, expect praise to metamorphose or rejuvenate them.

But they are mistaken. Praise would indeed be a most precious commodity if there were any way of converting its extravagances into solid fact. But there being none, they can only be compared to an ugly man on whom one should clap a beautiful mask, and who should then be proud of those looks that any one could take from him and break to pieces; revealed in his true likeness, he would be only the more ridiculous for the contrast between casket and treasure. Or, if you will, imagine a little man on stilts measuring heights with people who have eighteen inches the better of him in stocking feet.

And then she told this story. There was a noble lady, fair and comely in all respects except that she was short and ill-proportioned. A poet wrote an ode in her honour, and included among her beauties that of tallness; her slender height was illustrated from the poplar. She was in ecstasies, as though the verses were making her grow, and kept waving her hand. Which the poet seeing, and realizing her appetite for praise, recited the lines again and again, till at last one of the company whispered in his ear, 'Stop, my good man; you will be making her get up.'

She added a similar but still more absurd anecdote of Stratonice the wife of

Seleucus, who offered a talent to the poet who should best celebrate her hair. As a matter of fact she was bald, with not a hair to call her own. But what matter what her head was like, or that every one knew how a long illness had treated her? she listened to these abandoned poets telling of hyacinthine locks, plaiting thick tresses, and making imaginary curls as crisp as parsley.

All such surrenders to flattery were laughed to scorn, with the addition that many people were just as fond of being flattered and fooled by portrait-painters as these by verbal artists. *What these people look for in a painter* (she said) *is readiness to improve nature: Some of them insist upon the artist's taking a little off their noses, deepening the shade of their eyes, or otherwise idealizing them to order; it quite escapes them that the garlands they afterwards put on the picture are offered to another person who bears no relation to themselves.*

And so she went on, finding much in your composition to approve, but displeased in particular with your likening her to Hera and Aphrodite. *Such comparisons are far too high for me*, she said, *or indeed for any of womankind. Why, I would not have had you put me on a level with women of the Heroic Age, with a Penelope, an Arete, a Theano; how much less with the chief of the Goddesses. Where the Gods are concerned* (she continued; and mark her here), *I am very apprehensive and timid. I fear that to accept a panegyric like this would be to make a Cassiopeia of myself; though indeed she only challenged the Nereids, and stopped short of Hera and Aphrodite.*

So, Lycinus, she insisted that you must recast all this; otherwise she must call the Goddesses to witness that you had written against her wishes, and leave you to the knowledge that the piece would be an annoyance to her, if it circulated in its present shape, so lacking in reverence and piety. The outrage on reverence would be put down to her, if she allowed herself to be likened to her of Cnidus and her of the Garden. She would have you bear in mind the close of your discourse, where you spoke of the unassuming modesty that attempted no superhuman flights, but kept near the earth. It was inconsistent with that to take the same woman up to heaven and compare her with Goddesses.

She would like to be allowed as much sense as Alexander; he, when his architect proposed to transform Mount Athos into a vast image of the King with a pair of cities in his hands, shrank from the grandiose proposal; such presumption was beyond him; such patent megalomania must be suppressed; leave Athos alone, he said, and do not degrade a mighty mountain to the similitude of a poor human body. This only showed the greatness of Alexander, and itself constituted in the eyes of all future generations a monument higher than any Athos; to be able to scorn so extraordinary an honour was itself magnanimity.

So she commends your work of art, and your selective method, but cannot recognize the likeness. She does not come up to the description, nor near it, for indeed no woman could. Accordingly she sends you back your laudation,

and pays homage to the originals from which you drew it. Confine your praises within the limits of humanity; if the shoe is too big, it may chance to trip her up. Then there was another point which I was to impress upon you.

I often hear, she said, — but whether it is true, you men know better than I — that at Olympia the victors are not allowed to have their statues set up larger than life; the Stewards see to it that no one transgresses this rule, examining the statues even more scrupulously than they did the competitor's qualification. Take care that we do not get convicted of false proportions, and find our statue thrown down by the Stewards.

And now I have given you her message. It is for you, Lycinus, to overhaul your work, and by removing these blemishes avoid the offence. They shocked and made her nervous as I read; she kept on addressing the Goddesses in propitiatory words; and such feelings may surely be permitted to her sex. For that matter, to be quite frank, I shared them to some extent. At the first hearing I found no offence; but as soon as she put her finger on the fault, I began to agree. You know what happens with visible objects; if we look at them at close quarters, just under our eyes, I mean, we distinguish nothing clearly; but stepping back to the right distance, we get a clear conception of what is right and what is wrong about them. That was my experience here.

After all, to compare a mortal to Hera and Aphrodite is cheapening the Goddesses, and nothing else. In such comparisons the small is not so much magnified as the great is diminished and reduced. If a giant and a dwarf were walking together, and their heights had to be equalized, no efforts of the dwarf could effect it, however much he stood on tiptoe; the giant must stoop and make himself out shorter than he is. So in this sort of portraiture: the human is not so much exalted by the similitude as the divine is belittled and pulled down. If indeed a lack of earthly beauties forced the artist upon scaling Heaven, he might perhaps be acquitted of blasphemy; but your enterprise was so needless; why Aphrodite and Hera, when you have all mortal beauty to choose from?

Prune and chasten, then, Lycinus. All this is not quite like you, who never used to be over-ready with your commendation; you seem to have gone now to the opposite extreme of prodigality, and developed from a niggard into a spendthrift of praise. Do not be ashamed to make alterations in what you have already published, either. They say Phidias did as much after finishing his Olympian Zeus. He stood behind the doors when he had opened them for the first time to let the work be seen, and listened to the comments favourable or the reverse. One found the nose too broad, another the face too long, and so on. When the company was gone, he shut himself up again to correct and adapt his statue to the prevailing taste. Advice so many-headed was not to be despised; the many must after all see further than the one, though that one be Phidias. There is the counsel of a friend and well-wisher to back up the lady's message.

Ly. Why, Polystratus, I never knew what an orator you were. After that

eloquent close-packed indictment of my booklet, I almost despair of the defence. You and she were not quite judicial, though; you less than she, in condemning the accused when its counsel was not in court. It is always easy to win a walk-over, you know; so no wonder we were convicted, not being allowed to speak or given the ear of the court. But, still more monstrous, you were accusers and jury at once. Well, what am I to do? accept the verdict and hold my tongue? pen a palinode like Stesichorus? or will you grant an appeal?

Poly. Surely, if you have anything to say for yourself. For you will be heard not by opponents, as you say, but by friends. Indeed, my place is with you in the dock.

Ly. How I wish I could, have spoken in her own presence! that would have been far better; but I must do it by proxy. However, if you will report me to her as well as you did her to me, I will adventure.

Poly. Trust me to do justice to the defence; but put it shortly, in mercy to my memory.

Ly. So severe an indictment should by rights be met at length; but for your sake I will cut it short. Put these considerations before her from me, then.

Poly. No, not that way, please. Make your speech, just as though she were listening, and I will reproduce you to her.

Ly. Very well, then. She is here; she has just delivered the oration which you have described to me; it is now counsel's turn. And yet — I must confide my feelings to you — you have made my undertaking somehow more formidable; you see the beads gather on my brow; my courage goes; I seem to see her there; my situation bewilders me. Yet begin I will; how can I draw back when she is there?

Poly. Ah, but her face promises a kindly hearing; see how bright and gracious. Pluck up heart, man, and begin.

Ly. Most noble lady, in what you term the great and excessive praise that I bestowed upon you, I find no such high testimony to your merits as that which you have borne yourself by your surprise at the attribution of divinity. That one thing surpasses all that I have said of you, and my only excuse for not having added this trait to my portrait is that I was not aware of it; if I had been, no other should have had precedence of it. In this light I find myself, far from exaggerating, to have fallen much short of the truth. Consider the magnitude of this omission, the convincing demonstration of a sterling character and a right disposition which I lost; for those will be the best in human relations who are most earnest in their dealings with the divine. Why, were it decided that I must correct my words and retouch my statue, I should do it not by presuming to take away from it, but by adding this as its crowning grace. But from another point of view I have a great debt of gratitude to acknowledge. I commend your natural modesty, and your freedom from that vanity and pride which so exalted a position as yours might excuse. The best witness to my correctness is just the exception that you have taken to my words. That instead of receiving the praise I offered as your right you should

be disturbed at it and call it excessive, is the proof of your unassuming modesty. Nevertheless, the more you reveal that this is your view of praise, the stronger proof you give of your own worthiness to be praised. You are an exact illustration of what Diogenes said when some one asked him how he might become famous:— ‘by despising fame.’ So if I were asked who most deserve praise, I should answer, Those who refuse it.

But I am perhaps straying from the point. What I have to defend is the having likened you, in giving your outward form, to the Cnidian and the Garden *Aphrodite*, to *Hera* and *Athene*; such comparisons you find out of all proportion. I will deal directly with them, then. It has indeed been said long ago that poets and painters are irresponsible; that is still more true, I conceive, of panegyrists, even humble prose ones like myself who are not run away with by their metre. Panegyric is a chartered thing, with no standard quantitative measure to which it must conform; its one and only aim is to express deep admiration and set its object in the most enviable light. However, I do not intend to take that line of defence; you might think I did so because I had no other open.

But I have. I refer you to the proper formula of panegyric, which requires the author to introduce illustrations, and depends mainly on their goodness for success. Now this goodness is shown not when the illustration is just like the thing illustrated, nor yet when it is inferior, but when it is as high above it as may be. If in praising a dog one should remark that it was bigger than a fox or a cat, would you regard him as a skilful panegyrist? certainly not. Or if he calls it the equal of a wolf, he has not made very much of it so either. Where is the right thing to be found? why, in likening the dog’s size and spirit to the lion’s. So the poet who would praise Orion’s dog called it the lion-queller. There you have the perfect panegyric of the dog. Or take Milo of Croton, Glaucus of Carystus, or Polydamas; to say of them by way of panegyric that each of them was stronger than a woman would be to make oneself a laughing-stock; one man instead of the woman would not much mend matters. But what, pray, does a famous poet make of Glaucus? —

To match those hands not e’en the might
Of Pollux’ self had dared;
Alcmena’s son, that iron wight,
Had shrunk —

See what Gods he equals him to, or rather what Gods he puts him above. And Glaucus took no exception to being praised at the expense of his art’s patron deities; nor yet did they send any judgement on athlete or poet for irreverence; both continued to be honoured in Greece, one for his might, and the other for this even more than for his other odes. Do not be surprised, then, that when I wished to conform to the canons of my art and find an illustration, I took an exalted one, as reason was that I should.

You used the word flattery. To dislike those who practise it is only what

you should do, and I honour you for it. But I would have you distinguish between panegyric proper and the flatterer's exaggeration of it. The flatterer praises for selfish ends, cares little for truth, and makes it his business to magnify indiscriminately; most of his effects consist in lying additions of his own; he thinks nothing of making Thersites handsomer than Achilles, or telling Nestor he is younger than any of the host; he will swear Croesus's son hears better than Melampus, and give Phineus better sight than Lynceus, if he sees his way to a profit on the lie. But the panegyrist pure and simple, instead of lying outright, or inventing a quality that does not exist, takes the virtues his subject really does possess, though possibly not in large measure, and makes the most of them. The horse is really distinguished among the animals we know for light-footed speed; well, in praising a horse, he will hazard:

The corn-stalks brake not 'neath his airy tread.

He will not be frightened of 'whirlwind-footed steeds.' If his theme is a noble house, with everything handsome about it,

Zeus on Olympus dwells in such a home,

we shall be told. But your flatterer would use that line about the swineherd's hovel, if he saw a chance of getting anything out of the swineherd. Demetrius Poliorcetes had a flatterer called Cynaethus who, when he was gravelled for lack of matter, found some in a cough that troubled his patron — he cleared his throat so musically!

There you have one criterion: flatterers do not draw the line at a lie if it will please their patrons; panegyrists aim merely at bringing into relief what really exists. But there is another great difference: the flatterers exaggerate as much as ever they can; the panegyrists in the midst of exaggeration observe the limitations of decency. And now that you have one or two of the many tests for flattery and panegyric proper, I hope you will not treat all praise as suspect, but make distinctions and assign each specimen to its true class.

By your leave I will proceed to apply the two definitions to what I wrote; which of them fits it? If it had been an ugly woman that I likened to the Cnidian statue, I should deserve to be thought a toady, further gone in flattery than Cynaethus. But as it was one for whose charms I can call all men to witness, my shot was not so far out.

Now you will perhaps say — nay, you have said already — Praise my beauty, if you will; but the praise should not have been of that invidious kind which compares a woman to Goddesses. Well, I will keep truth at arm's length no longer; I did *not*, dear lady, compare you to Goddesses, but to the handiwork in marble and bronze and ivory of certain good artists. There is no impiety, surely, in illustrating mortal beauty by the work of mortal hands — unless you take the thing that Phidias fashioned to be indeed Athene, or Praxiteles's not much later work at Cnidus to be the heavenly Aphrodite. But would that be quite a worthy conception of divine beings? I take the real presentment of them to be beyond the reach of human imitation.

But granting even that it had been the actual Goddesses to whom I likened

you, it would be no new track, of which I had been the pioneer; it had been trodden before by many a great poet, most of all by your fellow citizen Homer, who will kindly now come and share my defence, on pain of sharing my sentence. I will ask him, then — or rather you for him; for it is one of your merits to have all his finest passages by heart — what think you, then, of his saying about the captive Briseis that in her mourning for Patroclus she was ‘Golden Aphrodite’s peer’? A little further on, Aphrodite alone not meeting the case, it is:

So spake that weeping dame, a match for Goddesses.

When he talks like that, do you take offence and fling the book away, or has *he* your licence to expatiate in panegyric? Whether he has yours or not, he has that of all these centuries, wherein not a critic has found fault with him for it, not he that dared to scourge his statue [Footnote: Zoilus, called Homeromastix.], not he whose marginal pen [Footnote: Aristarclius.] bastardised so many of his verses. Now, shall he have leave to match with Golden Aphrodite a barbarian woman, and her in tears, while I, lest I should describe the beauty that you like not to hear of, am forbidden to compare certain images to a lady who is ever bright and smiling — that beauty which mortals share with Gods?

When he had Agamemnon in hand, he was most chary of divine similitudes, to be sure! what economy and moderation in his use of them! Let us see — eyes and head from Zeus, belt from Ares, chest from Posidon; why, he deals the man out piecemeal among the host of Heaven. Elsewhere, Agamemnon is ‘like baleful Ares’; others have their heavenly models; Priam’s son (a Phrygian, mark) is ‘of form divine,’ the son of Peleus is again and again ‘a match for Gods.’ But let us come back to the feminine instances You remember, of course,

— a match For Artemis or golden Aphrodite;
and

Like Artemis adown the mountain slope.

But he does not even limit himself to comparing the whole man to a God; Euphorbus’s mere hair is called like the Graces — when it is dabbled with blood, too. In fact the practice is so universal that no branch of poetry can do without its ornaments from Heaven. Either let all these be blotted, or let me have the same licence. Moreover, illustration is so irresponsible that Homer allows himself to convey his compliments to Goddesses by using creatures inferior to them. Hera is ox-eyed. Another poet colours Aphrodite’s eyes from the violet. As for fingers like the rose, it takes but little of Homer’s society to bring us acquainted with them.

Still, so far we do not get beyond mere looks; a man is only called *like* a God. But think of the wholesale adaptation of their names, by Dionysiuses, Hephaestions, Zenos, Posidoniuses, Hermaeuses. Leto, wife of Evagoras, King of Cyprus, even dispensed with adaptation; but her divine namesake, who could have turned her into stone like Niobe, took no offence. What need

to mention that the most religious race on earth, the Egyptian, never tires of divine names? most of those it uses hail from Heaven.

Consequently, there is not the smallest occasion for you to be nervous about the panegyric. If what I wrote contains anything offensive to the deity, you are not responsible, unless you consider we are responsible for all that goes in at our ears; no, I shall pay the penalty — as soon as the Gods have settled with Homer and the other poets. Ah, and they have not done so yet with the best of all philosophers [Footnote: Lucian's 'best of all philosophers' might be Plato, who is their spokesman in 'The Fisher' (see Sections 14, 22), or Epicurus, in the light of two passages in the 'Alexander' (Sections 47, 61) in which he almost declares himself an Epicurean. The exact words are not found in Plato, though several similar expressions are quoted; words of Epicurus appear to be translated in Cicero, *De nat. Deorum*, Book I, xviii s. f., *hominis esse specie deos confitendum est*: we must admit that the Gods are in the image of man.], for saying that man is a likeness of God. But now, though I could say much more, madam, I must have compassion upon Polystratus's memory, and cease.

Poly. I am not so sure I am equal to it, Lycinus, as it is. You have made it long, and exceeded your time limit. However, I will do my best. See, I scurry off with my fingers in my ears, that no alien sound may find its way in to disturb the arrangement; I do not want to be hissed by my audience.

Ly. Well, the responsibility for a correct report lies with you alone. And having now duly instructed you, I will retire for the present. But when the verdict is brought into court, I will be there to learn the result.

THE SYRIAN GODDESS — Περὶ τῆς Συρίας Θεοῦ



This treatise concerns religious cults practiced at the temple of Hierapolis Bambyce, now Manbij, in Syria. The work is written in a Herodotean-style of Ionic Greek and has been traditionally ascribed to Lucian. *The Syrian Goddess* describes the worship as being of a phallic character, with votaries offering little male figures of wood and bronze. There were also huge phalli set up like obelisks before the temple, which were ceremoniously climbed once a year and decorated. The treatise begins with a re-telling of the Atrahasis flood myth, where floodwaters are drained through a small cleft in the rock under the temple. The treatise also provides a physical description of the temple, which was of an Ionic character, with gold-plated doors and roof, with elaborate gilt decoration. Inside there was a holy chamber into which only priests were permitted to enter. Here were statues of a goddess and a god in gold, the goddess statue more richly decorated with gems and other ornaments. The temple also housed a tank of sacred fish, of which Aelian also relates marvels.

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THE GODDESSE OF SURRYE: Harmon Translation

Translated by A. M. Harmon

An account of the worship of “Juno” (Atargatis) at Hieropolis in Syria, done, not in Lucian’s customary Attic Greek, but in the Ionic dialect, after the manner of Herodotus, which Lucian counterfeits so cleverly and parodies so slyly that many have been unwilling to recognize him as the author.

It would be most unfair to Lucian to turn this tale into contemporary English. In order to have the same effect that it had in his own day, and to be really intelligible, it must seem to come from the lips of an ancient traveller. The version here offered seeks to secure that effect through mimicry of Sir John Mandeville. It is true that Herodotus was better known in Lucian’s time than Mandeville is known now, and his language seemed less remote. In every other respect, however — in his limited vocabulary, in his simple style, and in his point of view — Mandeville provides a mask uniquely adapted to the part — if only its wearer does not fall down in it and break it.

Those who wish to see the piece in modern English may be referred to the version by H. A. Strong (London, 1913).

THE GODDESSE OF SURRYE

IN Surrye, not fer fro the Ryvere Euftrate, is a Cytee that Holy highte and holy is in sothe, for it is of Iuno Assurien. Yit I wene that the cyteene hadde not this name atte firste, whan that it was founded, but of olden tyme it was other, and after, whan here servys of the Goddesse wex gret, it was *their* chaunged to this. Touching this cytee I purpos me to seyn alle that is in it, and I schalle speke of the customes that thei folwen in here rytes, and the feste dayes that thei kepen, and the sacrificises that thei perfourmen. And I schalle reherce allé the tales that men tellen of hem that establischede the holy place, and how that the temple was bylded. And I that write am Assurien, and of that that I devyse you, some partie saughe I with mine owne eyen, and some partie I lerned be informacioun fro the prestes, that is to seyn, the thynges that I deseryve that weren befor min owne tyme.

Of allé peples whereof wee knowen, Egyptyens weren firste, as men seyn, for to taken conceyte of Goddes, and to stablisschen holy places and closes, and to apoynten feste dayes. And thei firste knewen holy names and maden holy tales. But no long tyme after, Assuryens herden rumour and speche of Egyptyens as touching to goddes, and rereden seyntuaries and temples, in the whiche thei lette putten ymages and setten symulacres. But auncientlye amonges Egyptyens weren temples without en symulacres. And in Surrye ben temples almost als olde as the in Egypte, of the whiche I have seen the moste, and namely the temple of Hercules in Tyre, not that Hercules that Grekes preysen in here songes, but that oon wherof I speke is moche elder, and is Tyres patroun.

In Phenicye is another grete temple that men of Sidon kepen. Thei seyn, it is of Astarte, and Astarte, I trowe, is Luna the Mone. But oon of the prestes tolde me, it belongeth to Europe, Cadmus suster. Sche was Agenor the Kinges daughter; and after that sche vanished, Phenicyens yafen hir that temple for worschipe and maden a storie of hir, that sithe sche was fair, love coveytede hir, and transformed his lyknesse in to a bole, and than ravissched hir away and bar hir on his bac to Crete. That same storie I herde of othere Phenicyens also; and the moneye that Sidonyes usen hath Europe sittynge on the bole that is love. Natheles wille thei not avowen that the temple is of Europe.

And Phenicyens han an other maner servys, not Assuryen but Egyptyen, that cam from Elyople into Phenicye. I have not seen it, but it also is gret and auncien.

But I saughe in Byblos a gret temple of Venus of Byblos, wherin thei perfourmen cerimonyes in mynde of Adoon; and I lernede the cerimonyes. Thei seyn that the dede that was don to Adoon be the bore befell in here londe, and for memorie of that myschaunce everyche yeer thei beten here brestes and sorwen and perfourmen the cerimonyes, makynge gret doel thorgh that contree. And whan the betynge and the wepyng is atte ende, first thei

maken offringes to Adoon, as though he were ded; and than, on the morwe, thei fahlen that he is quick, and fecchen him forth in to the eyr, and lette *air* schaven here hedes as don Egyptyens whan that Apis is ded. And alle wommen that wole not lette schaven hem, thei payen this penance, that upon o — day thei profren hem for achat of here beautee; but the merkat is open to straungers allé only, and the huyr becometh an offring to Venus.

Natheles, ther ben somme men of Byblos that seyn Osiris of Egypte lyeth enterred amonges hem, and the doel and the cerimonyes ben alle made in mynde of Osiris in stede of Adoon. And I schalle seye you the cause whi this semeth hem trewe.

Eech yeer an heed cometh from Egypte to Byblos, that passeth the see betwene in 7 iorneyes, and the windes dryven it, be governaunce of the Goddes, and it torneth not asyde in no wyse but cometh all only to Byblos. And this is hoolyche merveylle *wholly* It befalleth everyche yere, and befel that tyme that I was in Byblos, and I saughe the heed, that is of Byblos.

And in the londe of Byblos is an other merveylle, a Ryvere goynge out of the Mount Libanon in to the See, the which is cleped Adoon. Everyche yeer it is bebledde and leseth his kyndely hewe, and whan *natural* it falleth in to the See, it maketh mochel therof rede; and so it betokneth the doel to hem of Byblos. For they seyn that in the dayes Adoon is ywounded up Libanon, and his blod that cometh into the water chaungeth the ryvere and yeveth the streme his name. Thus seyn lewed folk. But I trowe that a man of Byblos spak sothe that devysed me an other cause of the chaunge, seyinge: “The Flom Adoon, o straunger, renneth thorgh Libanon, and erthe of Libanon is right broun. Therefore whan roughe windes that aysen in the dayes beren the erthe to the ryvere, the erthe, that is ful rody, maketh him blody. So of this chaunge nys not the blod, as they seyn, the resoun, but the lond.” He of Byblos devysed me thus; but and al it so be that he spak trewely, yit to me it semeth passing merveyllous that the wind aryseth at the righte tyme.

Also, I went up on Libanon fro Byblos, oon iorneye, be cause I lernede that ther was an old sevntuarye of Venus that Cinyras founded; and I saughe the temple, and it was old.

Thise ben the olde and grete seyntuaries in Surrye. But of hem alle, as I wene, is non gretter than the in the Holy Cytee, ne non other temple me blessed, ne non other lond holier. Costevouse *costly* werkes ben therinne, and aunciene offringes, and manye merveylles, and symulacres in lyknesse of goddes. Also, the goddes ben apertely reveled unto hem; for here symulacres sweten and meven and prophecy en, and ofte tymes hath ben schowtynge in the temple whan the holy place was under lokke, and many han herde. Certes, in richesse it is first amonges alle that I knowe; for thider cometh moche trésor from Arabye and Phenicye and Babiloyne, and moche fro Cappadocyce, and som Cilicyens bryngen, and som Assuryens. And I saughe what hath ben prively put up in the temple, many robes and other thinges that have ben chosen out as silver outhur gold. And of festes and solempnytees noon other

folk in the world hath apoynted so many.

Whan I asked how many yeres the seyntuarye hadde dured, and who thei wenden that here Goddesse were, manye stories weren tolde, both prestes lore and lewede folkes, and verraye fables; and some weren outlandissche, but othere somme acorden to hem of Grece. Alle thise seyinges I schalle reherce, but I beleve hem not in no kynde.

The more partie seyn, Deucalioun, the Scythe, founded the seyntuarye — that Deucalioun in the tyme thereof the grete Flode befel. Of Deucalioun I have herd a tale amonges Grekes, that thei tellen in mynde of him; and the storie is of this maner kynde.

This generacioun, the men of now a dayes, nas not the firste, but that firste generacioun al perissched, and thise ben of the seconde generacioun that cam of Deucalioun and multiplyed eftsones. Of the firste men, thei seyn that thei were right felonouse and didde wikkede dedis, for thei ne kepten not non othes, ne herberweden no straungers, ne receyveden no fugityves; and for that skylle the grete tribulacioun cam upon hem. Anon the erthe sent forthe moche water and grete reynes were made and the ryveres flowede gretli and the see wex wondur high, in to tyme that alle thinges weren chaunged to water and alle men weren dede, outtaken Deucalioun that was laft unto the seconde generacioun for his gode conseil and his gode werkes. And his deliveraunce cam in this wyse. In to a gret arke that he hadde he putte his children and his wyves, and thanne entrede, and at entrynge ther camen to him swyn and hors and lyouns kynd and serpentes and alle bestes that lyven on erthe, two and two. And he resceyvede hem alle, and thei diden him non harm, but betwene hem was great charitee fro the goddes, and in oon arke thei alle seyleden whyl the water prevayled.

So seyn Grekes of Deucalioun.

But of that that sewede, men of the Holy Cytee *followed* tellen a tale that is worthy of gret merveyllle, how that in here londe opned a huge hole and resceyvede alle the water; and whan this happed, Deucalioun leet maken awteres and leet bylden over the hole a *altars* temple halowed to Iuno. I saughe the hole, that is benethe the temple, a right lityl oon. If whilom it was gret and now is become suche as it is, I wot neer, but that I saughe is smal.

In tokene of that storie thei don thus. Twyes eech yeer water cometh fro the See in to the temple.

And not prestes only bryngen it, but al Surrye and Arabye; and fro beyonden Eufrate gon manye men to the See and bryngen alle watre, that anon thei scheden out in the temple, and thanne it goth adoun in to that hole; and al be it that the hole is smal, natheles it taketh inne gret plentee of water.

And in doynge thus thei seyn that Deucalioun made suche ordeynaunce for the seyntuarye in memorie of that tribulacioun and that benefice.

Now that is the olde aunciene storie amonges hem touching to the temple. But othere men trowen that Semiramys of Babyloyn, of the which sothely ben manye werkes in Asye, sche made this foundacioun, and not for Iuno but

for hir owne Moder, that hadde to name Derketoun. And I beheld the schap of Derketoun in Phenicye, a straunge merveylle, halfundel womman, but the tothere half, wel fro thighes to feet, streccheth out in a fissches tayl. But the ymage in the Holy Cytee is hoolyche woman, and the tokenes of here seyinge ben not right certeyn. Thei leven fissches holy thyng, and thei ne touchen fissche never; and though of othere foules thei eten alle, the dowve thei ne eten not, but sche is holy, as thei wenen. And thise thinges ben don, thei trowen, be cause of Derketoun and Semiramys, the oon for that Derketoun hath schap of a fissche, and the tother because that atte laste Semiramys tornede to a dowve. But to me, that the temple was bylded of Semiramys peraventure may I graunte; but that it longeth to Derketoun I ne leve not in no kynde. For amonges somme peples of Egypte thei ne eten not fissche, and that is not don for no favour to Derketoun.

Ther is also an other holy storie that I herde from a wys man, how that the goddesse is Cibella and the servys founded of Attis. Attis was a Lydien of kynde, that first leet teche the ceremonyes that longen to Cibella. And alle rytes that Phrygiens and Lydiens and Samothraciens perfourmen, the rytes lerneden thei of Attis. For whan Cibella gelt him, he cessed to lede the lyf of a man, but chaunged to femele schappe, and did on wommenes clothyng, and goynge to every londe perfourmed ceremonyes and reherced what betyd him and preysed Cibella in songes. Ther with alle cam he to Surrye, and for als moche as the peple beyonden Eufrate resceyvede him not, ne his cerimonyes nouth, he founded the seyntuare in this place. And for a signe thereof, the goddesse for the most partie ressembleth Cibella, for lyouns drawen hir and sche holt a timbre and bereth tours on hir hede, right as Lydiens formen Cibella. Also he spak of Galles that ben in the temple, seyinge that Galles gelden hem and counterfeten Attis not at alle for no worschipe of Iuno but for worschipe of Cibella.

But after myn avis, al be it that this is wel semyng, it is not trewe, for I have herde an other cause whi thei gelden hem that is a gret dele me to beleven. Me liketh what men seyn of the seyntuare that acorden fulle wel to hem of Grece that demen the goddesse Iuno and the seyntuare mad of Bachus, Semeles sone. For withouten doubte Bachus cam to Surrye in that passage in the whiche he wente to Ethiope. And in the temple ben manye tokenes of Bachus foundour, as namely foreyne garnements and precious stones of Ynde and olifauntes homes, that Bachus broght from Ethiope. And two yerdes, or pileres, stont in the entree, passynge highe, on the whiche is writen this scripture: "I Bachus presentede thise yerdes to Iuno my step moder." Now to me this sufficeth, natheles I schalle seye you another thing that is in the temple, that longeth to ceremonyes of Bachus. Men of Grece formen yerdes for worschipe of Bachus that beren on hem litylle men made of wode that han grete membres, the whiche men thei nempnen Popets. And in the temple ther is this same thing; on the righte syde sitt a lityl man of brasse that hath a gret membre.

So seyn thei of the foundours of the holy place. And now I schalle speke of the temple, wher that it was sett and who that leet bylden it. Men seyn, the temple that stout now is not that oon the whiche was bylded atte firste, but that was beten down sithen som tyme, and the temple that stont now is the werk of Stratonice, wyf to the Kyng of Assurye.

I trowe, this is thilke Stratonice that hir step sone lovede, that was betrayned by the phisicyens invencioun. For whan the infortune oppressed him, he mighte not susteyne the mysese that semede him schamful, and so he stille felle into syknesse, *quietly* and lay withouten ony payne; and his hewe chaunged outerly, and his bodye feblede eech day. But whan the phisicien saughe that he was wayk withouten pleyne cause, he iugged that the syknesse was love. For of derne love ther ben manye signes, as waike eyen, voyce, hewe, teeres. And whan that he perceyved it, he did thus. With his righte honde he kepte the yonge mannes herte, and thanne he sent after all the that weren in the house. And whan everyche of the othere entrede, this was in gret ese, but whan his step moder cam, he chaunged his hewe and swatte and schoke and his herte stirte. These thinges *leaped* scheweden his love to the phisicien, that heled him thus. After that he hadde clepede the yonge mannes fader, that was sor adrad, "This syknesse," quod he, "wherof thy child is wayk nis not syknesse but synne, for verrayly he soffreth of no peyn, but of love and wodnesse. And he coveyteth that he may not have in no wyse, lovyng my wyf that I wil not forgon." So that oon lyde in gyle.

And anon that other besoghte him:—"Be thy conyng and thv phisik, destroie me not my sone; for he is not in this cas of his owne wille but hath the syknesse mawgree himself. Therefore do thou not thorghe despyt make sorwe in alle the rewme, ne thou that art phisicien brynge manslaughtre in to phisik." Thus preyde he, al unwar. And that oon answerde: "Thou fowthrest wykked dedis, revynge me from my mariage and destreyninge a pore leche. What woldestow thiself have don and he coveytede thy wyf, thou that axest suche bones of me?" Therwith he replyede that he him self wolde never have ben ialous over his wyf ne grueched his sone deliveraunce, if so be he hadde coveyted his step moder; for it was not the lyke infortune to lese a wyf as a sone. And whan the phisicien herde that, "Wherefore than," quod he, "dostow beseche me? Parfey, he loveth thy wyf, and allé that I seyde was fausse!" Than was the fader overcomen, and yold bothe wyf and rewme to his sone, and goyinge himself to the contree of Babyloyn leet make a eytee nyghe Eufrate that was eleped after his owne name, ther as his dethe befel. Thus did the phisieien bothe knowe and hele love.

Now, I seye you, whyl yit that Stratonice duelled with her formere housbond, hir mette a dreame how that Iuno bade hir to bylde the temple for hir in the Holy Cytee, and if sche sholde not obeye, sche manaced hir with manye harmes. Atte first, sehe ne took no fors of it; but after, whan a grete sykness hent hir, sche told the dreame to hir housbond and enforced hir to apayen Iuno, and behight to bylde the temple. Anon sche becam hool, and thanne hir

housbond wolde sende hir to the Holy Cytee, and with hir a gret tresor and a gret hoost, some for to bylden and other some for here seurtee. Therfore he sompned oon of his frendes, a right fayr yong man that highte Combabe, and seyde: "For thou art noble, Daun Combabe, I love thee most of alle mine frendes, and I preyse thee gretli for thy coninge and for thy gode wille to me, that thou hast discovered befor. And now me nedeth of grete feyth, wherfore I wole that thou folwe my wyf, for to acomplisshe the werke in my name, and to perfourme the sacrifices, and to reule the boost; and whan thou retornest thou schalt gete highe worschipe fro me."

Therwith anon Combabe gan preye and beseche him ful besily that he scholde not send him forth ne betaken him nouthur that tresor, that was moche to gret for him, ne his wyf, ne the holy werk. For he was adrad lest that ialousie scholde assayle him afterwardes as touching to Stratonice, that he moste lede for the allone. But sithe the kyng wolde not herkennen in no kynde, he assayde an other requeste, for to graunte him seven dayes space, and than sende him forth, whan he hadde don a thing thereof he hadde most nede. And whan he obteyned this bone lightly, he wente to his owne house and caste himself adoun and pleyned right so: "Allas wrecche, what have I to don with this feythe, what have I to don with this viage, whereof I seighe now the ende? I am yong, and schal folwen a fayre womman. This schalle be gret meschief to me, but if I putte away al cause of evylle; therfore most I perfourme a gret dede that schal hele me of alle fere."

Thus he seyde, and thanne he marrede him self; and whan he hadde kutte ode his genitours he put hem into a lityl pot, and bawme with alle, and hony and othere thinges of swete smelle. Thanne he selede it with a signet that lie bar, and heledde his wounde. And after, whan him wel semede for to don iorneye, goynge to the kyng, befor manye men that ther weren he toke him the pot, seyinge thus: "O sire, this grete tresor I was wont for to kepe prevely, and I lovede it wel; but now, for als moche as I schal gon a fer weye, I wole betaken it to you. Kepeth it sikkerly; for this to me is better than gold, this to me is als dereworth as my lyf. Whan I retorne, I schal here it home ayen saf and sound." So the kyng resceyved it and seelede it with an other signet and bad his stywardes for to kepen it curiously.

Than Combabe mad his weye safly; and whan thei were comen to the Holy Cytee thei gan bylde the temple besily, and thei spenten 3 yeres in the werk, and in the yeres that Combabe dredde befel. For in companyng with him a gret whyl Stratonice began for to love him, and thanne sche wex right wode over him. Men of the Holy Cytee seyn that Iuno was voluntarie cause thereof, to the entente that Combabes godeness scholde not lye hidde and Stratonice scholde ben punissched be cause that sche ne behight not the temple buxomly.

Atte firste sche was mesurable and hyd hir maladye; but whan as hir miseyse becam to gret for pees, sche sorwede openly and wepte everye day, and cryde on the name of Combabe, and Combabe was alle the worlde to hir. And fynally, for sche ne mighte not susteyne suche adversitee, sche soughte a

wel semynghe peticioun. Now sche was war for to avowen hir love to ony other, yit sche hadde scham for to assayen ought herself. Therfore sche bethoghte hir of this devys, that sche scholde make himself dronke with wyn and thanne speke with him; for what tyme wyn cometh inne, boldness of speche cometh inne with alle, and disconfiture nys not over schamful, but all that is don passeth into foryetynghe.

Right as hir thoghte, right so sche didde. For aftrē mete sche wente to the house wherin Combabe was logged, and besoghte him and embraced his knees and avowed hir love. But he resceyved hir wordes rudeliche, and wolde not assente to the dede, and reprevede hir of dronkenesse. But whan sche made manace to don himself som gret harm, thanne for fere he told hir alle the storie and descryved al his owne cas and discovered his doynge. And whan Stratonice saughe that hir ne thoghte never to seen, sche stente of hir wodenesse, yit sche forgat not at alle of hir love, but companied with him alle weyes and in that gyse solacede the love, therin sche mighte not speden. That maner love abydeth yit in the Holy Cytee, and is mad now a dayes; wommen coveyten Galles and Galles wexen wode for love of wommen; natheles is no man ialous, but hem thenketh this thing right holy.

Now that that had happened in the Holy Cytee touching Stratonice scaped not the kyng in no kynde, but manye that retorneden acuseden hem and reherceden here doynge; wherfore the kyng was greuously troubled and sompnede Combabe fro the werk or it was finissched. Othere men seyn not sooth, that whan Stratonice fayled of hir purpos, sche hir self wroot lettres to hir housbond and acused Combabe, blamynghe him of assayinge hir. Right as men of Grece seyn of Steneboye and of Fedre Cnossien, right so seyn Assuriens of Stratonice. Now to me, I ne beleve not that Steneboye dide no suche thing, ne Fedre nouthur, if Fedre trewely lovede Ypolite. But Iat the thinges worth *go* right as thei weren.

Whan the tidinges were come to the Holy Cytee, and Combabe lernede the acnsaccioun, he wente boldely, for because he had laft his answer at home. And at arryvinge, anon the kyng bond him and kepte him in prisoun; and after, whan his frendes there weren that there weren befor, whan Combabe was sent forth, he ladde him in presence and began for to blamen him, reprevinge him of avowtrie and vileinye; and in sore bitterness of herte he putte him in remeinbraunce of feythe and frendschipe, seyinge that Combabe didde 3 fold wrong be cause he was avowtrier and brak feyth and synned ayeyns the goddesse in whoos servys that he so wroughte. And manye stode forth and made witnessing that thei saughen hem companye togider openly. And atte laste alle demeden that Combabe scholde dye right anon, for his dedis disserveden dethe.

In this tyme he stondynge seyde noght. But whan thei wolde leden him to his dethe, he spak, and requered that tressor, seyinge, he wolde sleen him, not for no vileinye ne avowtrie, but coveytinge the thinges that in goynge he hadde betoken him. Thanne the kyng called his styward and bad him brynge

what hadde ben goven him for to kepe; and whan he broght it, Combabe brak the seel and schewed what was with inne and what he himself hadde soffred. And he seyde: "O Kyng, for I was adrad of this whan ye wolde sende me on this weye, therfore me was loth to gon; and whan ye gretly constreyned me, I wroghte this maner dede, that is gode for my maistre but not wel for me. Natheles, I that am such as ye seen am reprevede of a mannes synne." At this seyinge that other youled and toke him in armes and wepyng seyde: "O Combabe, wherfore hastow wrought gret mescheef? Wherfore hastow don thiself suche a despyt that never yit no man ne sayde? I preyse this not at alle. O herde herte, that wast hardy for to don suche thinges, that I wolde thou hadde neer soffred ne I neer seen! Me wantede not this answeere. But for als moche as it was goddes wille, first shaltow han vengeance of oure grace, the dethe of thi false chalengeres hem self, and after schal comen a gret yifte, moche gold and gret plentee silver and Assuriene clothes and rialle destreres. And thou shalt come before me withouten that ony man presente thee, and noon schalle lette thee fro sight of me, thoghe I be abedde with my wyf." Right as he seyde, right so he didde. the weren ladde to dethe anon, but to him the yiftes were goven and grettere frendschipe was graunted. And it semede that Combabe hadde not his pere in Assurye for wisdom and for blisse.

And after, ther as he besoghte to finissche the remenant of the temple, for he hadde laft it unfinissched, he was sent eftsones and broght it to an ende, and abood there fro thens from ward. And be cause of his vertue and wel doynge the kyng vouchede saf that his ymage in brasse scholde ben set in the seyntuarye. And so for gerdon Combabe dwelleth yit in the close, formed of brasse be crafte of Ermocle the Rodien, lyk a womman in schappe, but clothed as a man.

The storie telleth that his beste frendes, for solas of his we, chosen to parte his lot; for thei gelten hem and ladde that same manere lyf. But othere men rehercen prestes lore to this matere, how that Iuno lovyng Combabe putte it in the thoghtes of manye to gelden hem, in the entente that he scholde not mourne allone for manhode. But evermore sithen that this custom was first establissched, it abydeth yit, and everyche yeer manye men gelden hem in the close and becomen as wommen, wher it be that thei solacen Combabe or reioysen Iuno. Algates thei gelden hem. And thise no lenger clothen hem as men, but weren wommenes wedes and don wommenes werkes. And as I herde, the blame of this also is leyde on Combabe; for a thyng befel him in this wyse. A straunge womman that cam thider on pilgrimage saughe him whyl he was fayre and clad yit as a man, and sche was seysed of gret love. But after, whan sche lernede that he was marred, sche slowe herself. Thanne for despeyr that Combabe hadde be cause he was acurst in love, he didde on femele clothinge to the ende that never non other womman scholde ben so begyled. That is whi Galles weren femele aparayl.

Of Combabe have I seyde ynow, and of Galles I schalle make mencion sone in another partie of my boke, how that they ben gelded, and in what

manere that thei ben buried, and wherfore thei entren not into the temple. But first it listeth me to telle of the site of the temple and his gretnesse, and therfore I schalle don right so.

The place therinne the temple sytt is a hille; and it liggeth wel in the myddes of the cytee, and two walles enviroune it. Oon of the walles is auncien, but the tother is not mocheles elder than oure tyme. The entree of the holy place maketh out toward the Septemtryon, wel a 100 fadmes of largenesse; and in that entree stont the yerdes that Bachus leet set, on heighte a 300 fadmes. A man goth up the oon of thise yerdes twyes in the yeer and woneth at the cop of the yerde for the space of 7 dayes. And the cause of his goynge up, as men seyn, is this. Lewed folk trowen that he speketh with the goddes on highe and axeth bones for alle Surrye, and the goddes heren his preyeres fro there nyghe. But othere wenen that this also is don be cause of Deucalioun, in tokene and mynde of that tribulacioun, whan men wenten into montaynes and into the gret highe trees for fere of the flode. Now to me, that is not to beleven. I suppose wel that thei don this for worschipe of Bachus, and I conclude it thus. Yerdes that thei maken for worschipe of Bachus, on the yerdes thei setten alle weyes wodene men; but I schalle not seye whi. Therfore me thenketh, in goynge up, that oon countrefeteth that other woden man.

The manere of his goynge up is this. He putteth a schort corde abouten himself and the yerde, and thanne he climbeth on peces of wode ynaylled on the yerde, bigge ynow for to lette setten on his toon; and ther as he climbeth he throweth up the corde with bothe hondes right as he mighte schake the reynes of a charre. If ony ther be that hath not seen this thing, but hath seen men that climben trees of palme in Arabye or in Egypte, or elles where, he undirstondeth wherof I speke.

Whan he is comen to the ende of his weye, he letteth falle an other corde that he hath, that is long, and draweth uppe what him list, wode and clothes and purveyaunce, of the whiche he frameth a sete lyk as a nest, theron he sytteth and abyde for the space of the before seyde dayes. And manye comynge putten gold or silver or peraunter brasse, that thei usen for here moneyes, in to a vesselle that lyeth there neer, seyinge everychon his name. Thann oon that stondeth there beside calleth it uppe; and whan that other resceyveth the name of eech, he preyeth for him, and in preyinge schaketh a thyng of brasse that souneth gret and schrille whan it is stered. And he ne slepeth never. For if that ever he falle on slepe, a scorpioun goynge up awaketh him and doth him pitous harm; and that is the peyne that is leyde on him for slepyng. Now this tale that is told of the scorpioun is a holy tale and wel semyng, but wher it be trewe or non, I wot neer. Natheles, me semeth that drede of fallynge awayleth moch to wakfulnesse.

Now thanne, of yerde-climberes have I seyde y now. But as touching the temple, it loketh ayenst the sonnes rysynge, and the form and making therof is right as thei bylden temples in Ionye. A gret platte forme ryseth fro the erthe 2 fadmes of highte, where on the temple sytt. The weye up to it is mad

of stone, that is not over long. And whan thou art aboven, the parvys of the temple scheweth thee a thing of grete merveylle, for it is dight with dores of gold. And with inne, the temple schyneth with mocheles gold, and the ceylours ben alle goldene. And a hevenlyche savour cometh out of it, lyk as cometh, men seyn, out of the londe of Arabye. In goynge up, fro fer it sendeth toward thee a wondur swete brethe; and ther as thou gost thy weye, it fayleth never, but thi clothes kepen that brethe fui longe tyme, and thou schalt evermore ben in remembraunce ther of.

And with inne, the temple is not oon, but in it is mad an other chambre, to the which is an other weye up, that is but schort. That chambre is not dight with dores but liggeth alle open ayens thee. In to the grete temple comen alle men, but in to the litylle chambre the prestes only, and not alle the prestes, but only thei that ben most nyghe to the Goddes and han in governaunce alle the servys of the temple. And in that chambre arn throned the ydoles, that oon Iuno and that other that is love, algates thei clepen him be another name. And both ben of gold, and both sytten, but lyonns beren Iuno, and that other sytt on boles.

And certeynely the symulacre of love ressenibleth love in alle pointes, as heed and garnements and throne; and thou mightest not lyknen him unto no thing elles, and thou wolde. But whan thou lokest on Iuno, sche wil schewe thee grete dyversitee of semblauntz; for al be it that the hool, trewely considered, be Iuno, natheles it conteyneth some dele of Minerve and Venus and Luna and Cibella and Deane and Fortune and Parcas. And in that oon bond sche holt a troncheon, and in that other a distaf; and on hir hede sche bereth rayes, and a tour, and that ceynt that men arayen with Venus Celestial allone. And abouten hir sche hath me gold and precious stones right costlewe, some whyte and some watry, and manye lyk wyn and manye lyk fuyr; and therto sardoynes withouten nombre and berylles and emeraudes. Thise stones bryngen men of Egypte and Inde and Ethyope and Medye and Ermonye and Babyloyne. But I schal devyse you a thyng that is yit me to speke of. Sche bereth on hir hede a ston that hight Lampe and hath his name after that that it doth. That ston schyneth in the nyght with grete claretee and serveth all the temple with light, right as it were of lampes. In the daye his schyninge is feble but it hath a right fuyry aspect. And ther is an other merveylle in that ydole. Gif thou loke on hir stondynge ayenst hir, sche loketh on thee, and if thou remeve thee, hir regard folweth thee; natheles if an other beholde hir fro the tothere syde, sche doth right so to him also.

And betwene hem stont a symulacre of gold, not lyk the othere symulacres in no kynde, that hath no propre schap but bereth the qualitees of the other goddes. And the Assuriens hem selve elepen it Tokene, for thei han not goven him no propre name; in sothe thei mowe not seyn whens it cam ne what maner thyng it is. But some beleven, it is of Bachus, and othere that it is of Deucalioun, and othere that it is of Semiramys. And for sothe a dowve of gold stont on his hede, and so thei devisen that it is Semiramys Tokene. And it doth

iorney twyes eech yeer to the See, for to fecchen that water aforseyde.

In the temple himself on the left syde in entrynge is first a thron of Elye the sonne, but noon ymage of him sytt there on. For of Sonne and Mone only schewen thei non symulacres, and I lernede wherfore thei folwen this usaunce. Thei seyn that of othere goddes it is leful to lete make symulacres, for that here schappes ben not seen of alle men. But Sonne and Mone ben wel visible and alle men beholden hem. Whi thanne make simulacres of thynges that aperen in the eyr?

And ther nyghe this throne is sett a symulacre of Apollo, not lyk as he is wont to ben formed. For alle othere leven Apollo yong and formen him as a stripling, but thise allone schewen a symulacre of Apollo berded. And doynge this thei preisen hem selve and repreven Grekes and alle othere men that worschippen Apollo in lyknesse of a child. And the resoun is, for it semetth hem gret folye to maken schappes of Goddes inperfyte, and al that is yong thei demen yit inperfyte. And here Apollo hath other novelrye; for thei allone arayen him with clothynges.

Now of the wondres that he doth I can speke largely, but I wol telle only that that is most marveyllous; and first I schalle make mencion of the oracle. Ther ben manye oracles amonges Grekes and manye amonges Egyptyens, and some in Libye, and also manye in Asye. But thise oracles speken not withouten prestes or prophetes; but that oon meveth be himself and be himself acomplischeth his fercastinge, wher of the maner is right so. Whan he is in wille for to make predication, atte firste he meveth on his thron, and thanne anon the prestes beren him up; but if thei ne beren him not up, he svveteth and meveth ever the more. And whyls thei carryen him on here scholdres, he dryveth hem, tornynge hem in alle weyes and lepyng fro that oon to that other. And atte last the Chefe Preste meteth him and axeth him of alle manere thynges; and gif he wole not that a thyng ben don, he draweth him backwardes; but if he commende a thyng, he dryveth his bereres forwardes right as he were dryvinge a charre. So assembler] thei the predicationes, and withouten this don thei no thing, ne solempne ne lewede. And he speketh of the yeer and the sesouns ther of, ye, whan thei ne axe not; and he speketh of the Tokene, whan it schal gon that iorney aforseyde. And I schalle seye you an other wonder that he wroghte in min owene presence. Whan the prestes wolde beren him up and carryen him, he lafte hem down on the erthe and fleighe in the eyr al be him self.

There beside Apollo is a symulacre of Atlas, and there neer, of Mercure and of Lucine.

Now have I devysed you how that the temple is aparylled with innen. Withouten is set a gret awtere of brasse, and there nyghe ben othere symulacres of kynges and prestes withouten nombre; and I schalle telle you the that ben moste worthy of mencion. At the left syde of the temple stont a symulacre of Semiramys schewing the temple with hir righte bond, the whiche was sett up for this resoun. Sche made ordeynaunce unto alle that

duelleden in Surrye that thei scholde worschippe hir as here goddesse, recchynghe nought of the othere goddess and Iuno herself. And thei didde right so. But after, for als moche as syknesses and tribulaciouns and peynes weren leyde on hir by the goddess, sche cessed of that folye and knouleched that sche was mortalle and commaunded alle hir subgettes to tornen hem ayen un to Iuno. Wherefore sche stont yit in suche gyse, devysing to alle that comen that thei schulle worschippe Iuno, and knoulechynghe that sche is not goddesse no more, but that other.

And in that place saughe I also ymages of Eleyne and Ecube and Andromacha and Parys and Ector and Achilles. And I saughe Nireos ymage, that was sone of Aglaye, and Philomele and Progne, that weren yit wommen, and Tereus himself, that was a brid, and an other ymage of Semiramys, and of Combabe that that I spak of, and a right fayr of Stratonice, and oon of Alexaundre lyk as it were the verray man, and there beside him stont Sardanapalle in other schappe and other aparayl.

And in the clos at large pasturen grete boles and hors and egles and beres and lyouns; and thei don no manere harm to men but ben everyche of hem holy and tame.

Prestes thei apoynten withouten nombre, of the whiche some slcen the victimes and some beren the offrynges of licours and some ben cleped Fuyrbereres and some Awtere Prestes. Whan I was there, me than a 300 weren wont to assemblen hem for sacrificise. Thei ben clothed in whyte robes alle, and thei han a poynted cappe on here hedes. And everyche yeer a newe chefe preste is sett over hem, that allone wereth a robe of purple and is crowned with a coronale of gold. And therto is other gret multytude of religious men, of floyteres and piperes and Galles, and also wommen that ben wode and out of here witte.

Twyes each day sacrificise is perfourmed, to the which allé comen. To love thei sacrificen withouten ony noys, ne syngynghe not ne floytynghe; but whan thei presenten offrynges to Iuno, thanne thei syngen and floyten and sounen cymbales. And as to this thei mighte not telle me no thing certeyn.

Ther is also a lak, a lityl fro the temple, in the whiche holy fissches ben noryscht, withouten nombre and of dy verse kyndes. Some of hem ben ful grete, and thise han names and comen whan thei ben cleped. And whan I was there, amonges hem was oon that werde gold. On his fynne was festned a ioyelle of gold; and often tymes I saughe him, and he hadde that ioyelle.

That lak is passynghe depe. I assayde it not, but men seyn that it hath wel me than a 200 fadmes; and in the myd place ther of stont an awtere of stone. Seeynge it on a sodeyne, thou woldest trowen that it fleyted and rode upon the water, and manye men wenen thus; but I suppose that a gret piler pight undernethe bereth up the awtere. And it is ever more dressed with gerlondes and hath encens brennynghe, and manye swymmen overthwart to it eech day for a vowe that thei han, and bryngen gerlondes.

At that place ben wondur grete festes, the which highte Desceyntes unto

the Lak, be cause that in the festes allé the ydoles gon doun to the lak. Amonges hem Iuno cometh first, be cause of the fissches, to the entente that love schalle not seen hem first; for if so be that this happeth, thei dyen alle, as men seyn. And for sothe he cometh to seen hem, but sche, stondynge beform him, letteth him, and with manye supplicatiouns sendeth him his weye.

Wondur grete ben also the festes that thei ben wont to make in goynge to the see. Of the festes ne can I not seye no thing certeyn, be cause that I ne wente not myself ne assayde not that pilgrimage. But what thei don whan thei retornen, that I saughe and schalle devyse you. Thei beren everychon a pot fulle of water, and thise pottes ben seeled with waxe. And of hem self thei ne breke not the seel for to schede it out: but ther is a holy Cokke, that wonetlth nyghe to the lak, that whan he resceyveth the vesseles he loketh to the seel, and getteth him a fee for to undon the bond and remeve the waxe; and the Cokke gadereth moche silver thorghe this werk. And fro thens thei hem self bryngen it in to the temple, and scheden it out; and after this thei perfourmen sacrificise, and than thei wenden hoom ayen.

But the grettest of alle festes wherof I knowe is kepte in the firste somer sesoun, and some men clepen it Fuyr Feste and some Torche Feste. Ther inne thei don sacrificise in this wyse. Thei kutten grete trees and setten hem in the clos, and after, brynginge gotes and schepe and othere bestes, thei hangen hem fro the trees, alle on lyve, and eke briddes and clothes and ioyelles of gold and of silver. And whan thei han mad everyche thing complet and perfyte, thei beren the ydoles aboute the trees, and thanne thei casten inne fuyr and als swytlie alle tho thinges brennen. To this feste comen manye bothe fro Surrye and from alle the marches there aboute; and alle bryngen here owne holy thinges and han alle here Tokenes made in lyknesse of that on.

And upon sette dayes the multytude assemblen hem in the clos, and manye Galles and the religious men that I spak of perfourmen here cerimonies; and thei kutten here owne armes and beten that oon that other upon the bak. And manye that stont ther neer floyten, and manye beten timbres, and othere syngen wode songes and holy. This is don withouten the temple, and thei that don it comen not in to the temple.

And in thise dayes Galles ben made. For whan the floyten and perfourmen here rytes, that folye sone entreth into manye, and manye ther ben that camen for to seen and thanne wroughten in thilke manere. And I shal descryve what thei don. The yong man to whom Fortune hath goven this adversitee, he casteth offe his clothinge and cometh in to the myddes, cryinge in a grete voyce, and taketh up a swerd that hath stode there thise manye yeeres, I wene. Thanne he geldeth him right anon and renneth throghe the Cytee berynge in his hondes the parties therof he gelt him. And that house into the whiche he schalle casten thise, he getteth thens femele wedes and wommanlyche aparayles. Thus don thei whan thei gelden hem.

And Galles at here dyenge ben not enterred in lyk manere as other men, but gif a Galle dye, his felawes liften him up and carryen him in to the skirtes of

the Cytee and sette down the man himself and the ferte on the whiche thei broghte him, and casten stones aboven; and whan this is don, thei wenden boom ay en. And thei wayten for the nombre of 7 dayes or that thei entren in to the temple; for if thei entren before, thei misdoun. And the customes that thei folwen therto ben thise. If so be that any of hem seeth a dede man, he cometh not in to the temple that day; but on the nexte daye, afre that he hath pured him, thanne he entreth. And the that ben of the dede mannes kyn wayten for the space of 30 dayes and lette sahaven here hedes or thei entren; but before that this hath ben don, it is not leful for to entren.

Thei sacrificen boles and kyn and gotes and schepe. Swyn only thei ne sacrificen not nouthen eten be cause that thei demen hem unclene. But othere men demen hem not unclene but holy. And amonges briddes the dowve semeth hem wondur holy thing, and thei ben not wont so moche as to touchen hem; and gif thei touchen hem maugree hem selven, thei ben unclene that day. Therfore dowves lyven amonges hem and entren here houses and gadren here mete for the moste part atte erthe.

And I schal telle you what the pilgrimes alle don. Whan that a man wole faren for the firste sythe to the Holy Cytee, he schaveth his heed and his browes, and after that, he sacrificeth a schep; and than he kerveth it and eteth it allé, saf only the flees that he leyeth on the erthe and kneleth ther on, and taketh the bestes feet and heed and putteth upon his owne heed. Ther with alle he preyeth, askynge that this present sacrificise be resceyved and behotynges a grettere that nexte sythe. And whan alle this is atte ende, he putteth a gerlond on his owne heed and on the hedes of his felawes that wolles gon that ilke pilgrimage. Thanne levynges his owne contree he doth iorney; and he useth cold watre bothe for to wasschen with and to drynken, and slepeth alle weyes on the erthe; for he ne may not ligen in no maner bedde un to tyme that his pilgrimage be fulfilled and he be comen ayen to his owne contree. And in the Holy Cytee he is resceyved of an hoste that he knoweth not propurly. For certeyne men in that place ben apoynted unto everyche cytee as hostes, and dyverse kynredes han this office of linage. And Assuryens clepen the men Maistres be cause thei techen hem everyche thing.

And the sacrificises ben not perfourmed in the temple, but whan he hath presented his victime befor the awtere, he schedeth offrynges of wyn there on, and thanne he ayen ledeth him on lyve to his logging, and whan he is comen there he sacrificeth and preyeth be him self.

Ther is also this other maner sacrificise. Thei dressen here victimes with gerlondes and hurlen hem down the degrees of the entree on lyve, and in fallynge down thei dyen. And some men hurlen here owne children thens, but not in lyke manere as the bestes. Thei putten hem in a walet and beren hem down in bond, and thei scornen hem with alle, seyinge that thei ben not children but oxen.

And alle leten marke hem, some on the wriste and some on the nekke; and for that skylle alle Assuryens beren markes.

And thei don another thing, in the whiche thei acorden to men of Trosen allone of Grekes, and I schalle telle you what the don. Men of Trosen han made ordeynaunce as touchinge the maydens and the bachelers, that thei schulle not maryen or thei lette scheren here lokkes for worschipe of Ypolite; and so thei don. That thing is don also in the Holy Cytee. The bacheleres offren of here berdes, and the children from here birthe leten holy crulles growe, the which thei scheren whan thei ben presented in the temple and putten in boystes outhur of silver or often tymes of gold, that thei naylen faste in the temple, and than gon here weye; but first thei wryten there on here names everychon. Whan I was yong, I fulfilled that ryte; and bothe my crulle and my name ben yit in the seyntuarye.

THE SYRIAN GODDESS: Strong and Garstang Translation

Translated by Herbert A. Strong and John Garstang

1. There is in Syria a city not far from the river Euphrates : it is called “the Sacred City,” and is sacred to the Assyrian Hera. As far as I can judge this name was not conferred upon the city when it was first settled, but originally it bore another name. In course of time the great sacrifices were held therein, and then this title was bestowed upon it. I will speak of this city, and of what it contains. I will speak also of the laws which govern its holy rites, of its popular assemblies and of the sacrifices offered by its citizens. I will speak also of all the traditions attaching to the founders of this holy place: and of the manner of the founding of its temple. I write as an Assyrian born who have witnessed with mine own eyes some of the facts which I am about to narrate: some, again, I learnt from the priests: they occurred before my time, but I narrate them as they were told to me.

2. The first men on earth to receive knowledge of the gods, and to build temples and shrines and to summon meetings for religious observances are said to have been the Egyptians. They were the first, too, to take cognizance of holy names, and to repeat sacred traditions. Not long after them the Assyrians heard from the Egyptians their doctrines as to the gods, and they reared temples and shrines: in these they placed statues and images.

3. Originally the temples of the Egyptians possessed no images. And there exist in Syria temples of a date not much later than those of Egypt, many of which I have seen myself, for instance, the temple of Hercules in Tyre. This is not the Hercules of Greek legend; but a Tyrian hero of much greater antiquity than he.

4. There is likewise in Phœnicia a temple of great size owned by the Sidonians. They call it the temple of Astarte. I hold this Astarte to be no other than the moon-goddess. But according to the story of one of the priests this temple is sacred to Europa, the sister of Cadmus. She was the daughter of Agenor, and on her disappearance from Earth the Phœnicians honoured her with a temple and told a sacred legend about her; how that Zeus was enamoured of her for her beauty, and changing his form into that of a bull carried her off into Crete. This legend I heard from other Phœnicians as well; and the coinage current among the Sidonians bears upon it the effigy of Europa sitting upon a bull, none other than Zeus. Thus they do not agree that the temple in question is sacred to Europa.

5. The Phœnicians have also another sacred custom, derived from Egypt, not from Assyria: it came, they say, from Heliopolis into Phœnicia. I never witnessed this myself, but it is important, and of great antiquity.

6. I saw too at Byblos a large temple, sacred to the Byblian Aphrodite : this

is the scene of the secret rites of Adonis: I mastered these. They assert that the legend about Adonis and the wild boar is true, and that the facts occurred in their country, and in memory of this calamity they beat their breasts and wail every year, and perform their secret ritual amid signs of mourning through the whole countryside. When they have finished their mourning and wailing, they sacrifice in the first place to Adonis, as to one who has departed this life: after this they allege that he is alive again, and exhibit his effigy to the sky. They proceed to shave their heads, too, like the Egyptians on the loss of their Apis. The women who refuse to be shaved have to submit to the following penalty, viz., to stand for the space of an entire day in readiness to expose their persons for hire. The place of hire is open to none but foreigners, and out of the proceeds of the traffic of these women a sacrifice to Aphrodite is paid.

7. Some of the inhabitants of Byblos maintain that the Egyptian Osiris is buried in their town, and that the public mourning and secret rites are performed in memory not of Adonis, but of Osiris. I will tell you why this story seems worthy of credence. A human head comes every year from Egypt to Byblos, floating on its seven days' journey thence: the winds, by some divine instinct, waft it on its way: it never varies from its course but goes straight to Byblos. The whole occurrence is miraculous. It occurs every year, and it came to pass while I was myself in Byblos, and I saw the head in that city.

8. There is, too, another marvellous portent in the region of the Byblians. A river, flowing from Mount Libanus, discharges itself into the sea: this river bears the name of Adonis. Every year regularly it is tinged with blood, and loses its proper colour before it falls into the sea: it dyes the sea, to a large space, red: and thus announces their time of mourning to the Byblians. Their story is that during these days Adonis is wounded, and that the river's nature is changed by the blood which flows into its waters; and that it takes its name from this blood. Such is the legend vulgarly accepted: but a man of Byblos, who seemed to me to be telling the truth, told me another reason for this marvellous change. He spoke as follows: "This river, my friend and guest, passes through the Libanus: now this Libanus abounds in red earth. The violent winds which blow regularly on those days bring down into the river a quantity of earth resembling vermilion. It is this earth that turns the river to red. And thus the change in the river's colour is due, not to blood as they affirm, but to the nature of the soil." This was the story of the Byblian. But even assuming that he spoke the truth, yet there certainly seems to me something supernatural in the regular coincidence of the wind and the colouring of the river.

9. I went up also from Byblos into the Libanus, a single day's journey, as I had heard that there was an ancient temple of Aphrodite there founded by Cinyras.

I saw the temple, and it was indeed old. These then are the ancient great temples of Syria.

10. Of all these temples, and they are numerous indeed, none seems to me greater than those found in the sacred city; no shrine seems to me more holy, no region more hallowed. They possess some splendid masterpieces, some venerable offerings, many rare sights, many striking statues, and the gods make their presence felt in no doubtful way. The statues sweat, and move, and utter oracles, and a shout has often been raised when the temple was closed; it has been heard by many. And more: this temple is the principal source of their wealth, as I can vouch. For much money comes to them from Arabia, and from the Phœnicians and the Babylonians: the Cilicians, too, and the Assyrians bring their tribute. And I saw with my own eyes treasures stored away privately in the temple; many garments, and other valuables, which are exchanged for silver or gold. Nowhere among mankind are so many festivals and sacred assemblies instituted as among them.

11. On enquiring the number of years since the temple was founded, and whom they deemed the goddess to be, many tales were told to me, some of which were sacred, and some public property; some, again, were absolutely fabulous; others were mere barbarians' tales; others again tallied with the Greek accounts. All these I am ready to narrate, though I withhold my acceptance of some.

12. The people, then, allege that it was Deukalion or Sisythus who founded the temple; I mean the Deukalion in whose time the great flood occurred. I have heard the story about Deukalion as the Greeks narrate it from the Greeks themselves. The story runs as follows: The present race of men was not the first to be created. The first generation perished to a man; the present is a second creation. This generation became a vast multitude, owing to Deukalion. Of the men of the original creation they tell this tale: they were rebellious, and wilful, and performed unholy deeds, disregarding the sanctity of oaths and hospitality, and behaving cruelly to suppliants; and it was for these misdeeds that the great destruction fell upon them. Straightway the earth discharged a vast volume of water, and the rivers of heaven came down in streams and the sea mounted high. Thus everything became water, and all men perished; Deukalion alone was saved for another generation, on the score of his wisdom and piety. The manner of his salvation was as follows: He placed his children and his wives in an ark of vast size, and he himself also entered in. Now, when he had embarked, there came to him wild boars and horses, and generations of lions and serpents, and all the other beasts which roam the earth, all in couples. He welcomed them all. Nor did they harm him; and friendship remained amongst them as Zeus himself ordained. These, one and all, floated in this ark as long as the flood remained. This is the legend of Deukalion as told by the Greeks.

13. But a further story is told by the men of Hierapolis, and a wonderful one it is; they say that in their country a mighty chasm appeared which received all the water, and that Deukalion on this occurrence reared altars and founded a temple to Juno above this chasm. I have actually seen this chasm, it

lies beneath the temple and is of very small dimensions. If it was once of large size, and was afterwards reduced to its present small dimensions, I know not: but the chasm which I saw is certainly very small. They maintain that their tale is proved by the following occurrence; twice in every year the water comes from the sea to the temple. This water is brought by the priests; but besides them, all Syria and Arabia and many from beyond the Euphrates go down to the sea; one and all bring its water which they first pour out in the temple; then this water passes down into the chasm which, small though it be, holds a vast quantity of water. Thus then they act, and they declare that the following law was passed by Deukalion in that temple, in order that it might be an everlasting remembrance at once of the visitation and of its alleviation.

14. Others again maintain that Semiramis of Babylon, who has left many mighty works in Asia, founded this edifice as well; nor did she dedicate it to Hera, but to her own mother, whose name was Derceto. Now, I have seen the semblance of Derceto in Phœnicia, and a wonderful sight it is; one half is a woman, but the part which extends from the thighs to the feet ends in a fish's tail. The effigy, however, which is at Hierapolis is a complete woman. The reasons for this story are plain to understand; they deem fishes holy objects, and never touch them, while of birds they use all but pigeons for food; the pigeon is in their eyes sacred. It appears to them then that what we have described was done in honour of Derceto and Semiramis. The former, because Derceto has the form of a fish; the latter, because the lower half of Semiramis takes the form of a pigeon. I, however, should probably conclude that the temple in question belongs to Semiramis; that the shrine is Derceto's I can in no wise believe, since even amongst the Egyptians there are some who will not touch fish as food, and they certainly do not observe this restriction in favour of Derceto.

15. There is, however, another sacred story which I had from the lips of a wise man — that the goddess was Rhea, and the shrine the work of Attes. Now this Attes was by nation a Lydian, and he first taught the sacred mysteries of Rhea. The ritual of the Phrygians and the Lydians and the Samothracians was entirely learnt from Attes. For when Rhea deprived him of his powers, he put off his manly garb and assumed the appearance of a woman and her dress, and roaming over the whole earth he performed his mysterious rites, narrating his sufferings and chanting the praises of Rhea. In the course of his wanderings he passed also into Syria. Now, when the men from beyond Euphrates would neither receive him nor his mysteries, he reared a temple to himself on this very spot. The tokens of this fact are as follows: She is drawn by lions, she holds a drum in her hand and carries a tower on her head, just as the Lydians make Rhea to do. He also affirmed that the Galli who are in the temple in no case castrate themselves in honour of Juno, but of Rhea, and this in imitation of Attes. All this seems to me more specious than true, for I have heard a different and more credible reason given for their castration.

16. I approve of the remarks about the temple made by those who in the

main accept the theories of the Greeks: according to these the goddess is Hera, but the work was carried out by Dionysus, the son of Semele: Dionysus visited Syria on his journey to Aethiopia. There are in the temple many tokens that Dionysus was its actual founder: for instance, barbaric raiment, Indian precious stones, and elephants' tusks brought by Dionysus from the Aethiopians. Further, a pair of phalli of great size are seen standing in the vestibule, bearing the inscription, "I, Dionysus, dedicated these phalli to Hera my stepmother." This proof satisfies me. And I will describe another curiosity to be found in this temple, a sacred symbol of Dionysus. The Greeks erect phalli in honour of Dionysus, and on these they carry, singular to say, mannikins made of wood, with enormous pudenda; they call these puppets. There is this further curiosity in the temple: as you enter, on the right hand, a small brazen statue meets your eye of a man in a sitting posture, with parts of monstrous size.

17. These are the legends concerning the founders of the temple. I will proceed to speak of the edifice itself and its position: how it was built and who built it. They affirm that the temple as it exists now is not that which was built originally: the primitive temple fell to pieces in the course of time: the present one they say was the work of Stratonice, the wife of the king of the Assyrians. This I take to be the Stratonice of whom her stepson was enamoured, and the skill of a doctor detected the intrigue: for the lover, overpowered by the malady of his passion, bewildered by the thought of his shameful caprice, lay sick in silence. He lay sick, and though no ache was in any limb, yet his colour was gone, and his frame was growing frailer day by day. The doctor, seeing that he was suffering from no definite disease, perceived that his malady was none other than love. Many are the symptoms of secret love: languor of vision, change in the voice and complexion, and frequent tears.

The doctor, aware of this, acted as follows: he laid his hand on the heart of the young man, and summoned all the domestics in the household. The patient remained tranquil and unmoved on the entrance of the rest, but when his stepmother came in he grew pale and fell to sweating and trembling, and his heart beat violently. These symptoms betrayed his passion to the doctor.

18. The doctor proceeded to adopt the following cure: Summoning the young man's father, who was racked by anxiety, he explained to him that the young man's malady was no normal malady, but a wrongful action: "he has no painful symptoms; he is possessed by love and madness. He longs to possess what he will never obtain; he loves my wife, whom I will never give up." This was the trick of the wise physician. The father straightway begged the doctor by his prudence and professional skill not to let his son perish. "His malady depended not on his will; it was involuntary. Pray then do not you let your jealousy bring grief on the whole realm, and do not, dear doctor, draw unpopularity on your profession." Such was the unwitting father's request. The doctor replied: "Your request is scandalous. You would deprive me of my

wife and outrage the honour of a medical man. I put it to you, what would be your conduct, since you are deprecating mine, if your wife were the object of his guilty love?" He replied that he would not spare his own wife nor would he begrudge his son his life, even though that son were enamoured of his own stepmother: losing one's wife was a less misfortune than losing one's son. The doctor on hearing this said: "Why then offer me these entreaties? In good truth, your wife is the object of his love. What I said to you was all a made-up story." The father followed this advice, and handed over his wife and his kingdom to his son, and he himself departed into the region of Babylonia and founded a city on the Euphrates which bore his name: and there he died. Thus it was that our wise doctor detected and cured the malady.

19. Now this Stratonice, when still married to her former husband, saw in a vision Hera exhorting her to rear a temple to this goddess at Hierapolis. Should she neglect to obey, she was menaced by the goddess with manifold evils. The queen began by disregarding the dream, but later, when seized by a dangerous illness, she told the vision to her husband, and appeased Hera, and undertook to raise the temple. Hardly had she recovered when she was despatched by her husband to Hierapolis, and a large sum of money with her, and a large army too, partly to aid in the building operations and partly to ensure her safety. He summoned one of her friends called Combabus, a young man of handsome presence, and said, "Combabus, I know thee for an honest man, and of all my friends I love thee best, and I commend thee greatly alike for thy wisdom and for thy goodwill which thou hast shown to us. At the present moment I have need of all thy confidence, and thus I wish thee to accompany my wife, and to carry out my work, and to perform the sacrifices due, and to command my army. On my return great honour shall fall to thee. Combabus begged and prayed not to be despatched, and not to be entrusted with matters far above his powers — moneys, the lady, the holy work: not merely so, but he feared lest in the future some jealousy might make itself felt as to his relations with Stratonice, as he was unaccompanied should he consent to escort her.

20. The king, however, refused to be moved; so Combabus prayed as an alternative that a respite of seven days might be granted him: after that interval he was willing to be despatched after attending to his immediate needs. On obtaining this respite, which was willingly granted, he departed to his house, and throwing himself on the ground, he thus deplored his lot: "Unhappy me! Why this confidence in myself? To what end is this journey, whose results I already see? I am young and the lady whom I escort is fair. This will prove a great and mighty disaster, unless I remove entirely the cause of the evil. Thus I must even perform a mighty deed which will heal all my fears." Saying this he unmanned himself, and he stowed away the mutilated pudenda in a little vessel together with myrrh and honey and spices of various sorts. He sealed this vessel up with a ring which he wore; and finally he proceeded to dress his wound. As soon as he deemed himself fit to travel he

made his way to the king, and before a large company reached the vessel forth and spoke as follows: "Master! This my most precious treasure was stored up in my house, and I loved it well: but now that I am entering on a long journey, I will set it in thy keeping. Do thou keep it well: for it is dearer to me than gold and more precious to me than life. On my return I shall receive it again." The king was pleased to receive the vessel, and after sealing it with another seal he entrusted it to his treasurers to keep.

21. So Combabus from this time forth continued his journey in peace. Arrived at Hierapolis they built the temple with all diligence, and three years passed while they were at their task. Meantime the event came to pass which Combabus had feared. Stratonice began to love him who had been her companion for so long a time: her love passed into an overpowering passion. Those of Hierapolis affirm that Hera was the willing cause of this trouble: she knew full well that Combabus was an upright man, but she wished to wreak her wrath on Stratonice for her unwillingness to undertake the building of the temple.

22. The queen was at first coy and tried to hide her passion, but when her trouble left her no longer any repose, she openly displayed her irritation and wept the whole day long, and called out repeatedly for Combabus: Combabus was everything to her. At last, in despair at her impotency to master her passion, she sought a suitable occasion for supplicating his love. She was too cautious to admit her passion to a stranger, but her modesty prevented her from facing the situation. Finally she hits on this plan; that she should confront him after she should have drunk deeply of wine; for courage rises after drinking and a repulse seems then less degrading, and actions performed under the influence of wine are set down to ignorance. Thus she acted as she thought best. After supper she entered the chamber in which Combabus dwelt, and besought him, embracing his knees, and she avowed her guilty love. He heard her words with disgust and rejected her advances, reproaching her with drunkenness. She, however, threatened that she would bring on him a great calamity; on which he trembled, and he told her all his story and narrated all that he had done and finally disclosed to her the manifest proofs of his statement. When the queen witnessed this unexpected proof her passion indeed was quenched, but she never forgot her love, but in all her intercourse she cherished the solace of her unavailing affection. The memory of this love is still alive at Hierapolis and is maintained in this way; the women still are enamoured of the Galli, and the Galli again love the women with passion; but there is no jealousy at all, and this love passes among them for a holy passion.

23. The king was well informed by Stratonice as to her doings at Hierapolis, for many who came thence brought the tale of her doings. The monarch was deeply moved by the tidings, and before the work was finished summoned Combabus to his presence. Others narrate with respect to this a circumstance wholly untrue; that Stratonice finding her prayers repulsed wrote with her own hand to her husband and accused Combabus of making an

attempt upon her modesty; and what the Greeks allege about their Stheneboea and about Phaedra the Cnosian the Assyrians tell in the same way about Stratonice. For my part I do not believe that either Stheneboea nor Phaedra acted thus if Phaedra really loved Hippolytus. However, let the old version remain for what it is worth.

24. When, however, the news was brought to Hierapolis, Combabus took count of the charge and departed in a spirit of full confidence, conscious that the visible proof necessary for his defence had been left in the city his home. On his arrival the king immediately put him in prison under strict guard. Then in the presence of the friends of the accused who had been present when Combabus was commissioned to depart, the king summoned him into open court and began to accuse him of adultery and evil lust; and deeply moved, recounting the confidence he had reposed in his favourite and his long friendship, he arraigned Combabus on three distinct charges: first, that he was an adulterer, secondly, that he had broken his trust, finally, that he had blasphemed the goddess by acting thus while engaged in her service. Many of the bystanders bore witness against him, saying that they had seen the guilty pair embracing.

It was finally agreed that Combabus was worthy of death as his evil deeds had merited.

25. He had stood up to this point in silence, but as he was being led to his fate, he spoke out, and demanded the restoration of his pledge, affirming that he was to be killed not for rebellious conduct against his king, nor for any violation of the king's married life, but solely because of the king's eagerness to possess what he had deposited at the royal court at his departure. The king thereon summoned his treasurer and bade him bring forth what he had committed to his custody. On its production, Combabus removed the seal and displayed the contents of the vessel, and showed how he himself had suffered thereby; adding, "This is just what I feared, O King, when thou didst send me on that errand: I left with a heavy heart, and I did my duty, constrained by sheer necessity. I obeyed my lord and master to mine own undoing. Such as I am, I stand accused of a crime which none but a man in every sense could have committed. The king cried out in amazement at these words, embraced Combabus and said with tears, "What great ruin, Combabus, hast thou wrought upon thyself? What monstrous deed of ill hast thou, alone of men, wrought to thy sorrow? I cannot praise thee, rash spirit, for enduring to suffer this outrage; would that thou hadst never borne it; would that I had never seen its proofs! I needed not this thy defence. But since the deity hath willed it thus, I will grant thee, first and foremost, as thy revenge, the death of the informers: and next there shall follow a mighty gift, a store of silver and countless gold, and raiment of Assyria, and steeds from the royal stud. Thou shalt enter freely to us unannounced and none shall withstand thee: none shall keep thee from my sight, even were I by my wife's side." Thus he spake, and thus he acted; the informers were led off straightway to their execution;

Combabus was laden with gifts, and the king's attachment to him was increased. No one of the Assyrians was deemed equal in wisdom and in fortune to Combabus.

26. On his request that he might complete what was unfinished in the construction of the temple — for he had left it unfinished — he was despatched anew; and he completed the temple, and there he abode. To mark his sense of the virtue and good deeds of his architect, the king granted him a brazen statue of himself to stand in the temple of his construction. And even to the present day this brazen statue is seen standing in the temple, the work of Hermocles of Rhodes. Its form is that of a woman, but the garments are those of a man. It is said, too, that his most intimate friends, as a proof of their sympathy, castrated themselves like him, and chose the same manner of life. Others there are who bring gods into the story and affirm that Combabus was beloved by Hera; and that it was she who inspired many with the idea of castrating themselves, so that her lover should not be the only one to lament the loss of his virility.

27. Meantime the custom once adopted remains even to-day, and many persons every year castrate themselves and lose their virile powers: whether it be out of sympathy with Combabus, or to find favour with Hera. They certainly castrate themselves, and then cease to wear man's garb; they don women's raiment and perform women's tasks. I have heard the origin of this ascribed to Combabus as well, for the following event occurred to him. A certain foreign woman who had joined a sacred assembly, beholding a human form of extreme beauty and dressed in man's attire, became violently enamoured of him: after discovering that he was unsexed, she took away her life. Combabus accordingly in despair at his incapacity for love, donned woman's attire, that no woman in future might be deceived in the same way. This is the reason of the female attire of the Galli. Enough of Combabus and his story: in the course of my story I shall make mention of the Galli, and of their castration, and of the methods employed to effect it, and of the burial rites wherewith they are buried, and the reasons why they have no ingress to the temple; but before this I am inclined to speak of the site of the temple and of its size: and so I will even speak.

28. The place whereon the temple is placed is a hill: it lies nearly in the centre of the city, and is surrounded by a double wall. Of the two walls the one is ancient; the other is not much older than our own times. The entrance to the temple faces the north; its size is about a hundred fathoms. In this entrance those phalli stand which Dionysus erected: they stand thirty fathoms high.

Into one of these a man mounts twice every year, and he abides on the summit of the phallus for the space of seven days. The reason of this ascent is given as follows: The people believe that the man who is aloft holds converse with the gods, and prays for good fortune for the whole of Syria, and that the gods from their neighbourhood hear his prayers. Others allege that this takes place in memory of the great calamity of Deukalion's time, when men

climbed up to mountain tops and to the highest trees, in terror of the mass of waters. To me all this seems highly improbable, and I think that they observe this custom in honour of Dionysus, and I conjecture this from the following fact, that all those who rear phalli to Dionysus take care to place mannikins of wood on the phalli; the reason of this I cannot say, but it seems to me that the ascent is made in imitation of the wooden mannikin.

29. To proceed, the ascent is made in this way; the man throws round himself and the phallus a small chain; afterwards he climbs up by means of pieces of wood attached to the phallus large enough to admit the end of his foot. As he mounts he jerks the chain up his own length, as a driver his reins. Those who have not seen this process, but who have seen those who have to climb palm trees in Arabia, or in Egypt, or any other place, will understand what I mean. When he has climbed to the top, he lets down a different chain, a long one, and drags up anything that he wants, such as wood, clothing, and vases; he binds these together and sits upon them, as it were, on a nest, and he remains there for the space of time that I have mentioned. Many visitors bring him gold and silver, and some bring brass; then those who have brought these offerings leave them and depart, and each visitor gives his name. A bystander shouts the name up; and he on hearing the name utters a prayer for each donor; between the prayers he raises a sound on a brazen instrument which, on being shaken, gives forth a loud and grating noise. He never sleeps; for if at any time sleep surprises him, a scorpion creeps up and wakes him, and stings him severely; this is the penalty for wrongfully sleeping. This story about the scorpion is a sacred one, and one of the mysteries of religion; whether it is true I cannot say, but, as it seems to me, his wakefulness is in no small degree due to his fear of falling. So much then for the climbers of the phalli. As for the temple, it looks to the rising sun.

30. In appearance, and in workmanship, it is like the temples which they build in Ionia, the foundation rises from the earth to the space of two fathoms, and on this rests the temple. The ascent to the temple is built of wood and not particularly wide; as you mount, even the great hall exhibits a wonderful spectacle and it is ornamented with golden doors. The temple within is ablaze with gold and the ceiling in its entirety is golden. There falls upon you also a divine fragrance such as is attributed to the region of Arabia, which breathes on you with a refreshing influence as you mount the long steps, and even when you have departed this fragrance clings to you; nay, your very raiment retains long that sweet odour, and it will ever remain in your memory.

31. But the temple within is not uniform. A special sacred shrine is reared within it; the ascent to this likewise is not steep, nor is it fitted with doors, but is entirely open as you approach it. The great temple is open to all; the sacred shrine to the priests alone and not to all even of these, but only to those who are deemed nearest to the gods and who have the charge of the entire administration of the sacred rites. In this shrine are placed the statues, one of which is Hera, the other Zeus, though they call him by another name. Both of

these are golden, both are sitting; Hera is supported by lions, Zeus is sitting on bulls. The effigy of Zeus recalls Zeus in all its details — his head, his robes, his throne; nor even if you wished it could you take him for another deity.

32. Hera, however, as you look at her will recall to you a variety of forms. Speaking generally she is undoubtedly Hera, but she has something of the attributes of Athene, and of Aphrodite, and of Selene, and of Rhea, and of Artemis, and of Nemesis, and of The Fates. In one of her hands she holds a sceptre, in the other a distaff; on her head she bears rays and a tower and she has a girdle wherewith they adorn none but Aphrodite of the sky. And without she is gilt with gold, and gems of great price adorn her, some white, some sea-green, others wine-dark, others flashing like fire. Besides these there are many onyxes from Sardinia and the jacinth and emeralds, the offerings of the Egyptians and of the Indians, Ethiopians, Medes, Armenians, and Babylonians. But the greatest wonder of all I will proceed to tell: she bears a gem on her head called a Lychnis; it takes its name from its attribute. From this stone flashes a great light in the night-time, so that the whole temple gleams brightly as by the light of myriads of candles, but in the day-time the brightness grows faint; the gem has the likeness of a bright fire. There is also another marvel in this image: if you stand over against it, it looks you in the face, and as you pass it the gaze still follows you, and if another approaching from a different quarter looks at it, he is similarly affected.

33. Between the two there stands another image of gold, no part of it resembling the others. This possesses no special form of its own, but recalls the characteristics of other gods. The Assyrians themselves speak of it a symbol, but they have assigned to it no definite name. They have nothing to tell us about its origin, nor its form: some refer it to Dionysus; others to Deukalion; others to Semiramis; for its summit is crowned by a golden pigeon, and this is why they allege that it is the effigy of Semiramis. It is taken down to the sea twice in every year to bring up the water of which I have spoken.

34. In the body of the temple, as you enter, there stands on the left hand side, a throne for the Sun god; but there is no image upon it, for the effigies of the Sun and Moon are not exhibited. I have learnt, however, the reasons of this practice. They say that religion does not forbid making effigies of the other deities, for the outward form of these deities is known to all; but the Sun and Moon are plain for all to see, and all men behold them. What boots it, therefore, to make effigies of those deities who offer themselves for all to gaze on?

35. Behind this throne stands an effigy of Apollo of an unusual character. All other sculptors think of Apollo as a youth, and represent him in the flower of his age. These artificers alone exhibit the Apollo of their statuary as bearded. They justify their action, and criticise the Greeks and others who set up Apollo as a boy, and appease him in that guise. Their reason is that it is a mark of ignorance to assign imperfect forms to the gods, and they look on

youth as imperfection. They have also introduced another strange novelty in sculpture: they, and they alone, represent Apollo as robed.

36. I have much to say about his works, and I will tell what is most worthy of admiration. First I will speak of the oracle. There are many oracles among the Greeks, and many, too, among the Egyptians, and again in Libya and in Asia there are many too. But these speak not, save by the mouth of priests and prophets: this one is moved by its own impulse, and carries out the divining process to the very end. The manner of his divination is the following: When he is desirous of uttering an oracle, he first stirs in his seat, and the priests straightway raise him up. Should they fail to raise him up, he sweats, and moves more violently than ever.

When they approach him and bear him up, he drives them round in a circle, and leaps on one after another. At last the high priest confronts him, and questions him on every subject. The god, if he disapproves of any action proposed, retreats into the background; if, however, he happens to approve it, he drives his bearers forward as if they were horses. It is thus that they gather the oracles, and they undertake nothing public or private without this preliminary. This god, too, speaks about the symbol, and points out when it is the due season for the expedition of which I spoke in connexion therewith.

37. I will speak of another wonder, too, which he performed in my presence. The priests were raising him aloft, but he left them on the ground, and was born aloft himself alone.

38. Behind Apollo is the statue of Atlas; behind that, the statue of Hermes and Eilithyia.

39. Such, then, are the interior decorations of the temple; outside of it there stands a great altar of brass.

It contains also countless other brazen effigies of kings and priests. I will mention those which seem most worthy of remembrance. To the left of the temple stands the image of Semiramis, pointing with her right hand to the temple. That image was erected to commemorate the following occurrence: The queen had issued a decree that all the Syrians should worship her as a deity, adding that they were to take no count of the others, not excepting even Hera; and they obeyed her decree. Afterwards, however, when disease and misfortune and grief were inflicted on her, she calmed down from her frenzied infatuation, and avowed herself a mere mortal, and ordered her subjects to turn again to Hera. This is why she stands to-day in this posture, pointing out Hera as the goddess whose grace is to be won, and confessing that she is not a goddess, but that Hera is indeed such.

40. I saw also the effigy of Helen, and of Hecuba, and of Andromache, and of Paris, and of Achilles. I saw also the statue of Nireus, the son of Aglaia, and of Philomela and Procne while yet women, and Tereus changed into a bird; and another effigy of Semiramis and one of Combabus and one of Stratonice of special beauty, and one of Alexander like to this. Sardanapalus stands by his side in a different form and in a different garb.

41. In the great court oxen of great size browsed horses, too, are there, and eagles and bears and lions, who never hurt mankind but are all sacred and all tame.

42. Many priests also are in attendance, some of whom sacrifice the victims, others bring libations, others are called fire-bearers, and others altar attendants. In my presence more than 300 of these were present at a sacrifice; all had vestments of white and wore caps on their heads. Every year a new high priest is appointed. He, and he alone, is clad in purple and crowned with a golden tiara.

43. Besides this there is another multitude of holy men, pipers, flute players, and Galli; and women frenzied and fanatic.

44. A sacrifice is offered up twice every day, and they are all present at this: To Zeus they sacrifice in silence, neither chanting nor playing, but when they sacrifice to Hera they sing, they pipe, and shake rattles. About this ceremony they could tell me nothing certain.

45. There is too a lake in the same place, not far from the temple in which many sacred fishes of different kinds are reared. Some of these grow to a great size; they are called by names, and approach when called. I saw one of these ornamented with gold, and on its back fin a golden design was dedicated to the temple. I have often seen this fish, and he certainly carried this design.

46. The depth of the lake is immense. I never tested it myself, but they say that it is in depth more than 200 fathoms. In the midst of this lake stands an altar of stone. You would think at first sight that it was floating and moving in the water, and many deem that it is so. The truth seems to me that it is supported by a column of great size, based on the bottom of the lake. It is always decked with ribbons, and spices are therein, and many every day swim in the lake with crowns on their heads performing their acts of adoration.

47. At this lake great assemblies meet, and these are called descents into the lake because all their deities go down into this lake, amongst whom Hera first advances so that Zeus may not see the fish first, for if this were to happen they say that one and all would perish. And Zeus comes indeed intending to see these fish, but she, standing before him, keeps him at bay, and with many supplications holds him off.

48. But the greatest of these sacred assemblies are those held on the sea coast. About these, however, I have nothing certain to say. I was never present at their celebrations, nor did I undertake the journey thither; but I did see what they do on their return, and I will at once tell you. Each member of the assembly carries a vessel full of water. The vessels are sealed with wax; those who carry the water do not unseal the vessels and then pour out the water; but there is a certain holy cock who dwells hard by the lake. This bird, on receiving the vessels from the bearers, inspects the seal, and after receiving a reward for this action he breaks the thread and picks away the wax, and many minae are collected by the cock by this operation. After this the bearers carry the water into the temple and pour it forth, and they depart when the sacrifice

is finished.

49. The greatest of the festivals that they celebrate is that held in the opening of spring; some call this the Pyre, others the Lamp. On this occasion the sacrifice is performed in this way. They cut down tall trees and set them up in the court; then they bring goats and sheep and cattle and hang them living to the trees; they add to these birds and garments and gold and silver work. After all is finished, they carry the gods around the trees and set fire under; in a moment all is in a blaze. To this solemn rite a great multitude flocks from Syria and all the regions around. Each brings his own god and the statues which each has of his own gods.

50. On certain days a multitude flocks into the temple, and the Galli in great numbers, sacred as they are, perform the ceremonies of the men and gash their arms and turn their backs to be lashed. Many bystanders play on the pipes the while many beat drums; others sing divine and sacred songs. All this performance takes place outside the temple, and those engaged in the ceremony enter not into the temple.

51. During these days they are made Galli. As the Galli sing and celebrate their orgies, frenzy falls on many of them and many who had come as mere spectators afterwards are found to have committed the great act. I will narrate what they do. Any young man who has resolved on this action, strips off his clothes, and with a loud shout bursts into the midst of the crowd, and picks up a sword from a number of swords which I suppose have been kept ready for many years for this purpose. He takes it and castrates himself and then runs wild through the city, bearing in his hands what he has cut off. He casts it into any house at will, and from this house he receives women's raiment and ornaments. Thus they act during their ceremonies of castration.

52. The Galli, when dead, are not buried like other men, but when a Gallus dies his companions carry him out into the suburbs, and laying him out on the bier on which they had carried him they cover him with stones, and after this return home. They wait then for seven days, after which they enter the temple. Should they enter before this they would be guilty of blasphemy.

53. The laws which they observe are the following: Anyone who has seen a corpse may not enter the temple the same day; but afterwards, when he has purified himself, he enters. But those who are of the family of the corpse wait for thirty days, and after shaving their heads they enter the temple, but before they have done this it is forbidden.

54. They sacrifice bulls and cows alike and goats and sheep; pigs alone, which they abominate, are neither sacrificed nor eaten. Others look on swine without disgust, but as holy animals. Of birds the dove seems the most holy to them, nor do they think it right to harm these birds, and if anyone have harmed them unknowingly they are unholy for that day, and so when the pigeons dwell with the men they enter their rooms and commonly feed on the ground.

55. I will speak, too, about those who come to these sacred meetings and of

what they do. As soon as a man comes to Hierapolis he shaves his head and his eyebrows; afterwards he sacrifices a sheep and cuts up its flesh and eats it; he then lays the fleece on the ground, places his knee on it, but puts the feet and head of the animal on his own head and at the same time he prays that the gods may vouchsafe to receive him, and he promises a greater victim hereafter. When this is performed he crowns his head with a garland and the heads of all those engaged in the same procession. Starting from his house he passes into the road, previously bathing himself and drinking cold water. He always sleeps on the ground, for he may not enter his bed till the completion of his journey.

56. In the city of Hierapolis a public host receives him, suspecting nothing, for there are special hosts attached to each city, and these receive each guest according to his country. These are called by the Assyrians teachers, because they teach them all the solemn rites.

57. They sacrifice victims not in the temple itself, but when the sacrificer has placed his victim at the altar and poured a libation he brings the animal home alive, and returning to his own house he slays his victim and utters prayers.

58. There is also another method of sacrifice, as follows: They adorn live victims with ribbons and throw them headlong down from the temple's entrance, and these naturally die after their fall. Some actually throw their own children down, not as they do the cattle, but they sew them into a sack and toss them down, visiting them with curses and declaring that they are not their children, but are cows.

59. They all tattoo themselves — some on the hands and some on the neck — and so it comes that all the Assyrians bear stigmata.

60. They have another curious custom, in which they agree with the Trœzenians alone of the Greeks. I will explain this too. The Trœzenians have made a law for their maidens and youths alike never to marry till they have dedicated their locks to Hippolytus; and this they do. It is the same at Hierapolis. The young men dedicate the first growth on their chin, then they let down the locks of the maidens, which have been sacred from their birth; they then cut these off in the temple and place them in vessels, some in silver vessels, some in gold, and after placing these in the temple and inscribing the name on the vessel they depart. I performed this act myself when a youth, and my hair remains still in the temple, with my name on the vessel.

OF PANTOMIME — Περὶ Ὀρχήσεως



Translated by H. W. Fowler and F. G. Fowler

OF PANTOMIME

[Footnote: 'Pantomime' has been chosen as the most natural translation of *orchæsis*, which in this dialogue has reference for the most part to the ballet-dancer (*pantomimus*) of imperial times. On the other hand, Lycinus, in order to establish the antiquity and the universality of an art that for all practical purposes dates only from the Augustan era, and (despite the Greek artists) is Roman in origin, avails himself of the wider meaning of *orchæsis* to give us the historic and prehistoric associations of *dance* in Greece and elsewhere; and in such passages it seemed advisable to sacrifice consistency, and to translate *orchæsis* dance.]

Lycinus. Crato

Ly. Here are heavy charges, Crato; I suppose you have been getting up this subject for some time. You are not content with attacking the whole pantomimic art, practical and theoretic; we too, the pleased spectators thereof, come in for our share: we have been lavishing our admiration, it seems, on effeminate triflers. And now let me show you how completely you have been mistaken; you will find that the art you have been maligning is the greatest boon of our existence. There is some excuse for your strictures: how should you know any better, confirmed ascetic that you are, believing that virtue consists in being uncomfortable?

Cr. Now, my dear sir, can any one who calls himself a man, and an educated man, and in some sort a student of philosophy, — can such a one leave those higher pursuits, leave communing with the sages of old, to sit still and listen to the sound of a flute, and watch the antics of an effeminate creature got up in soft raiment to sing lascivious songs and mimic the passions of prehistoric strumpets, of Rhodopes and Phaedras and Parthenopes, to the accompaniment of twanging string and shrilling pipe and clattering heel? It is too absurd: these are not amusements for a gentleman; not amusements for Lycinus. When I first heard of your spending your time in this way, I was divided betwixt shame and indignation, to think that you could so far forget Plato and Chrysippus and Aristotle, as to sit thus having your ears tickled with a feather. If you want amusements, are there not a thousand things *worth* seeing and hearing? Can you not hear classical music performed at the great festivals?

Are there not lofty tragedy and brilliant comedy, — things that have been deemed worthy of state recognition? My friend, you have a long reckoning to settle with men of learning, if you would not be repudiated altogether, and expelled from the congregation of the wise. I think your best course will be a point-blank denial: declare flatly that you never did anything of the kind. Anyhow, you must watch your conduct for the future: we do not want to find that our Lycinus has changed his sex, and become a Bacchante or a Lydian damsel. That would be as much to our discredit as to yours: for ours should be Odysseus's part, — to tear you from the lotus, and bring you back to your accustomed pursuits; to save you from the clutches of these stage Sirens before it is too late. The Sirens, after all, did but plot against men's ears; it needed but a little wax, and a man might sail past them uninjured: but yours is a captivity of ear and eye, of body and soul.

Ly. Goodness gracious! All the Cynic in you is loose, and snarls at me. At the same time, I think your Lotus-and-Siren simile is rather off the point: you see, the people who ate the Lotus and listened to the Sirens paid for the gratification of ear and palate with their lives: whereas I not only have a great deal more enjoyment than they had, but am all the better for it. I have experienced no oblivion of my domestic affairs, nor blindness to my own interests; in fact — if I may venture to say so — you will find my penetration and practical wisdom considerably increased by my theatrical experiences. Homer has it exactly: the spectator

Returns a gladder and a wiser man.

Cr. Dear, dear! Yours is a sad case, Lycinus. You are not even ashamed; you seem quite pleased with yourself. That is the worst of it: there seems no hope of your recovery, while you can actually commend the mire in which you wallow.

Ly. Now, Crato, — you talk of pantomimes and theatres, — have you seen these performances yourself, that you are so hard on them? or do you decide that they are 'foul mire' without personal experience? If you have seen them, you are just as bad as I am; and if not, are you justified in censuring them? does it not savour of over-confidence, to condemn what you know nothing about?

Cr. Truly that would be the climax: that I should show my long beard and white hairs amid that throng of women and lunatics; and clap and yell in unseemly rapture over the vile contortions of an abandoned buffoon.

Ly. I can make allowance for you. But wait till I have prevailed on you to give it a fair trial, to accept the judgement of your own eyes: after that you will never be happy till you have secured the best seat in the theatre, where you

may hear every syllable, mark every gesture.

Cr. While this beard is yet unplucked, these limbs unshaven, God forbid that I should ever find happiness in such things. As it is, my poor friend, I see that *you* are wholly possessed.

Ly. Now suppose you were to abstain from further abuse, and hear what I have to say of the merits of Pantomime; of the manner in which it combines profit with amusement; instructing, informing, perfecting the intelligence of the beholder; training his eyes to lovely sights, filling his ears with noble sounds, revealing a beauty in which body and soul alike have their share. For that music and dancing are employed to produce these results is no disparagement of the art; it is rather a recommendation.

Cr. I have not much time for listening to a madman's discourse in praise of his own madness. However — if you must deluge me with nonsense — I am prepared to do you that friendly office. My ears are at your service: they need no wax to render them deaf to foolishness. Henceforth I will be silent: speak on; — no one is listening.

Ly. Thank you, Crato; just what I wanted. As to 'foolishness,' that remains to be seen. Now, to begin with, you seem to be quite ignorant of the antiquity of the pantomimic art. It is not a new thing; it does not date from to-day or yesterday; not, that is to say, from our grandfathers' times, nor from *their* grandfathers' times. The best antiquarians, let me tell you, trace dancing back to the creation of the universe; it is coeval with that Eros who was the beginning of all things. In the dance of the heavenly bodies, in the complex involutions whereby the planets are brought into harmonious intercourse with the fixed stars, you have an example of that art in its infancy, which, by gradual development, by continual improvements and additions, seems at length to have reached its climax in the subtle harmonious versatility of modern Pantomime.

The first step, we learn, was taken by Rhea, who was so pleased with the art that she introduced it among the Corybantes in Phrygia and the Curetes in Crete. She was richly rewarded: for by their dancing they saved her child Zeus, who owes it to them (nor can he with decency deny it) that he escaped the paternal teeth. The dancing was performed in full armour; sword clashed against shield, and inspired heels beat martial time upon the ground. The art was presently taken up by the leading men in Crete, who by dint of practice became admirable dancers; and this applies not only to private persons, but to men of the first eminence, and of royal blood. Thus Homer, when he calls Meriones a dancer, is not disparaging him, but paying him a compliment: his dancing fame, it seems, had spread not only throughout the Greek world, but even into the camp of his enemies, the Trojans, who would observe, no doubt,

on the field of battle that agility and grace of movement which he had acquired as a dancer. The passage runs as follows:

Meriones, great dancer though thou be,
My spear had stopped thy dancings, —

it did not, however, do so; his practice in that art enabling him, apparently, to evade without difficulty any spears that might be hurled at him.

I could mention a number of other heroes who went through a similar course of training, and made a serious study of dancing: but I will confine myself to the case of Neoptolemus, the son of Achilles, and a most eminent dancer. He it was who invented that beautiful dance called after him the Pyrrhic; a circumstance which may be supposed to have afforded more gratification to his father than his comeliness, or his prowess in other respects. Thus Troy, impregnable till then, falls a victim to the dancer's skill, and is levelled with the dust.

The Lacedaemonians, who are reputed the bravest of the Greeks, ever since they learnt from Castor and Pollux the Caryatic (a form of dance which is taught in the Lacedaemonian town of Caryae), will do nothing without the accompaniment of the Muses: on the field of battle their feet keep time to the flute's measured notes, and those notes are the signal for their onset. Music and rhythm ever led them on to victory. To this day you may see their young men dividing their attention between dance and drill; when wrestling and boxing are over, their exercise concludes with the dance. A flute-player sits in their midst, beating time with his foot, while they file past and perform their various movements in rhythmic sequence, the military evolutions being followed by dances, such as Dionysus and Aphrodite love. Hence the song they sing is an invitation to Aphrodite and the Loves to join in their dance and revel; while the other (I should have said that they have two songs) contains instructions to the dancers: 'Forward, lads: foot it lightly: reel it bravely' (i.e. dance actively). It is the same with the chain dance, which is performed by men and girls together, dancing alternately, so as to suggest the alternating beads of a necklace. A youth leads off the dance: his active steps are such as will hereafter be of use to him on the field of battle: a maiden follows, with the modest movements that befit her sex; manly vigour, maidenly reserve, — these are the beads of the necklace. Similarly, their Gymnopaedia is but another form of dance.

You have read your Homer; so that I need say nothing of the Shield of Achilles, with its choral dance, modelled on that which Daedalus designed for Ariadne; nor of the two dancers ('tumblers,' he calls them) there represented as leading the dance; nor again of the 'whirling dance of youth,' so beautifully wrought thereon by Hephaestus. As to the Phaeacians, living as they did in the

lap of luxury, nothing is more natural than that *they* should have rejoiced in the dance. Odysseus, we find, is particularly struck with this: he gazes with admiration on the ‘twinkling of their feet.’ In Thessaly, again, dancing was such a prominent feature, that their rulers and generals were called ‘Dancers-in-chief,’ as may be seen from the inscriptions on the statues of their great men: ‘Elected Prime Dancer,’ we read; and again: ‘This statue was erected at the public expense to commemorate Iliation’s well-danced victory.’

I need hardly observe that among the ancient mysteries not one is to be found that does not include dancing. Orpheus and Musaeus, the best dancers of their time, were the founders of these rites; and their ordinances show the value they attached to rhythm and dance as elements in religion. To illustrate this point would be to make the ceremonial known to the uninitiated: but so much is matter of common knowledge, that persons who divulge the mysteries are popularly spoken of as ‘dancing them out.’ In Delos, not even sacrifice could be offered without dance and musical accompaniment. Choirs of boys gathered and performed their dance to the sound of flute and lyre, and the best of them were chosen to act characters; the songs written for these occasions were known as chorales; and the ancient lyric poetry abounded in such compositions.

But I need not confine myself to the Greeks. The Indians, when they rise to offer their morning salutation to the Sun, do not consider it enough to kiss their hands after the Greek fashion; turning to the East, they silently greet the God with movements that are designed to represent his own course through the heavens; and with this substitute for our prayers and sacrifices and choral celebrations they seek his favour at the beginning of every day and at its close. The Ethiopians go further, and dance even while they fight; the shaft an Ethiopian draws from that arrow-crown that serves him in place of a quiver will never be discharged before he has intimidated his enemy with the threatening gestures of the war-dance.

Having dealt with India and Ethiopia, let us now consider the neighbouring country of Egypt. If I am not mistaken, the Egyptian Proteus of ancient legend is no other than a dancer, whose mimetic skill enables him to adapt himself to every character: in the activity of his movements, he is liquid as water, rapid as fire; he is the raging lion, the savage panther, the trembling bough; he is what he will. The legend takes these data, and gives them a supernatural turn, — for mimicry substituting metamorphosis. Our modern pantomimes have the same gift, and Proteus himself sometimes appears as the subject of their rapid transformations. And it may be conjectured that in that versatile lady Empusa we have but another artist of the same kind, mythologically treated.

Our attention is next claimed by the Roman dance of the Salii, a priesthood drawn from the noblest families; the dance is performed in honour of Mars,

the most warlike of the Gods, and is of a particularly solemn and sacred character. According to a Bithynian legend, which agrees well with this Italian institution, Priapus, a war-like divinity (probably one of the Titans, or of the Idaean Dactyls, whose profession it was to teach the use of arms), was entrusted by Hera with the care of her son Ares, who even in childhood was remarkable for his courage and ferocity. Priapus would not put weapons into his hands till he had turned him out a perfect dancer; and he was rewarded by Hera with a tenth part of all Ares's spoils. As to the rites of Dionysus, you know, without my telling you, that they consisted in dancing from beginning to end. Of the three main types of dance, the cordax, the sicinnis, and the emmelia, each was the invention and bore the name of one of the Satyrs, his followers. Assisted by this art, and accompanied by these revellers, he conquered Tyrrhenians, Indians, Lydians, dancing those warlike tribes into submission.

Then beware, my enlightened friend, of the guilt of sacrilege. Will you attack the holy mystic art in which so many Gods delight; by which their worshippers do them honour; which affords so much pleasure, so much useful instruction? To return once more to the poets: when I think of your affection for Homer and Hesiod, I am amazed to find you disputing the preeminence they assign to the dance. Homer, in enumerating all that is sweetest and best, mentions sleep, love, song, and dance; but of these dance alone is 'faultless.' He testifies, moreover, to the 'sweetness' of song: now our art includes 'sweet song' as well as the 'faultless dance' which you take upon you to censure. Again, in another passage we read:

To one the God hath given warlike deeds:
But to another dance and lovely song.

And lovely indeed is the song that accompanies the dance; it is the Gods' best gift. Homer seems to divide all things under the two heads of war and peace; and among the things of peace he singles out these two as the best counterpart to the things of war. Hesiod, not speaking from hearsay, but coming fresh from the sight of the Muses' morning dance, has this high tribute to them in the beginning of his poem:

Their dainty feet round the dark waters dance,

about the altar of Zeus. — My dear sir, your onslaught upon the dance is little short of blasphemy.

Socrates — that wisest of men, if we may accept the judgement of the Pythian oracle — not only approved of dancing, but made a careful study of it; and, in his zeal for grace and elegance, for harmonious movement and carriage of the body, thought it no shame, reverend sage that he was, to rank this among the

most important branches of learning. And well might he have an enthusiasm for dancing, who scrupled not to study the humblest arts; who frequented the schools of the flute-girls, and could stoop to learn wisdom from the mouth of an Aspasia. Yet in his days the art was in its infancy, its beauties undeveloped. Had Socrates seen the artists who have made modern Pantomime what it is, he would assuredly have given it his exclusive attention, and assigned it the first place in the education of youth.

I think you forget, when you advocate the claims of tragedy and comedy, that each of them has its own peculiar form of dance; tragedy its *emmelia*, comedy its *cordax*, supplemented occasionally by the *sicinnis*. You began by asserting the superiority of tragedy, of comedy, and of the periodic performances on flute and lyre, which you pronounce to be respectable, because they are included in public competitions. Let us take each of these and compare its merits with those of dancing. The flute and the lyre, to be sure, we might leave out of the discussion, as these have their part to play in the dance.

In forming our estimate of tragedy, let us first consider its externals — the hideous, appalling spectacle that the actor presents. His high boots raise him up out of all proportion; his head is hidden under an enormous mask; his huge mouth gapes upon the audience as if he would swallow them; to say nothing of the chest-pads and stomach-pads with which he contrives to give himself an artificial corpulence, lest his deficiency in this respect should emphasize his disproportionate height. And in the middle of it all is the actor, shouting away, now high, now low, — *chanting* his iambics as often as not; could anything be more revolting than this sing-song recitation of tragic woes? The actor is a mouthpiece: that is his sole responsibility; — the poet has seen to the rest, ages since. From an Andromache or a Hecuba, one can endure recitative: but when Heracles himself comes upon the stage, and so far forgets himself, and the respect due to the lion-skin and club that he carries, as to deliver a solo, no reasonable person can deny that such a performance is in execrable taste. Then again, your objection to dancing — that men act women's parts — is equally applicable to tragedy and comedy, in which indeed there are more women than men.

By comedy, the absurdity of the masks — of a Davus, for instance, or a Tibius, or a cook — is actually claimed as one of its attractions. On the other hand, I need not tell you how decent, how seemly, is the dancer's attire; any one who is not blind can see that for himself. His very mask is elegant, and well adapted to his part; there is no gaping here; the lips are closed, for the dancer has plenty of other voices at his service. In old days, dancer and singer were one: but the violent exercise caused shortness of breath; the song suffered for it, and it was found advisable to have the singing done independently.

As to the subjects treated, they are the same for both, Pantomime differing from tragedy only in the infinite variety of its plots, and in the superior ingenuity and learning displayed in them. Dancing may not be included in our public competitions; but the reason is that the stewards regard it as a matter too high and solemn to be subjected to criticism. I forbear to add that in one Italian city — the greatest of the Chalcidian name — a special lustre has been added to the public games by the introduction of a dancing competition.

And now, before I proceed further, I wish to offer an explanation of the many omissions I have made, which might otherwise be attributed to ignorance. I am well aware that the subject has already been dealt with by a number of writers, who have chiefly occupied themselves with a description of the various forms of dance, and a catalogue of their names, their characters, and their inventors; and this they regard as a proof of erudition. Such work I leave to the ambition of dullards and pedants, as foreign to my own purpose. I would have you observe, and bear in mind, that I do not propose to make a complete history of the art of dancing; nor is it my object to enumerate the names of dances, except so far as I have already done, in handling a few of the principal types: on the contrary, I am chiefly concerned with pointing out the profit and pleasure to be derived from modern Pantomime, which did not begin to take its present admirable form in ancient days, but only in the time of Augustus, or thereabouts. In those earlier times we have but the beginnings of the art; the tree is taking root; the flower and the fruit have reached their perfection only in our own day, and it is with these that I have to do. The tongs-dance, the crane-dance, and others I pass over because they are alien to my subject; similarly, if I have said nothing of the Phrygian dance, — that riotous convivial fling, which was performed by energetic yokels to the piping of a flute-girl, and which still prevails in country districts, — I have omitted it not from ignorance, but because it has no connexion with the Pantomime of to-day. I have the authority of Plato, in his *Laws*, for approving some forms of dance and rejecting others; he there examines the dance from the two points of view of pleasure and utility, banishes those forms that are unseemly, and selects others for his recommendation.

Of dancing then, in the strict sense of the word, I have said enough. To enlarge further upon its history would be pedantic. And now I come to the pantomime. What must be his qualifications? what his previous training? what his studies? what his subsidiary accomplishments? You will find that his is no easy profession, nor lightly to be undertaken; requiring as it does the highest standard of culture in all its branches, and involving a knowledge not of music only, but of rhythm and metre, and above all of your beloved philosophy, both natural and moral, the subtleties of dialectic alone being rejected as serving no useful purpose. Rhetoric, too, in so far as that art is concerned with the exposition of human character and human passions, claims a share of its attention. Nor can it dispense with the painter's and the sculptor's arts; in its

close observance of the harmonious proportions that these teach, it is the equal of an Apelles or a Phidias. But above all Mnemosyne, and her daughter Polyhymnia, must be propitiated by an art that would remember all things. Like Calchas in Homer, the pantomime must know all 'that is, that was, that shall be'; nothing must escape his ever ready memory. Faithfully to represent his subject, adequately to express his own conceptions, to make plain all that might be obscure; — these are the first essentials for the pantomime, to whom no higher compliment could be paid than Thucydides's tribute to Pericles, who, he says, 'could not only conceive a wise policy, but render it intelligible to his hearers'; the intelligibility, in the present case, depending on clearness of gesticulation.

For his materials, he must draw continually, as I have said, upon his unfailing memory of ancient story; and memory must be backed by taste and judgement. He must know the history of the world, from the time when it first emerged from Chaos down to the days of Egyptian Cleopatra. These limitations we will concede to the pantomime's wide field of knowledge; but within them he must be familiar with every detail: — the mutilation of Uranus, the origin of Aphrodite, the battle of Titans, the birth of Zeus, Rhea's deception, her substitution of a stone for her child, the binding of Cronus, the partition of the world between the three brothers. Again, the revolt of the Giants, Prometheus's theft of fire, his creation of mankind, and the punishment that followed; the might of Eros and of Anteros, the wanderings of the island Delos, the travail of Leto, the Python's destruction, the evil design of Tityus, the flight of eagles, whereby the earth's centre was discovered. He must know of Deucalion, in whose days the whole world suffered shipwreck, of that single chest wherein were preserved the remnants of the human race, of the new generation born of stones; of the rending of Iacchus, the guile of Hera, the fiery death of Semele, the double birth of Dionysus; of Athene and Hephaestus and Erichthonius, of the strife for the possession of Athens, of Halirrhothius and that first trial on the Areopagus, and all the legendary lore of Attica. Above all, the wanderings of Demeter, the finding of Persephone, the hospitality of Celeus; Triptolemus's plough, Icarus's vineyard, and the sad end of Erigone; the tale of Boreas and Orithyia, of Theseus, and of Aegeus; of Medea in Greece, and of her flight thereafter into Persia, and of Erechtheus's daughters and Pandion's, and all that they did and suffered in Thrace. Acamas, and Phyllis, and that first rape of Helen, and the expedition of Castor and Pollux against Athens, and the fate of Hippolytus, and the return of the Heraclids, — all these may fairly be included in the Athenian mythology, from the vast bulk of which I select only these few examples.

Then in Megara we have Nisus, his daughter Scylla, and his purple lock; the invasion of Minos, and his ingratitude towards his benefactress. Then we come to Cithaeron, and the story of the Thebans, and of the race of Labdacus;

the settlement of Cadmus on the spot where the cow rested, the dragon's teeth from which the Thebans sprang up, the transformation of Cadmus into a serpent, the building of the walls of Thebes to the sound of Amphion's lyre, the subsequent madness of the builder, the boast of Niobe his wife, her silent grief; Pentheus, Actaeon, Oedipus, Heracles; his labours and slaughter of his children.

Corinth, again, abounds in legends: of Glaucus and of Creon; in earlier days, of Bellerophon and Sthenoboea, and of the strife between Posidon and the Sun; and, later, of the frenzy of Athamas, of Nephele's children and their flight through the air on the ram's back, and of the deification of Ino and Melicertes. Next comes the story of Pelops's line, of all that befell in Mycenae, and before Mycenae was; of Inachus and Io and Argus her guardian; of Atreus and Thyestes and Aerope, of the golden ram and the marriage of Pelopeia, the murder of Agamemnon and the punishment of Clytemnestra; and before their days, the expedition of the Seven against Thebes, the reception of the fugitives Tydeus and Polynices by their father-in-law Adrastus; the oracle that foretold their fate, the unburied slain, the death of Antigone, and that of Menoeceus.

Nor is any story more essential to the pantomime's purpose than that of Hypsipyle and Archemorus in Nemea; and, in older days, the imprisonment of Danae, the begetting of Perseus, his enterprise against the Gorgons; and connected therewith is the Ethiopian narrative of Cassiopea, and Cepheus, and Andromeda, all of whom the belief of later generations has placed among the stars. To these must be added the ancient legend of Aegyptus and Danaus, and of that guilty wedding-night.

Lacedaemon, too, supplies him with many similar subjects: Hyacinth, and his rival lovers, Zephyr and Apollo, and the quoit that slew him, the flower that sprang up from his blood, and the inscription of woe thereon; the raising of Tyndareus from the dead, and the consequent wrath of Zeus against Asclepius; again, the reception of Paris by Menelaus, and the rape of Helen, the sequel to his award of the golden apple. For the Spartan mythology must be held to include that of Troy, in all its abundance and variety. Of all who fell at Troy, not one but supplies a subject for the stage; and all — from the rape of Helen to the return of the Greeks — must ever be borne in mind: the wanderings of Aeneas, the love of Dido; and side by side with this the story of Orestes, and his daring deeds in Scythia. And there are earlier episodes which will not be out of place; they are all connected with the tale of Troy: such are the seclusion of Achilles in Scyros, the madness of Odysseus, the solitude of Philoctetes, with the whole story of Odysseus's wanderings, of Circe and Telegonus, of Aeolus, controller of the winds, down to the vengeance wreaked upon the suitors of Penelope; and, earlier, Odysseus's plot against Palamedes, the resentment of Nauplius, the frenzy of the one Ajax, the destruction of the

other on the rocks.

Elis, too, affords many subjects for the intending pantomime: Oenomaus, Myrtilus, Cronus, Zeus, and that first Olympian contest. Arcadia, no less rich in legendary lore, gives him the flight of Daphne, the transformation of Callisto into a bear, the drunken riot of the Centaurs, the birth of Pan, the love of Alpheus, and his submarine wanderings.

Extending our view, we find that Crete, too, may be laid under contribution: Europa's bull, Pasiphae's, the Labyrinth, Ariadne, Phaedra, Androgeos; Daedalus and Icarus; Glaucus, and the prophecy of Polyides; and Talos, the island's brazen sentinel.

It is the same with Aetolia: there you will find Althaea, Meleager, Atalanta, and the fatal brand; the strife of Achelous with Heracles, the birth of the Sirens, the origin of the Echinades, those islands on which Alcmaeon dwelt after his frenzy was past; and, following these, the story of Nessus, and of Deianira's jealousy, which brought Heracles to the pyre upon Oeta. Thrace, too, has much that is indispensable to the pantomime: of the head of murdered Orpheus, that sang while it floated down the stream upon his lyre; of Haemus and of Rhodope; and of the chastisement of Lycurgus.

Thessalian story, richer still, tells of Pelias and Jason; of Alcestis; and of the Argo with her talking keel and her crew of fifty youths; of what befell them in Lemnos; of Aeetes, Medea's dream, the rending of Absyrtus, the eventful flight from Colchis; and, in later days, of Protesilaus and Laodamia.

Cross once more to Asia, and Samos awaits you, with the fall of Polycrates, and his daughter's flight into Persia; and the ancient story of Tantalus's folly, and of the feast that he gave the Gods; of butchered Pelops, and his ivory shoulder.

In Italy, we have the Eridanus, Phaethon, and his poplar-sisters, who wept tears of amber for his loss.

The pantomime must be familiar, too, with the story of the Hesperides, and the dragon that guarded the golden fruit; with burdened Atlas, and Geryon, and the driving of the oxen from Erythea; and every tale of metamorphosis, of women turned into trees or birds or beasts, or (like Caeneus and Tiresias) into men. From Phoenicia he must learn of Myrrha and Adonis, who divides Assyria betwixt grief and joy; and in more modern times of all that Antipater [Footnote: Not Antipater, but Antiochus, is meant.] and Seleucus suffered for the love of Stratonice.

The Egyptian mythology is another matter: it cannot be omitted, but on account of its mysterious character it calls for a more symbolical exposition;

— the legend of Epaphus, for instance, and that of Osiris, and the conversion of the Gods into animals; and, in particular, their love adventures, including those of Zeus himself, with his various transformations.

Hades still remains to be added, with all its tragic tale of guilt and the punishment of guilt, and the loyal friendship that brought Theseus thither with Pirithous. In a word, all that Homer and Hesiod and our best poets, especially the tragedians, have sung, — all must be known to the pantomime. From the vast, nay infinite, mass of mythology, I have made this trifling selection of the more prominent legends; leaving the rest for poets to celebrate, for pantomimes to exhibit, and for your imagination to supply from the hints already given; and all this the artist must have stored up in his memory, ready to be produced when occasion demands.

Since it is his profession to imitate, and to show forth his subject by means of gesticulation, he, like the orators, must acquire lucidity; every scene must be intelligible without the aid of an interpreter; to borrow the expression of the Pythian oracle,

Dumb though he be, and speechless, he is heard

by the spectator. According to the story, this was precisely the experience of the Cynic Demetrius. He had inveighed against Pantomime in just your own terms. The pantomime, he said, was a mere appendage to flute and pipe and beating feet; he added nothing to the action; his gesticulations were aimless nonsense; there was no meaning in them; people were hoodwinked by the silken robes and handsome mask, by the fluting and piping and the fine voices, which served to set off what in itself was nothing. The leading pantomime of the day — this was in Nero's reign — was apparently a man of no mean intelligence; unsurpassed, in fact, in wideness of range and in grace of execution. Nothing, I think, could be more reasonable than the request he made of Demetrius, which was, to reserve his decision till he had witnessed his performance, which he undertook to go through without the assistance of flute or song. He was as good as his word. The time-beaters, the flutes, even the chorus, were ordered to preserve a strict silence; and the pantomime, left to his own resources, represented the loves of Ares and Aphrodite, the tell-tale Sun, the craft of Hephaestus, his capture of the two lovers in the net, the surrounding Gods, each in his turn, the blushes of Aphrodite, the embarrassment of Ares, his entreaties, — in fact the whole story. Demetrius was ravished at the spectacle; nor could there be higher praise than that with which he rewarded the performer. 'Man,' he shrieked at the top of his voice, 'this is not seeing, but hearing and seeing, both: 'tis as if your hands were tongues!'

And before we leave Nero's times, I must tell you of the high tribute paid to

the art by a foreigner of the royal family of Pontus, who was visiting the Emperor on business, and had been among the spectators of this same pantomime. So convincing were the artist's gestures, as to render the subject intelligible even to one who (being half a Greek) could not follow the vocal accompaniment. When he was about to return to his country, Nero, in taking leave of him, bade him choose what present he would have, assuring him that his request should not be refused. 'Give me,' said the Pontian, 'your great pantomime; no gift could delight me more.' 'And of what use can he be to you in Pontus?' asked the Emperor. 'I have foreign neighbours, who do not speak our language; and it is not easy to procure interpreters. Your pantomime could discharge that office perfectly, as often as required, by means of his gesticulations.' So profoundly had he been impressed with the extraordinary clearness of pantomimic representation.

The pantomime is above all things an actor: that is his first aim, in the pursuit of which (as I have observed) he resembles the orator, and especially the composer of 'declamations,' whose success, as the pantomime knows, depends like his own upon verisimilitude, upon the adaptation of language to character: prince or tyrannicide, pauper or farmer, each must be shown with the peculiarities that belong to him. I must give you the comment of another foreigner on this subject. Seeing five masks laid ready — that being the number of parts in the piece — and only one pantomime, he asked who were going to play the other parts. He was informed that the whole piece would be performed by a single actor. 'Your humble servant, sir,' cries our foreigner to the artist; 'I observe that you have but one body: it had escaped me, that you possessed several souls.'

The term 'pantomime,' which was introduced by the Italian Greeks, is an apt one, and scarcely exaggerates the artist's versatility. 'Oh boy,' cries the poet, in a beautiful passage,

As that sea-beast, whose hue
With each new rock doth suffer change,
So let thy mind free range
Through ev'ry land, shaping herself anew.

Most necessary advice, this, for the pantomime, whose task it is to identify himself with his subject, and make himself part and parcel of the scene that he enacts. It is his profession to show forth human character and passion in all their variety; to depict love and anger, frenzy and grief, each in its due measure. Wondrous art! — on the same day, he is mad Athamas and shrinking Ino; he is Atreus, and again he is Thyestes, and next Aegisthus or Aerope; all one man's work.

Other entertainments of eye or ear are but manifestations of a single art: 'tis

flute or lyre or song; 'tis moving tragedy or laughable comedy. The pantomime is all-embracing in the variety of his equipment: flute and pipe, beating foot and clashing cymbal, melodious recitative, choral harmony. Other arts call out only one half of a man's powers — the bodily or the mental: the pantomime combines the two. His performance is as much an intellectual as a physical exercise: there is meaning in his movements; every gesture has its significance; and therein lies his chief excellence. The enlightened Lesbonax of Mytilene called pantomimes 'manual philosophers,' and used to frequent the theatre, in the conviction that he came out of it a better man than he went in. And Timocrates, his teacher, after accidentally witnessing a pantomimic performance, exclaimed: 'How much have I lost by my scrupulous devotion to philosophy!' I know not what truth there may be in Plato's analysis of the soul into the three elements of spirit, appetite, and reason: but each of the three is admirably illustrated by the pantomime; he shows us the angry man, he shows us the lover, and he shows us every passion under the control of reason; this last — like touch among the senses — is all-pervading. Again, in his care for beauty and grace of movement, have we not an illustration of the Aristotelian principle, which makes beauty a third part of Good? Nay, I once heard some one hazard a remark, to the effect that the philosophy of Pantomime went still further, and that in the *silence* of the characters a Pythagorean doctrine was shadowed forth.

All professions hold out some object, either of utility or of pleasure: Pantomime is the only one that secures both these objects; now the utility that is combined with pleasure is doubled in value. Who would choose to look on at a couple of young fellows spilling their blood in a boxing-match, or wrestling in the dust, when he may see the same subject represented by the pantomime, with the additional advantages of safety and elegance, and with far greater pleasure to the spectator? The vigorous movements of the pantomime — turn and twist, bend and spring — afford at once a gratifying spectacle to the beholder and a wholesome training to the performer; I maintain that no gymnastic exercise is its equal for beauty and for the uniform development of the physical powers, — of agility, suppleness, and elasticity, as of solid strength.

Consider then the universality of this art: it sharpens the wits, it exercises the body, it delights the spectator, it instructs him in the history of bygone days, while eye and ear are held beneath the spell of flute and cymbal and of graceful dance. Would you revel in sweet song? Nowhere can you procure that enjoyment in greater variety and perfection. Would you listen to the clear melody of flute and pipe? Again the pantomime supplies you. I say nothing of the excellent moral influence of public opinion, as exercised in the theatre, where you will find the evil-doer greeted with execration, and his victim with sympathetic tears. The pantomime's most admirable quality I have yet to mention, — his combination of strength and suppleness of limb; it is as if

brawny Heracles and soft Aphrodite were presented to us in one and the same person.

I now propose to sketch out the mental and physical qualifications necessary for a first-rate pantomime. Most of the former, indeed, I have already mentioned: he must have memory, sensibility, shrewdness, rapidity of conception, tact, and judgement; further, he must be a critic of poetry and song, capable of discerning good music and rejecting bad. For his body, I think I may take the Canon of Polyclitus as my model. He must be perfectly proportioned: neither immoderately tall nor dwarfishly short; not too fleshy (a most unpromising quality in one of his profession) nor cadaverously thin. Let me quote you certain comments of the people of Antioch, who have a happy knack in expressing their views on such subjects. They are a most intelligent people, and devoted to Pantomime; each individual is all eyes and ears for the performance; not a word, not a gesture escapes them. Well, when a small man came on in the character of Hector, they cried out with one voice: 'Here is Astyanax; and where is Hector?' On another occasion, an exceedingly tall man was taking the part of Capaneus scaling the walls of Thebes; 'Step over' suggested the audience; 'you need no ladder.' The well-meant activity of a fat and heavy dancer was met with earnest entreaties to 'spare the platform'; while a thin performer was recommended to 'take care of his health.' I mention these criticisms, not on account of their humorous character, but as an illustration of the profound interest that whole cities have sometimes taken in Pantomime, and of their ability to discern its merits and demerits.

Another essential for the pantomime is ease of movement. His frame must be at once supple and well-knit, to meet the opposite requirements of agility and firmness. That he is no stranger to the science of the boxing — and the wrestling-ring, that he has his share of the athletic accomplishments of Hermes and Pollux and Heracles, you may convince yourself by observing his renderings of those subjects. The eyes, according to Herodotus, are more credible witnesses than the ears; though the pantomime, by the way, appeals to both kinds of evidence.

Such is the potency of his art, that the amorous spectator is cured of his infirmity by perceiving the evil effects of passion, and he who enters the theatre under a load of sorrow departs from it with a serene countenance, as though he had drunk of that draught of forgetfulness

That lulls all pain and wrath.

How natural is his treatment of his subjects, how intelligible to every one of his audience, may be judged from the emotion of the house whenever anything is represented that calls for sorrow or compassion. The Bacchic form of Pantomime, which is particularly popular in Ionia and Pontus, in spite of its

being confined to satyric subjects has taken such possession of those peoples, that, when the Pantomime season comes round in each city, they leave all else and sit for whole days watching Titans and Corybantes, Satyrs and neat-herds. Men of the highest rank and position are not ashamed to take part in these performances: indeed, they pride themselves more on their pantomimic skill than on birth and ancestry and public services.

Now that we know what are the qualities that a good pantomime ought to possess, let us next consider the faults to which he is liable. Deficiencies of person I have already handled; and the following I think is a fair statement of their mental imperfections. Pantomimes cannot all be artists; there are plenty of ignorant performers, who bungle their work terribly. Some cannot adapt themselves to their music; they are literally 'out of tune'; rhythm says one thing, their feet another. Others are free from this fault, but jumble up their chronology. I remember the case of a man who was giving the birth of Zeus, and Cronus eating his own children: seduced by the similarity of subject, he ran off into the tale of Atreus and Thyestes. In another case, Semele was just being struck by the lightning, when she was transformed into Creusa, who was not even born at that time. Still, it seems to me that we have no right to visit the sins of the artist upon the art: let us recognize him for the blunderer that he is, and do justice to the accuracy and skill of competent performers.

The fact is, the pantomime must be completely armed at every point. His work must be one harmonious whole, perfect in balance and proportion, self-consistent, proof against the most minute criticism; there must be no flaws, everything must be of the best; brilliant conception, profound learning, above all human sympathy. When every one of the spectators identifies himself with the scene enacted, when each sees in the pantomime as in a mirror the reflection of his own conduct and feelings, then, and not till then, is his success complete. But let him reach that point, and the enthusiasm of the spectators becomes uncontrollable, every man pouring out his whole soul in admiration of the portraiture that reveals him to himself. Such a spectacle is no less than a fulfilment of the oracular injunction KNOW THYSELF; men depart from it with increased knowledge; they have learnt something that is to be sought after, something that should be eschewed.

But in Pantomime, as in rhetoric, there can be (to use a popular phrase) too much of a good thing; a man may exceed the proper bounds of imitation; what should be great may become monstrous, softness may be exaggerated into effeminacy, and the courage of a man into the ferocity of a beast. I remember seeing this exemplified in the case of an actor of repute. In most respects a capable, nay, an admirable performer, some strange fatality ran him a-ground upon this reef of over-enthusiasm. He was acting the madness of Ajax, just after he has been worsted by Odysseus; and so lost control of himself, that one might have been excused for thinking his madness was something more than

feigned. He tore the clothes from the back of one of the iron-shod time-beaters, snatched a flute from the player's hands, and brought it down in such trenchant sort upon the head of Odysseus, who was standing by enjoying his triumph, that, had not his cap held good, and borne the weight of the blow, poor Odysseus must have fallen a victim to histrionic frenzy. The whole house ran mad for company, leaping, yelling, tearing their clothes. For the illiterate riffraff, who knew not good from bad, and had no idea of decency, regarded it as a supreme piece of acting; and the more intelligent part of the audience, realizing how things stood, concealed their disgust, and instead of reproaching the actor's folly by silence, smothered it under their plaudits; they saw only too clearly that it was not Ajax but the pantomime who was mad. Nor was our spirited friend content till he had distinguished himself yet further: descending from the stage, he seated himself in the senatorial benches between two consulars, who trembled lest he should take one of them for a ram and apply the lash. The spectators were divided between wonder and amusement; and some there were who suspected that his ultra-realism had culminated in reality. However, it seems that when he came to his senses again he bitterly repented of this exploit, and was quite ill from grief, regarding his conduct as that of a veritable madman, as is clear from his own words. For when his partisans begged him to repeat the performance, he recommended another actor for the part of Ajax, saying that 'it was enough for him to have been mad once.' His mortification was increased by the success of his rival, who, though a similar part had been written for him, played it with admirable judgement and discretion, and was complimented on his observance of decorum, and of the proper bounds of his art.

I hope, my dear Crato, that this cursory description of the Pantomime may mitigate your wrath against its devoted admirer. If you can bring yourself to bear me company to the theatre, you will be captivated; you will run Pantomime-mad. I shall have no occasion to exclaim, with Circe,

Strange, that my drugs have wrought no change in thee!

The change will come; but will not involve an ass's head, nor a pig's heart, but only an improved understanding. In your delight at the potion, you will drain it off, and leave not a drop for any one else. Homer says, of the golden wand of Hermes, that with it he

charms the eyes of men,

When so he will, and rouses them that sleep.

So it is with Pantomime. It charms the eyes-to wakefulness; and quickens the mental faculties at every turn.

Cr. Enough, Lycinus: behold your convert! My eyes and ears are opened.

When next you go to the theatre, remember to take a seat for me next your own. I too would issue from those doors a wiser man.

LEXIPHANES — Λεξιφάνης



Translated by H. W. Fowler and F. G. Fowler

LEXIPHANES

Lycinus. Lexiphanes. Sopolis

Ly. What, our exquisite with his essay?

Lex. Ah, Lycinus, 'tis but a fledgeling of mine; 'tis all incondite.

Ly. O ho, conduits — that is your subject, is it?

Lex. You mistake me; I said nothing of conduits; you are behind the times; incondite— 'tis the word we use now when a thing lacks the finishing touches. But you are the deaf adder that stoppeth her ears.

Ly. I beg your pardon, my dear fellow; but conduit, incondite, you know. Well now, what is the idea of your piece?

Lex. A symposium, a modest challenge to the son of Ariston.

Ly. There are a good many sons of Aristons; but, from the symposium, I presume you mean Plato.

Lex. You take me; what I said could fit no other.

Ly. Well, come, read me a little of it; do not send me away thirsty; I see there is nectar in store.

Lex. Ironist, avaunt! And now open your ears to my charming; adder me no adders.

Ly. Go ahead; I am no Adam, nor Eve either.

Lex. Have an eye to my conduct of the discourse, whether it be fair in commencement, fair in speech, fair in diction, fair in nomenclature.

Ly. Oh, we know what to expect from Lexiphanes. But come, begin.

Lex. 'Then to dinner,' quoth Callicles, 'then to our post-prandial deambulation in the Lyceum; but now 'tis time for our parasolar unction, ere we bask and

bathe and take our nuncheon; go we our way. Now, boy, strigil and mat, towels and soap; transport me them bathwards, and see to the bath-penny; you will find it a-ground by the chest. And thou, Lexiphanes, comest thou, or tarriest here?' 'Its a thousand years,' quoth I, 'till I bathe; for I am in no comfort, with sore posteriors from my mule-saddle. Trod the mule-man as on eggs, yet kept his beast a-moving. And when I got to the farm, still no peace for the wicked. I found the hinds shrilling the harvest-song, and there were persons burying my father, I think it was. I just gave them a hand with the grave and things, and then I left them; it was so cold, and I had prickly heat; one does, you know, in a hard frost. So I went round the plough-lands; and there I found garlic growing, delved radishes, culled chervil and all herbs, bought parched barley, and (for not yet had the meadows reached the redolency that tempts the ten toes)-so to mule-back again; whence this tenderness behind. And now I walk with pain, and the sweat runs down; my bones languish, and yearn for the longest of water-swims; 'tis ever my joy to wash me after toil.

I will speed back to my boy; 'tis like he waits for me at the pease- puddingry, or the curiosity shop; yet stay; his instructions were to meet me at the frippery. Ah, hither comes he in the nick of time: ay, and has purchased a beesting-pudding and girdle-cakes and leeks, sausages and steak, dewlap and tripe and collops. — Good, Atticion, you have made most of my journey no thoroughfare.' 'Why, sir, I have been looking round the corner for you till I squint. Where dined you yesterday? with Onomacritus?' 'God bless me, no. I was off to the country; hey presto! and there we were. You know how I dote on the country. I suppose you all thought I was making the glasses ring. Now go in, and spice all these things, and scour the kneading-trough, ready to shred the lettuces. I shall be of for a dry rub.'

'We are with you,' cried Philinus, 'Onomarchus, Hellanicus, and I; the dial's mid point is in shadow; beware, or we shall bathe in the Carimants' water, huddled and pushed by the vulgar herd.' Then said Hellanicus: 'Ah, and my eyes are disordered; my pupils are turbid, I wink and blink, the tears come unbidden, my eyes crave the ophthalmic leech's healing drug, mortar-brayed and infused, that they may blush and blear no more, nor moistly peer.'

In such wise conversing, all our company departed. Arrived at the gymnasium, we stripped; the finger-wrench, the garotte, the standing- grip, each had its votaries; one oiled and supplied his joints; another punched the bladder; a third heaved and swung the dumb-bells. Then, when we had rubbed ourselves, and ridden pick-a-back, and had our sport of the gymnasium, we took our plunge, Philinus and I, in the warm basin, and departed. But the rest dipped frigid heads, soused in, and swam subaqueous, a wonder to behold. Then back we came, and one here, one there, did this and that. Shod, with toothed comb I combed me. For I had had a short crop, not to convict-

measure, but saucer-wise, deflation having set in on crown and chin-tip. One chewed lupines, another cleared his fasting throat, a third took fish soup on radish-wafer sippets; this ate olives, that supped down barley.

When it was dinner-time, we took it reclining, both chairs and couches standing ready. A joint-stock meal it was, and the contributions many and various. Pigs' pettitoes, ribs of beef, paunch and pregnant womb of sow, fried liver lobe, garlic paste, sauce piquante, mayonnaise, and so on; pastry, ramequins, and honey-cakes. In the aquatic line, much of the cartilaginous, of the testaceous much; many a salt slice, basket-hawked, eels of Copae, fowls of the barn-door, a cock past crowing-days, and fish to keep him company; add to these a sheep roast whole, and ox's rump of toothless eld. The loaves were firsts, no common stuff, and therewithal remainders from the new moon; vegetables both radical and excrescent. For the wine, 'twas of no standing, but came from the skin; its sweetness was gone, but its roughness remained.

On the dolphin-foot table stood divers store of cups; the eye-shutter, the ladle, slender-handled, genuine Mentor; crane-neck and gurgling bombyl; and many an earth-born child of Thericlean furnace, the wide-mouthed, the kindly-lipped; Phocaeen, Cnidian work, but all light as air, and thin as eggshell; bowls and pannikins and posied cups; oh, 'twas a well-stocked sideboard.

But the kettle boiled over, and sent the ashes flying about our heads. It was bumpers and no heeltaps, and we were full to the throat. Then to the nard; and enter to us guitar and light fantastic toe. Thereafter, one shinned up the ladder, on post-prandial japery intent, another beat the devil's tattoo, a third writhed cachinnatory.

At this moment broke in upon us from the bath, all uninvited, Megalonymus the attorney, Chaereas the goldsmith, striped back and all, and the bruiser Eudemos. I asked them what they were about to come so late. Quoth Chaereas; 'I was working a locket and ear-rings and bangles for my daughter; that is why I come after the fair.' 'I was otherwise engaged,' said Megalonymus; 'know you not that it was a lawless day and a dumb? So, as it was linguistice, there was truce to my calendarial clockings and pleamensurations. But hearing the governor was giving a warm reception, I took my shiniest clothes, fresh from the tailor, and my unmatched shoes, and showed myself out.

'The first I met were a torch-bearer, a hierophant, and others of the initiated, haling Dinias before the judge, and protesting that he had called them by their names, though he well knew that, from the time of their sanctification, they were nameless, and no more to be named but by hallowed names; so then he appealed to me.' 'Dinias?' I put in; 'Who is Dinias?' 'Oh, he's a dance-for-your-supper carry-your-luggage rattle- your-patter gaming-house sort of man;

eschews the barber, and takes care of his poor chest and toes.' 'Well,' said I, 'paid he the penalty in some wise, or showed a clean pair of heels?' 'Our delicate goer is now fast bound. The governor, regardless of his retiring disposition, slipped him on a pair of bracelets and a necklace, and brought him acquainted with stocks and boot. The poor worm quaked for fear, and could not contain himself, and offered money, if so he might save his soul alive.'

'As for me,' said Eudemus, 'I was sent for in the gloaming by Damasias, the athlete many-victoried of yore, now pithless from age; you know him in bronze in the market. He was busy with roast and boiled. He was this day to exdomesticate his daughter, and was decking her out for her husband, when a baleful incident occurred, which cleft the feast in twain. For Dion his son, on grievance unknown, if it were not rather the hostility of Heaven, hanged himself; and be sure he was a dead man, had I not been there, and dislocated and loosed him from his implication. Long time I squatted a-knee, pricking and rocking, and sounding him, to see whether his throat was still whole. What profited most was compressure of the extremities with both my hands.'

'What, Dion the effeminate, the libertine, the debauchee, the mastich-chewer, the too susceptible to amorous sights?' 'Yes; the lecher and whore-master. Well, Damasias fell down and worshipped the Goddess (they have an Artemis by Scopas in the middle of the court), he and his old white-headed wife, and implored her compassion. The Goddess straightway nodded assent, and he was well; and now he is their Theodorus, or indeed their manifest Artemidorus. So they made offerings to her, among them darts and bows and arrows; for these are acceptable in her sight; bow-woman she, far-dartress, telepolemic'

'Let us drink, then' said Megalonymus; 'here have I brought you a flagon of antiquated wine, with cream cheese and windfall olives — I keep them under seal, and the seals are worm-eaten — and others brine-steeped, and these fictile cups, thin-edged, firm-based, that we might drink therefrom, and a pasty of tripe rolled like a top-knot. — Now, you sir, pour me in some more water; if my head begins to ache, I shall be sending for your master to talk to you. — You know, gentlemen, what megrims I get, and what a numskull mine is. After drinking, we will chirp a little as is our wont; 'tis not amiss to prate in one's cups'

'So be it,' quoth I; 'we are the very pink and perfection of the true Attic' 'Done with you!' says Callicles, 'frequent quizzings are a whetstone of conversation' 'For my part,' cries Eudemus, ' — it grows chill — I like my liquor stronger, and more of it; I am deathly cold; if I could get some warmth into me, I had rather listen to these light-fingered gentry of flute and lyre.' 'What is this you say, Eudemus?' says I; 'You would exact mutation from us?

are we so hard-mouthed, so untongued? For my tongue, 'tis garriturient. I was just getting under way, and making ready to hail you with a fine old Attic shower. 'Tis as if a three-master were sailing before the breeze, with stay-sails wind-bellied, scudding along wave-skimming, and you should throw out two-tongued anchorage and iron stoppers and ship-fetters, and block her foaming course, in envy of her fair-windedness.' 'Why then, if you will, splash and dash and crash through the waves; and I upsoaring, and drinking the while, will watch like Homer's Zeus from some bald-crowned hill or from Heaven-top, while you and your ship are swept along with the wind behind you.'

Ly. Thanks, Lexiphanes; enough of drink and reading. I assure you I am full beyond my capacity as it is; if I do not succeed in quickly unloading my stomach of what you have put into it, there is not a doubt I shall go raving mad under the intoxication of your exuberant verbosity. At first I was inclined to be amused; but there is such a lot of it, and all just alike; I pity you now, poor misguided one, trapped in your endless maze, sick unto death, a prey to melancholia.

Where in the world can you have raked up all this rubbish from? How long has it taken you? Or what sort of a hive could ever keep together such a swarm of lop-sided monstrosities? Of some you are the proud creator, the rest you have dug up from dark lurking-places, till 'tis

Curse on you, piling woe on mortal woe!

How have you gathered all the minor sewers into one cloaca maxima, and discharged the whole upon my innocent head! Have you never a friend or relation or well-wisher? Did you never meet a plain-dealer to give you a dose of candour? That would have cured you. You are dropsical, man; you are like to burst with it; and you take it for muscular healthy stoutness; you are congratulated only by the fools who do not see what is the matter; the instructed cannot help being sorry for you.

But here in good time comes Sopolis; we will put you in the good doctor's hands, tell him all about it, and see if anything can be done for you. He is a clever man; he has taken many a helpless semi-lunatic like you in hand and dosed him into sanity. — Good day, Sopolis. Lexiphanes here is a friend of mine, you know. Now I want you to undertake his case; he is afflicted with a delirious affection of the vocal organs, and I fear a complete breakdown. Pray take measures to cure him.

Lex. Heal him, not me, Sopolis; he is manifestly moon-struck; persons duly pia-matered he accounts beside their five wits; he might come from Samos and call Mnesarchus father; for he enjoins silence and linguinanity. But by the unabashed Athene, by Heracles the beast-killer, no jot or tittle of notice shall

he have from me. 'Tis my foreboding that I fall not in with him again. For his censures, I void my rheum upon them.

Sop. What is the matter with him, Lycinus?

Ly. Why, *this* is the matter; don't you hear? He leaves us his contemporaries, and goes a thousand years off to talk to us, which he does by aid of these tongue-gymnastics and extraordinary compounds — prides himself upon it, too, as if it were a great thing to disguise yourself, and mutilate the conversational currency.

Sop. Well, to be sure, this is a serious case; we must do all we can for him. Providentially, here is an emetic I had just mixed for a bilious patient; here, Lexiphanes, drink it off; the other man can wait; let us purge you of this vocal derangement, and get you a clean bill of health. Come along, down with it; you will feel much easier.

Lex. I know not what you would be at, you and Lycinus, with your drenches; I fear me you are more like to end than mend my speech.

Ly. Drink, quick; it will make a man of you in thought and word.

Lex. Well, if I must. Lord, what is this? How it rumbles! I must have swallowed a ventriloquist.

Sop. Now, let it come. Look, look! Here comes *in sooth*, *anon* follows, close upon them *quoth he*, *withal*, *sirrah*, *I trow*, and a general sprinkling of *sundry*. But try again; tickle your throat; that will help. *Hard*, *by* has not come up yet, nor *a-weary*, nor *rehearse*, nor *quandary*. Oh, there are lots of them lurking yet, a whole stomachful. It would be well to get rid of some of them by purging; there should be an impressive explosion when *orotundity* makes its windy exit. However, he is pretty well cleaned out, except for what may be left in the lower bowels. Lycinus, I shall now leave him in your charge; teach him better ways, and tell him what are the right words to use.

Ly. I will, Sopolis; and thank you for clearing the way. Now, Lexiphanes, listen to me. If you want sincere commendations upon your style, and success with popular audiences, give a wide berth to that sort of stuff. Make a beginning with the great poets, read them with some one to help you, then go on to the orators, and when you have assimilated their vocabulary, proceed in due time to Thucydides and Plato, not forgetting a thorough course also of pleasant Comedy and grave Tragedy. When you have culled the best that all these can show, you may reckon that you have a style. You have not realized it, but at present you are like the toymen's dolls, all gaudy colouring outside, and inside, fragile clay.

If you will take this advice, put up for a little while with being called uneducated, and not be ashamed to mend your ways, you may face an audience without a tremor; you will not then be a laughing-stock any more; the cultivated will no longer exercise their irony upon you and nickname you the Hellene and the Attic just because you are less intelligible than many barbarians. But above all things, do bear in mind not to ape the worst tricks of the last generation's professors; you are always nibbling at their wares; put your foot upon them once for all, and take the ancients for your model. And no dallying with unsubstantial flowers of speech; accustom yourself, like the athletes, to solid food. And let your devotions be paid to the Graces and to Lucidity, whom you have so neglected.

Further, put a stopper on bombast and grandiloquence and mannerism; be neither supercilious nor overbearing; cease to carp at other people's performances and to count their loss your gain. And then, perhaps the greatest of all your errors is this: instead of arranging your matter first, and then elaborating the diction, you find some out-of-the-way word, or are captivated by one of your own invention, and try to build up your meaning round it; if you cannot get it in somehow or other, though it may have nothing to do with the matter, you are inconsolable; do you remember the *mobled queen* you let off the other day? It was quite off the point, and you did not know what it meant yourself; however, its oddness tickled the ears of the ignorant many; as for the cultivated, they were equally amused at you and at your admirers.

Again, could anything be more ludicrous than for one who claims to be a purist, drawing from the undefiled fountain of antiquity, to mix in (though indeed that reverses the proportion) expressions that would be impossible to the merest schoolboy? I felt as if I should like the earth to swallow me up, when I heard you talk of a man's *chemise*, and use *valet* of a woman; who does not know that a man wears a shirt, and that a valet is male? But you abound in far more flagrant blunders than these: I have *chidden*, not *chode* you; we do not *write* a friend, we *write to* him; we say '*onest*, not *honest*; these usages of yours cannot claim even alien rights among us. Moreover, we do not like even poetry to read like the dictionary. But the sort of poetry to which your prose corresponds would be Dosiadas's *Altar*, Lycophron's *Alexandra*, or any more pestilent pedantry that may happen to exist. If you take the pains to unlearn all this, you will have done the best you can for yourself. If you let yourself be seduced by your sweet baits again, I have at least put in my word of warning, and you will have only yourself to blame when you find yourself on the downward path.

THE EUNUCH — Εὐνοῦχος



Translated by A. M. Harmon

A MALICIOUSLY satirical account of a competition for one of the chairs in philosophy established at Athens, along with a chair in rhetoric, by Marcus Aurelius. The chairs in philosophy were apportioned to four sects only — Platonic, Stoic, Epicurean, and Peripatetic. That there were two chairs for each of these sects, not merely one, is clear from the statement that this vacancy is due (c. 3) to the death of one of the two Peripatetics (τῶν Περιπατητικῶν οἶμαι τὸν ἕτερον). Each chair carried a stipend of 10,000 drachmas. The first appointment in rhetoric (Theodotus) was made by the emperor himself; those in philosophy were committed to Herodes Atticus, who, however, cannot have made any nominations after the first, as the chairs were established in November, 176 A.D., and the death of Herodes can hardly be dated later than 178 A.D. It is not surprising, therefore, that Lucian speaks of selection by a jury of prominent Athenians.

It is not probable that the incident occurred before 179 A.D., and it may easily have been much later. The dialogue was undoubtedly written at the time, and at Athens. The names given to the competitors are fictitious, and nothing is known that affords any ground for conjecture as to the identity of either one.

THE EUNUCH

PAMPHILUS

Where have you been, Lycinus, and what are you laughing at, I should like to know, as you come? Of course, you are always in a good humour, but this appears to me to be something out of the ordinary, as you cannot restrain your laughter over it.

LYCINUS

I have been in the Agora, I'd have you know, Pamphilus; and I shall make you share my laughter at once if you let me tell you what sort of case has been tried in my presence, between philosophers wrangling with each other.

PAMPHILUS

Well, what you have already said is laughable, in all truth, that followers of philosophy should have it out with one another at law, when they ought, even if it should be something of importance, to settle their complaints peaceably among themselves.

LYCINUS

Indeed, you blessed simpleton! Peaceably! They! Why, they came together at full tilt and flung whole cartloads of abuse upon each other, shouting and straining their lungs enough to split them!

PAMPHILUS

No doubt, Lycinus, they were bickering about their doctrines, as usual, being of different sects?

LYCINUS

Not at all; this was something different, for they were of the same sect and agreed in their doctrines. Nevertheless, a trial had been arranged, and the judges, endowed with the deciding vote, were the most prominent and oldest and wisest men in the city, in whose presence one would have been ashamed even to strike a false note, let alone resorting to such shamelessness.

PAMPHILUS

Then do please tell me at once the point at issue in the trial, so that I may know what it is that has stirred up so much laughter in you.

LYCINUS

Well, Pamphilus, the Emperor has established, as you know, an allowance, not inconsiderable, for the philosophers according to sect — the Stoics, I mean, the Platonics, and the Epicureans; also those of the Walk, the same amount for each of these. It was stipulated that when one of them died another should be appointed in his stead, after being approved by vote of the first citizens. And the prize was not “a shield of hide or a victim,” as the poet has it, but a matter of ten thousand drachmas a year, for instructing boys.

PAMPHILUS

I know all that; and one of them died, they say, recently — one of the two Peripatetics, I think.

LYCINUS

That, Pamphilus, is the Helen for whom they were meeting each other in single combat. And up to this point there was nothing to laugh at except perhaps that men claiming to be philosophers and to despise luere should fight for it as if for imperilled fatherland, ancestral fanes, and graves of forefathers.

PAMPHILUS

Yes, but that is the doctrine of the Peripatetics, not to despise wealth vehemently but to think it a third “supreme good.”

LYCINUS

Right you are; they do say that, and the war that they were waging was on traditional lines. But listen now to the sequel.

Many competitors took part in the funeral games of the deceased, but two of them in particular were the most favoured to win, the aged Diodes (you know the man I mean, the dialectician) and Bagoas, the one who is reputed to be a eunuch. The matter of doctrines had been thrashed out between them already, and each had displayed his familiarity with their tenets and his adherence to Aristotle and his placita; and by Zeus neither of them had the better of it. The close of the trial, however, took a new turn; Diodes, discontinuing the advertisement of his own merits, passed over to Bagoas and made a great effort to show up his private life, and Bagoas met this attack by exploring the history of Diodes in like manner.

PAMPHILUS

Naturally, Lycinus; and the greater part, certainly, of their discussion ought

rather to have centred upon that. For my own part, if I had chanced to be a judge, I should have dwelt most, I think, upon that sort of thing, trying to ascertain which led the better life rather than which was the better prepared in the tenets themselves, and deeming him more suitable to win.

LYCINUS

Well said, and you have me voting with you in this. But when they had their fill of hard words, and their fill of caustic observations, Diodes at length said in conclusion that it was not at all permissible for Bagoas to lay claim to philosophy and the rewards of merit in it, since he was a eunuch; such people ought to be excluded, he thought, not simply from all that but even from temples and holy-water bowls and all the places of public assembly, and he declared it an ill-omened, ill-met sight if on first leaving home in the morning, one should set eyes on any such person. He had a great deal to say, too, on that score, observing that a eunuch was neither man nor woman but something composite, hybrid, and monstrous, alien to human nature.

PAMPHILUS

The charge you tell of, Lycinus, is novel, anyhow, and now I too, my friend, am moved to laughter, hearing of this incredible accusation. Well, what of the other? Held his peace, did he not? Or did he venture to say something himself in reply to this?

LYCINUS

At first, through shame and cowardice — for that sort of behaviour is natural to them — he remained silent a long while and blushed and was plainly in a sweat, but finally in a weak, effeminate voice he said that Diodes was acting unjustly in trying to exclude a eunuch from philosophy, in which even women had a part; and he brought in Aspasia, Diotima, and Thargelia to support him; also a certain Academic eunuch hailing from among the Pelasgians, who shortly before our time achieved a high reputation among the Greeks. But if that person himself were alive and advanced similar claims, Diodes would (he said) have excluded him too, undismayed by his reputation among the common sort; and he repeated a number of humorous remarks made to the man by Stoics and Cynics regarding his physical imperfection.

That was what the judges dwelt upon, and the point thenceforward at issue was whether the seal of approval should be set upon a eunuch who was proposing himself for a career in philosophy and requesting that the governance of boys be committed to him. One said that presence and a fine physical endowment should be among the attributes of a philosopher, and that above all else he should have a long beard that would inspire confidence in

those who visited him and sought to become his pupils, one that would befit the ten thousand drachmas which he was to receive from the Emperor, whereas a eunuch was in worse case than a cut priest, for the latter had at least known manhood once, but the former had been marred from the very first and was an ambiguous sort of creature like a crow, which cannot be reckoned either with doves or with ravens. The other pleaded that this was not a physical examination; that there should be an investigation of soul and mind and knowledge of doctrines. Then Aristotle was cited as a witness to support his case, since he tremendously admired the eunuch Hermias, the tyrant of Atarneus, to the point of celebrating sacrifices to him in the same way as to the gods. Moreover, Bagoas ventured to add an observation to the effect that a eunuch was a far more suitable teacher for the young, since he could not incur any blame as regards them and would not incur that charge against Socrates of leading the youngsters astray. And as he had been ridiculed especially for his beardlessness, he despatched this shaft to good effect — he thought so, anyhow:

“If it is by length of beard that philosophers are to be judged, a lie-goat would with greater justice be given preference to all of them!”

At this juncture a third person who was present — his name may remain in obscurity — said: “As a matter of fact, gentlemen, if this fellow, so smooth of jowl, effeminate in voice, and otherwise similar to a eunuch, should strip, you would find him very masculine. Unless those who talk about him are lying, he was once taken in adultery, *commissis membris*, as the table of the law says. At that time he secured his acquittal by resorting to the name of eunuch and finding sanctuary in it, since the judges on that occasion discredited the accusation from the very look of him. Now, however, he may recant, I suppose, for the sake of the pelf that is in view.”

Upon those remarks everyone began to laugh, as was natural, while Bagoas fell into greater confusion and was beside himself, turning all colours of the rainbow and dripping with cold sweat. On the one hand, he did not think it seemly to plead guilty to the charge of adultery; yet, on the other, he thought that this accusation would not be without its usefulness for the case then in progress.

PAMPHILUS

This is truly laughable, Lycinus, and must have given you uncommon diversion. But what was the outcome, and how did the judges decide about them?

LYCINUS

They were not all of the same opinion. Some thought they ought to strip him, as is done with slaves, and determine by inspection whether he had the parts to practise philosophy. Others made the suggestion, even more ridiculous, that they should send for some women out of bawdy-houses and bid him consort with them and cohabit; and that one of the judges, the eldest and most trustworthy, should stand by and see whether he could practise philosophy! Then, as all were overcome by laughter and every man of them had a sore belly from shaking with it, they decided to refer the case to the highest court and send it to Italy.

Now, one of the pair is training, they say, for a demonstration of his eloquence, making his preparations, and composing an accusation. Moreover, he is delicately putting forward the charge of adultery again, thereby acting in direct contradiction to himself, like a bad lawyer, and enrolling his opponent among fully enfranchised males through his accusation. As to Bagoas, he, they say, has different concerns, assiduously demonstrating his powers, keeping his case in hand, and, in sum, hoping to win if he can show that he is not a bit inferior to a jack at service. This, my friend, is apparently the best criterion of devotion to wisdom, and an irrefutable demonstration. Consequently, I may well pray that my son (who is still quite young) may be suitably endowed for the practise of philosophy with other tools than brain or tongue.

ASTROLOGY — Περὶ τῆς Ἀστρολογίας



Translated by A. M. Harmon

A MOCK eulogy of judicial astrology, put into the mouth of some ancient worthy who used the Ionic dialect, almost certainly Democritus, the peer of Herodotus in Ionic prose style and the author, according to Cicero (*de Divin.*, I, 42), of a treatise on extispicy. The thing is so clever that it has duped almost everyone, including myself (I, ix), into taking it in earnest and proclaiming it spurious. Its Lucianic origin, however, is apparent if one looks closely enough. Orpheus, elsewhere in Lucian given a leading part in the introduction of philosophy (p. 65) and of dancing (p. 229) into Greece, is here the promulgator of astrology — but not “unto elucidation.” Odysseus in the lower world is so eager to hear what Tiresias may have to say that he “endures to see his mother’s *shadow* athirst,” no doubt like to die of it, even as Tantalus (*Funerals*, 8: IV, 116). The novel assumption that different peoples of Egypt worship different signs of the Zodiac serves to explain not only the animal shapes of their gods — a topic to which Lucian mischievously keeps recurring (cf pp. 431 f., and III, 168), but the taboo upon fish to which, with Herodotean reticence as to its reason, he alludes in the *Goddess of Surrye*, 14 (IV, 356). The same fondness for rationalizing myths with a twinkle in his eye, which elsewhere turns not only Proteus but Empusa into pantomimic dancers (pp. 231 f.), here asserts itself with complete abandon, in an astrological sense, even to the point of including Pasiphae among the adepts. And when sheer love of story-telling seduces him into repeating a favourite tale, that of Phaethon, his style betrays him utterly (cf. *Amber*; and *Dialogues of the Gods*, 25).

It is only mock eulogy, but still, in spite of the fun in it, not quite meant as satire or parody. It is primarily a sophistical literary exercise of the same nature as the first and second *Phalaris*, in which the fun is incidental — a Lucianic “parergy.” To get something of the effect, the translation is intended to carry a suggestion of Sir Thomas Browne as he appears in the *Vulgar Errors*.

ASTROLOGY

THIS treatise concerneth heaven and the stars, yet not the stars themselves nor heaven itself, but the auspiciall verity that from them assuredly entereth into the life of man. My discourse containeth not counsell, nor proffereth instruction how to ply this auspiciall art, but my aim is to chide those learned men who cultivate and expose unto their disciples all other studies, but neither esteem nor cultivate astrology. Although the science is ancient, not come to us newly, but the creation of divinely favoured kings of antiquity, yet men of these daies, through ignorance, supinity, and mislike of labour, hold opinions repugnant unto theirs, and when they encounter men that make false prognostickes, they impeach the stars and contemne astrology itself, which they consider neither sound nor veridicall but a vain and idle fiction; wherein, as I think, they judge unjustly. For a wright's unskillfullness argueth not the wright's art in error, nor a piper's untunefulness the art of musick devoid of sense. Rather are they ignorant of their arts, and each of these in itself rationall.

It was the Aethiopians that first delivered this doctrine unto men. The ground thereof was in part the wisdom of that nation, the Aethiopians being in all else wiser than all men; but in part also the benignity of their clime, since clear skyes and calm weather ever invest them, and they are not subjected to the vicissitudes of the yeere, but live in onely one season. Therefore when they discerned, first of all, that the moon hath not perpetually the same appearance, but carrieth a various aspect and changeth into divers figures, they accounted the thing good reason for wonder and empuzzlement. In consequence they sought and found the cause thereof, that the lustre of the moon is not her own but cometh to her from the sun. And they determined also the course of the other stars, which we call planets or wanderers because they alone of all the stars do move; also their nature and potency, and the works that are brought to pass by each of them. Also, they ascribed names unto them, that yet were not names, as they seemed, but symboles.

All which the Aethiopians observed in the skye, and afterwards they transmitted their doctrine incompleat to the Aegyptians their neighbours. And the Aegyptians, deriving from them the auspiciall art but half consummated, advanced it; and they indicated the measure of each planet's motion, and determined the numericall extension of yeares and moneths and hours. The moneths they measured by the moon and her cycle, the year by the sun and his revolution. And they devised other inventions much greater than these. For they divided the entire skye and the other stars that are inerrant and fixed, and do never move, into twelve segments for such as move: which they styled "houses," although they resemble living creatures, each patterned after the figure of a different kind, whereof some are sea-monsters, some humans, some wild beasts, some volatiles, some juments.

For this reason, indeed, the Aegyptian deities are portrayed in various aspects. For it is not to be supposed that all Aegyptians were wont to draw prognosticks from all the twelve signs; but some had one sign in use, others another. The ram is revered by those who looked up unto Aries, fish is not eaten by those who attached signality unto Pisces, the goat is not slain by those who had knowledge of Capricorn, and the other creatures are severally venerated by other folk. Assuredly the bull too is adored in honour of the celestial Taurus, and Apis, esteemed by them an object of the uttermost sanctity, depastureth their land, and they that inhabit it vouchsafe him an oracle in token of the auspicality of Taurus.

Not long after, the Libyans also espoused the science; for the Libyan oracle of Ammon was founded in regard of the heavens and his knowledge thereof; whence they represent Ammon with a ram's head. And the Babylonians came to know all these things, even before the others, as they themselves say; but I think that the science reached them long afterward.

As for the Greeks, they learned not a whit of astrology either from the Aethiopians or from the Aegyptians. It was Orpheus, the son of Oeagrus and Calliope, that first declared these matters unto them, but not at all plainly, nor did he bring the science forth unto illucidation but unto ingannation and pious fraude, such being the humour of the man. For he made a harp and exposed his mystick rites in poesy and his theology in song; and the harp, that had seven chords, discoursed the harmony of the errant spheres. It was by investigating and ventilating these matters that he enchanted and enthralled all creatures; for he regarded not that harp of his nor yet concerned himselfe with other musick, but this was the mightie harp of Orpheus, and to honour these things, the Greeks set apart a station in the heavens and numerous stars are denominated Orpheus his harp.

If ever you see Orpheus pictured in mosaick stones or in pigment, he sitteth in the centre, in the similitude of one that sings, holding in his hands the harp, and about him stand numberless creatures, among which a bull, a man, a lion, and others after their kind. When you see these, bethink you, pray, what his song was, what his harp, and what the bull or the lion that giveth ear to him. And if you would know the originalls that I speak of, you may behold each of them in the heavens.

They say, moreover, that Tiresias, a Boeotian man, whose fame as touching prophecie is greatly cried up, declared unto the Greeks that of the errant stars some are masle, some female, and that they do not engender like effects; wherefore they fable that Tiresias himself was bisexous and amphibious, now masle, now female.

When Atreus and Thyestes contended for the throne of their fathers, even then, it is plain, the Greeks set great store by astrologye and celestial lore; and the commonwealth of Argos determined that which ever of them was more excellent than the other in this lore should bear rule. Thereupon Thyestes indicated and made manifest unto them the Ram in the heavens, in

consequence whereof they fable that Thyestes had a golden lamb. But Atreus declared the doctrine of the sun and its risings, that the sun and the First Movable do not course in the same direction, but rowle contrariwise to one another and that which now seemeth his setting, being a setting of the First Movable, is a rising of the sun. At his saying this, the men of Argos made him their king, and great renown for learning became his.

Concerning Bellerophon also I am of this opinion: that he had a volatile as horse I do not at all believe, but conceive that he pursued this wisdom and raised his thoughts on high and held conversation with the stars, and thus ascended unto heaven by means not of his horse but of his wit.

The same may be said of Phrixus, the son of Athamas, that is fabled to have ridden through the ayr upon a golden ram. And certainly of Daedalus the Athenian; although his story be strange, yet methinks it is not without relation unto astrology, but rather he practised it constantly himself and taught it unto his son. But because Icarus was governed by youth and audacity, and sought not the attainable but let his minde carry him into the zenith, he came short of truth and defected from reason and was precipitated into a sea of unfathomable perplexities. But the Greeks tell an idle myth of him and loosely call a golfe of their sea Icarian after his name.

Doubtless Pasiphae also, hearing from Daedalus of the Bull that appeareth amongst the constellations and of Astrology itself, fell in love with the doctrine; whence they derive the belief that Daedalus conjoined her in wedlock with the bull.

Again, there be those who, dissecting the science into parts, have made different discoveries, some collecting the particulars of the moon, some those of Jupiter, and some those of the sun, concerning their course and motion and potency. So Endymion established the motions of the moon, so Phaeton inferred the course of the sun; yet not strictly, but left the theory incompleat at his death. Ignorant of this, men believe that Phaeton was Helius his son, and they relate a story of him that is not at all credible. Going, say they, unto Helius, his father, he asked to drive the car of light; whiche he suffered him to do, and also instructed him in the manner of its governance. But when Phaeton mounted the car, because of youth and inexpertness he drove now close to earth, now at a vast remove; and men were being destroyed both by cold and by heat that passed endurance. Thereupon, Jupiter in wrath smote Phaeton with a great bolt of lightning. After his fall his sisters surrounding him made great dole until they transmuted themselves, and now they are trees of black poplar and distil amber over him in place of tears. These things were not so, and it consisteth not with piety to believe in them; Helius begat no son, and no son of his perished.

But the Greeks relate many other fabulosities — which I do not credit at all. For how doth it consist with piety to believe that Aeneas was the son of Venus, Minos of Jupiter, Ascalaphus of Mars, or Autolycus of Mercury? Nay, these were each and all divinely favoured, and at their birth one of them was

under the regard of Venus, another of Jupiter, another of Mars. For what powers soever are in their proper houses at the moment of birth into this life, those powers like unto parents make men answerable to them in all respects, in complexion, in figure, in workes, and in humour. So Minos became a king because Jupiter was in his ascendancy, Aeneas fair by the will of Venus, and Autolycus a thief, whose theevery came to him from Mercury.

Moreover, it is not true, neither, that Jupiter put Saturn in chaînes or threw him into Tartarus or otherwise mistreated him as men credit. Nay, Saturn moveth in the extream orbe, far away from us, and his motion is sluggish and not easy to be apprehended ocularly by human kind, whence they say that he holdeth still as if fettered; and the vast abyss of the ayr is called Tartarus.

'Tis chiefly from the verses of Homer the poet and of Hesiod that we may learn that antiquity holdeth with the astrologers. When he describeth the chain of Jupiter and the kine of the Sun, which I conceive to be daies, and the cities that Vulcan made upon the shield, and the choir, and the vineyard ... All that he hath said of Venus and of Mars his passion, is also manifestly composed from no other source than this science. Indeed, it is the conjunction of Venus and Mars that createth the poetry of Homer. And in other verses he distinguished the duties of each, saying unto Venus, "Nay, be it thine to control the delightsome duties of wedlock," and anent those of warfare, "These shall all be the care of impetuous Mars and Minerva."

Discerning all these things, the ancients had divination in very great use and counted it no parergy, but would found no cities, invest themselves with no ramparts, slay no men, wed no women, untill they had been advised in all particulars by diviners. And certainly their oracles were not aloof from astrology, but at Delphi a virgin hath the office of prophet in token of the celestial Virgin, and a serpent giveth voice beneath the tripod because a Serpent giveth light among the stars, and at Didymi also the oracle of Apollo hath its name, methinks, from the heavenly Twins.

So firmly did they believe divination a thing most sacred, that when Ulysses, wearied of wandering, took a phansie to learn the truth as touching his affaires, he went off unto Hell, not "to behold dead men and a land that is joyless," but because he would come to speech with Tiresias. And when he was come to the place whereunto Circe directed him, and had dug his pit and slain his sheep, although many dead that were by, and amongst them his own mother, were fain to drink of the blood, he suffered none of them, not even his very mother, until he had wet the throstle of Tiresias and constrained him to deliver the prophecy, verily enduring to behold his mother's shadow athirst.

For the Spartans, Lycurgus drew from the skye his ordering of their whole polity and made it their law never to leave their country, even to go to the wars, before the moon should be at her full, for he conceited that the potency of the moon is not the same when she waxeth and when she waneth, and that all things are subject unto her sway. The Arcadians, however, and none but they, would have naught of this and yeilded no honour unto astrologie; and in

their folly they affirm that they are older than the moon.

“Whereas our forbears were so mightily enamoured of divination, among this generation there be some who say that it is an impossibility for mankind to conceive a useful purpose of astrologie. It is neither credible, say they, nor truthful, and Mars and Jupiter do not move in the skye for our sake, but are nothing at all solicitous of the affairs of men, wherewith they have naught in common, but accomplish their courses independently, through a necessitude of revolving. And others affirm that astrologie, although not untruthful, is unprofitable, insomuch as divination will not alter that which draweth nigh by decree of the fates.

To both these opinions I may answer that although the stars do verily absolve their own course in the skye, none the less as a parergy or incidental of their motion each event among us cometh to pass. Or will you have it that although if a horse run or birds or humans move, pebbles are flung up and strawes set astir by the wind of their motion, yet the gyration of the stars bringeth naught else to pass? And that whereas from a little fire an effluxion cometh to us, although the fire burneth not for our sake at all and is not a whit solicitous that we be warmed, yet from the stars we receive no effluxion whatever? Furthermore, astrologie is indeed impotent to convert bad into good, or to effect mutation in any of the effluents, yet is it profitable to those that employ it, in so much as the good, when they know that it is to come, delighteth them long beforehand, while the bad they accept readily, for it cometh not upon them unawares, but in vertue of contemplation and expectance is deemed easie and light. That is my opinion in the matter of astrology.

AMORES — Ἔρωτες



Translated by M. D. Mcleod

Although there is an apparent reference to *Affairs of the Heart* in *Essays in Portraiture*, c. 4, it is obvious from the style of this dialogue that the author is not Lucian but an imitator. When it was written is uncertain, but the reference to the decaying conditions of the cities of Lycia in c. 7 perhaps suggests a date some time after the invasion of the Goths and of Sapor, i.e. not earlier than the last quarter of the third century a.d. On the other hand, Rhodes still seems to be prosperous, though we know that it suffered an earthquake in the middle of the fourth century a.d., and Justinian Codex 1.40.6 suggests that it had lost its prosperity by 385 a.d. The most probable date for the dialogue, therefore, is the early fourth century a.d.

Though I have adopted Harmon's attractive title "Affairs of the Heart", it is perhaps misleading and a more accurate rendering would be *The Two Types of Love*. For an account of the various facets of homosexual and heterosexual love among the Greeks see *Love in Ancient Greece* (translated by J. Cleugh from the French of R. Flacelière).

AFFAIRS OF THE HEART

LYCINUS

1. Theomnestus, my friend, since dawn your sportive talk about love has filled these ears of mine that were weary of unrelenting attention to serious topics. As I was parched with thirst for relaxation of this sort, your delightful stream of merry stories was very welcome to me. For the human spirit is too weak to endure serious pursuits all the time, and ambitious toils long to gain some little respite from tiresome cares and to have freedom for the joys of life. This morning I have been quite gladdened by the sweet winning seductiveness of your wanton stories, so that I almost thought I was Aristides being enchanted beyond measure by those Milesian Tales, and I swear by those Loves of yours that have found so broad a target that I am indeed sorry that you've come to the end of your stories. If you think this is but idle talk on my part, I beg you in the name of Aphrodite herself, if you've omitted mention of any of your love affairs with a lad or even with a girl, coax it forth with the aid of memory. Besides we are celebrating a festival today and sacrificing to Heracles. You know well enough, I'm sure, how impetuous that god was where love was concerned, and so I think he'll be most delighted to receive your stories by way of an offering.

THEOMNESTUS

2. You would find it quicker, my dear Lycinus, to count me the waves of the sea or the flakes of a snowstorm than to count my loves. For I for my part think that their quiver has been left completely empty and, if they choose to fly off in quest of one more victim, their weaponless right arms will be laughed to scorn. For, almost from the time when I left off being a boy and was accounted a young man, I have been beguiled by one passion after another. One Love has ever succeeded another, and almost before I've ended earlier ones later Loves begin. They are veritable Lernean heads appearing in greater multiplicity than on the self-regenerating Hydra, and no Iola's can help against them. For one flame is not extinguished by another. There dwells in my eyes so nimble a gadfly that it pounces on any and every beauty as its prey and is never sated enough to stop. And I am always wondering why Aphrodite bears me this grudge. For I am no child of the Sun, nor am I puffed up with the insolence of the Lemnian women or the boorish contempt of Hippolytus that I should have provoked this unceasing wrath on the part of the goddess.

LYCINUS

3. Stop this affected and unpleasant play-acting, Theomnestus. Are you really annoyed that Fortune has allotted you the life you have? Do you think it a hardship that you associate with women at their fairest and boys at the flower of their beauty? But perhaps you'll actually need to take purges for so

unpleasant an ailment. For you do suffer shockingly, I must say. Why won't you get all this nonsense out of your system and think yourself fortunate that god has not given you for your lot squalid husbandry or the wanderings of a merchant or a soldier's life under arms? But your interests are in the oily wrestling-schools, in resplendent clothes that shed luxury right down to your feet, and in seeing that your hair is fashionably dressed. The very torment of your amorous yearnings delights you and you find sweetness in the bite of passion's tooth. For when you have tempted you hope, and when you have won your suit you take your pleasure, but get as much pleasure from future joys as from the present. Just now at any rate, when you were going through in Hesiodic fashion the long catalogue of your loves from the beginning, the merry glances of your eyes grew meltingly liquid, and, giving your voice a delicate sweetness so that it matched that of the daughter of Lycambes, you made it immediately plain from your very manner that you were in love not only with your loves but also with their memory. Come, if there is any scrap of your voyage in the seas of love that you have omitted, reveal everything, and make your sacrifice to Heracles complete and perfect.

THEOMNESTUS

4. Heracles is a devourer of oxen, my dear Lycinus, and takes very little pleasure, they say, in sacrifices that have no savoury smoke. But we are honouring his annual feast with discourse. Accordingly, as my narratives have continued since dawn and lasted too long, let your Muse, departing from her customary seriousness, spend the day in merriment along with the god, and, as I can see you incline to neither type of passion, prove yourself, I beg, an impartial judge. Decide whether you consider those superior who love boys or those who delight in womankind. For I who have been smitten by both passions hang like an accurate balance with both scales in equipoise. But you, being unaffected by either, will choose the better of the two by using the impartial judgement of your reason. Away with all coyness, my dear friend, and cast now the vote entrusted to you in your capacity as judge of my loves.

LYCINUS

5. My dear Theomnestus, do you imagine that my narratives are a matter of sport and laughter? No, they promise something serious too. I at any rate have undertaken this task on the spur of the moment, because I've known it to be far from a laughing matter ever since the time I heard two men arguing heatedly with each other about these two types of love, and I still have the memory of it ringing in my ears. They were opposites, not only in their arguments but in their passions, unlike you who, thanks to your easy-going spirit, go sleepless and earn double wages, "One as a herdsman of cattle, another as tender of white flocks." On the contrary, one took excessive delight in boys and thought love of women a pit of doom, while the other, virgin of all love of males, was highly susceptible to women. So I presided over a contest

between these two warring passions and found the occasion quite indescribably delightful. The imprint of their words remains inscribed in my ears almost as though they had been spoken a moment ago. Therefore, putting aside all pretexts for being excused this task, I shall retail to you exactly what I heard the two of them say.

THEOMNESTUS

Well, I shall get up from here and sit facing you, “waiting the time when Aeacus’ son makes an end of his singing.” But you must unfold for us in song the old and glorious lays of the contest of loves.

LYCINUS

6. I had in mind going to Italy and a swift ship had been made ready for me. It was one of the doublebanked vessels which seem particularly to be used by the Liburnians, a race who live along the Ionian Gulf. After paying such respects as I could to the local gods and invoking Zeus, God of Strangers, to assist propitiously in my expedition to foreign parts, I left the town and drove down to the sea with a pair of mules. Then I bade farewell to those who were escorting me, for I was followed by a throng of determined scholars who kept talking to me and parted with me reluctantly. Well, I climbed on to the poop and took my seat near the helmsman. We were soon carried away from land by the surge of our oars and, since we had very favourable breezes astern, we raised the mast from the hold and ran the yard up to the masthead. Then we let all our canvas down over the sheets and, as our sail gently filled, we went whistling along just as loud, I fancy, as an arrow does, and flew through the waves which roared around our prow as it cut through them.

7. But it isn’t the time to describe at any length the events serious or light of the intervening coastal voyage. But, when we had passed the Cilician seaboard and were in the gulf of Pamphylia, after passing with some difficulty the Swallow Islands, those fortune-favoured limits of ancient Greece, we visited each of the Lycian cities, where we found our chief pleasure in the tales told, for no vestige of prosperity is visible in them to the eye. Eventually we made Rhodes, the island of the Sun-God, and decided to take a short rest from our uninterrupted voyaging.

8. Accordingly our oarsmen hauled the ship ashore and pitched their tents nearby. I had been provided with accommodation opposite the temple of Dionysus, and, as I strolled along unhurriedly, I was filled with an extraordinary pleasure. For it really is the city of Helius with a beauty in keeping with that god. As I walked round the porticos in the temple of Dionysus, I examined each painting, not only delighting my eyes but also renewing my acquaintance with the tales of the heroes. For immediately two or three fellows rushed up to me, offering for a small fee to explain every story for me, though most of what they said I had already guessed for myself.

9. When I had now had my fill of sightseeing and was minded to go to my lodgings, I met with the most delightful of all blessings in a strange land, old acquaintances of long standing, whom I think you also know yourself, for you've often seen them visiting us here, Charicles a young man from Corinth who is not only handsome but shows some evidence of skilful use of cosmetics, because, I imagine, he wishes to attract the women, and with him Callicratidas, the Athenian, a man of straightforward ways. For he was pre-eminent among the leading figures in public speaking and in this forensic oratory of ours. He was also a devotee of physical training, though in my opinion he was only fond of the wrestling-schools because of his love for boys. For he was enthusiastic only for that, while his hatred for women made him often curse Prometheus. Well, they both saw me from a distance and hurried up to me overjoyed and delighted. Then, as so often happens, each of them clasped me by the hand and begged me to visit his house. I, seeing that they were carrying their rivalry too far, said, "Today, Callicratidas and Charicles, it is the proper thing for both of you to be my guests so that you may not fan your rivalry into greater flame. But on the days to follow — for I've decided to remain here for three or four days — you will return my hospitality by entertaining me each in turn, drawing lots to decide which of you will start."

10. This was agreed, and for that day I presided as host, while on the next day Callicratidas did so, and after him Charicles. Now, even when they were entertaining me, I could see concrete evidence of the inclinations of each. For my Athenian friend was well provided with handsome slave-boys and all of his servants were pretty well beardless. They remained with him till the down first appeared on their faces, but, once any growth cast a shadow on their cheeks, they would be sent away to be stewards and overseers of his properties at Athens. Charicles, however, had in attendance a large band of dancing girls and singing girls and all his house was as full of women as if it were the Thesmophoria, with not the slightest trace of male presence except that here and there could be seen an infant boy or a superannuated old cook whose age could give even the jealous no cause for suspicion. Well, these things were themselves, as I said, sufficient indications of the dispositions of both of them. Often, however, short skirmishes broke out between them without the point at issue being settled. But, when it was time for me to put to sea, at their wish I took them with me to share my voyage, for they like me were minded to set out for Italy.

11. Now, as we had decided to anchor at Cnidus to see the temple of Aphrodite, which is famed as possessing the most truly lovely example of Praxiteles' skill, we gently approached the land with the goddess herself, I believe, escorting our ship with smooth calm waters. The others occupied themselves with the usual preparations, but I took the two authorities on love, one on either side of me, and went round Cnidus, finding no little amusement in the wanton products of the potters, for I remembered I was in Aphrodite's

city. First we went round the porticos of Sostratus and everywhere else that could give us pleasure and then we walked to the temple of Aphrodite. Charicles and I did so very eagerly, but Callicratidas was reluctant because he was going to see something female, and would have preferred, I imagine, to have had Eros of Thespiæ instead of Aphrodite of Cnidus.

12. And immediately, it seemed, there breathed upon us from the sacred precinct itself breezes fraught with love. For the uncovered court was not for the most part paved with smooth slabs of stone to form an unproductive area but, as was to be expected in Aphrodite's temple, was all of it prolific with garden fruits. These trees, luxuriant far and wide with fresh green leaves, roofed in the air around them. But more than all others flourished the berry-laden myrtle growing luxuriantly beside its mistress and all the other trees that are endowed with beauty. Though they were old in years they were not withered or faded but, still in their youthful prime, swelled with fresh sprays. Intermingled with these were trees that were unproductive except for having beauty for their fruit-cypresses and planes that towered to the heavens and with them Daphne, who deserted from Aphrodite and fled from that goddess long ago. But around every tree crept and twined the ivy, devotee of love. Rich vines were hung with their thick clusters of grapes. For Aphrodite is more delightful when accompanied by Dionysus and the gifts of each are sweeter if blended together, but, should they be parted from each other, they afford less pleasure. Under the particularly shady trees were joyous couches for those who wished to feast themselves there. These were occasionally visited by a few folk of breeding, but all the city rabble flocked there on holidays and paid true homage to Aphrodite.

13. When the plants had given us pleasure enough, we entered the temple. In the midst thereof sits the goddess — she's a most beautiful statue of Parian marble — arrogantly smiling a little as a grin parts her lips. Draped by no garment, all her beauty is uncovered and revealed, except in so far as she unobtrusively uses one hand to hide her private parts. So great was the power of the craftsman's art that the hard unyielding marble did justice to every limb. Charicles at any rate raised a mad distracted cry and exclaimed, "Happiest indeed of the gods was Ares, who suffered chains because of her!" And, as he spoke, he ran up and, stretching out his neck as far as he could, started to kiss the goddess with importunate lips. Callicratidas stood by in silence with amazement in his heart.

The temple had a door on both sides for the benefit of those also who wish to have a good view of the goddess from behind, so that no part of her be left unadmired. It's easy therefore for people to enter by the other door and survey the beauty of her back.

14. And so we decided to see all of the goddess and went round to the back of the precinct. Then, when the door had been opened by the woman responsible for keeping the keys, we were filled with an immediate wonder for the beauty we beheld. The Athenian who had been so impassive an

observer a minute before, upon inspecting those parts of the goddess which recommend a boy, suddenly raised a shout far more frenzied than that of Charicles. "Heracles!" he exclaimed, "what a well-proportioned back! What generous flanks she has! How satisfying an armful to embrace! How delicately moulded the flesh on the buttocks, neither too thin and close to the bone, nor yet revealing too great an expanse of fat! And as for those precious parts sealed in on either side by the hips, how inexpressibly sweetly they smile! How perfect the proportions of the thighs and the shins as they stretch down in a straight line to the feet! So that's what Ganymede looks like as he pours out the nectar in heaven for Zeus and makes it taste sweeter. For I'd never have taken the cup from Hebe if she served me." While Callicratidas was shouting this under the spell of the goddess, Charicles in the excess of his admiration stood almost petrified, though his emotions showed in the melting tears trickling from his eyes.

15. When we could admire no more, we noticed a mark on one thigh like a stain on a dress; the unsightliness of this was shown up by the brightness of the marble everywhere else. I therefore, hazarding a plausible guess about the truth of the matter, supposed that what we saw was a natural defect in the marble. For even such things as these are subject to accident and many potential masterpieces of beauty are thwarted by bad luck. And so, thinking the black mark to be a natural blemish, I found in this too cause to admire Praxiteles for having hidden what was unsightly in the marble in the parts less able to be examined closely. But the attendant woman who was standing near us told us a strange, incredible story. For she said that a young man of a not undistinguished family — though his deed has caused him to be left nameless — who often visited the precinct, was so ill-starred as to fall in love with the goddess. He would spend all day in the temple and at first gave the impression of pious awe. For in the morning he would leave his bed long before dawn to go to the temple and only return home reluctantly after sunset. All day long would he sit facing the goddess with his eyes fixed uninterruptedly upon her, whispering indistinctly and carrying on a lover's complaints in secret conversation.

16. But when he wished to give himself some little comfort from his suffering, after first addressing the goddess, he would count out on the table four knuckle-bones of a Libyan gazelle and take a gamble on his expectations. If he made a successful throw and particularly if ever he was blessed with the throw named after the goddess herself, and no dice showed the same face, he would prostrate himself before the goddess, thinking he would gain his desire. But, if as usually happens he made an indifferent throw on to his table, and the dice revealed an unpropitious result, he would curse all Cnidus and show utter dejection as if at an irremediable disaster; but a minute later he would snatch up the dice and try to cure by another throw his earlier lack of success. But presently, as his passion grew more inflamed, every wall came to be inscribed with his messages and the bark of every tender tree told of fair Aphrodite.

Praxiteles was honoured by him as much as Zeus and every beautiful treasure that his home guarded was offered to the goddess. In the end the violent tension of his desires turned to desperation and he found in audacity a procurer for his lusts. For, when the sun was now sinking to its setting, quietly and unnoticed by those present, he slipped in behind the door and, standing invisible in the inmost part of the chamber, he kept still, hardly even breathing. When the attendants closed the door from the outside in the normal way, this new Anchises was locked in. But why do I chatter on and tell you in every detail the reckless deed of that unmentionable night? These marks of his amorous embraces were seen after day came and the goddess had that blemish to prove what she'd suffered. The youth concerned is said, according to the popular story told, to have hurled himself over a cliff or down into the waves of the sea and to have vanished utterly.

17. While the temple-woman was recounting this, Charicles interrupted her account with a shout and said, "Women therefore inspire love even when made of stone. But what would have happened if we had seen such beauty alive and breathing? Would not that single night have been valued as highly as the sceptre of Zeus?"

But Callicratidas smiled and said, "We don't know as yet, Charicles, whether we won't hear many stories of this sort when we come to Thespiae. Even now in this we have a clear proof of the truth about the Aphrodite whom you hold in such esteem."

When Charicles asked how this was, I thought Callicratidas made a very convincing reply. For he said that, although the love-struck youth had seized the chance to enjoy a whole uninterrupted night and had complete liberty to glut his passion, he nevertheless made love to the marble as though to a boy, because, I'm sure, he didn't want to be confronted by the female parts. This occasioned much snarling argument, till I put an end to the confusion and uproar by saying, "Friends, you must keep to orderly enquiry, as is the proper habit of educated people. You must therefore make an end of this disorderly, inconclusive contentiousness and each in turn exert yourself to defend your own opinion; for it's not yet the time to leave for the ship, and we must employ that free time for enjoyment and also for such serious matters as can combine pleasure and profit. Therefore let us leave the temple, since great numbers of the pious are coming in, and let us turn aside into one of the feasting-places, so that we can have peace and quiet to hear and to say whatever we wish. But remember that he who is vanquished will never again vex our ears on similar topics."

18. This suggestion of mine pleased them and after they had agreed to it we left the temple. I was enjoying myself as I was weighed down by no cares, but they were rolling mighty cogitations up and down in their thoughts, as though they were about to compete for the leading place in the processions at Plataea. When we had come to a thickly shaded spot that afforded relief for the summer heat, I said, "This is a pleasant place, for the cicadas chirp

melodiously overhead.” Then I sat down between them in right judicial manner, bearing on my brows all the gravity of the Heliaeae itself. When I had suggested to them that I should draw lots to decide who should speak first, and Charicles had drawn this privilege, I bade him begin the debate at once.

19. He rubbed his brow lightly with his hand and after a short pause began as follows: “To you, Aphrodite, my queen, do my prayers appeal to give help in my advocacy of your cause. For every enterprise attains complete perfection if you shed on it but the faintest degree of the arts of persuasion that are your very own; but discourses on love have particular need of you. For you are their only true mother. Come, you who are the most feminine of all, plead the cause of womankind, and of your grace allow men to remain male, as they were born to be. Therefore do I at the very outset of my discourse call as witness to back my plea the first mother and earliest root of every creature, that sacred origin of all things, I mean, who in the beginning established earth, air, fire and water, the elements of the universe, and, by blending these with each other, brought to life everything that has breath. Knowing that we are something created from perishable matter and that the life-time assigned each of us by fate is but short, she contrived that the death of one thing should be the birth of another and meted out fresh births to compensate for what dies, so that by replacing one another we live for ever. But, since it was impossible for anything to be born from but a single source, she devised in each species two types. For she allowed males as their peculiar privilege to ejaculate semen, and made females to be a vessel as it were for the reception of seed, and, imbuing both sexes with a common desire, she linked them to each other, ordaining as a sacred law of necessity that each should retain its own nature and that neither should the female grow unnaturally masculine nor the male be unbecomingly soft. For this reason the intercourse of men with women has till this day preserved the life of men by an undying succession, and no man can boast he is the son only of a man; no, people pay equal homage to their mother and to their father, and all honours are still retained equally by these two revered names.

20. In the beginning therefore, since human life was still full of heroic thought and honoured the virtues that kept men close to gods, it obeyed the laws made by nature, and men, linking themselves to women according to the proper limits imposed by age, became fathers of sterling children. But gradually the passing years degenerated from such nobility to the lowest depths of hedonism and cut out strange and extraordinary paths to enjoyment. Then luxury, daring all, transgressed the laws of nature herself. And who ever was the first to look at the male as though at a female after using violence like a tyrant or else shameless persuasion? The same sex entered the same bed. Though they saw themselves embracing each other, they were ashamed neither at what they did nor at what they had done to them, and, sowing their seed, to quote the proverb, on barren rocks they bought a little pleasure at the cost of great disgrace.

21. The daring of some men has advanced so far in tyrannical violence as even to wreak sacrilege upon nature with the knife. By depriving males of their masculinity they have found wider ranges of pleasure. But those who become wretched and luckless in order to be boys for longer remain male no longer, being a perplexing riddle of dual gender, neither being kept for the functions to which they have been born nor yet having the thing into which they have been changed. The bloom that has lingered with them in their youth makes them fade prematurely into old age. For at the same moment they are counted as boys and have become old without any interval of manhood. Thus foul self-indulgence, teacher of every wickedness, devising one shameless pleasure after another, has plunged all the way down to that infection which cannot even be mentioned with decency, in order to leave no area of lust unexplored.

22. If each man abided by the ordinances prescribed for us by Providence, we should be satisfied with intercourse with women and life would be uncorrupted by anything shameful. Certainly, among animals incapable of debasing anything through depravity of disposition the laws of nature are preserved undefiled. Lions have no passion for lions but love in due season evokes in them desire for the females of their kind. The bull, monarch of the herd, mounts cows, and the ram fills the whole flock with seed from the male. Furthermore do not boars seek to lie with sows? Do not wolves mate with she-wolves? And, to speak in general terms, neither the birds whose wings whirl on high, nor the creatures whose lot is a wet one beneath the water nor yet any creatures upon land strive for intercourse with fellow males, but the decisions of Providence remain unchanged. But you who are wrongly praised for wisdom, you beasts truly contemptible, you humans, by what strange infection have you been brought to lawlessness and incited to outrage each other? With what blind insensibility have you engulfed your souls that you have missed the mark in both directions, avoiding what you ought to pursue, and pursuing what you ought to avoid? If each and every man should choose to emulate such conduct, the human race will come to a complete end.

23. But at this point disciples of Socrates can resurrect that wonderful argument by which boys' ears as yet incapable of perfect logic are deceived, though those whose minds have already reached their full powers would not be led astray by them. For they affect a love for the soul and, being ashamed to pay court to bodily beauty, call themselves lovers of virtue. This often tempts me to cackle with laughter. For what is wrong with you, grave philosophers, that you dismiss with scorn what has now long given proof of its quality, and has witnesses to its virtue in its becoming grey hairs and its old age, whereas all your wise love is captivated by the young though their reasonings cannot yet decide to what course they will turn? Or is there a law that all ugliness should be thought guilty of viciousness but that the handsome should automatically be praised as good? But indeed, to quote Homer, the

great prophet of truth,

Although one man is worse in looks,
His frame God crowns with speech, and men rejoice
To look at him. Unerring does he speak
With charming modesty, pre-eminent
Amid the assembled men; when through the town
He walks, men look at him as 'twere a god.'
And again the poet has spoken with these words:
'You did not then have wits to add to looks.'

Indeed wise Odysseus is praised more than handsome Nireus.

24. How is it then that through you courses no love for wisdom or for justice and the other virtues which have in their allotted station the company of fullgrown men, while beauty in boys excites the most ardent fires of passion in you? No doubt, Plato, one ought to have loved Phaedrus for the sake of Lysias whom he betrayed! Or would it have been right to love the virtue of Alcibiades because he would mutilate statues of the gods and his drunken cries parodied the initiation rites of Eleusis? Who admits to having been in love with the betrayal of Athens, the fortification of Decelea against her, and a life that set its sights on tyranny? But, as godlike Plato says, as long as his beard was not yet fully grown, he was beloved by all. But, after he had passed from boyhood to manhood, during the years when his hitherto immature intellect now had its full powers of reason, he was hated by all. What follows? That it is lovers of youth rather than of wisdom who give honourable names to dishonourable passions and call physical beauty virtue of the soul. But lest I be thought to mention famous men only to vent my hatred, let me say no more on this topic.

25. To quit this highly serious plane and descend somewhat to your level of pleasure, Callicratidas, I shall show that the services rendered by a woman are far superior to those of a boy. In the first place I consider that all kinds of enjoyment give greater delight if of longer duration. For swift pleasure flits by and is gone before we can recognise it, but delights are enhanced by being prolonged. How I wish that stingy fate had allotted us long terms of life and it consisted entirely of unbroken good health with no grief preying on our minds. For then we should spend all our days in feasting and holiday. But, since envious Fortune has grudged us these greater benefits, amongst those that we have the sweetest are those that last. Thus from maidenhood to middle age, before the time when the last wrinkles of old age finally spread over her face, a woman is a pleasant armful for a man to embrace, and, even if the beauty of her prime is past, yet

“With wiser tongue
Experience doth speak than can the young.”

26. But the very man who should make attempts on a boy of twenty seems to me to be unnaturally lustful and pursuing an equivocal love. For then the limbs, being large and manly, are hard, the chins that once were soft are rough and covered with bristles, and the well-developed thighs are as it were sullied with hairs. And as for the parts less visible than these, I leave knowledge of them to you who have tried them! But ever does her attractive skin give radiance to every part of a woman and her luxuriant ringlets of hair, hanging down from her head, bloom with a dusky beauty that rivals the hyacinths, some of them streaming over her back to grace her shoulders, and others over her ears and temples curlier by far than the celery in the meadow. But the rest of her person has not a hair growing on it and shines more pellucidly than amber, to quote the proverb, or Sidonian crystal.

27. But why do we not pursue those pleasures that are mutual and bring equal delight to the passive and to the active partners? For, generally speaking, unlike irrational animals we do not find solitary existences acceptable, but we are linked by a sociable fellowship and consider blessings sweeter and hardships lighter when shared. Hence was instituted the table that is shared, and, setting before us the board that is the mediator of friendship, we mete out to our bellies the enjoyment due to them, not drinking Thasian wine, for example, by ourselves, or stuffing ourselves with expensive dishes on our own, but each man thinks pleasant what he enjoys along with another, and in sharing our pleasures we find greater enjoyment. Now men's intercourse with women involves giving like enjoyment in return. For the two sexes part with pleasure only if they have had an equal effect on each other — unless we ought rather to heed the verdict of Tiresias that the woman's enjoyment is twice as great as the man's. And I think it honourable for men not to wish for a selfish pleasure or to seek to gain some private benefit by receiving from anyone the sum total of enjoyment, but to share what they obtain and to requite like with like. But no one could be so mad as to say this in the case of boys. No, the active lover, according to his view of the matter, departs after having obtained an exquisite pleasure, but the one outraged suffers pain and tears at first, though the pain relents somewhat with time and you will, men say, cause him no further discomfort, but of pleasure he has none at all. And, if I may make a rather far-fetched point, but one I should make as we are in the precinct of Aphrodite, a woman, Callicratidas, may be used like a boy, so that one can have enjoyment by opening up two paths to pleasure, but a male has no way of bestowing the pleasure a woman gives.

28. Therefore, if even men like you, Callicratidas, can find satisfaction in women, let us males fence ourselves off from each other; but, if males find intercourse with males acceptable, henceforth let women too love each other. Come now, epoch of the future, legislator of strange pleasures, devise fresh paths for male lusts, but bestow the same privilege upon women, and let them have intercourse with each other just as men do. Let them strap to themselves cunningly contrived instruments of lechery, those mysterious monstrosities

devoid of seed, and let woman lie with woman as does a man. Let wanton tribadism — that word seldom heard, which I feel ashamed even to utter — freely parade itself, and let our women's chambers emulate Philaenis, disgracing themselves with Sapphic amours. And how much better that a woman should invade the provinces of male wantonness than that the nobility of the male sex should become effeminate and play the part of a woman!

29. In the midst of this intense and impassioned speech Charicles stopped with a wild fierce glint in his eyes. It seemed to me that he was also regarding his speech as a ceremony of purification against love of boys. But I, laughing quietly and turning my eyes gently towards the Athenian, said, "It was to decide a sportive piece of fun, Callicratidas, that I expected to sit as umpire, but somehow or other thanks to Charicles' vehemence I've been brought to face a more serious task. For he has shown an extraordinary degree of passion almost as though he were in the Areopagus contesting a case of murder or arson or indeed poisoning. Therefore the present moment, if any time ever did, demands that you should recall one of the speeches made to the people in the Pnyx and in this one speech of yours should expend all the resources of Athens, of Periclean persuasiveness and of the tongues of the ten orators which were marshalled against the Macedonians."

30. After waiting for a moment Callicratidas, who, judging from his expression, appeared to me to be most full of fight, began to discourse in his turn and said: "If the assembly and the law-courts were open to women and they could participate in politics, you would have been elected their general or their champion and they would have honoured you, Charicles, with bronze statues in the market-places. For hardly even those among them thought preeminent for wisdom could, if given full authority to speak, have spoken about themselves with such zeal, no, not even Telesilla, who armed herself against the Spartiates, and because of whom Ares is numbered at Argos among the gods of the women, no nor Sappho, the honey-sweet pride of Lesbos or Theano, that daughter of Pythagorean wisdom! Perhaps even Pericles could not have pleaded equally well for Aspasia. But, since it is not improper for men to speak on behalf of women, let us men also speak on behalf of men; and you, Aphrodite, be propitious." For we too honour your son, Eros.

31. I thought that our merry contest had gone as far as jest allowed but, since Charicles in his discourse has been minded also to wax philosophical on behalf of women, I have gladly seized my opportunity; for love of males, I say, is the only activity combining both pleasure and virtue. For I would pray that near us, if it were possible, grew that plane-tree which once heard the words of Socrates, a tree more fortunate than the Academy and the Lyceum, the tree against which Phaedrus leaned, as we are told by that holy man endowed with more graces than any other. Perhaps like the oak at Dodona, that sent its sacred voice bursting forth from its branches, that tree itself, still

remembering the beauty of Phaedrus, would have spoken in praise of love of boys. But that is impossible,

“For in between there lies
Many a shady mountain and the roaring sea,”

and we are strangers cut off in a foreign land, and Cnidus gives Charicles the advantage. Nevertheless we shall not be overcome by fear and betray the truth.

32. Only do you, heavenly spirit, lend me seasonable help, you kindly hierophant of the mysteries of friendship, Eros, who are no mischievous infant as painters light-heartedly portray you, but were already full-grown at your birth, when brought forth by the earliest source of all life. For you gave shape to everything out of dark confused shapelessness. As though you had removed a tomb burying the whole universe alike, you banished that chaos which enveloped it to the recesses of farthest Tartarus, where in truth, “Are gates of iron and thresholds of bronze,” so that, chained in an impregnable prison, it may be denied any return. Spreading bright light over gloomy night you became the creator of all things both with and without life. But compounding for mortals the special gift of harmony of mind, you united their hearts with the holy sentiment of friendship, so that goodwill might grow in souls still innocent and tender and come to perfect maturity.

33. For marriage is a remedy invented to ensure man’s necessary perpetuity, but only love for males is a noble duty enjoined by a philosophic spirit. Anything cultivated for aesthetic reasons in the midst of abundance is accompanied with greater honour than things which require for their existence immediate need, and beauty is in every way superior to necessity. Thus, as long as human life remained unsophisticated and the daily struggle for existence left it no leisure for improving itself, men were content to limit themselves to bare necessities, and the urgency of their day did not allow them to discover the proper way to live. But, once pressing needs were at an end and the thoughts of each succeeding generation had been released from the shackles of necessity so that they had leisure ever to devise higher things, from that time the arts gradually began to develop. What this process was like we may judge from the more perfected of the crafts. Right from the moment of their birth the earliest men had to search for a remedy against their daily hunger, and, under the duress of immediate need, prevented by their helplessness from choosing what was better, fed on any chance herb, digging up tender roots and eating mostly the fruit of the oak. But after a time this was cast before brute animals, and the careful husbandmen discovered how to sow wheat and barley and saw these renew themselves every year. And not even a madman would maintain that the fruit of the oak is superior to the ear of grain.

34. Moreover, did not men right from the start of human life, because they needed protection from the elements, skin wild beasts and clothe themselves

in their woolly coats? And as refuges against the cold they thought of mountain caves or the dry hollows afforded by old roots or trees. Then, ever improving the imitative skill that started thus, they wove themselves cloaks of wool and built themselves houses, and imperceptibly the crafts that concentrated on these things, being taught by time, replaced simple fabrics with ornate garments of greater beauty, and instead of cheap cottages they devised lofty mansions of expensive marble, and painted the native ugliness of their walls with the luxuriant dyes of colour. However each of these crafts and accomplishments has, after being mute and plunged in deep forgetfulness, gradually risen, as it were, to its own bright zenith after long being set. For each man made some discovery to hand on to his successor. Then each successive recipient, by adding to what he had already learnt, made good any deficiencies.

35. Let no one expect love of males in early times. For intercourse with women was necessary so that our race might not utterly perish for lack of seed. But the manifold branches of wisdom and men's desire for this virtue that loves beauty were only with difficulty to be brought to light by time which leaves nothing unexplored, so that divine philosophy and with it love of boys might come to maturity. Do not then, Charicles, again censure this discovery as worthless because it wasn't made earlier, nor, because intercourse with women can be credited with greater antiquity than love of boys, must you think love of boys inferior. No, we must consider the pursuits that are old to be necessary, but assess as superior the later additions invented by human life when it had leisure for thought.

36. For I came very close to laughing just now when Charicles was praising irrational beasts and the lonely life of Scythians. Indeed his excessive enthusiasm for the argument almost made him regret his Greek birth. For he did not hide his words in restrained tones like a man contradicting the thesis that he maintained, but with raised voice from the full depth of his throat says, "Lions, bears, boars do not love others of their own sort but are ruled by their urge only for the female. And what's surprising in that? For the things which one would rightly choose as a result of thought, it is not possible for those that cannot reason to have because of their lack of intellect. For, if Prometheus or else some god had endowed each animal with a human mind, they would not be satisfied with a lonely life among the mountains, nor would they find their food in each other, but just like us they would have built themselves temples and, though each making his hearth the centre of his private life, they would live as fellow-citizens governed by common laws. Is it any wonder that, since animals have been condemned by nature not to receive from the bounty of Providence any of the gifts afforded by intellect, they have with all else also been deprived of desire for males? Lions do not have such a love, because they are not philosophers either. Bears have no such love, because they are ignorant of the beauty that comes from friendship. But for men wisdom coupled with knowledge has after frequent experiments chosen what is best,

and has formed the opinion that love between males is the most stable of loves.

37. Do not, therefore, Charicles, heap together courtesans' tales of wanton living and insult our dignity with unvarnished language nor count Heavenly Love as an infant, but learn better about such things though it's late in your life, and now at any rate, since you've never done so before, reflect in spite of all that Love is a twofold god who does not walk in but a single track or exert but a single influence to excite our souls; but the one love, because, I imagine, his mentality is completely childish, and no reason can guide his thoughts, musters with great force in the souls of the foolish and concerns himself mainly with yearnings for women. This love is the companion of the violence that lasts but a day and he leads men with unreasoning precipitation to their desires. But the other Love is the ancestor of the Ogygian age, a sight venerable to behold and hedged around with sanctity, and is a dispenser of temperate passions who sends his kindly breath into the minds of all. If we find this god propitious to us, we meet with a welcome pleasure which is blended with virtue. For in truth, as the tragic poet says, Love blows in two different ways, and the one name is shared by differing passions. For Shame too is a twofold goddess, with both a beneficial and a harmful role.

Shame which to men doth mighty harm and mighty good.
Nor yet are rivalries of but one sort; two kinds
On earth there are; the one a man of sense would praise,
The other's to be blamed; for different is their heart.

It need not surprise us, therefore, that passion has come to have the same name as virtue so that both unrestrained lust and sober affection are called Love.

38. Charicles may ask if I therefore think marriage worthless and banish women from this life, and if so, how we humans are to survive. Indeed, as the wise Euripides says, it would be greatly to be desired if we had no intercourse with women but, in order to provide ourselves with heirs, we went to shrines and temples and bought children for gold and silver. For we are constrained by necessity that puts a heavy yoke on our shoulders and bids us obey her. Though therefore we should by use of reason choose what is beautiful, let our need yield to necessity. Let women be ciphers and be retained merely for child-bearing; but in all else away with them, and may I be rid of them. For what man of sense could endure from dawn onwards women who beautify themselves with artificial devices, women whose true form is unshapely, but who have extraneous adornments to beguile the unsightliness of nature?

39. If at any rate one were to see women when they rise in the morning from last night's bed, one would think a woman uglier than those beasts whose name it is inauspicious to mention early in the day. That's why they

closet themselves carefully at home and let no man see them. They're surrounded by old women and a throng of maids as ugly as themselves who doctor their ill-favoured faces with an assortment of medicaments. For they do not wash off the torpor of sleep with pure clean water and apply themselves to some serious task. Instead numerous concoctions of scented powders are used to brighten up their unattractive complexions, and, as though in a public procession, each maid is entrusted with something different, with silver basins, ewers, mirrors, an array of boxes reminiscent of a chemist's shop, and jars full of many a mischief, in which she marshals dentifrices and contrivances for blackening the eyelids.

40. But most of their efforts are spent on dressing their hair. For some pass unfavourable Judgment on their own gifts from nature and, by means of pigments that can redden the hair to match the sun at noon, they dye their hair with a yellow bloom as they do coloured wool; those who do feel satisfied with their dark locks spend their husbands' wealth on radiating from their hair almost all the perfumes of Arabia; they use iron instruments warmed in a slow flame to curl their hair perforce into woolly ringlets, and elaborately styled locks brought down to their eyebrows leave the forehead with the narrowest of spaces, while the tresses behind float proudly down to the shoulders.

41. Next they turn to flower-coloured shoes that sink into their flesh and pinch their feet and to thin veils that pass for clothes so as to excuse their apparent nakedness. But everything inside these can be distinguished more clearly than their faces except for their hideously prominent breasts which they always carry about bound like prisoners. Need I recount the scandals still more extravagant than these? The Red Sea pearls worth many a talent that hang heavily from the ears, or the snakes round their wrists and arms, which I wish were real snakes instead of gold? Their heads are surrounded with crowns bearing a galaxy of Indian gems, and from their throats hang expensive necklaces, while gold has the misfortune to go right down to the tips of their toes, pinching any part of their ankles left naked — though it's iron with which their legs should by rights be shackled at the ankles! When all their body has been tricked out with the deceptive beauty of a spurious comeliness, they redden their shameless cheeks by smearing on rouge so that its crimson tint may lend colour to their pale fat skins.

42. How, then, do they behave after all these preparations? They leave the house immediately and visit every god that plagues married men, though the wretched husbands do not even know the very names of some of these, be they Coliades and Genetyllides or the Phrygian goddess and the rout that commemorates an unhappy love and honours the shepherd-boy. Then follow secret initiations and suspicious all-female mysteries and, to put things bluntly, the corruption of their souls. But when they've finished with these, the moment they're home they have long baths, and, by heavens, sumptuous meals accompanied by much coyness towards the men. For when they are surfeited with gorging the dishes in front of them, and even their throats can

now hold no more, they score each of the foods before them with their fingertips to taste them. Meanwhile they talk of their nights, their heterosexual slumbers, and their beds fraught with femininity, on rising from which every man immediately needs a bath.

43. These then are the signs of an orderly female life; but, should one wish to examine in detail the truth about the more offensive of womankind, he will curse Prometheus in real life and burst out with these words of Menander:

“Then are not painters right when they depict
Prometheus nailed to rocks? With brand of fire
But naught else good can he be credited.
But all the gods, methinks, hate what he did,
In fashioning females, a cursed brood,
I swear it by the honoured gods above.
Suppose a man her weds and taketh her to wife,
She’ll spend her time in evil furtive lusts
Thenceforth and lovers who luxuriate
On nuptial couch, and poisonings and spite,
That bane and plague most terrible wherewith
A woman all her lifetime doth consort.”

Who goes in quest of boons like these? Who finds so wretched a life acceptable?

44. We ought therefore to contrast with the evils associated with women the manly life of a boy. He rises at dawn from his unwed couch, washes away with pure water such sleep as still remains in his eyes and after securing his shirt and his mantle with pins at the shoulder “he leaves his father’s hearth with eyes bent down” and without facing the gaze of anyone he meets. He is followed by an orderly company of attendants and tutors, who grip in their hands the revered instruments of virtue, not the points of a toothed comb that can caress the hair nor mirrors that without artists’ aid reproduce the shapes confronting them, but behind him come many-leaved writing tablets or books that preserve the merit of ancient deeds, along with a tuneful lyre, should he have to go to a music master.

45. But, after he has toiled zealously through all the lessons that teach the soul philosophy, and his intellect has had its fill of these benefits of a standard education, he perfects his body with noble exercises. For he interests himself in Thessalian horses. Soon, after he has broken in his youth as one does a colt, he practises in peace the pursuits of war, throwing javelins and hurling spears with unerring aim. Next come the glistening wrestling schools, where beneath the heat of the mid-day sun his developing body is covered in dust; then comes the sweat, that pours forth from his toils in the contest, and next a quick bath and a sober meal suited to the activities that soon follow. For again

he has his schoolmasters and records of deeds of old with hints for the study of such questions as what hero was brave, who is cited for his wisdom, or what men cherished justice and temperance. Such are the virtues which he uses to irrigate his soul while still tender, and, when evening brings an end to his activities, he metes out the tribute due to the necessities of his stomach, and then sleeps the sweeter, enjoying a rest that none could grudge after his exertions during the day.

46. Who would not fall in love with such a youth? Whose eyesight could be so blind, whose mental processes so stunted? How could one fail to love him who is a Hermes in the wrestling-school, an Apollo with the lyre, a horseman to rival Castor, and one who strives after the virtues of the gods with a mortal body? For my part, ye gods of heaven, I pray that it may for ever be my lot in life to sit opposite my dear one and hear close to me his sweet voice, to go out when he goes out and share every activity with him. And so a lover might well pray that his cherished one should journey to old age without any sorrow through a life free from stumbling or swerving, without having experienced at all any malicious spite of Fortune. But, if in accordance with the law governing the human body, illness should lay its hand on him, I shall ail with him when he is weak, and, when he puts out to sea through stormy waves, I shall sail with him. And, should a violent tyrant bind him in chains, I shall put the same fetters around myself. All who hate him will be my enemies and those well disposed to him shall I hold dear. Should I see bandits or foemen rushing upon him, I would arm myself even beyond my strength, and if he dies, I shall not bear to live. I shall give final instructions to those I love next best after him to pile up a common tomb for both of us, to unite my bones with his and not to keep even our dumb ashes apart from each other.

47. Nor will you find my love for those who deserve it to be the first to write such things; rather were these the laws given by the wellnigh divine wisdom of the heroes, who till their dying day breathed love of friendship. Phocis united Orestes to Pylades right from their infancy. Taking the lovegod as the mediator of their emotions for each other, they sailed together as it were on the same vessel of life. Both did away with Clytemnestra as though both were sons of Agamemnon, by both of them was Aegisthus slain. Pylades it was who suffered the more from the Avengers who hounded Orestes, and he stood trial along with him in court. Nor did they restrict their affectionate friendship to the limits of Hellas, but sailed to Scythia at the very ends of the earth, one of them afflicted, the other ministering to him. At any rate, as soon as they set foot on the land of the Tauri, the Fury of matricides was there to welcome the strangers, and, when the natives stood around them, the one was struck to the ground by his usual madness and lay there, but Pylades

“Did wipe away the foam and tend his frame
And shelter him with fine well-woven robe”

thus showing the feelings not merely of a lover but also of a father. When at any rate it had been decided that, while one remained to be killed, the other should depart for Mycenae to bear a letter, each wished to remain for the sake of the other, considering that he himself lived in the survival of his friend. But Orestes refused to take the letter, claiming Pylades was the fitter person to do so, and showed himself almost to be the lover rather than the beloved.

“For ’tis a burden sore to me if he be slain,
For I am captain of this enterprise.”

And shortly afterwards he says

“The message give to him,
For him I’ll send to Argos; he will thrive
But whoso will may take my life.”

48. This too is the case generally. For, when the honourable love inbred in us from childhood matures to the manly age that is now capable of reason, the object of our longstanding affection gives love in return and it’s difficult to detect which is the lover of which, since the image of the lover’s tenderness has been reflected from the loved one as though from a mirror. Why then do you censure this as being an exotic indulgence of our times, though it is an ordinance enacted by divine laws and a heritage that has come down to us? We have been glad to receive it and we tend its shrine with a pure heart. For that man is truly blessed according to the verdict of the wise,

“Whoso hath youthful lads and whole-hooved steeds;
And that old man doth age with greatest ease
Whom youths do love.”

The teaching of Socrates and his famous tribunal of virtue were honoured by the Delphic tripod, for the Pythian god uttered an oracle of truth,

“Of all men Socrates the wisest is.”

For along with the other discoveries with which he benefited human life did he not also welcome love of boys as the greatest of boons?

49. One should love youths as Alcibiades was loved by Socrates who slept like a father with him under the same cloak. And for my part I would most gladly add to the end of my discourse the words of Callimachus as a message to all:

“May you who cast your longing eyes on youths
So love the young as Erchius bid you do,
That in its men your city may be blessed.”

Knowing this, young men, be temperate when you approach virtuous boys. Do not for the sake of a brief pleasure squander lasting affection, nor till you've reached manhood put on show counterfeit feelings of affection, but worship Heavenly Love and keep your emotions constant from boyhood to old age. For those who love thus, having nothing disgraceful on their conscience, find their lifetime sweetest and after their death their glorious report goes out to all men. If it's right to believe the children of philosophy, the heavens await men with these ideals after their stay on earth. By entering a better life at death they have immortality as the reward for their virtue."

50. After Callicratidas had delivered this very spirited sermon, Charicles tried to speak for a second time but I stopped him; for it was now time to return to the ship. They pressed me to pronounce my opinion, but, after weighing up for a short time the speeches of both, I said: "Your words, my friends, do not seem to me to be hurried, thoughtless improvisations, but give clear proof of continued and, by heaven, concentrated thought. For of all the possible arguments there's hardly one you've left for another to use. And, though your experience of the world is great, it is surpassed by your eloquence, so that I for one could wish, if it were possible, to become Theramenes, the Turncoat, so that you could both be victorious and walk off on equal terms. However, since I do not think you'll let the matter be, and I myself am resolved not to be exercised on the same topic during the voyage, I shall give the verdict that has struck me as the fairest.

51. Marriage is a boon and a blessing to men when it meets with good fortune, while the love of boys, that pays court to the hallowed dues of friendship, I consider to be the privilege only of philosophy. Therefore all men should marry, but let only the wise be permitted to love boys, for perfect virtue grows least of all among women. And you must not be angry, Charicles, if Corinth yields to Athens."

52. After giving this decision hurriedly in a few brief words out of regard for my friend, I rose to my feet. For I saw that he was utterly dejected, almost like one condemned to death. But the Athenian leapt up joyously with a gleeful expression on his face and started to stalk about in front of us most triumphantly, just as if, one would have thought, he had defeated the Persian fleet at Salamis. I derived a further benefit from my verdict when he entertained us to a magnificent feast to celebrate his victory. For his behaviour had in other ways, too, shown him to be generous of spirit. As for Charicles, I consoled him quietly by repeatedly expressing my great admiration for his eloquence and his able defence of the more awkward cause.

53. Well, thus ended our stay in Cnidus and our conversation in the sanctuary of the goddess with its combination of gay earnestness and cultured fun. But now, Theomnestus, you who have evoked these old memories of mine must tell me how you would have decided, if you had been judge.

By heaven, do you think I'm a Melitides or Coroebus to cast a vote in opposition to your just verdict? For through my intense enjoyment of your narrative I thought I was in Cnidus, almost imagining this small chamber to be that temple. But nevertheless, seeing that nothing said on a festive day is unseemly, and any jesting, even if carried to excess, is thought in keeping with the holiday spirit, I must say I admired the solemnity of the very highbrow speeches evoked by love of boys, except that I didn't think it very agreeable to spend all day with a youth suffering the punishment of Tantalus, and, though the waters of beauty are, as it were, almost lapping against my eyes, to endure thirst when one can help oneself to water. For it's not enough to look at the loved one or to listen to his voice as he sits facing you, but love has, as it were, made itself a ladder of pleasure, and has for its first step that of sight, so that it may see the beloved, and, once it beholds, it wishes to approach and to touch. If it only touches with but the fingertips, the waves of enjoyment run into the whole body. Once easily achieving this, love attempts the third stage and tries a kiss, not making it a violent one at first, but lightly bringing lips close to lips so that they part before completing full contact, without leaving the slightest cause for suspicion. Thus it adjusts itself to the success gained and melts into ever more importunate embraces, sometimes gently opening the mouth and leaving neither hand idle. For open embraces of the beloved when clothed give mutual pleasure; or else the furtive hand wantonly glides down into the bosom and squeezes for a moment the breasts swollen past their normal size and makes a smooth sweep to grasp with the fingers the belly throbbing full spate with passion, and thereafter the early down of adolescence, and

“But why recount the thing one should not tell?”

Once love has gained so much liberty it begins warmer work. Then it makes a start with the thighs and, to quote the comic poet, “strikes the target.”

54. May I for my part find it my lot to love boys in this way. But may the airy talkers and those who raise their philosophic brows temple-high and even higher, beguile the ignorant with the speciousness of their solemn phrases. For Socrates was as devoted to love as anyone and Alcibiades, once he had lain down beneath the same mantle with him, did not rise unassailed. Don't be surprised at that. For not even the affection of Achilles for Patroclus was limited to having him seated opposite “waiting until Aeacides should cease his song.” No, pleasure was the mediator even of their friendship. At any rate, when Achilles was lamenting the death of Patroclus, his unrestrained feelings made him burst out with the truth and say,

“The converse of our thighs my tears do mourn
With duteous piety “

Those whom the Greeks call “revellers” I think to be nothing but ostentatious lovers. Perhaps someone will assert this is a shameful thing to say, but, by Aphrodite of Cnidus, it’s the truth.

LYCINUS

My dear Theomnestus, I won’t tolerate your laying the foundation of a third discourse, for this one should hear only on a holiday, and further talk should be banished far from my ears. Let us not linger any longer, but go out to the market-place. For it’s now the time when the fire should be lit in honour of Heracles. It’s a pleasant sight and reminds those present of what he suffered on Oeta.

THE MISTAKEN CRITIC — Ψευδολογιστής



Translated by A. M. Harmon

A PERSONAL attack resembling the *Professor of Rhetoric* and the *Ignorant Book-Collector*, but outdoing both of them in savagery. Its motive was not so much to show up a vicious citizen as to avenge a personal insult. In passing the man, Lucian had expressed his opinion of him loudly enough to be overheard (which was doubtless his intention). He used a word that as an epithet was obsolete, and not conspicuously sanctioned by good use. Consequently, the man laughed, and ridiculed his language, which was a fatal mistake; for Lucian, always sensitive about his diction, as witness his *On a Slip of the Tongue in Salutation* (Vol. VI), was thereby provoked to pay him back with interest.

For raw, unsparing satire like this, Lucian had plenty of precedent not only in the iambics of Archilochus and Semonides, to which, with the scasons of Hipponax, he himself alludes, and in Old Comedy, but in melic poetry (not only Timocreon of Rhodes, but Anacreon). Of its use in the orators, where it conspicuously serves ulterior purposes, Aeschines against Timarchus is the classic example. After the orators it was the Cynics, particularly the street-corner type, who kept the tradition of outspokenness alive; Lucian's *Demonax* is full of illustrations.

That the name of Lucian's victim was Timarchus is, I think, an erroneous assumption from the nickname Atimarchus that was given him at Athens (§ 27; see the note there). He had been an actor and a teacher, and was then a sophist. A Syrian by birth, he had lived in Antioch, Egypt, Italy, and Greece. The piece was written soon after the incident occurred, apparently in Ephesus, where the sophist was then living. There is nothing in its content to fix its date.

THE MISTAKEN CRITIC; OR, A DISCOURSE ON THE WORD NEFANDOUS

THAT you did not know the word nefandous is surely clear to everyone. When I had said of you that you were like a nefandous day — for I well remember comparing your character to a day of that kind — how could you, with reference to that word, have made the stricture that I was barbarous in my speech, unless you were wholly unacquainted with it? I shall teach you presently what nefandous means; but I say to you now what Archilochus once said: “You have caught a cicada by the wing.” Have you ever heard of a writer of iambic verses named Archilochus, a Parian by birth, a man absolutely independent and given to frankness, who did not hesitate at all to use insulting language, no matter how much pain he was going to inflict upon those who would be exposed to the gall of his iambics? Well, when he was abused by someone of that type, he said that the man had caught a cicada by the wing, likening himself, Archilochus, to the cicada, which by nature is vociferous, even without any compulsion, but when it is caught by the wing, cries out still more lustily. “Unlucky man,” said he, “what is your idea in provoking against yourself a vociferous poet, in search of motives and themes for his iambics?”

In these same terms I threaten you, not likening myself to Archilochus (how could I? I am far indeed from that!), but aware that you have done in your life hundreds of things which deserve iambics. Even Archilochus himself, I think, would not have been able to cope with them, though he invited both Simonides and Hipponax to take a hand with him in treating just one of your bad traits, so childish in every sort of iniquity have you made Orodicides and Lycambes and Bupalus, their butts, appear. Probably it was one of the gods who brought the smile to your lips on that occasion at my use of the word nefandous, in order that you might become more notorious than a Scythian for being absolutely uneducated and ignorant of these obvious matters of common knowledge, and that you might afford a reasonable excuse for attacking you to an independent man who knows you thoroughly from home and will not refrain from telling — I should say, heralding abroad — all that you do by night and by day even now, in addition to those many incidents of your past.

And yet it is idle, no doubt, and superfluous to deal frankly with you by way of education; for in the first place you yourself could never improve in response to my censure, any more than a tumble-bug could be persuaded not to roll those balls of his any longer, when once he has become used to them. In the second place, I do not believe that anyone exists who still is ignorant of your brazen performances and of the sins that you, an old man, have committed against yourself. You are not to that extent secure or unobserved in your iniquity. There is no need of anyone to strip away your lion’s skin that you may be revealed a donkey, unless perhaps someone has just come to us

from the Hyperboreans, or is sufficiently Cymaeon not to know, as soon as he sees you, that you are the most unbridled of all asses, without waiting to hear you bray. Your doings have been noised abroad so long a time, so far ahead of me, so universally and so repeatedly; and you have no slight reputation for them, surpassing Ariphrades, surpassing the Sybarite Hemitheon, surpassing the notorious Chian, Bastas, that adept in similar matters.

Nevertheless, I must speak of them, even if I shall seem to be telling stale news, in order that I may not bear the blame of being the only one who does not know about them. But no! We must call in one of Menander's Prologues, Exposure, a god devoted to Truth and Frankness, by no means the least notable of the characters that appear on the stage, disliked only by you and your sort, who fear his tongue because he knows everything and tells in plain language all that he knows about you. It would indeed be delightful if he should prove willing to oblige us by coming forward and telling the spectators the entire argument of the play.

Come then, Exposure, best of prologues and divinities, take care to inform the audience plainly that we have not resorted to this public utterance gratuitously, or in a quarrelsome spirit, or, as the proverb has it, with unwashed feet, but to vindicate a grievance of our own as well as those of the public, hating the man for his depravity. Say only this, and present a clear exposition, and then, giving us your blessing, take yourself off, and leave the rest to us, for we shall copy you and expose the greater part of his career so thoroughly that in point of truth and frankness you can find no fault with us. But do not sing my praises to them, Exposure dear, and do not prematurely pour out the bald truth about these traits of his; for it is not fitting, as you are a god, that the words which describe matters so abominable should come upon your lips.

"This self-styled sophist" (Prologue is now speaking) "once came to Olympia, purposing to deliver to those who should attend the festival a speech which he had written long before. The subject of his composition was the exclusion of Pythagoras (by one of the Athenians, I suppose) from participation in the Eleusinian mysteries as a barbarian, because Pythagoras himself was in the habit of saying that before being Pythagoras he had once been Euphorbus. In truth, his speech was after the pattern of Aesop's jackdaw, cobbled up out of motley feathers from others. Wanting, of course, to have it thought that he was not repeating a stale composition but making up offhand what really came from his book, he requested one of his familiars (it was the one from Patras, who has so much business in the courts) to select Pythagoras for him when he asked for subjects to talk about. The man did so, and prevailed upon the audience to hear that speech about Pythagoras. In the sequel, he was very unconvincing in his delivery, glibly reciting (as was natural) what he had thought out long before and learned by heart, no matter how much his shamelessness, standing by him, defended him, lent him a helping hand, and aided him in the struggle. There was a great deal of laughter

from his hearers, some of whom, by looking from time to time at that man from Patras, indicated that they had not failed to detect his part in the improvisation, while others, recognising the expressions themselves, throughout the performance continued to have that as their sole occupation, testing each other to find out how good their memories were at distinguishing which one of those sophists who achieved fame a little before our time for their so-called “exercises” was the author of each expression.

“Among all these, among those who laughed, was the writer of these words. And why should not he laugh at a piece of cheek so manifest and unconvincing and shameless? So, somehow or other, being one who cannot control his laughter, when the speaker had attuned his voice to song, as he thought, and was intoning a regular dirge over Pythagoras, our author, seeing an ass trying to play the lyre, as the saying goes, burst into a very melodious cachinnation, and the other turned and saw him. That created a state of war between them, and the recent affair sprang from it. It was the beginning of the year, or rather, the second day after the New Year, the day on which the Romans, by an ancient custom, make prayers in person for the entire year and hold sacrifices, following ceremonies which King Numa established for them; they are convinced that on that day beyond all others the gods give ear to those who pray. Well, on that festival and high holiday, the man who burst out laughing then in Olympia at the suppositious Pythagoras saw this contemptible cheat approaching, this presenter of the speeches of others. It happened that he knew his character, too, and all his wantonness and unclean living, both what he was said to do, and what he had been caught doing. So he said to one of his friends: ‘We must give a wide berth to this ill-met sight, whose appearance is likely to make the most delightful of all days nefandous for us. On hearing that, the sophist at once laughed at the word nefandous as if it were strange and alien to the Greeks, and paid the man back, in his own estimation, at least, for the laughter of that former time, saying to all: ‘Nefandous! What, pray, is that? A fruit, or a herb, or a utensil? Can it be something to eat or drink? For my part I have never heard the word, and should never be able to guess what it means.’ He thought he was directing these remarks at our friend, and he subjected ‘nefandous’ to a great deal of laughter; but he had unwittingly brought against himself the uttermost proof of his want of education. Under these circumstances he who sent me in to you in advance has written this composition to demonstrate that the renowned sophist does not know expressions common to all the Greeks, which even men in the workshops and the bazaars would know.”

Thus far Exposure. In my own turn (for I myself have now taken over the rest of the show), I might fittingly play the part of the Delphic tripod and tell what you did in your own country, what in Palestine, what in Egypt, what in Phoenicia and Syria; then, in due order, in Greece and Italy, and on top of it all, what you are now doing at Ephesus, which is the extremity of your recklessness and the culminating point and crowning glory of your character.

Now that, in the words of the proverb, you who live in Troy have paid to see tragedians, it is a fitting occasion for you to hear your own misadventures. But no! not yet. First about that 'nefandous.'

Tell me, in the name of Aphrodite Pandemus and the Genetyllides and Cybebe, in what respect did you think the word nefandous objectionable and fit to be laughed at? Oh, because it did not belong to the Greeks, but had somehow thrust its way in among them from their intercourse with Celts or Thracians or Scyths; wherefore you — for you know everything that pertains to the Athenians — excluded it at once and banished it from the Greek world, and your laughter was because I committed a barbarism and used a foreign idiom and went beyond the Attic bounds!

"Come now, what else is as well established on Athenian soil as that word?" people would say who are better informed than you about such matters. It would be easier for you to prove Erechtheus and Cecrops foreigners and invaders of Attica, than to show that 'nefandous' is not at home and indigenous in Attica. There are many things which they designate in the same way as everybody else, but they, and they alone, designate as nefandous a day which is vile, abominable, inauspicious, useless, and like you. There now! I have already taught you in passing what they mean by nefandous!

When official business is not transacted, introduction of lawsuits is not permissible, sacrifice of victims is not performed, and, in general, nothing is done that requires good omens, that day is nefandous. The custom was introduced among different peoples in different ways; either they were defeated in great battles and subsequently established that those days on which they had undergone such misfortunes should be useless and invalid for their customary transactions, or, indeed — but it is inopportune, perhaps, and by now unseasonable to try to alter an old man's education and reinstruct him in such matters when he does not know even what precedes them. It can hardly be that this is all that remains, and that if you learn it, we shall have you fully informed! Nonsense, man! Not to know those other expressions which are off the beaten path and obscure to ordinary folk is pardonable; but even if you wished, you could not say nefandous in any other way, for that is *everyone's* sole and only word for it.

"Well and good," someone will say, "but even in the ease of time-honoured words, only some of them are to be employed, and not others, which are unfamiliar to the public, that we may not disturb the wits and wound the ears of our hearers." My dear sir, perhaps as far as you are concerned I was wrong to say that to you about yourself; yes, yes, I should have followed the folk-ways of the Paphlagonians or the Cappadocians or the Bactrians in conversing with you, that you might fully understand what was being said and it might be pleasing to your ears. But Greeks, I take it, should be addressed in the Greek tongue. Moreover, although even the Athenians in course of time have made many changes in their speech, this word especially has continued to be used in this way always and by all of them.

I should have named those who have employed the word before our time, were I not certain to disturb you in this way also, by reciting names of poets and rhetoricians and historians that would be foreign to you, and beyond your ken. No, I shall not name those who have used it, for they are known to all; but do you point me out one of the ancients who has not employed the word and your statue shall be set up, as the saying goes, in gold at Olympia. Indeed, any old man, full of years, who is unacquainted with such expressions is not, I think, even aware that the city of Athens is in Attica, Corinth at the Isthmus, and Sparta in the Peloponnese.

It remains, perhaps, for you to say that you knew the word, but criticised the inappropriate use of it. Come now, on this point too I shall respond to you fittingly, and you must pay attention, unless not knowing matters very little to you. The ancients were before me in hurling many such taunts at the like of you, each at the men of their day; for in that time too there were, of course, dirty fellows, disgusting traits, and ungente dispositions. One man called a certain person "Buskin," comparing his principles, which were adaptable, to that kind of footwear; another called a man "Rampage" because he was a turbulent orator and disturbed the assembly, and another someone else "Seventh Day" because he acted in the assemblies as children do on the seventh day of the month, joking and making fun and turning the earnestness of the people into jest. Will you not, then, in the name of Adonis, permit me to compare an utterly vile fellow, familiar with every form of iniquity, to a disreputable and inauspicious day?

We avoid those who are lame in the right foot, especially if we should see them early in the morning; and if anyone should see a cut priest or a eunuch or a monkey immediately upon leaving the house, he returns upon his tracks and goes back, auguring that his daily business for that day will not be successful, thanks to the bad and inauspicious omen at the start. But in the beginning of the whole year, at its door, on its first going forth, in its early morning, if one should see a profligate who commits and submits to unspeakable practices, notorious for it, broken in health, and all but called by the name of his actions themselves, a cheat, a swindler, a perjurer, a pestilence, a pillory, a pit, will not one shun him, will not one compare him to a nefandous day?

Well, are you not such a person? You will not deny it, if I know your boldness; indeed, it seems to me that you are actually vain over the fact that you have not lost the glory of your exploits, but are conspicuous to all and have become notorious. If, however, you should offer opposition and should deny that you are such a person, who will believe what you say? The people of your native city (for it is fitting to begin there)? No, they know about your first source of livelihood, and how you gave yourself over to that pestilential soldier and shared his depravity, serving him in every way until, after reducing you to a torn rag, as the saying goes, he thrust you out. And of course they remember also the effrontery that you displayed in the theatre, when you acted secondary parts for the dancers and thought you were leader

of the company. Nobody might enter the theatre before you, or indicate the name of the play; you were sent in first, very properly arrayed, wearing golden sandals and the robe of a tyrant, to beg for favour from the audience, winning wreaths and making your exit amid applause, for already you were held in esteem by them. But now you are a public speaker and a lecturer! So those people, if ever they hear such a thing as that about you, believe they see two suns, as in the tragedy, and twin cities of Thebes, and everyone is quick to say, "That man who then — , and after that —?" Therefore you do well in not going there at all or living in their neighbourhood, but of your own accord remaining in exile from your native city, though it is neither "bad in winter" not "oppressive in summer," but the fairest and largest of all the cities in Phoenicia. To be put to the proof, to associate with those who know and remember your doings of old, is truly as bad as a halter in your sight. And yet, why do I make that silly statement? What would you consider shameful, of all that goes beyond the limit? I am told that you have a great estate there — that ill-conditioned tower, to which the jar of the man of Sinope would be the great hall of Zeus!

In view of all this, you can never by any means persuade your fellow-citizens not to think you the most odious man in the world, a common disgrace to the whole city. Could you, though, perhaps win over the other inhabitants of Syria to vote for you if you said that you had done nothing bad or culpable in your life? Heracles! Antioch was an eye-witness of your misconduct with that youth from Tarsus whom you took aside — but to unveil these matters is no doubt shameful for me. However, it is known about and remembered by those who surprised the pair of you then and saw him doing — you know what, unless you are absolutely destitute of memory.

Well, perhaps people in Egypt do not know you, who received you when, after those marvellous performances of yours in Syria, you went into exile for the reasons which I have mentioned, pursued by the clothiers, from whom you had bought costly garments and in that way obtained your expense-money for the journey. But Alexandria knows you to be guilty of offences just as bad, and should not have been ranked second to Antioch. No, your wantonness there was more open and your licentiousness more insane, your reputation for these things was greater, and your head was uncloaked under all circumstances.

There is only one person who would have believed you if you denied having done anything of the sort, and would have come to your assistance — your latest employer, one of the first gentlemen of Rome. The name itself you will allow me to withhold, especially in addressing people who all know whom I mean. As to all the liberties taken by you while you were with him that he tolerated, why should I speak of them? But when he found you in the company of his young cup-bearer Oenopion, — what do you think? Would he have believed you? Not unless he was completely blind. No, he made his opinion evident by driving you out of his house at once, and indeed

conducting a lustration, they say, after your departure. And certainly Greece as well as Italy is completely filled with your doings, and your reputation for them, and I wish you joy of your fame! Consequently, to those who marvel at what you are now doing in Ephesus, I say (and it is true as can be) that they would not wonder if they knew your early performances. Yet you have learned something new here having to do with women.

Does it not, then, fit such a man to a hair to call him nefandous? But why in the name of Zeus should you take it upon yourself to kiss us after such performances? In so doing you behave very offensively, especially to those who ought least of all to be so treated, your pupils, for whom it would have been enough to get only those other horrid boons from your lips — barbarity of language, harshness of voice, indistinctness, confusedness, complete tunelessness, and the like, but to kiss you — forfend it, Averter of Ill! Better kiss an asp or a viper; then the risk is a bite and a pain which the doctor cures when you call him. But from the venom of your kiss, who could approach victims or altars? What god would listen to one's prayer? How many bowls of holy water, how many rivers are required?

And you, who are of that sort, laughed at others in the matter of words and phrases, when you were doing such terrible deeds! For my part, had I not known the word nefandous, I should have been ashamed, so far am I from denying that I used it. In your own case, none of us criticised you for saying "bromologous" and "tropomasthletes" and "to rhesimeter," and "Athenio," and "anthocracy" and "sphendicise" and "cheirobline." May Hermes, Lord of Language, blot you out miserably, language and all, for the miserable wretch that you are! Where in literature do you find these treasures? Perhaps buried somewhere in the closet of some composer of dirges, full of mildew and spiders' webs, or from the Tablets of Philaenis, which you keep in hand. For you, however, and for your lips they are quite good enough.

Now that I have mentioned lips, what would you say if your tongue, summoning you to court, let us suppose, should prosecute you on a charge of injury and at the mildest, assault, saying: "Ingrate, I took you under my protection when you were poor and hard up and destitute of support, and first of all I made you successful in the theatre, making you now Ninus, now Metiochus, and then presently Achilles. After that, when you taught boys to spell, I kept you for a long time; and when at length you took to delivering these speeches of yours, composed by other people, I caused you to be considered a sophist, attaching to you a reputation which had nothing at all to do with you. What charge, then, have you to bring against me, so great that you treat me in this way, imposing disgraceful tasks and abominable services? Are not my daily tasks enough, lying, committing perjury, ladling out such an amount of silliness and twaddle, or (I should say) spewing out the nastiness of those speeches? Even at night you do not allow me, unlucky that I am, to take my rest, but unaided I do everything for you, am abused, defiled, treated deliberately like a hand rather than a tongue, insulted as if I were nothing to

you, overwhelmed with so many injuries. My only function is to talk; other parts have been commissioned to do such things as those. Oh if only someone had cut me out, like the tongue of Philomela. More blessed in my sight are the tongues of parents who have eaten their children!”

In Heaven’s name, if your tongue should say that, acquiring a voice of its own, and getting your beard to join in the accusation, what response would you make? The reply, manifestly, which you made recently to Glaucus when he rebuked you just after a performance, that by this means you had speedily become famous and known to everyone, and how could you have become so notorious by making speeches? It was highly desirable, you said, to be renowned and celebrated in any way whatsoever. And then you might tell it your many nicknames, acquired in different nations. In that connection I marvel at it that you were distressed when you heard ‘nefandous’ but were not angry over those names. In Syria you were called Rhododaphne; the reason, by Athena, I am ashamed to tell. So as far as lies in me, it will still remain a mystery. In Palestine, you were Thorn-hedge, with reference, no doubt, to the prickling of your stubbly beard; for you still kept it shaved. In Egypt you were called Quinsy, which is clear. In fact, they say you were nearly throttled when you ran afoul of a lusty sailor who closed with you and stopped your mouth. The Athenians, excellent fellows that they are, gave you no enigmatic name but called you Atimarchus, honouring you with the addition of a single letter because you had to have something that went even beyond Timarchus. And in Italy — my word! you got that epic nickname of Cyclops, because once, over and above your old bag of tricks, you took a notion to do an obscene parody on Homer’s poetry itself, and while you lay there, drunk already, with a bowl of ivy-wood in your hand, a lecherous Polyphemus, a young man whom you had hired came at you as Odysseus, presenting his bar, thoroughly made ready, to put out your eye; “And that he missed; his shaft was turned aside.

Its point drove through beside the jawbone’s root.”

(Of course it is not at all out of the way, in discussing you, to be silly.) Well, you as the Cyclops, opening your mouth and setting it agape as widely as you could, submitted to having your jaw put out by him, or rather, like Charybdis, you strove to engulf your Noman whole, along with his crew, his rudder, and his sails. That was seen by other people present. Then the next day your only defence was drunkenness, and you sought sanctuary in the unwatered wine.

Rich as you are in these choice and numerous appellations, are you ashamed of ‘nefandous’? In the name of the gods, tell me how you feel when the rabble call you names derived from Lesbos and Phoenicia? Are you as unacquainted with these as with ‘nefandous,’ and do you perhaps think they are praising you? Or do you know these through old acquaintance, and is it only ‘nefandous’ that you scorn as unknown and exclude from your list of names? Consequently, you are paying us a penalty which cannot be considered inadequate; no, your notoriety extends even to the women’s

quarters. Recently, for instance, when you had the hardihood to seek a match in Cyzicus, that excellent woman, who had very thoroughly informed herself in every particular said: “I do not care to have a man who needs one.”

Then, being in such case, you bother about words, do you, and laugh, and insult other people? Not without reason, for we could not all use expressions like yours. How ever could we? Who is so greatly daring in language as to ask for a trident instead of a sword to use on three adulterers, as you did? Or to say of Theopompus, in passing judgement on his *Tricaranus*, that he had razed the outstanding cities single-handed with a three-pronged book? And again, that he had plied a ruinous trident upon Hellas, and that he was a literary Cerberus. Why, the other day you even lighted a lantern and went peering about, for some “brother,” I suppose, that had got astray. And there are other examples beyond counting, which it is not worth while to mention, except for one that was heard and reported. A rich man, I gather, and two poor men were on bad terms. Then, in the middle of the story, speaking of the rich man, you said: “He killed *θάτερον* (meaning one of the two, instead of saying *τον Ιτερον*); and when those present laughed, as was natural, by way of correcting and undoing your slip you said: “No, not that; he killed *ἀτερον*!” Your old-time slips I pass over, your use of the dual in speaking of three months, of *ἀννηνεία* (for *νηνεία*, windlessness), of *πεταμαι* (for *πετομαι*, I fly), of *εκχννειν* (for *εκχειν*, to pour out), and all the other fine flowers that adorn your compositions.

As to what you do under the impulsion of poverty — by our Lady of Necessity! I cannot censure a single act. It can be overlooked, for example, if a man in the pinch of hunger who has received moneys entrusted to him by a man of his own city subsequently takes a false oath that he received nothing; or if a man shamelessly asks for gifts — begs, in fact — and steals and plies the trade of publican. That is not what I am talking about; for there is nothing invidious in fending off destitution by every means. But it goes beyond what is endurable when you, a poor man, pour the proceeds of your shamelessness into such indulgences only. However, you will permit me to praise one thing, anyhow, that very pretty performance of yours when you yourself — and you know it — composed the “Tisias’ Handbook,” that work of an ill-omened crow, thus robbing that stupid old man of thirty gold pieces; for because of Tisias’ name he paid seven hundred and fifty drachmas for the book, gulled into it by you.

I have still a great deal that I might say; but I willingly forego the rest for you, adding only this: do as you like in everything else and do not cease to indulge in such maudlin behaviour at your own expense, but not that one thing — no, no! It is not decent to ask people who so act to the same table, to share a cup with them, and to partake of the same food. And let there be none of this kissing after lectures, either, especially with those who have made ‘nefandous’ apply to you not long before. And inasmuch as I have already begun to give friendly advice, have done, if you please, with perfuming your grey hair, and

depilating only certain parts; for if some ailment is besetting you, your whole body should be attended to, but if nothing of that sort ails you, what is the point of your making parts hairless, smooth, and sleek which should not even be seen? One thing only is prudent in you, your grey hairs, and that you no longer dye them, so that you can have them to cloak your iniquity. Spare them, in Heaven's name in this point also, and particularly your beard, too; do not defile or mistreat it any longer. If you must, let it be at night and in darkness; but by day — no, no! — that is absolutely uncivilised and beastly.

Do not you see that it would have been better for you to “leave Camarina undisturbed,” and not to laugh at the word nefandous, which is going to make your whole life nefandous? Or is something more still required? As far as in me lies, it shall not remain wanting. To be sure, you are not yet aware that you have brought down the whole cartload on top of you, though you ought to grovel, you glozing varlet, if a man with hair on him, a swart-breech (to use the good old phrase) were simply to look at you sourly. Perhaps you will even laugh at that, too — that “glozing varlet” — as if you had heard something enigmatic and riddling; for you do not know the words for your actions. So you now have an opportunity to libel these expressions also, in case “nefandous” has not paid you out, three or four times over. Anyhow, blame yourself for everything. As that pretty wit Euripides used to say, of curbless mouths and folly and lawlessness the end is mischance.

THE PARLIAMENT OF THE GODS — Θεῶν Ἐκκλησία



Translated by H. W. Fowler and F. G. Fowler

THE GODS IN COUNCIL

Zeus. Hermes. Momus

Zeus. Now, gentlemen, enough of that muttering and whispering in corners. You complain that our banquets are thrown open to a number of undesirable persons. Very well: the Assembly has been convened for the purpose of dealing with this very point, and every one is at liberty to declare his sentiments openly, and bring what allegations he will. — *Hermes*, make formal proclamation to that effect.

Her. All duly qualified divinities are hereby invited to address the Assembly on the subject of foreigners and immigrants.

Mo. Have I your permission to speak, sir?

Zeus. It is not needed; you have heard the proclamation.

Mo. I desire, then, to protest against the insufferable vanity of some among us who, not content with their own promotion to godhead, would introduce their dependants and underlings here as our equals. Sir, I shall express myself on this subject with that blunt sincerity which is inseparable from my character. I am known to the world as one whose unfettered tongue cannot refrain from speech in the presence of wrong-doing; as one who probes matters to the bottom, and says what he thinks, without concealment, without fear, and without scruple. My frankness is burdensome to the generality of Gods, who mistake it for censoriousness; I have been termed by such the Accuser General. But I shall none the less avail myself of the freedom accorded to me by the proclamation — and by your permission, sir — to speak my mind without reserve. — There are, I repeat it, many persons who, despite their mixed origin, have been admitted to our feasts and councils upon terms of equality; and who, not satisfied with this, have brought hither their servants and satellites, and enrolled them among the Gods; and these menials now share in our rations and sacrifices without ever so much as paying the customary tax.

Zeus. These are riddles. Say what you mean in so many words, and let us have the names. Generalities of this kind can only give ground for random conjecture; they might apply to any one. You are a friend to sincerity: speak on, then, without hesitation.

Mo. This is really most gratifying. Such encouragement is precisely what I should have expected of a king of your exalted spirit; I will mention the name. I refer, in fact, to Dionysus. Although the mother of this truly estimable demi-god was not only a mortal, but a barbarian, and his maternal grandfather a tradesman in Phoenicia, one Cadmus, it was thought necessary to confer immortality upon him. With his own conduct since that time, I am not concerned; I shall have nothing to say on the subject of his snood, his inebriety, or his manner of walking. You may all see him for yourselves: an effeminate, half-witted creature, reeking of strong liquor from the early hours of the day. But we are indebted to him for the presence of a whole tribe of his followers, whom he has introduced into our midst under the title of Gods. Such are Pan, Silenus, and the Satyrs; coarse persons, of frisky tendencies and eccentric appearance, drawn chiefly from the goat-herd class. The first-mentioned of these, besides being horned, has the hind-quarters of a goat, and his enormous beard is not unlike that of the same animal. Silenus is an old man with a bald head and a snub nose, who is generally to be seen riding on a donkey; he is of Lydian extraction. The Satyrs are Phrygians; they too are bald, and have pointed ears, and sprouting horns, like those of young kids. When I add that every one of these persons is provided with a tail, you will realize the extent of our obligation to Dionysus. And with these theological curiosities before their eyes, we wonder why it is that men think lightly of the Gods! I might have added that Dionysus has also brought us a couple of ladies: Ariadne is one, his mistress, whose crown is now set among the host of stars; the other is farmer Icarius's daughter. And the cream of the jest is still to come: the dog, Erigone's dog, must be translated too; the poor child would never be happy in Heaven without the sweet little pet! What can we call this but a drunken freak?

So much for Dionysus. I now proceed —

Zeus. Now, Momus, I see what you are coming to: but you will kindly leave Asclepius and Heracles alone. Asclepius is a physician, and restores the sick; he is

More worth than many men.

And Heracles is my own son, and purchased his immortality with many toils. So not one word against either of them.

Mo. Very well, sir; as you wish, though I had something to say on that subject,

too. You will excuse my remarking, at any rate, that they have something of a scorched appearance still. With reference to yourself, sir, a good deal might be said, if I could feel at liberty ——

Zeus. Oh, as regards myself, you are, — perfectly at liberty. What, then, I am an interloper too, am I?

Mo. Worse than that, according to what they say in Crete: your tomb is there on view. Not that *I* believe them, any more than I believe that Aegium story, about your being a changeling. But there is one thing that I think ought to be made clear. You yourself, sir, have set us the example in loose conduct of this kind; it is you we have to thank — you and your terrestrial gallantries and your transformations — for the present mixed state of society. We are quite uneasy about it. You will be caught, some day, and sacrificed as a bull; or some goldsmith will try his hand upon our gold-transmuted sire, and we shall have nothing to show for it but a bracelet, a necklace or a pair of earrings. The long and short of it is, that Heaven is simply *swarming* with these demi-gods of yours; there is no other word for it. It tickles a man considerably when he suddenly finds Heracles promoted to deity, and Eurystheus, his taskmaster, dead and buried, his tomb within easy distance of his slave's temple; or again when he observes in Thebes that Dionysus is a God, but that God's cousins, Pentheus, Actaeon, and Learchus, only mortals, and poor devils at that. You see, sir, ever since you gave the entrée to people of this sort, and turned your attention to the daughters of Earth, all the rest have followed suit; and the scandalous part of it is, that the Goddesses are just as bad as the Gods. Of the cases of Anchises, Tithonus, Endymion, Iasion, and others, I need say nothing; they are familiar to every one, and it would be tedious to expatiate further.

Zeus. Now I will have no reflections on Ganymede's antecedents; I shall be very angry with you, if you hurt the boy's feelings.

Mo. Ah; and out of consideration for him I suppose I must also abstain from any reference to the eagle, which is now a God like the rest of us, perches upon the royal sceptre, and may be expected at any moment to build his nest upon the head of Majesty? — Well, you must allow me Attis, Corybas, and Sabazius: by what contrivance, now, did *they* get here? and that Medea there, Mithras, with the candys and tiara? why, the fellow cannot speak Greek; if you pledge him, he does not know what you mean. The consequence is, that Scythians and Goths, observing their success, snap their fingers at us, and distribute divinity and immortality right and left; that was how the slave Zamolxis's name slipped into our register. However, let that pass. But I should just like to ask that Egyptian there — the dog-faced gentleman in the linen suit — who *he* is, and whether he proposes to establish his divinity by barking? And will the piebald bull yonder, from Memphis, explain what use

he has for a temple, an oracle, or a priest? As for the ibises and monkeys and goats and worse absurdities that are bundled in upon us, goodness knows how, from Egypt, I am ashamed to speak of them; nor do I understand how you, gentlemen, can endure to see such creatures enjoying a prestige equal to or greater than your own. — And you yourself, sir, must surely find ram's horns a great inconvenience?

Zeus. Certainly, it is disgraceful the way these Egyptians go on. At the same time, Momus, there is an occult significance in most of these things; and it ill becomes you, who are not of the initiated, to ridicule them.

Mo. Oh, come now: a God is one thing, and a person with a dog's head is another; I need no initiation to tell me that.

Zeus. Well, that will do for the Egyptians; time must be taken for the consideration of their case. Proceed to others.

Mo. Trophonius and Amphilochus come next. The thought of the latter, in particular, causes my blood to boil: the father is a matricide and an outcast, and the son, if you please, sets up for a prophet in Cilicia, and retails information — usually incorrect — to a believing public at the rate of twopence an oracle. That is how Apollo here has fallen into disrepute: it needs but a quack (and quacks are plentiful), a sprinkling of oil, and a garland or two, and an oracle may be had in these days wherever there is an altar or a stone pillar. Fever patients may now be cured either at Olympia by the statue of Polydamas the athlete, or in Thasos by that of Theagenes. Hector receives sacrifice at Troy: Protesilaus just across the water on Chersonese. Ever since the number of Gods has thus multiplied, perjury and temple-robbery have been on the increase. In short, men do not care two straws about us; nor can I blame them.

That is all I have to say on the subject of bastards and new importations. But I have also observed with considerable amusement the introduction of various strange names, denoting persons who neither have nor could conceivably have any existence among us. Show me this Virtue of whom we hear so much; show me Nature, and Destiny, and Fortune, if they are anything more than unsubstantial names, the vain imaginings of some philosopher's empty head. Yet these flimsy personifications have so far gained upon the weak intelligences of mankind, that not a man will now sacrifice to us, knowing that though he should present us with a myriad of hecatombs, Fortune will none the less work out that destiny which has been appointed for each man from the beginning. I should take it kindly of you, sir, if you would tell me whether you *have* ever seen Virtue or Fortune or Destiny anywhere? I know that you must have heard of them often enough, from the philosophers, unless your ears are deaf enough to be proof against their bawlings.

Much more might be said: but I forbear. I perceive that the public indignation has already risen to hissing point; especially in those quarters in which my plain truths have told home.

In conclusion, sir, I have drawn up a bill dealing with this subject; which, with your permission, I shall now read.

Zeus. Very well; some of your points are reasonable enough. We must put a check on these abuses, or they will get worse.

Mo. On the seventh day of the month in the prytany of Zeus and the presidency of Posidon Apollo in the chair the following Bill introduced by Sleep was read by Momus son of Night before a true and lawful meeting of the Assembly whom Fortune direct.

Whereas numerous persons both Greeks and barbarians being in no way entitled to the franchise have by means unknown procured their names to be enrolled on our register filling the Heavens with false Gods troubling our banquets with a tumultuous rout of miscellaneous polyglot humanity and causing a deficiency in the supplies of ambrosia and nectar whereby the price of the latter commodity owing to increased consumption has risen to four pounds the half-pint:

And whereas the said persons have presumptuously forced themselves into the places of genuine and old-established deities and in contravention of law and custom have further claimed precedence of the same deities upon the Earth:

It has seemed good to the Senate and People that an Assembly be convened upon Olympus at or about the time of the winter solstice for the purpose of electing a Commission of Inquiry the Commissioners to be duly-qualified Gods seven in number of whom three to be appointed from the most ancient Senate of Cronus and the remaining four from the twelve Gods of whom Zeus to be one and the said Commissioners shall before taking their seats swear by Styx according to the established form and Hermes shall summon by proclamation all such as claim admission to the Assembly to appear and bring with them sworn witnesses together with documentary proofs of their origin and all such persons shall successively appear before the Commissioners and the Commissioners after examination of their claims shall either declare them to be Gods or dismiss them to their own tombs and family vaults and if the Commissioners subsequently discover in Heaven any person so disqualified from entering such person shall be thrown into Tartarus and further each God shall follow his own profession and no other and it shall not be lawful either for Athene to heal the sick or for Asclepius to deliver oracles or for Apollo to practise three professions at once but only one either prophecy or music or medicine according as he shall select and instructions

shall be issued to philosophers forbidding them either to invent meaningless names or to talk nonsense about matters of which they know nothing and if a temple and sacrificial honours have already been accorded to any disqualified person his statue shall be thrown down and that of Zeus or Hera or Athene or other God substituted in its place and his city shall provide him with a tomb and set up a pillar in lieu of his altar and against any person refusing to appear before the Commissioners in accordance with the proclamation judgement shall be given by default.

That, gentlemen, is the Bill.

Zeus. And a very equitable one it is, Momus. All in favour of this Bill hold up their hands! Or no: our opponents are sure to be in a majority. You may all go away now, and when Hermes makes the proclamation, every one must come, bringing with him complete particulars and proofs, with his father's and mother's names, his tribe and clan, and the reason and circumstances of his deification. And any of you who fail to produce your proofs will find it is no use having great temples on the Earth, or passing *there* for Gods; that will not help you with the Commissioners.

THE TYRANNICIDE — Τυραννοκτόνος



Translated by H. W. Fowler and F. G. Fowler

THE TYRANNICIDE

A man forces his way into the stronghold of a tyrant, with the intention of killing him. Not finding the tyrant himself, he kills his son, and leaves the sword sticking in his body. The tyrant, coming, and finding his son dead, slays himself with the same sword. — The assailant now claims that the killing of the son entitles him to the reward of tyrannicide.

Two tyrants — a father advanced in years, a son in the prime of life, waiting only to step into his nefarious heritage — have fallen by my hand on a single day: I come before this court, claiming but one reward for my twofold service. My case is unique. With one blow I have rid you of two monsters: with my sword I slew the son; grief for the son slew the father. The misdeeds of the tyrant are sufficiently punished: he has lived to see his son perish untimely; and — wondrous sequel! — the tyrant's own hand has freed us from tyranny. I slew the son, and used his death to slay another: in his life he shared the iniquities of his father; in his death, so far as in him lay, he was a parricide. Mine is the hand that freed you, mine the sword that accomplished all: as to the order and manner of procedure, there, indeed, I have deviated from the common practice of tyrannicides: I slew the son, who had strength to resist me, and left my sword to deal with the aged father. In acting thus, I had thought to increase your obligation to me; a twofold deliverance — I had supposed — would entitle me to a twofold reward; for I have freed you not from tyranny alone, but from the fear of tyranny, and by removing the heir of iniquity have made your salvation sure. And now it seems that my services are to go for nothing; I, the preserver of the constitution, am to forgo the recompense prescribed by its laws. It is surely from no patriotic motive, as he asserts, that my adversary disputes my claim; rather it is from grief at the loss of the tyrants, and a desire to avenge their death.

Bear with me, gentlemen, for a little, while I dwell in some detail upon those evils of tyranny with which you are only too familiar; I shall thus enable you to realize the extent of my services, and to enjoy the contemplation of sufferings from which you have escaped. Ours was not the common experience: we had not *one* tyranny, *one* servitude to endure, we were not subjected to the caprice of a single master. Other cities have had their tyrant: it was reserved for us to have two tyrants at once, to groan beneath a double oppression. That of the old man was light by comparison, his anger mildness,

his resentment long-suffering; age had blunted his passions, checked their headlong impetus, and curbed the lust of pleasure. His crimes, so it is said, were involuntary; resulting from no tyrannical disposition in himself, but from the instigations of his son. For in him paternal affection had too clearly become a mania; his son was all in all to him; he did his bidding, committed every crime at his pleasure, dealt out punishment at his command, was subservient to him in all things; the minister of a tyrant's caprice, and that tyrant his son. The young man left him in possession of the name and semblance of rule; so much he conceded to his years: but in all essentials *he* was the real tyrant. By him the power of the tyrant was upheld; by him and by him alone the fruits of tyranny were gathered. He it was who maintained the garrison, intimidated the victims of oppression, and butchered those who meditated resistance; who laid violent hands on boys and maidens, and trampled on the sanctity of marriage. Murder, banishment, confiscation, torture, brutality; all bespeak the wantonness of youth. The father followed his son's lead, and had no word of blame for the crimes in which he participated. Our situation became unbearable: for when the promptings of passion draw support from the authority of rule, then iniquity knows no further bounds.

We knew moreover (and here was the bitterest thought of all) that our servitude must endure — ay, endure for ever; that our city was doomed to pass in unending succession from master to master, to be the heritage of the oppressor. To others it is no small consolation that they may count the days, and say in their hearts: 'The end will be soon; he will die, and we shall be free.' We had no such hope: there stood the heir of tyranny before our eyes. There were others — men of spirit — who cherished like designs with myself; yet all lacked resolution to strike the blow; freedom was despaired of; to contend against a succession of tyrants seemed a hopeless task.

Yet I was not deterred. I had reckoned the difficulties of my undertaking, and shrank not back, but faced the danger. Alone, I issued forth to cope with tyranny in all its might. Alone, did I say? nay, not alone; I had my sword for company, my ally and partner in tyrannicide. I saw what the end was like to be: and, seeing it, resolved to purchase your freedom with my blood. I grappled with the outer watch, with difficulty routed the guards, slew all I met, broke down all resistance, — and so to the fountain-head, the well-spring of tyranny, the source of all our calamities; within his stronghold I found him, and there slew him with many wounds, fighting valiantly for his life.

From that moment, my end was gained: tyranny was destroyed; we were free men. There remained the aged father, alone, unarmed, desolate; his guards scattered, his strong protector slain; no adversary this for a brave man. And now I debated within myself: 'My work is done, my aim achieved, all is as I would have it. And how shall this remnant of tyranny be punished? He is unworthy of the hand that shed that other blood: the glory of a noble enterprise shall not be so denied. No, let some other executioner be found. It were too much happiness for him to die, and never know the worst; let him

see all, for his punishment, and let the sword be ready to his hand; to that sword I leave the rest.' In this design I withdrew; and the sword — as I had foreseen — did its office, slew the tyrant, and put the finishing touch to my work. And now I come to you, bringing democracy with me, and call upon all men to take heart, and hear the glad tidings of liberty. Enjoy the work of my hands! You see the citadel cleared of the oppressors; you are under no man's orders; the law holds its course; honours are awarded, judgements given, pleadings heard. And all springs from one bold stroke, from the slaying of that son whom his father might not survive. I claim from you the recompense that is my due; and that in no paltry, grasping spirit; it was not for a wage's sake that I sought to serve my country; but I would have my deed confirmed by your award; I would not be disparaged by slanderous tongues, as one who attempted and failed, and was deemed unworthy of honour.

My adversary tells me that I am unreasonable in asking for reward and distinction. I did not slay the tyrant; I have not fulfilled the requirements of the statute; there is a flaw in my claim. — And what more does he want of me? Say: did I flinch? did I not ascend into the citadel? did I not slay? are we not free men? have we a master? do we hear a tyrant's threats? did any of the evil-doers escape me? — No; all is peace; the laws are in force; freedom is assured; democracy is established; our wives, our daughters are unmolested, our sons are safe; the city keeps festival in the general joy. And who is the cause of it all? who has wrought the change? Has any man a prior claim? Then I withdraw; be his the honour and the reward. But if not — if mine was the deed, mine the risk, mine the courage to ascend and smite and punish, dealing vengeance on the father through the son — then why depreciate my services? why seek to deprive me of a people's gratitude?

'But you did not kill the *tyrant*; the law assigns the reward to him who kills the tyrant.' And pray what is the difference between killing him and causing his death? I see none. The law-giver had but one end in view, — freedom, equality, deliverance from oppression. This was the signal service that he deemed worthy of recompense; and this service you cannot deny that I have rendered. In slaying one whom the tyrant could not survive, I myself wrought the tyrant's death. His was the hand: the deed was mine. Let us not chop logic as to the manner and circumstances of his death, but rather ask: has he ceased to exist, and am I the cause? Your scruples might go further, and object to some future deliverer of his country, that he struck not with the sword, but with a stick or a stone or the like. Had I blockaded the tyrant, and brought about his death by starvation, you would still, I suppose, have objected that it was not the work of my own hand? Again there would have been a flaw in my claim? The increased bitterness of such a death would have counted for nothing with you? Confine your attention to this one question: does any of our oppressors survive? is there any ground for anxiety, any vestige of our past misery? If not, if all is peace, then none but an envious detractor would attempt to deprive me of the reward of my labours by inquiring into the means

employed.

Moreover, it is laid down in our laws (unless after all these years of servitude my memory plays me false) that blood-guiltiness is of two kinds. A man may slay another with his own hand, or, without slaying him, he may put death unavoidably in his way; in the latter case the penalty is the same as in the former; and rightly, it being the intention of the law that the cause should rank with the act itself; the manner in which death is brought about is not the question. You would not acquit a man who in this sense had slain another; you would punish him as a murderer: how then can you refuse to reward as a benefactor the man who, by parity of reasoning, has shown himself to be the liberator of his country?

Nor again can it be objected that all I did was to strike the blow, and that the resulting benefits were accidental, and formed no part of my design. What had I to fear, when once the stronger of our oppressors was slain? And why did I leave my sword in the wound, if not because I foresaw the very thing that would happen? Are you prepared to deny that the death so occasioned was that of a tyrant both in name and in fact, or that his death was an event for which the state would gladly pay an abundant reward? I think not. If then the tyrant is slain, how can you withhold the reward from him who occasioned his death? What scrupulousness is this — to concern yourself with the manner of his end, while you are enjoying the freedom that results from it? Democracy is restored: what more can you demand from him who restored it? You refer us to the terms of the law: well, the law looks only at the end; of the means it says nothing; it has no concern with them. Has not the reward of tyrannicide been paid before now to him who merely expelled a tyrant? And rightly so: for he too has made free men of slaves. But I have done more: banishment may be followed by restitution: but here the family of tyrants is utterly annihilated and destroyed; the evil thing is exterminated, root and branch.

I implore you, gentlemen, to review my conduct from beginning to end, and see whether there has been any such omission on my part as to make my act appear less than tyrannicide in the eye of the law. The high patriotic resolve which prompts a man to face danger for the common good, and to purchase the salvation of his country at the price of his own life; this is the first requirement. Have I been wanting here? Have I lacked courage? Have I shrunk back at the prospect of the dangers through which I must pass? My enemy cannot say it of me. Now at this stage let us pause. Consider only the intention, the design, apart from its success; and suppose that I come before you to claim the reward of patriotism merely on the ground of my resolve. I have failed, and another, following in my footsteps, has slain the tyrant. Say, is it unreasonable in such a case to allow my claim? ‘Gentlemen,’ I might say, ‘the will, the intention, was mine; I made the attempt, I did what I could; my resolve entitles me of itself to your reward.’ What would my enemy say to that?

But in fact my case stands far otherwise. I mounted into the stronghold, I

faced danger, I had innumerable difficulties to contend with, before I slew the son. Think not that it was a light or easy matter, to make my way past the watch, and single-handed to overcome one body of guards after another and put them to flight: herein is perhaps the greatest difficulty with which the tyrannicide has to contend. It is no such great matter to bring the tyrant to bay, and dispatch him. Once overcome the guards that surround him, and success is ensured; little remains to be done. I could not make my way to the tyrants till I had mastered every one of their satellites and bodyguards: each of those preliminary victories had to be won. Once more I pause, and consider my situation. I have got the better of the guards; I am master of the garrison; I present you the tyrant stripped, unarmed, defenceless. May I claim some credit for this, or do you still require his blood? Well, if blood you must have, that too is not wanting; my hands are not unstained; the glorious deed is accomplished; the youthful tyrant, the terror of all men, his father's sole security and protection, the equivalent of many bodyguards, is slain in the prime of his strength. Have I not earned my reward? Am I to have no credit for all that is done? What if I had killed one of his guards, some underling, some favourite domestic? Would it not have been thought a great thing, to go up and dispatch the tyrant's friend within his own walls, in the midst of his armed attendants? But who *was* my victim? The tyrant's son, himself a more grievous tyrant than his father, more cruel in his punishments, more violent in his excesses; a pitiless master; one, above all, whose succession to the supreme power promised a long continuance of our miseries. Shall I concede that this is the sum of my achievements? Shall we put it, that the tyrant has escaped, and lives? Still I claim my recompense. What say you, gentlemen? do you withhold it? The son, perhaps, caused you no uneasiness; he was no despot, no grievous oppressor?

And now for the final stroke. All that my adversary demands of me, I have performed; and that in the most effectual manner. I slew the tyrant when I slew his son; slew him not with a single blow — he could have asked no easier expiation of his guilt than that — but with prolonged torment. I showed him his beloved lying in the dust, in pitiable case, weltering in blood. And what if he were a villain? he was still his son, still the old man's likeness in the pride of youth. These are the wounds that fathers feel; this the tyrannicide's sword of justice; this the death, the vengeance, that befits cruelty and oppression. The tyrant who dies in a moment, and knows not his loss, and sees not such sights as these, dies unpunished. I knew — we all knew — his affection for his son; knew that not for one day would he survive his loss. Other fathers may be devoted to their sons: his devotion was something more than theirs. How should it be otherwise? In him, and in him alone, the father saw the zealous guardian of his lawless rule, the champion of his old age, the sole prop of tyranny. If grief did not kill him on the spot, despair, I knew, must do so; there could be no further joy in life for him when his protector was slain. Nature, grief, despair, foreboding, terror, — these were my allies; with

these I hemmed him in, and drove him to his last desperate resolve. Know that your oppressor died childless, heartbroken, weeping, groaning in spirit; the time of his mourning was short, but it was a father mourning for his son; he died by his own hand, bitterest, most awful of deaths; that death comes lightly, by comparison, which is dealt by another.

Where is my sword?

Does any one else know anything of this sword? Does any one claim it? Who took it up into the citadel? The tyrant used this sword. Who had it before him? Who put it in his way? — Sword, fellow labourer, partner of my enterprise, — we have faced danger and shed blood to no purpose. We are slighted. Men say that we have not earned our reward.

Suppose that I had advanced a claim solely on my sword's behalf: suppose that I had said to you: 'Gentlemen, the tyrant had resolved to slay himself, but was without a weapon at the moment, when this sword of mine supplied his need, and thereby played its part in our deliverance.' Should you not have considered that the owner of a weapon so public-spirited was entitled to honour and reward? Should you not have recompensed him, and inscribed his name among those of your benefactors; consecrated his sword, and worshipped it as a God?

Now consider how the tyrant may be supposed to have acted and spoken as his end approached. — His son lies mortally wounded at my hand; the wounds are many, and are exposed to view, that so the father's heart may be torn asunder at the very first sight of him. He cries out piteously to his father, not for help — he knows the old man's feebleness —, but for sympathy in his sufferings. I meanwhile am making my way home: I have written in the last line of my tragedy, and now I leave the stage clear for the actor; there is the body, the sword, all that is necessary to complete the scene. The father enters. He beholds his son, his only son, gasping, blood-stained, weltering in gore; he sees the wounds — mortal wound upon wound — and exclaims: 'Son, we are slain, we are destroyed, we are stricken in the midst of our power. Where is the assassin? For what fate does he reserve me, who am dead already in thy death, O my son? Because I am old he fears me not, he withholds his vengeance, and would prolong my torment.' Then he looks for a sword; he has always gone unarmed himself, trusting all to his son. The sword is not wanting; it has been waiting for him all this time; I left it ready for the deed that was to follow. He draws it from the wound and speaks: 'Sword, that but a moment past hast slain me, complete thy work: comfort the stricken father, aid his aged hand; dispatch, slay, make an end of the tyrant and his grief. Would that I had met thee first, that my blood had been shed before his! I could but have died a tyrant's death, and should have left an avenger behind me. And now I die childless: I have not so much as a murderer at my need.' Even as he speaks, with trembling hand he plunges the sword into his breast: he is in haste to die; but that feeble hand lacks strength to do its dread office.

Is he punished? Are these wounds? Is this death? A tyrant's death? Is there

reward for this?

The closing scene you have all witnessed: the son — no mean antagonist — prostrate in death; the father fallen upon him; blood mingling with blood, the drink-offering of Victory and Freedom; and in the midst my sword, that wrought all; judge by its presence there, whether the weapon was unworthy of its master, whether it did him faithful service. Had all been done by my hand, it had been little; the strangeness of the deed is its glory. The tyranny was overthrown by me, and no other; but many actors had their part to play in the drama. The first part was mine; the second was the son's; the third the tyrant's; and my sword was never absent from the stage.

DISOWNED — Ἀποκηρυττόμενος



Translated by H. W. Fowler and F. G. Fowler

THE DISINHERITED

A disinherited son adopts the medical profession. His father going mad, and being given up by the other physicians, he treats him successfully, and is then reinstated in his rights. Subsequently his step-mother also goes mad; he is bidden to cure her, and, declaring his inability to do so, is once more disinherited.

There is neither novelty nor strangeness, gentlemen of the jury, in my father's present proceedings. It is not the first time his passions have taken this direction; it has become an instinctive habit with him to pay a visit to this familiar court. Still, my unfortunate position has this much of novelty about it: the charge I have to meet is not personal, but professional; I am to be punished for the inability of Medicine to do my father's bidding. A curious demand, surely, that healing should be done to order, and depend not on the limits of one's art, but on the wishes of one's father. For my part, I should be only too glad to find drugs in the pharmacopoeia which could relieve not only disordered wits, but disordered tempers; then I might be serviceable to my father. As it is, he is completely cured of madness, but is worse-tempered than ever. The bitterest part of it is, he is sane enough in all other relations, and mad only where his healer is concerned. You see what my medical fee amounts to; I am again disinherited, cut off from my family once more, as though the sole purpose of my brief reinstatement had been the accentuation of my disgrace by repetition.

When a thing is within the limits of possibility, I require no bidding; I came before I was summoned, to see what I could do in this case. But when there is absolutely no hope, I will not meddle. With this particular patient, such caution is especially incumbent upon me; how my father would treat me, if I tried and failed, I can judge by his disinheriting me when I refused to try. Gentlemen, I am sorry for my stepmother's illness — for she was an excellent woman; I am sorry for my father's distress thereat; I am most sorry of all that I should seem rebellious, and be unable to give the required service; but the disease is incurable, and my art is not omnipotent. I do not see the justice of disinheriting one who, when he cannot do a thing, refuses to undertake it.

The present case throws a clear light upon the reasons for my first disinheriting. The allegations of those days I consider to have been disposed of by my subsequent life; and the present charges I shall do my best to clear

away with a short account of my proceedings. Wilful and disobedient son that I am, a disgrace to my father, unworthy of my family, I thought proper to say very little indeed in answer to his long and vehement denunciations. Banished from my home, I reflected that I should find my most convincing plea, my best acquittal, in the life I then led, in practically illustrating the difference between my father's picture and the reality, in devotion to the worthiest pursuits and association with the most reputable company. But I had also a presentiment of what actually happened; it occurred to me even then that a perfectly sane father does not rage causelessly at his son, nor trump up false accusations against him. Persons were not wanting who detected incipient madness; it was the warning and precursor of a stroke which would fall before long — this unreasoning dislike, this harsh conduct, this fluent abuse, this malignant prosecution, all this violence, passion, and general ill temper. Yes, gentlemen, I saw that the time might come when Medicine would serve me well.

I went abroad, attended lectures by the most famous foreign physicians, and by hard work and perseverance mastered my craft. Upon my return, I found that my father's madness had developed, and that he had been given up by the local doctors, who are not distinguished for insight, and are much to seek in accurate diagnosis. I did no more than a son's duty when I forgot and forgave the disinheritance, and visited him without waiting to be called in; I had in fact nothing to complain of that was properly his act; his errors were not his, but, as I have implied, those of his illness. I came unsummoned, then. But I did not treat him at once; that is not our custom, nor what our art enjoins upon us. What we are taught to do is first of all to ascertain whether the disease is curable or incurable — has it passed beyond our control? After that, if it is susceptible of treatment, we treat it, and do our very best to relieve the sufferer. But if we realize that the complaint has got the entire mastery, we have nothing to do with it at all. That is the tradition that has come down to us from the fathers of our art, who direct us not to attempt hopeless cases. Well, I found that there was yet hope for my father; the complaint had not gone too far; I watched him for a long time; formed my conclusions with scrupulous care; then, I commenced operations and exhibited my drugs without hesitation — though many of his friends were suspicious of my prescription, impugned the treatment, and took notes to be used against me.

My step-mother was present, distressed and doubtful — the result not of any dislike to me, but of pure anxiety, based on her full knowledge of his sad condition; no one but her, who had lived with and nursed him, knew the worst. However, I never faltered; the symptoms would not lie to me, nor my art fail me; when the right moment came, I applied the treatment, in spite of the timidity of some of my friends, who were afraid of the scandal that might result from a failure; it would be said that the medicine was my vengeful retort to the disinheritance. To make a long story short, it was at once apparent that he had taken no harm; he was in his senses again, and aware of all that

went on. The company were amazed; my step-mother thanked me, and every one could see that she was delighted both at my triumph and at her husband's recovery. He himself — to give credit where it is due — did not take time to consider, nor to ask advice, but, as soon as he heard the story, undid what he had done, made me his son again, hailed me as his preserver and benefactor, confessed that I had now given my proofs, and withdrew his previous charges. All this was delightful to the better, who were many, among his friends, but distasteful to the persons who enjoy a quarrel more than a reconciliation. I observed at the time that all were not equally pleased; there were changes of colour, uneasy glances, signs of mortification, in one quarter at least, which told of envy and hatred. With us, who had recovered each other, all was naturally affection and rejoicing.

Quite a short time after, my step-mother's disorder commenced — a very terrible and unaccountable one, gentlemen of the jury. I observed it from its very beginning; it was no slight superficial case, this; it was a long-established but hitherto latent mental disease, which now burst out and forced its way into notice. There are many signs by which we know that madness is incurable — among them a strange one which I noticed in this case. Ordinary society has a soothing, alleviating effect; the patient forgets to be mad; but if he sees a doctor, or even hears one mentioned, he at once displays acute irritation — an infallible sign that he is far gone, incurable in fact. I was distressed to notice this symptom; my step-mother was a worthy person who deserved a better fate, and I was all compassion for her.

But my father in his simplicity, knowing neither when nor how the trouble began, and quite unable to gauge its gravity, bade me cure her by the drugs that had cured him. His idea was that madness was to be nothing else but mad; the disease was the same, its effects the same, and it must admit of the same treatment. When I told him, as was perfectly true, that his wife was incurable, and confessed that the case was beyond me, he thought it an outrage, said I was refusing because I chose to, and treating the poor woman shamefully — in short, visited upon me the limitations of my art. Such ebullitions are common enough in distress; we all lose our tempers then with the people who tell us the truth. I must nevertheless defend myself and my profession, as well as I can, against his strictures.

I will begin with some remarks upon the law under which I am to be disinherited; my father will please to observe that it is not quite so much now as before a matter for his absolute discretion. You will find, sir, that the author of the law has not conferred the right of disinheritance upon any father against any son upon any pretext. It is true he has armed fathers with this weapon; but he has also protected sons against its illegitimate use. That is the meaning of his insisting that the procedure shall not be irresponsible and uncontrolled, but come under the legal cognizance of inspectors whose decision will be uninfluenced by passion or misrepresentation. He knew how often irritation is unreasonable, and what can be effected by a lying tale, a trusted slave, or a

spiteful woman. He would not have the deed done without form of law; sons were not to be condemned unheard and out of hand; they are to have the ear of the court for so long by the clock, and there is to be adequate inquiry into the facts.

My father's competence, then, being confined to preferring his complaints, and the decision whether they are reasonable or not resting with you, I shall be within my rights in requesting you to defer consideration of the grievance on which he bases the present suit, until you have determined whether a second disinheritance is admissible in the abstract. He has cast me off, has exercised his legal rights, enforced his parental powers to the full, and then restored me to my position as his son. Now it is iniquitous, I maintain, that fathers should have these unlimited penal powers, that disgrace should be multiplied, apprehension made perpetual, the law now chastize, now relent, now resume its severity, and justice be the shuttlecock of our fathers' caprices. It is quite proper for the law to humour, encourage, give effect to, *one* punitive impulse on the part of him who has begotten us; but if, after shooting his bolt, insisting on his right, indulging his wrath, he discovers our merits and takes us back, then he should be held to his decision, and not allowed to oscillate, waver, do and undo any more. Originally, he had no means of knowing whether his offspring would turn out well or ill; that is why parents who have decided to bring up children before they knew their nature are permitted to reject such as are found unworthy of their family.

But when a man has taken his son back, not upon compulsion, but of his own motion and after inquiry, how can further chopping and changing be justified? What further occasion for the law? Its author might fairly say to you, sir: *If your son was vicious and deserved to be disinherited, what were you about to recall him? Why have him home again? Why suspend the law's operation? You were a free agent; you need not have done it. The laws are not your play-ground; you are not to put the courts in motion every time your mood varies; the laws are not to be suspended to-day and enforced to-morrow, with juries to look on at the proceedings, or rather to be the ministers of your whims, executioners or peace-makers according to your taste and fancy. The boy cost you one begetting, and one rearing; in return for which you may disinherit him, once, always provided you have reason to show for it. Disinheriting as a regular habit, a promiscuous pastime, is not included in the patria potestas.*

Gentlemen of the jury, I entreat you in Heaven's name not to permit him, after voluntarily reinstating me, reversing the previous decision, and renouncing his anger, to revive the old sentence and have recourse to the same paternal rights; the period of their validity is past and gone; his own act suffices to annul and exhaust their power. You know the general rule of the courts, that a party dissatisfied with the verdict of a ballot — provided jury is allowed an appeal to another court; but that is not so when the parties have agreed upon arbitrators, and, after such selection, put the matter in their hands.

They had the choice, there, of not recognizing the court *ab initio*; if they nevertheless did so, they may fairly be expected to abide by its award. Similarly you, sir, had the choice of never taking back your son, if you thought him unworthy; having decided that he was worthy, and taken him back, you cannot be permitted to disinherit him anew; the evidence of his not deserving it is your own admission of his worth. It is only right that the reinstatement and reconciliation should be definitive, after such abundant investigation; there have been two trials, observe: the first, that in which you rejected me; the second, that in your own conscience, which reversed the decision of the other; the fact of reversal only adds force to the later result. Abide, then, by your second thoughts, and uphold your own verdict. You are to be my father; such was your determination, approved and ratified.

Suppose I were not your begotten, but only your adopted son, I hold that you could not then have disinherited me; for what it is originally open to us not to do, we have no right, having done, to undo. But where there is both the natural tie, and that of deliberate choice, how can a second rejection, a repeated deprivation of the one relationship, be justified? Or again, suppose I had been a slave, and you had seen reason to put me in irons, and afterwards, convinced of my innocence, made me a free man; could you, upon an angry impulse, have enslaved me again? Assuredly not; the law makes these acts binding and irrevocable. Upon this contention, that the voluntary annulment of a disinheritance precludes a repetition of the act, I could enlarge further, but will not labour the point.

You have next to consider the character of the man now to be disinherited. I lay no stress upon the fact that I was then nothing, and am now a physician; my art will not help me here. As little do I insist that I was then young, and am now middle-aged, with my years as a guarantee against misconduct; perhaps there is not much in that either. But, gentlemen, at the time of my previous expulsion, if I had never done my father any harm (as I should maintain), neither had I done him any good; whereas now I have recently been his preserver and benefactor; could there be worse ingratitude than so, and so soon, to requite me for saving him from that terrible fate? My care of him goes for nothing; it is lightly forgotten, and I am driven forth desolate — I, whose wrongs might have excused my rejoicing at his troubles, but who, so far from bearing malice, saved him and restored him to his senses.

For, gentlemen, it is no ordinary slight kindness that he is choosing this way of repaying. You all know (though he may not realize) what he was capable of doing, what he had to endure, what his state was, in fact, during those bad days. The doctors had given him up, his relations had cleared away and dared not come near him; but I undertook his case and restored him to the power of — accusing me and going to law. Let me help your imagination, sir. You were very nearly in the state in which your wife now is, when I gave you back your understanding. It is surely not right that my reward for that should be this — that your understanding should be used against me alone. That it is

no trifling kindness I have done you is apparent from the very nature of your accusation. The ground of your hatred is that she whom I do not cure is in extremities, is terribly afflicted; then, seeing that I relieved you of just such an affliction, there is surely better reason for you to love and be grateful to me for your own release from such horrors. But you are unconscionable enough to make the first employment of your restored faculties an indictment of me; you smite your healer, the ancient hate revives, and we have you reciting the same old law again. My art's handsome fee, the worthy payment for my drugs, is — your present manifestation of vigour!

But you, gentlemen of the jury, will you allow him to punish his benefactor, drive away his preserver, pay for his wits with hatred, and for his recovery with chastisement? I hope better things of your justice. However flagrantly I had now been misconducting myself, I had a large balance of gratitude to draw upon. With that consideration in his memory, he need not have been extreme to mark what is now done amiss; it might have inspired him with ready indulgence, the more if the antecedent service was great enough to throw anything that might follow into the shade. That fairly states my relation to him; I preserved him; he owes his life absolutely to me; his existence, his sanity, his understanding, are my gifts, given, moreover, when all others despaired and confessed that the case was beyond their skill.

The service that I did was the more meritorious, it seems to me, in that I was not at the time my father's son, nor under any obligation to undertake the case; I was independent of him, a mere stranger; the natural bond had been snapped. Yet I was not indifferent; I came as a volunteer, uninvited, at my own instance. I brought help, I persevered, I effected the cure, I restored him, thereby securing myself at once a father and an acquittal; I conquered anger with kindness, disarmed law with affection, purchased readmission to my family with important service, proved my filial loyalty at that critical moment, was adopted (or adopted myself, rather) on the recommendation of my art, while my conduct in trying circumstances proved me a son by blood also. For I had anxiety and fatigue enough in being always on the spot, ministering to my patient, watching for my opportunities, now humouring the disease when it gathered strength, now availing myself of a remission to combat it. Of all a physician's tasks the most hazardous is the care of patients like this, with the personal attendance it involves; for in their moments of exasperation they are apt to direct their fury upon any one they can come at. Yet I never shrank or hesitated; I was always there; I had a life- and-death struggle with the malady, and the final victory was with me and my drugs.

Now I can fancy a person who hears all this objecting hastily, 'What a fuss about giving a man a dose of medicine!' But the fact is, there are many preliminaries to be gone through; the ground has to be prepared; the body must first be made susceptible to treatment; the patient's whole condition has to be studied; he must be purged, reduced, dieted, properly exercised, enabled to sleep, coaxed into tranquillity. Now other invalids will submit to all this;

but mania robs its victims of self-control; they are restive and jib; their physicians are in danger, and treatment at a disadvantage. Constantly, when we are on the very point of success and full of hope, some slight hitch occurs, and a relapse takes place which undoes all in a moment, neutralizing our care and tripping up our art.

Now, after my going through all this, after my wrestle with this formidable disease and my triumph over so elusive an ailment, is it still your intention to support him in disinheriting me? Shall he interpret the laws as he will against his benefactor? Will you look on while he makes war upon nature? I obey nature, gentlemen of the jury, in saving my father from death, and myself from the loss of him, unjust as he had been. He on the contrary defers to law (he calls it law) in ruining and cutting off from his kin the son who has obliged him. He is a cruel father, I a loving son. I own the authority of nature: he spurns and flings it from him. How misplaced is this paternal hate! How worse misplaced this filial love! For I must reproach myself — my father will have it so. And the reproach? That where I should hate (for I am hated), I love, and where I should love little, I love much. Yet surely nature requires of parents that they love their children more than of children that they love their parents. But he deliberately disregards both the law, which secures children their family rights during good behaviour, and nature, which inspires parents with fervent love for their offspring. Having greater incentives to affection, you might suppose that he would confer the fruits of it upon me in larger measure, or at the least reciprocate and emulate my love. Alas, far from it! he returns hate for love, persecution for devotion, wrong for service, disinheritance for respect; the laws which guard, he converts into means of assailing, the rights of children. Ah, my father, how do you force law into your service in this battle against nature!

The facts, believe me, are not as you would have them. You are a bad exponent, sir, of good laws. In this matter of affection there is no war between law and nature; they hunt in couples, they work together for the remedying of wrongs. When you evil entreat your benefactor, you are wronging nature; now I ask, do you wrong the laws as well as nature? You do; it is their intention to be fair and just and give sons their rights; but you will not allow it; you hound them on again and again upon one child as though he were many; you keep them ever busy punishing, when their own desire is peace and goodwill between father and son. I need hardly add that, as against the innocent, they may be said to have no existence. But let me tell you, ingratitude also is an offence known to the law; an action will lie against a person who fails to recompense his benefactor. If he adds to such failure an attempt to punish, he has surely reached the uttermost limits of wrong in this sort. And now I think I have sufficiently established two points: first, my father has not the right, after once exerting his parental privilege and availing himself of the law, to disinherit me again; and secondly, it is on general grounds inadmissible to cast off and expel from his family one who has rendered service so invaluable.

Let us next proceed to the actual reasons given for the disinheritor; let us inquire into the nature of the charge. We must first go back for a moment to the intention of the legislator. We will grant you for the sake of argument, sir, that it is open to you to disinherit as often as you please; we will further concede you this right against your benefactor; but I presume that disinheritor is not to be the beginning and the ending in itself; you will not resort to it, that is, without sufficient cause. The legislator's meaning is not that the father can disinherit, whatever his grievance may be, that nothing is required beyond the wish and a complaint; in that case, what is the court's function? No, gentlemen, it is your business to inquire whether the parental anger rests upon good and sufficient grounds. That is the question which I am now to put before you; and I will take up the story from the moment when sanity was restored.

The first-fruits of this was the withdrawal of the disinheritor; I was preserver, benefactor, everything. So far my conduct is not open to exception, I take it. Well, and later on what fault has my father to find? What attention or filial duty did I omit? Did I stay out o' nights, sir? Do you charge me with untimely drinkings and revellings? Was I extravagant? Did I get into some disreputable brawl? Did any such complaint reach you? None whatever. Yet these are just the offences for which the law contemplates disherison. Ah, but my step-mother fell ill. Indeed, and do you make that a charge against me? Do you prefer a suit for ill health? I understand you to say no.

What is the grievance, then?—*That you refuse to treat her at my bidding, and for such disobedience to your father deserve to be disinherited.* — Gentlemen, I will explain presently how the nature of this demand results in a seeming disobedience, but a real inability. Meanwhile, I simply remark that neither the authority which the law confers on him, nor the obedience to which I am bound, is indiscriminate. Among orders, some have no sanction, while the disregard of others justifies anger and punishment. My father may be ill, and I neglect him; he may charge me with the management of his house, and I take no notice; he may tell me to look after his country estate, and I evade the task. In all these and similar cases, the parental censure will be well deserved. But other things again are for the sons to decide, as questions of professional skill or policy — especially if the father's interests are not touched. If a painter's father says to him, 'Paint this, my boy, and do not paint that'; or a musician's, 'Strike this note, and not the other'; or a bronze-founder's, 'Cast so-and-so'; would it be tolerable that the son should be disinherited for not taking such advice? Of course not.

But the medical profession should be left still more to their own discretion than other artists, in proportion to the greater nobility of their aims and usefulness of their work; this art should have a special right of choosing its objects; this sacred occupation, taught straight from Heaven, and pursued by the wisest of men, should be secured against all compulsion, enslaved to no law, intimidated and penalized by no court, exposed to no votes or paternal

threats or uninstructed passions. If I had told my father directly and expressly, 'I will not do it, I refuse the case, though I could treat it, I hold my art at no man's service but my own and yours, as far as others are concerned I am a layman' — if I had taken that position, where is the masterful despot who would have applied force and compelled me to practise against my will? The appropriate inducements are request and entreaty, not laws and browbeating and tribunals; the physician is to be persuaded, not commanded; he is to choose, not be terrorized; he is not to be haled to his patient, but to come with his consent and at his pleasure. Governments are wont to give physicians the public recognition of honours, precedence, immunities and privileges; and shall the art which has State immunities not be exempt from the *patria potestas*?

All this I was entitled to say simply as a professional man, even on the assumption that you had had me taught, and devoted much care and expense to my training, that this particular case had been within my competence, and I had yet declined it. But in fact you have to consider also how utterly unreasonable it is that you should not let me use at my own discretion my own acquisition. It was not as your son nor under your authority that I acquired this art; and yet it was for your advantage that I acquired it — you were the first to profit by it — , though you had contributed nothing to my training. Will you mention the fees you paid? How much did the stock of my surgery cost you? Not one penny. I was a pauper, I knew not where to turn for necessities, and I owed my instruction to my teachers' charity. The provision my father made for my education was sorrow, desolation, distress, estrangement from my friends and banishment from my family. And do you then claim to have the use of my skill, the absolute control of what was acquired independently? You should be content with the previous service rendered to yourself, not under obligation, but of free will; for even on that occasion nothing could have been demanded of me on the score of gratitude.

My kindness of the past is not to be my duty of the future; a voluntary favour is not to be turned into an obligation to take unwelcome orders; the principle is not to be established that he who once cures a man is bound to cure any number of others at his bidding ever after. That would be to appoint the patients we cure our absolute masters; *we* should be paying *them*, and the fee would be slavish submission to their commands. Could anything be more absurd? Because you were ill, and I was at such pains to restore you, does that make you the owner of my art?

All this I could have said, if the tasks he imposed upon me had been within my powers, and I had declined to accept all of them, or, on compulsion, any of them. But I now wish you to look further into their nature. 'You cured me of madness (says he); my wife is now mad and in the condition I was in (that of course is his idea); she has been given up as I was by the other doctors, but you have shown that nothing is too hard for you; very well, then, cure her too, and make an end of her illness.' Now, put like that, it sounds very reasonable,

especially in the ears of a layman innocent of medical knowledge. But if you will listen to what I have to say for my art, you will find that there *are* things too hard for us, that all ailments are not alike, that the same treatment and the same drugs will not always answer; and then you will understand what a difference there is between refusing and being unable. Pray bear with me while I generalize a little, without condemning my disquisition as pedantic, irrelevant, or ill-timed.

To begin with, human bodies differ in nature and temperament; compounded as they admittedly are of the same elements, they are yet compounded in different proportions. I am not referring at present to sexual differences; the *male* body is not the same or alike in different individuals; it differs in temperament and constitution; and from this it results that in different men diseases also differ both in character and in intensity; one man's body has recuperative power and is susceptible to treatment; another's is utterly crazy, open to every infection, and without vigour to resist disease. To suppose, then, that all fever, all consumption, lung-disease, or mania, being generically the same, will affect every subject in the same way, is what no sensible, thoughtful, or well-informed person would do; the same disease is easily curable in one man, and not in another. Why, sow the same wheat in various soils, and the results will vary. Let the soil be level, deep, well watered, well sunned, well aired, well ploughed, and the crop will be rich, fat, plentiful. Elevated stony ground will make a difference, no sun another difference, foothills another, and so on. Just so with disease; its soil makes it thrive and spread, or starves it. Now all this quite escapes my father; he makes no inquiries of this sort, but assumes that all mania in every body is the same, and to be treated accordingly.

Besides such differences between males, it is obvious that the female body differs widely from the male both in the diseases it is subject to and in its capacity or non-capacity of recovery. The bracing effect of toil, exercise, and open air gives firmness and tone to the male; the female is soft and unstrung from its sheltered existence, and pale with anaemia, deficient caloric and excess of moisture. It is consequently, as compared with the male, open to infection, exposed to disease, unequal to vigorous treatment, and, in particular, liable to mania. With their emotional, mobile, excitable tendencies on the one hand, and their defective bodily strength on the other, women fall an easy prey to this affliction.

It is quite unfair, then, to expect the physician to cure both sexes indifferently; we must recognize how far apart they are, their whole lives, pursuits, and habits, having been distinct from infancy. Do not talk of a mad person, then, but specify the sex; do not confound distinctions and force all cases under the supposed identical title of madness; keep separate what nature separates, and then examine the respective possibilities. I began this exposition with stating that the first thing we doctors look to is the nature and temperament of our patient's body: which of the humours predominates in it;

is it full-blooded or the reverse; at, or past, its prime; big or little; fat or lean? When a man has satisfied himself upon these and other such points, his opinion, favourable or adverse, upon the prospects of recovery may be implicitly relied upon.

It must be remembered too that madness itself has a thousand forms, numberless causes, and even some distinct names. Delusion, infatuation, frenzy, lunacy — these are not the same; they all express different degrees of the affection. Again, the causes are not only different in men and women, but, in men, they are different for the old and for the young; for instance, in young men some redundant humour is the usual cause; whereas with the old a shrewdly timed slander, or very likely a fancied domestic slight, will get hold of them, first cloud their understanding, and finally drive them distracted. As for women, all sorts of things effect a lodgement and make easy prey of them, especially bitter dislike, envy of a prosperous rival, pain or anger. These feelings smoulder on, gaining strength with time, till at last they burst out in madness.

Such, sir, has been your wife's case, perhaps with the addition of some recent trouble; for she used to have no strong dislikes, yet she is now in the grasp of the malady — and that beyond hope of medical relief. For if any physician undertakes and cures the case, you have my permission to hate me for the wrong I have done you. Yet I must go so far as to say that, even had the case not been so desperate — had there been a glimmer of hope — even then I should not have lightly intervened, nor been very ready to administer drugs; I should have been afraid of what might happen, and of the sort of stories that might get about. You know the universal belief that every step-mother, whatever her general merits, hates her step-sons; it is supposed to be a feminine mania from which none of them is exempt. If the disease had taken a wrong turn, and the medicine failed of its effect, there would very likely have been suspicions of intentional malpractice.

Your wife's condition, sir — and I describe it to you after close observation —, is this: she will never mend, though she take ten thousand doses of medicine. It is therefore undesirable to make the experiment, unless your object is merely to compel me to fail and cover me with disgrace. Pray do not enable my professional brethren to triumph over me; their jealousy is enough. If you disinherit me again, I shall be left desolate, but I shall pray for no evil upon your head. But suppose — though God forbid! — suppose your malady should return; relapses are common enough in such cases, under irritation; what is my course then to be? Doubt not, I shall restore you once more; I shall not desert the post which nature assigns to children; I for my part shall not forget my descent. And then if you recover, must I look for another restitution? You understand me? your present proceedings are calculated to awake your disease and stir it to renewed malignancy. It is but the other day that you emerged from your sad condition, and you are vehement and loud — worst of all, you are full of anger, indulging your hatred and appealing once

more to the law. Alas, father, even such was the prelude to your first madness.

THE PASSING OF PEREGRINUS — Περὶ τῆς Περεγρίνου Τελευτῆς



Translated by H. W. Fowler and F. G. Fowler

THE DEATH OF PEREGRINE

Lucian to Cronius. Greeting.

Poor dear Peregrine — or Proteus, as he loved to call himself, — has quite come up to his namesake in Homer. We have seen him under many shapes: countless have been his transformations for glory's sake; and now— 'tis his last appearance — we see him in the shape of fire. So vast was his ambition. Yes, Cronius; all that is left of the best of men is a handful of ashes. It's just like Empedocles; only with a difference. That philosopher would fain have sneaked into his crater unobserved: not so our high-souled friend. He bides his time till all Greece is mustered in full force — constructs a pyre of the largest dimensions — and jumps on top in the eyes of all the world, having briefly addressed the nation a few days before on the subject of his daring enterprise! I fancy I see you chuckling away at the old dotard; or rather I hear you blurting out the inevitable comments— 'Mere imbecility'— 'Mere clap-trap'—'Mere ...' everything else that we are accustomed to attribute to these gentry. But then you are far enough off to be comparatively safe: now *I* made my remarks before a vast audience, in the very moment of cremation (and before it for that matter), exciting thereby the indignation of all the old fool's admirers, though there were a few who joined in the laugh against him. I can tell you, I was within an ace of being torn limb from limb by the Cynics, like Actaeon among the dogs, or his cousin Pentheus among the Maenads. — But I must sketch you the whole drama in detail. As to our author, I say nothing: you know the man, you know the sublime utterances that marked his earthly course, out-voicing Sophocles and Aeschylus.

Well, the first thing I did when I got to Elis was to take a turn in the gymnasium, listening the while to the discordant yells of some Cynic or other; — the usual platitudes, you know; — ringing commendations of Virtue — indiscriminate slaughter of characters — finally, a peroration on the subject of Proteus. I must try and give you the exact words, as far as I can remember them; you will recognize the true Cynic yell, I'll be bound; you have heard it before.

'Proteus,' he cried, 'Proteus vain-glorious? Who dares name the word? Earth! Sun! Seas! Rivers! God of our fathers, Heracles! Was it for this that he suffered bondage in Syria? that he forgave his country a debt of a million odd?

that he was cast out of Rome, — he whose brilliance exceeds the Sun, fit rival of the Lord of Olympus? 'Tis his good will to depart from life by fire, and they call it vain-glory! What other end had Heracles? 'Twas the thunderbolt, methinks, that slew Asclepius, Dionysus? 'Twas in the crater that Empedocles sought death?'

Theagenes (our friend with the lungs) had got thus far, when I asked one of the bystanders what all this meant about 'fire,' and what Heracles and Empedocles had got to do with Proteus?— 'Proteus,' he replied, 'will shortly cremate himself, at the Olympic games.'— 'But how,' I asked, 'and why?' He did his best to explain, but the Cynic went on bawling, and it was quite out of the question to attend to anything else. I waited on to the end. It was one torrent of wild panegyric on Proteus. The sage of Sinope, Antisthenes his master, — nay, Socrates himself — none of them were so much as to be compared with him. Zeus was invited to contend for the pre-eminence. Subsequently however it seemed advisable to leave the two on some sort of equality. 'The world,' he cried in conclusion, 'has seen but two works of surpassing excellence, the Olympian Zeus, and — Proteus. The one we owe to the creative genius of Phidias; the other is Nature's handiwork. And now, this godlike statue departs from among mankind; borne upon wings of fire, he seeks the heavens, and leaves us desolate.' He had worked himself up into a state of perspiration over all this; and when it was over he was very absurd, and cried, and tore his hair, — taking care not to pull too hard; and was finally taken away by some compassionate Cynics, sobbing violently all the time.

Well, after him, up jumped somebody else, before the crowd had time to disperse; pouring his libation upon the glowing embers of the previous sacrifice. He commenced operations with a loud guffaw — there was no doubting its sincerity — after which he addressed us as follows. 'Theagenes (Heaven forgive him!) concluded his vile rant with the tears of Heraclitus: I, on the other hand, propose to begin with the laughs of Democritus.' Another hearty guffaw, in which most of us were fain to join. 'One simply can't help it,' he remarked, pulling himself together, 'when one hears such sad stuff talked, and sees old men practically standing on their heads for the public amusement, — and all to keep their grubby little reputations alive! Now, if you want to know all about this "statue" which proposes to cremate itself, I'm your man. I have marked his career from the first, and followed his intellectual development; and I learnt a good deal from his fellow citizens, and others whose authority was unquestionable.

'To begin then, this piece of perfect workmanship, straight from Nature's mould, this type of true proportion, had barely come of age, when he was caught in adultery; in Armenia this was; he received a brisk drubbing for his pains, and finally made a jump of it from the roof, and so got off. His next exploit was the corruption of a handsome boy. This would have brought him before the Governor, by rights; but the parents were poor, and he bought them off to the tune of a hundred and twenty pounds. But perhaps it is hardly worth

while mentioning trifles of this kind. Our clay, you see, is yet unwrought: the “perfect workmanship” is still to come. That business about his father makes rather good hearing: only you know all about that; — how the old fellow would hang on, though he was past sixty already, till Proteus could stand it no longer, and put a noose about his neck. Well, this began to be talked about; so he passed sentence of banishment on himself, and wandered about from place to place.

‘It was now that he came across the priests and scribes of the Christians, in Palestine, and picked up their queer creed. I can tell you, he pretty soon convinced them of his superiority; prophet, elder, ruler of the Synagogue — he was everything at once; expounded their books, commented on them, wrote books himself. They took him for a God, accepted his laws, and declared him their president. The Christians, you know, worship a *man* to this day, — the distinguished personage who introduced their novel rites, and was crucified on that account. Well, the end of it was that Proteus was arrested and thrown into prison. This was the very thing to lend an air to his favourite arts of clap-trap and wonder-working; he was now a made man. The Christians took it all very seriously: he was no sooner in prison, than they began trying every means to get him out again, — but without success. Everything else that could be done for him they most devoutly did. They thought of nothing else. Orphans and ancient widows might be seen hanging about the prison from break of day. Their officials bribed the gaolers to let them sleep inside with him. Elegant dinners were conveyed in; their sacred writings were read; and our old friend Peregrine (as he was still called in those days) became for them “the modern Socrates.” In some of the Asiatic cities, too, the Christian communities put themselves to the expense of sending deputations, with offers of sympathy, assistance, and legal advice. The activity of these people, in dealing with any matter that affects their community, is something extraordinary; they spare no trouble, no expense. Peregrine, all this time, was making quite an income on the strength of his bondage; money came pouring in. You see, these misguided creatures start with the general conviction that they are immortal for all time, which explains the contempt of death and voluntary self-devotion which are so common among them; and then it was impressed on them by their original lawgiver that they are all brothers, from the moment that they are converted, and deny the gods of Greece, and worship the crucified sage, and live after his laws. All this they take quite on trust, with the result that they despise all worldly goods alike, regarding them merely as common property. Now an adroit, unscrupulous fellow, who has seen the world, has only to get among these simple souls, and his fortune is pretty soon made; he plays with them.

‘To return, however, to Peregrine. The governor of Syria perceived his mental warp: “he must make a name, though he die for it:” now philosophy was the governor’s hobby; he discharged him — wouldn’t hear of his being punished — and Peregrine returned to Armenia. He found it too hot to hold

him. He was threatened from all quarters with prosecutions for parricide. Then again, the greater part of his property had disappeared in his absence: nothing was left but the land, which might be worth a matter of four thousand pounds. The whole estate, as the old man left it, would come perhaps to eight thousand. Theagenes was talking nonsense when he said a million odd. Why, the whole city, with its five nearest neighbours thrown in, men, cattle, and goods of every description, would never fetch that sum. — Meanwhile, indictments and accusations were brewing: an attack might be looked for at any moment: as for the common people, they were in a state of furious indignation and grief at the foul butchery of a harmless old man; for so he was described. In these trying circumstances, observe the ingenuity and resource of the sagacious Proteus. He makes his appearance in the assembly: his hair (even in these early days) is long, his cloak is shabby; at his side is slung the philosopher's wallet, his hand grasps the philosopher's staff; truly a tragic figure, every inch of him. Thus equipped, he presents himself before the public, with the announcement that the property left him by his father of blessed memory is entirely at their disposal! Being a needy folk, with a keen eye to charity, they received the information with ready applause: "Here is true philosophy; true patriotism; the spirit of Diogenes and Crates is here!" As for his enemies, they were dumb; and if any one did venture an allusion to parricide, he was promptly stoned.

'Proteus now set out again on his wanderings. The Christians were meat and drink to him; under their protection he lacked nothing, and this luxurious state of things went on for some time. At last he got into trouble even with them; I suppose they caught him partaking of some of their forbidden meats. They would have nothing more to do with him, and he thought the best way out of his difficulties would be, to change his mind about that property, and try and get it back. He accordingly sent in a petition to the emperor, suing for its restitution. But as the people of Parium sent up a deputation to remonstrate, nothing came of it all; he was told that as he had been under no compulsion in making his dispositions, he must abide by them.

'Pilgrimage number three, to Egypt, to see Agathobulus. Here he went through a most interesting course of discipline: shaved half his head bare; anointed his face with mud; grossly exposed himself before a large concourse of spectators, as a practical illustration of "Stoic indifference"; received castigation with a birch rod; administered the same; and mystified the public with a number of still more extravagant follies. Thus prepared, he took ship to Italy, and was scarcely on dry land again when he began abusing everybody, especially the Emperor, on whose indulgence and good nature he knew that he could safely rely. The Emperor, as you may suppose, was not greatly concerned at his invectives; and it was his theory that no one in the garb of philosophy should be called to account for his words, least of all a specialist in scandal. Proteus's reputation thrived upon neglect. The crack-brained philosopher became the cynosure of unsophisticated eyes; and he grew at last

to be so unbearable that the city prefect judiciously expelled him: "we do not require philosophers of your school," he explained. Even this made for his notoriety: he was in every one's mouth as the philosopher who was banished for being too outspoken, and saying what he thought. He took rank with Musonius, Dion, Epictetus, and others who have been in the same predicament.

'Finally, Proteus arrives in Greece; and what does he do there? He makes himself offensive in Elis; he instigates Greece to revolt against Rome; he finds a man of enlarged views and established character, a public benefactor in general, and in particular the originator of the water-supply to Olympia, which saved that great assembly from perishing of thirst — and he has nothing but hard words for him; "Greece is demoralized," he cries; "the spectators of the games should have done without water, ay, and died if need be," — and so many of them would have done, from the violence of the epidemics then raging in consequence of the drought. And all the time Proteus was drinking of that very water! At this there was a general rush to stone him, which pretty nearly succeeded; it was all our magnanimous friend could do, for the time being, to find salvation at the altar of Zeus. He spent the four following years in composing a speech, which he delivered in public at the next Olympic games; it consisted of encomiums on the donor of the water-supply and explanations of his flight on the former occasion. But by this time people had lost all curiosity about him; his prestige was quite gone; everything fell flat, and he could devise no more novelties for the amazement of chance-comers, nor elicit the admiration and applause for which he had always so passionately longed. Hence this last bold venture of the funeral-pyre. So long ago as the last Olympic Games he published his intention of cremating himself at the next. That is what all this mystification is about, this digging of pits we hear of, and collecting of firewood; these glowing accounts of fortitude hereafter to be shown. Now, in the first place, it seems to me that a man has no business to run away from life: he ought to wait till his time comes. But if nothing else will serve, if positively he must away, — still there is no need of pyres and such-like solemn paraphernalia: there are plenty of ways of dying without this; let him choose one of them, and have done with it. Or if a fiery end is so attractively Heracleian, what was to prevent his quietly selecting some well-wooded mountain top, and doing his cremation all by himself, with Theagenes or somebody to play Philoctetes to his Heracles? But no; he must roast in full concourse, at Olympia, as it might be on a stage; and, so help me Heracles, he is not far out, if justice is to be done on all parricides and unbelievers. Nay, if we look at it that way, this is but dilatory work: he might have been packed into Phalaris's bull years ago, and he would have had no more than his deserts, — a mouthful of flame and sudden death is too good for him. For by all I can learn burning is the quickest of deaths; a man has but to open his mouth, and all is over.

'But I suppose what runs in his mind is the imposing spectacle of a man

being burnt alive in the holy place, in which ordinary mortality may not so much as be buried. There was another man, once on a time, who wanted to be famous. I dare say you have heard of him. When he found there was no other way, he set fire to the temple of Artemis at Ephesus. Proteus's design reminds me of that. The passion for fame must wholly possess him, body and soul. He says, of course, that it is all for the benefit of the human race, — to teach them to scorn death, and to show fortitude in trying circumstances. Now I should just like to ask you a question; it is no use asking him. How would you like it, if the criminal classes were to profit by his lesson in fortitude, and learn to scorn death, and burning, and so on? You would not like it at all. Then how is Proteus going to draw the line? How is he going to improve the honest men, without hardening and encouraging the rogues? Suppose it even to be practicable that none should be present at the spectacle but such as will make a good use of it. Again I ask: do you want your sons to conceive an ambition of this sort? Of course not. However, I need not have raised that point: not a soul, even among his own disciples, will be caught by his enthusiasm. That is where I think Theagenes is so much to blame: in all else he is a zealous adherent: yet when his master sets out "to be with Heracles," — he stops behind, he won't go! though it is but a single header into the flames, and in a moment endless felicity is his. It is not zeal, to have the same kind of stick and coat and scrip as another man; any one can do that; it is both safe and easy. Zeal must appear in the end, in the consummation: let him get together his pyre of fig-tree faggots, as green as may be, and gasp out his last amid the smoke! For as to merely being burnt, Heracles and Asclepius have no monopoly there: temple-robbers and murderers may be seen experiencing the same fate in the ordinary course of law. Smoke is the only death, if you want to have it all to yourselves.

'Besides, if Heracles really ever did anything so stupendous at all, he was driven to it by frenzy; he was being consumed alive by the Centaur's blood, — so the play tells us. But what point is there in Proteus's throwing himself into the fire? Ah, of course: he wants to set an example of fortitude, like the Brahmins, to whom Theagenes thought it necessary to compare him. Well, I suppose there may be fools and empty-headed enthusiasts in India as elsewhere? Anyhow, he might stick to his models. The Brahmins never jump straight into the fire: Onesicritus, Alexander's pilot, saw Calanus burn himself, and according to him, when the pyre has been got ready, they stand quietly roasting in front of it, and when they do get on top, there they sit, smouldering away in a dignified manner, never budging an inch. I see nothing so great in Proteus's just jumping in and being swallowed by the flames. As likely as not he would jump out when he was half done; only, as I understand, he is taking care to have the pyre in a good deep hole.

'Some say that he is beginning to think better of it; that he reports certain dreams, to the effect that Zeus will not suffer the holy place to be profaned. Let him be easy on that score. I dare swear that not a God of them will have

any objection to a rogue's dying a rogue's death. To be sure, he won't easily get out of it now. His Cynic friends egg him on and thrust him pyre-wards; they keep his ambition aglow; there shall be no flinching, if *they* can help it! If Proteus would take a couple of them with him in the fatal leap, it would be the first good action he has ever performed.

'Not even "Proteus" will serve now, they were saying: he has changed his name to Phoenix; that Indian bird being credited with bringing a prolonged existence to an end upon a pyre. He tells strange tales too, and quotes oracles — guaranteed old — to the effect that he is to be a guardian spirit of the night. Evidently he has conceived a fancy for an altar, and looks to have his statue set up, all of gold. And upon my word it is as likely as not that among the simple vulgar will be found some to declare that Proteus has cured them of the ague, and that in the darkness they have met with the "guardian spirit of the night." And as the ancient Proteus, the son of Zeus, the great original, had the gift of prophecy, I suppose these precious disciples of the modern one will be for getting up an oracle and a shrine upon the scene of cremation. Mark my words: we shall find we have got Protean priests of the scourge; priests of the branding-iron; priests of some strange thing or other; or — who knows? — nocturnal rites in his honour, with a torchlight procession about the pyre. I heard but now, from a friend, of Theagenes's producing a prophecy of the Sibyl on this subject: he quoted the very words:

What time the noblest of the Cynic host Within the Thunderer's court shall light a fire, And leap into its midst, and thence ascend To great Olympus — then shall all mankind, Who eat the furrow's fruit, give honour due To the Night-wanderer. His seat shall be Hard by Hephaestus and lord Heracles.

That's the oracle that Theagenes says he heard from the Sibyl. Now I'll give him one of Bacis's on the same subject. Bacis speaks very much to the point as follows:

What time the Cynic many-named shall leap, Stirred in his heart with mad desire for fame, Into hot fire — then shall the Fox-dogs all, His followers, go hence as went the Wolf. And him that shuns Hephaestus' fiery might Th' Achaeans all shall straightway slay with stones; Lest, cool in courage, he essay warm words, Stuffing with gold of usury his scrip; For in fair Patrae he hath thrice five talents.

What say you, friends? Can Bacis turn an oracle too, as well as the Sibyl? Apparently it is time for the esteemed followers of Proteus to select their spots for "evaporation," as they call burning.'

A universal shout from the audience greeted this conclusion: 'Away with them to the fire! 'tis all they are good for.' The orator descended, beaming.

But Nestor marked the uproar —

The shouts no sooner reached Theagenes's ears, than he was back on the platform, bawling out all manner of scandal against the last speaker (I don't know what this capital fellow was called). However, I left Theagenes there, bursting with indignation, and went off to see the games, as I heard the

stewards were already on the course. So much for Elis.

On our arrival at Olympia, we found the vestibule full of people, all talking about Proteus. Some were inveighing against him, others commended his purpose; and most of them had come to blows about it when, just after the Heralds' contest, in came Proteus himself, with a multitudinous escort, and gave us a speech, all about himself; — the life he had lived, the risks he had run, the trials he had undergone in the cause of philosophy. He had a great deal to say, but I heard very little of it; there was such a crowd. Presently I began to think I should be squeezed to death in the crush (I saw this actually happen to several people), so off I went, having had enough of this sophist in love with death, and his anticipatory epitaph. Thus much I heard, however. Upon a golden life he desired to set a golden crown. He had lived like Heracles: like Heracles he must die, and mingle with the upper air. 'Tis my aim,' he continued, 'to benefit mankind; to teach them how contemptible a thing is death. To this end, the world shall be my Philoctetes.' The simpler souls among his audience wept, crying 'Live, Proteus; live for Greece!' Others were of sterner stuff, and expressed hearty approval of his determination. This discomposed the old man considerably. His idea had been that they would never let him go near the pyre; that they would all cling about him and insist on his continuing a compulsory existence. He had the complexion of a corpse before: but this wholly unexpected blow of approbation made him turn several degrees paler: he trembled — and broke off.

Conceive my amusement! Pity it was impossible to feel for such morbid vanity: among all who have ever been afflicted with this scourge, Proteus stands pre-eminent. However, he had a fine following, and drank his fill of notoriety, as he gazed on the host of his admirers; poor man! he forgot that criminals on the way to the cross, or in the executioner's hands, have a greater escort by far.

And now the games were over. They were the best I had ever seen, though this makes my fourth visit to Olympia. In the general rush of departure, I got left behind, finding it impossible to procure a conveyance.

After repeated postponements, Proteus had finally announced a late hour of the night for his exhibition. Accordingly, at about midnight I got up (I had found lodgings with a friend), and set out for Harpine; for here was the pyre, just two miles and a half from Olympia, going East along the racecourse. We found on arrival that the pyre had been placed in a hole, about six feet deep. To ensure speedy ignition, it had been composed chiefly of pine-torches, with brushwood stuffed in between.

As soon as the moon had risen — for her presence too was required at the glorious spectacle — Proteus advanced, in his usual costume, accompanied by the chiefs of the Cynics; conspicuous among them came the pride of Patrae, torch in hand; nobly qualified for the part he was to play. Proteus too had his torch. They drew near to the pyre, and kindled it at several points; as it

contained nothing but torches and brushwood, a fine blaze was the result. Then Proteus — are you attending, Cronius? — Proteus threw aside his scrip, and cloak, and club — his club of Heracles — and stood before us in scrupulously unclean linen. He demanded frankincense, to throw upon the fire; being supplied he first threw it on, then, turning to the South (another tragic touch, this of the South), he exclaimed: ‘Gods of my mother, Gods of my father, receive me with favour.’ And with these words he leapt into the pyre. There was nothing more to be seen, however; the towering mass of flames enveloped him completely.

Again, sweet sir, you smile over the conclusion of my tragedy. As for me, I saw nothing much in his appealing to his mother’s Gods, but when he included his *father’s* in the invocation, I laughed outright; it reminded me of the parricide story. The Cynics stood dry-eyed about the pyre, gazing upon the flames in silent manifestation of their grief. At last, when I was half dead with suppressed laughter, I addressed them. ‘Intelligent sirs,’ I said, ‘let us go away. No pleasure is to be derived from seeing an old man roasted, and there is a horrible smell of burning. Are you waiting for some painter to come along and take a sketch of you, to match the pictures of Socrates in prison, with his companions at his side?’ They were very angry and abusive at first, and some took to their sticks: but when I threatened to pick a few of them up and throw them on to the fire to keep their master company, they quieted down and peace was restored.

Curious reflections were running in my mind, Cronius, as I made my way back. ‘How strange a thing is this same ambition!’ I said to myself; ‘’tis the one irresistible passion; irresistible to the noblest of mankind, as we account them, — how much more to such as Proteus, whose wild, foolish life may well end upon the pyre!’ At this point I met a number of people coming out to assist at the spectacle, thinking to find Proteus still alive; for among the various rumours of the preceding day, one had been, that before entering the fire he was to greet the rising sun, which to be sure is said to be the Brahmin practice. Most of them turned back when I told them that all was over; all but those enthusiasts who could not rest without seeing the identical spot, and snatching some relic from the flames. After this, you may be sure, my work was cut out for me: I had to tell them all about it, and to undergo a minute cross-examination from everybody. If it was some one I liked the look of, I confined myself to plain prose, as in the present narrative: but for the benefit of the curious simple, I put in a few dramatic touches on my own account. No sooner had Proteus thrown himself upon the kindled pyre, than there was a tremendous earthquake, I informed them; the ground rumbled beneath us; and a vulture flew out from the midst of the flames, and away into the sky, exclaiming in human accents

‘I rise from Earth, I seek Olympus.’

They listened with amazement and shuddering reverence. ‘Did the vulture fly East or West?’ they wanted to know. I answered whichever came

uppermost.

On getting back to Olympia, I stopped to listen to an old man who was giving an account of these proceedings; a credible witness, if ever there was one, to judge by his long beard and dignified appearance in general. He told us, among other things, that only a short time before, just after the cremation, Proteus had appeared to him in white raiment; and that he had now left him walking with serene countenance in the Colonnade of Echoes, crowned with olive; and on the top of all this he brought in the vulture, solemnly swore that he had seen it himself flying away from the pyre, — my own vulture, which I had but just let fly, as a satire on crass stupidity!

Only think what work we shall have with him hereafter! Significant bees will settle on the spot; grasshoppers beyond calculation will chirrup; crows will perch there, as over Hesiod's grave, — and all the rest of it. As for statues, several, I know, are to be put up at once, by Elis and other places, to which, I understand, he had sent letters. These letters, they say, were dispatched to almost all cities of any importance: they contain certain exhortations and schemes of reform, as it were a legacy. Certain of his followers were specially appointed by him for this service: *Couriers to the Grave* and *Grand Deputies of the Shades* were to be their titles.

Such was the end of this misguided man; one who, to give his character in a word, never to his last day suffered his gaze to rest on Truth; whose words, whose actions had but one aim, — notoriety and vulgar applause. 'Twas the love of applause that drove him to the pyre, where applause could no longer reach his ears, nor gratify his vanity.

One anecdote, and I have done; it will keep you in amusement for some time to come. I told you long ago, on my return from Syria, how I had come on the same ship with him from Troas, and what airs he put on during the voyage, and about the handsome youth whom he converted to Cynicism, by way of having an Alcibiades all of his own, and how he woke up one night in mid-ocean to find a storm breaking on us, and a heavy sea rolling, and how the superb philosopher, for whom Death had no terrors, was found wailing among the women. All that you know. But a short time before his death, about a week or so, he had a little too much for dinner, I suppose, and was taken ill in the night, and had a sharp attack of fever. Alexander was the physician called in to attend him, and it was from him I got the story. He said he found Proteus rolling on the ground, unable to endure the fever, and making passionate demands for water. Alexander said no to this: and he told him that if he really wanted to die, here was death, unbidden, at his very door; he had only to attend the summons; there was no need of a pyre. 'No, no,' says Proteus; 'any one may die that way; there's no distinction in it.'

So much for Alexander. I myself, not so long ago, saw Proteus with some irritant rubbed on his eyes to purge them of rheum. Evidently we are to infer that there is no admission for blear eyes in the kingdom of Aeacus. 'Twas as if a man on the way to be crucified were to concern himself about a sprained

finger. Think if Democritus had seen all this! How would he have taken it? The laughing philosopher might have done justice to Proteus. I doubt, indeed, whether he ever had such a good excuse for his mirth.

Be that as it may, you, my friend, shall have your laugh; especially when you hear Proteus's name mentioned with admiration.

THE RUNAWAYS — Δραπέται



Translated by H. W. Fowler and F. G. Fowler

THE RUNAWAYS

Apollo. Zeus. Philosophy. Heracles. Hermes. Three Masters. An Innkeeper. Orpheus. Innkeeper's Wife. Three Runaway Slaves.

Apol. Father, is this true, about a man's publicly throwing himself upon a pyre, at the Olympian Games? He was quite an old man, it seems, and rather a good hand at anything in the sensational line. Selene told us about it: she says she actually saw him burning.

Zeus. Quite true, my boy; only too true!

Apol. Oh? the old gentleman deserved a better fate?

Zeus. Why, as to that, I dare say he did. But I was alluding to the smell, which incommoded me extremely; the odour of roast man, I need hardly tell you, is far from pleasant. I made the best of my way to Arabia at once, or, upon my word, those awful fumes would have been the death of me. Even in that fragrant land of frankincense and spices I could scarcely get the villanous stench out of my nostrils; the mere recollection of it makes me feel queer.

Apol. But what was his object, father? Was there anything to be got by jumping on to a pyre, and being converted to cinders?

Zeus. Ah, if you come to that, you must call Empedocles to account first: *he* jumped into a crater, in Sicily.

Apol. Poor fellow! he must have been in a sad way. But what was the inducement in the present case?

Zeus. I'll quote you his own words. He made a speech, explaining his motives to the public. As far as I remember, he said — but who comes here in such haste? There must be something wrong: she is crying; some one has been ill-treating her. Why, it is Philosophy, in a sad way, calling out to me. Why are you crying, child? and what brings you here, away from the world? More misdeeds of the ignorant herd? a repetition of the Socrates and Anytus affair? is that it?

Phi. No, father, nothing of that kind. The common people have been most polite and respectful; they are my most devout admirers, — worshippers, I might almost say; not that they understand much of what I tell them. No; it was those — I don't know what to call them — but the people who pretend to be on such friendly terms with me, and are always using my name; — the wretches!

Zeus. Oh, it's the philosophers who have been misbehaving themselves?

Phi. No, no, father; they have been just as badly treated as I have.

Zeus. Then if it is neither the philosophers nor the common people, who is it that you complain of?

Phi. There are some people who are between the two: they are not philosophers, and yet they are not like the rest of mankind. They are got up to look like philosophers; they have the dress, the walk, the expression; they call me mistress, write philosopher after their names, and declare themselves my disciples and followers: but they are evil men, made up of folly and impudence and wickedness; a disgrace to my name. It was their misconduct that drove me away.

Zeus. Poor child! it is too bad of them. And what have they been doing to you exactly?

Phi. Judge for yourself whether the provocation was a slight one. When formerly you looked down upon the world, and saw that it was filled with iniquity and transgression, and was become the troubled abode of sin and folly, you had compassion on the frailty of ignorant mankind, and sent me down to them: you bade me see to it, that wickedness and violence and brutality should cease from among them; I was to lift their eyes upwards to the truth, and cause them to live together in unity. Remember your words on that occasion: 'Behold, my daughter, the misdeeds of mankind; behold how ignorance has wrought upon them. I feel compassion for them, and have chosen you from among all the Gods to heal their ills; for who else should heal them?'

Zeus. I said that, and more. Yes? and how did they receive you at your first descent? and what is the trouble now?

Phi. My first flight was not directed towards Greece. I thought it best to begin with the hardest part of my task, which I took to be the instruction of the barbarians. With the Greeks I anticipated no difficulty; I had supposed that they would accept my yoke without hesitation. First, then, I went to the Indians, the mightiest nation upon earth. I had little trouble in persuading them to descend from their elephants and follow me. The Brahmins, who

dwell between Oxydracae and the country of the Nechrei, are mine to a man: they live according to my laws, and are respected by all their neighbours; and the manner of their death is truly wonderful.

Zeus. Ah, to be sure: the Gymnosophists. I have heard a great deal of them. Among other things, they ascend gigantic pyres, and sit quietly burning to death without moving a muscle. However, that is no such great matter: I saw it done at Olympia only the other day. You would be there, no doubt, — when that old man burnt himself?

Phi. No, father: I was afraid to go near Olympia, on account of those hateful men I was telling you of; I saw that numbers of them were going there, to make their barking clamour heard in the temple, and to abuse all comers. Accordingly I know nothing of this cremation. But to continue: after I had left the Brahmins, I went straight to Ethiopia, and thence to Egypt, where I associated with the priests and prophets, and taught them of the Gods. Then to Babylon, to instruct the Chaldaeans and Mages. Next came Scythia, and after Scythia, Thrace; here Eumolpus and Orpheus were my companions. I sent them on into Greece before me; Eumolpus, whom I had thoroughly instructed in theology, was to institute the sacred mysteries, Orpheus to win men by the power of music. I followed close behind them. On my first arrival, the Greeks received me without enthusiasm: they did not, however, wholly reject my advances; by slow degrees I gained over seven men to be my companions and disciples, and Samos, Ephesus, and Abdera, each added one to the little company. And then there sprang up — I scarce know how — the tribe of sophists: men who had but little of my spirit, yet were not wholly alien to me; a motley Centaur breed, in whom vanity and wisdom meeting were moulded into one incongruous whole. They clung not entirely to ignorance, but theirs was not the steady eye that could meet the gaze of Philosophy; and if at moments my semblance flashed phantom-like across their dulled vision, they held that in that dim shadow they had seen all that was to be seen. It was this pride that nourished the vain, unprofitable science that they mistook for invincible wisdom; the science of quaint conceits, ingenious paradoxes, and labyrinthine dilemmas. My followers would have restrained them, and exposed their errors: but they grew angry, and conspired against them, and in the end brought them under the power of the law, which condemned them to drink of hemlock. Doubtless I should have done well to renounce humanity there and then, and take my flight: but Antisthenes and Diogenes, and after them Crates, and our friend Menippus, prevailed upon me to tarry yet a little longer. Would that I had never yielded! I should have been spared much pain in the sequel.

Zeus. But, my dear, you are merely giving way to your feelings, instead of telling me what your wrongs were.

Phi. Then hear them, father. There is a vile race upon the earth, composed for the most part of serfs and menials, creatures whose occupations have never suffered them to become acquainted with philosophy; whose earliest years have been spent in the drudgery of the fields, in learning those base arts for which they are most fitted — the fuller's trade, the joiner's, the cobbler's — or in carding wool, that housewives may have ease in their spinning, and the thread be fit for warp and woof. Thus employed, they knew not in their youth so much as the name of Philosophy. But they had no sooner reached manhood, than they perceived the respect paid to my followers; how men submitted to their blunt speech, valued their advice, deferred to their judgement, and cowered beneath their censure; all this they saw, and held that here was a life for a king. The learning, indeed, that befits a philosopher would have taken them long to acquire, if it was not utterly out of their reach. On the other hand, their own miserly handicrafts barely rewarded their toil with a sufficiency. To some, too, servitude was in itself an oppression: they knew it, in fact, for the intolerable thing it is. But they bethought them that there was still one chance left; their sheet-anchor, as sailors say. They took refuge with my lady Folly, called in the assistance of Boldness, Ignorance, and Impudence, ever their untiring coadjutors, and provided themselves with a stock of bran-new invectives; these they have ever ready on their tongues; 'tis their sole equipment; noble provision, is it not, for a philosopher? Nothing could be more plausible than the philosophic disguise they now assume, reminding one of the fabled ass of Cyme, in Aesop, who clothed himself in a lion's skin, and, stoutly braying, sought to play the lion's part; the beast, I doubt not, had his adherents. The externals of philosophy, as you know, are easily aped: it is a simple matter to assume the cloak and wallet, walk with a stick, and bawl, and bark, and bray, against all comers. They know that they are safe; their cloth protects them. Liberty is thus within their grasp: no need to ask their master's leave; should he attempt to reclaim them, their sticks are at his service. No more short commons for them now, no more of crusts whose dryness is mitigated only by herbs or salt fish: they have choice of meats, drink the best of wines, and take money where they will, *shearing the sheep*, as they call it when they levy contributions, in the certainty that many will give, from respect to their garb or fear of their tongues. They foresee, of course, that they will be on the same footing as genuine philosophers; so long as their exterior is conformable, no one is likely to make critical distinctions. They take care not to risk exposure: at the first hint of a rational argument, they shout their opponent down, withdraw into the stronghold of personal abuse, and flourish their ever-ready cudgels. Question their practice, and you will hear much of their principles: offer to examine those principles, and you are referred to their conduct. The city swarms with these vermin, particularly with those who profess the tenets of Diogenes, Antisthenes, and Crates. Followers of the Dog, they care little to excel in the canine virtues; they are neither trusty guardians nor affectionate, faithful servants: but for noise and

greed and thievery and wantonness, for cringing, fawning cupboard-love, — there, indeed, they are perfect. Before long you will see every trade at a standstill, the workmen all at large: for every man of them knows that, whilst he is bent over his work from morning to night, toiling and drudging for a starvation wage, idle impostors are living in the midst of plenty, commanding charity where they will, with no word of thanks to the giver, and a curse on him that withholds the gift. Surely (he will say to himself) the golden age is returned, and the heavens shall rain honey into my mouth.

And would that that were all! But they have other ways of bringing discredit upon us, besides the baseness of their origin. When beauty comes within the reach of these grave and reverend gentlemen, they are guilty of excesses that I will not pollute my lips with mentioning. They have been known, like Trojan Paris, to seduce the wives of their own hosts, and to quote the authority of Plato for leaving these fair converts at the disposal of all their acquaintance; they little knew the true meaning of that inspired philosopher's community of women. I will not tire you with a description of their drunken orgies; observe, however, that these are the men who preach against drunkenness and adultery and avarice and lewdness. Could any contrast be greater than that presented by their words and their deeds? They speak their detestation of flattery: a Gnathonides and a Struthias are less fulsome than they. They bid men tell the truth: yet their own tongues cannot move but to utter lies. To hear them, you would say they were at war with pleasure, and Epicurus their bitterest foe: yet nothing do they do but for pleasure's sake. Querulous, irritable, passionate as cradled babes, they are a derision to the beholder; the veriest trifle serves to move their ire, to bring the purple to their cheeks, ungoverned fury to their eyes, foam — call it rather venom — to their lips. Preserve me from their turbid rantings! *Gold I ask not, nor silver; be one penny all my wealth, to purchase beans withal. And for my drink, a river, a spring, shall furnish me.* But presently it turns out that what they want is not pence, nor shillings, but whole fortunes. He must be a thriving merchant, whose cargoes will bring him in such profits as these men suck out of philosophy. They are sufficiently provided at last, and then off goes the hated uniform: lands and houses are bought, and soft raiment, and comely pages. Inquire of them now for Crates's wallet, Antisthenes's cloak, Diogenes's tub: they know nothing of the matter. When men see these things, they spit in the face of philosophy; they think that all philosophers are the same, and blame me their teacher. It is long since I have won over any to my side. I toil like Penelope at the loom, and one moment undoes all that I have done. Ignorance and Wickedness watch my unavailing labours, and smile.

Zeus. Really, Philosophy has been shamefully treated. We must take some measures with these rascals. Let us think what is to be done. The single stroke of the thunderbolt is too quick a death.

Apol. Father, I have a suggestion to make. By their neglect of the Muses, these vile quacks have incurred my own resentment as well as Philosophy's. They are not worthy to die by your hand. Instead, I would advise your sending Hermes to them, with full authority to punish them at his discretion. With his forensic experience, he will be at no loss to distinguish between the true philosopher and the false. The former will receive merited praise: on the latter he will inflict such chastisement as the circumstances demand.

Zeus. A sensible proposal. Heracles, you can go too; take Philosophy with you, and lose no time. Think: this will make your thirteenth Labour, and a creditable one too, the extermination of these reptiles.

Hera. Rather than meddle with them, I would give the Augean stables a second clean-out. However, let us be starting, Philosophy.

Phi. If I must, I must.

Her. Yes, come along, and we will polish off a few to-day. — Which way, Philosophy? You know where they are to be found. Somewhere in Greece, of course?

Phi. Oh no; the few that there are in Greece are genuine philosophers. Attic poverty is not at all to the liking of the impostors; we must look for them in places where gold and silver mines abound.

Her. Straight to Thrace, then?

Hera. Yes, Thrace, and I will show you the way. I know every inch of Thrace; I have been there so often. Look here, this is our route.

Her. Yes?

Hera. You see those two magnificent mountains (the big one is Haemus, and the other Rhodope), and the fertile plain that spreads between them, running to the very foot of either? Those three grand, rugged crests that stand out so proudly yonder form as it were a triple citadel to the city that lies beneath; you can see it now, look.

Her. Superb! A queen among cities; her splendours reach us even here. And what is the great river that flows so close beneath the walls?

Hera. The Hebrus, and the city was built by Philip. Well, we have left the clouds behind us now; let us try our fortune on *terra firma*.

Her. Very good; and what comes next? How do we hunt our vermin down?

Hera. Ah, that is where you come in, Mr. Crier: oblige us by crying them without loss of time.

Her. There is only one objection to that: I do not know what they are called. What names am I to say, Philosophy? and how shall I describe them?

Phi. I am not sure of their names, as I have never come into contact with them. To judge from their grasping propensities, however, you can hardly go wrong with Cteso, Ctesippus, Ctesicles, Euctemon, Polycetus.

Her. To be sure. But who are these men? They seem to be looking for something too. Why, they are coming up to speak to us.

Innkeeper and Masters. Excuse us, madam, and gentlemen, but have you come across a company of three rascals conducting a woman — a very masculine-looking female, with hair cut short in the Spartan fashion?

Phi. Ha! the very people we are looking for!

Masters. Indeed, madam? But these are three runaway slaves. The woman was kidnapped by them, and we want to get her back.

Her. Our business with them I will tell you afterwards. For the present, let us make a joint proclamation.

Disappeared. A Paphlagonian slave, formerly of Sinope. Any person giving information as to his whereabouts will be rewarded; the amount of the reward to be fixed by the informant. Description. Name: begins with CTE. Complexion: sallow. Hair: close-cropped, with long beard.

Dress: a coarse cloak with wallet. Temper: bad. Education: none. Voice: harsh. Manner: offensive.

First Master. Why, what is all this about? His name used to be Cantharus when he was with me. He had long hair, and no beard, and was apprenticed to my trade; I am a fuller, and he was in my shop, dressing cloth.

Phi. Yes, it is the same; but he has dressed to some purpose this time, and has become a philosopher.

First Master. Cantharus a philosopher! I like that. And where do I come in?

Second and Third Masters. Oh well, we shall get them all now. This lady knows all about them, it seems.

Phi. Heracles, who is this comely person with a lyre?

Hera. It is Orpheus. I was on the Argo with him. He was the best of boatswains; it was quite a pleasure to row to his singing. Welcome, my musical friend: you have not forgotten Heracles, I hope?

Or. And welcome to all of you, Philosophy, Heracles, Hermes. I should like my reward, please: I can lay my finger on your man.

Her. Then show us the way. It is useless, of course, to offer gold to the gifted son of Calliope?

Or. Oh, quite. — I will show you the house, but not the man. His tongue might avenge him; scurrility is his strong point.

Her. Lead on.

Or. It is this house close by. And now I shall leave you; I have no wish to set eyes on him.

Her. Hush! Was that a woman's voice, reciting Homer?

Phi. It was. Let us listen.

Innkeeper's Wife. More than the gates of Hell I hate that man Who, loving gold, cloaketh his love with lies.

Her. At that rate, madam, you will have to quarrel with Cantharus:

He with his kindly host hath dealt amiss.

Innkeeper. That's me. I took him in, and he ran away with my wife.

Innk. Wife. Wine-witted knave, deer-hearted and dog-eyed, Thersites, babbler loose, that nought availest In council, nought in arms; most valiant daw, That with thine aimless chatter chidest kings, —

First Master. My rascal to a T.

Innk. Wife. The dog in thee — for thou art dog and goat And lion — doth a blasting fury breathe.

Innkeeper. Wife, wife! the dogs have been too many for you; ay, and for your virtue, so men say.

Her. Hope for the best; some little Cerberus or Geryon shall call you father, and Heracles have employment again. — Ah, no need to knock: here they come.

First Master. Ha, Cantharus, have I got you? What, nothing to say for yourself? Let us see what you have in that wallet; beans, no doubt, or a crust of bread.

Her. Bread, indeed! Gold, a purseful of it!

Hera. That need not surprise you. In Greece, you see, he was a Cynic, but here he is all for golden Chrysippus. Next you will see him dangling, Cleanthes-like, by his beard, and serve the dirty fellow right.

Second Master. Ha, you rascal there, am I mistaken, or are you my lost Lecythio? Lecythio it is. What a figure! Lecythio a philosopher! I'll believe anything after this.

Her. Does none of you know anything about this other?

Third Master. Oh yes, he is mine; but he may go hang for me.

Her. And why is that?

Third Master. Ah, he's a sadly leaky vessel, is Rosolio, as we used to call him.

Her. Gracious Heracles! did you hear that? Rosolio with wallet and stick! — Friend, here is your wife again.

Innkeeper. Thank you for nothing. I'll have no woman brought to bed of an old book in my house.

Her. How am I to understand that?

Innkeeper. Why, the Three-headed Dog is a book, master?

Her. Ay, and so was the Man with the Three Hats, for that matter.

Masters. We leave the rest to you, sir.

Her. This is my judgement. Let the woman return beneath her husband's roof, or many-headed monsters will come of it. These two truant sparks I hand over to their owners: let them follow their trades as heretofore; Lecythio wash clothes, and Rosolio patch them; — not, however, before his back has felt the mallow-stalk. And for Cantharus, first let the men of pitch take him, and plaster him without mercy; and be their pitch the vilest procurable. Then let him be led forth to stand upon the snowy slopes of Haemus, naked and fettered.

Can. Mercy! have mercy on me! Ah me! I am undone!

First Master. So tragic? Come, follow me to the plasterers; and off with that lion's-skin, lest you be taken for other than an ass.

TOXARIS — Τόξαρις ἢ Φιλία



Translated by H. W. Fowler and F. G. Fowler

TOXARIS: A DIALOGUE OF FRIENDSHIP

Mnesippus. Toxaris

Mne. Now, Toxaris: do you mean to tell me that you people actually *sacrifice* to Orestes and Pylades? do you take them for Gods?

Tox. Sacrifice to them? of course we do. It does not follow that we think they are Gods: they were good men.

Mne. And in Scythia ‘good men’ receive sacrifice just the same as Gods?

Tox. Not only that, but we honour them with feasts and public gatherings.

Mne. But what do you expect from them? They are shades now, so their goodwill can be no object.

Tox. Why, as to that, I think it may be just as well to have a good understanding even with shades. But that is not all: in honouring the dead we consider that we are also doing the best we can for the living. Our idea is that by preserving the memory of the noblest of mankind, we induce many people to follow their example.

Mne. Ah, there you are right. But what could you find to admire in Orestes and Pylades, that you should exalt them to godhead? They were strangers to you: strangers, did I say? they were enemies! Why, when they were shipwrecked on your coast, and your ancestors laid hands on them, and took them off to be sacrificed to Artemis, they assaulted the gaolers, overpowered the garrison, slew the king, carried off the priestess, laid impious hands on the Goddess herself, and so took ship, snapping their fingers at Scythia and her laws. If you honour men for this kind of thing, there will be plenty of people to follow their example, and you will have your hands full. You may judge for yourselves, from ancient precedent, whether it will suit you to have so many Oresteses and Pyladeses putting into your ports. It seems to me that it will soon end in your having no religion left at all: God after God will be expatriated in the same manner, and then I suppose you will supply their place by deifying their kidnappers, thus rewarding sacrilege with sacrifice. If this is not your motive in honouring Orestes and Pylades, I shall be glad to know

what other service they have rendered you, that you should change your minds about them, and admit them to divine honours. Your ancestors did their best to offer them up to Artemis: you offer up victims to them. It seems an absurd inconsistency.

Tox. Now, in the first place, the incident you refer to is very much to their credit. Think of those two entering on that vast undertaking by themselves: sailing away from their country to the distant Euxine [Footnote: See *Euxine* in Notes.] — that sea unknown in those days to the Greeks, or known only to the Argonauts — unmoved by the stories they heard of it, undeterred by the inhospitable name it then bore, which I suppose referred to the savage nations that dwelt upon its shores; think of their courageous bearing after they were captured; how escape alone would not serve them, but they must avenge their wrong upon the king, and carry Artemis away over the seas. Are not these admirable deeds, and shall not the doers be counted as Gods by all who esteem prowess? However, this is not our motive in giving them divine honours.

Mne. Proceed. What else of godlike and sublime was in their conduct? Because from the seafaring point of view, there are any number of merchants whose divinity I will maintain against theirs: the Phoenicians, in particular, have sailed to every port in Greek and foreign waters, let alone the Euxine, the Maeotian Lake and the Bosphorus; year after year they explore every coast, only returning home at the approach of winter. Hucksters though they be for the most part, and fishmongers, you must deify them all, to be consistent.

Tox. Now, now, Mnesippus, listen to me, and you shall see how much more candid we barbarians are in our valuation of good men than you Greeks. In Argos and Mycenae there is not so much as a respectable tomb raised to Orestes and Pylades: in Scythia, they have their temple, which is very appropriately dedicated to the two friends in common, their sacrifices, and every honour. The fact of their being foreigners does not prevent us from recognizing their virtues. We do not inquire into the nationality of noble souls: we can hear without envy of the illustrious deeds of our enemies; we do justice to their merits, and count them Scythians in deed if not in name. What particularly excites our reverent admiration in the present case is the unparalleled loyalty of the two friends; in them we have a model from which every man may learn how he must share good and evil fortune with his friends, if he would enjoy the esteem of all good Scythians. The sufferings they endured with and for one another our ancestors recorded on a brazen pillar in the Oresteum; and they made it law, that the education of their children should begin with committing to memory all that is inscribed thereon. More easily shall a child forget his own father's name than be at fault in the achievements of Orestes and Pylades. Again, in the temple corridor are pictures by the artists of old, illustrating the story set forth on the pillar.

Orestes is first shown on shipboard, with his friend at his side. Next, the ship has gone to pieces on the rocks; Orestes is captured and bound; already Iphigenia prepares the two victims for sacrifice. But on the opposite wall we see that Orestes has broken free; he slays Thoas and many a Scythian; and the last scene shows them sailing away, with Iphigenia and the Goddess; the Scythians clutch vainly at the receding vessel; they cling to the rudder, they strive to clamber on board; at last, utterly baffled, they swim back to the shore, wounded or terrified. It is at this point in their conflict with the Scythians that the devotion of the friends is best illustrated: the painter makes each of them disregard his own enemies, and ward off his friend's assailants, seeking to intercept the arrows before they can reach him, and counting lightly of death, if he can save his friend, and receive in his own person the wounds that are meant for the other. Such devotion, such loyal and loving partnership in danger, such true and steadfast affection, we held to be more than human; it indicated a spirit not to be found in common men. While the gale is prosperous, we all take it very much amiss if our friends will not share equally with us: but let the wind shift ever so little, and we leave them to weather the storm by themselves. I must tell you that in Scythia no quality is more highly esteemed than this of friendship; there is nothing on which a Scythian prides himself so much as on sharing the toils and dangers of his friend; just as nothing is a greater reproach among us than treachery to a friend. We honour Orestes and Pylades, then, because they excelled in the Scythian virtue of loyalty, which we place above all others; and it is for this that we have bestowed on them the name of *Coraci*, which in our language means spirits of friendship.

Mne. Ah, Toxaris, so archery is not the only accomplishment of the Scythians, I find; they excel in rhetorical as well as in military skill. You have persuaded me already that you were right in deifying Orestes and Pylades, though I thought differently just now. I had no conception, either, what a painter you were. Your description of the pictures in the Oresteum was most vivid; — that battle-scene, and the way in which the two intercepted one another's wounds. Only I should never have thought that the Scythians would set such a high value on friendship: they are such a wild, inhospitable race; I should have said they had more to do with anger and hatred and enmity than with friendship, even for their nearest relations, judging by what one is told; it is said, for instance, that they devour their fathers' corpses.

Tox. Well, which of the two is the more dutiful and pious in general, Greek or Scythian, we will not discuss just now: but that we are more loyal friends than you, and that we treat friendship more seriously, is easily shown. Now please do not be angry with me, in the name of all your Gods: but I am going to mention a few points I have observed during my stay in this country. I can see that you are all admirably well qualified to talk about friendship: but when it comes to putting your words into practice, there is a considerable falling off; it

is enough for you to have demonstrated what an excellent thing friendship is, and somehow or other, at the critical moment, you make off, and leave your fine words to look after themselves. Similarly, when your tragedians represent this subject on the stage, you are loud in your applause; the spectacle of one friend risking his life for another generally brings tears to your eyes: but you are quite incapable of rendering any such signal services yourselves; once let your friends get into difficulties, and all those tragic reminiscences take wing like so many dreams; you are then the very image of the silent mask which the actor has thrown aside: its mouth is open to its fullest extent, but not a syllable does it utter. It is the other way with us: we are as much superior to you in the practice of friendship, as we are inferior in expounding the theory of it.

Now, what do you say to this proposal? let us leave out of the question all the cases of ancient friendship that either of us might enumerate (there you would have the advantage of me: you could produce all the poets on your side, most credible of witnesses, with their Achilles and Patroclus, their Theseus and Pirithous, and others, all celebrated in the most charming verses); and instead let each of us advance a few instances of devotion that have occurred within his own experience, among our respective countrymen; these we will relate in detail, and whoever can show the best friendships is the winner, and announces his country as victorious. Mighty issues are at stake: I for my part would rather be worsted in single combat, and lose my right hand, as the Scythian custom is, than yield to any man on the question of friendship, above all to a Greek; for am I not a Scythian?

Mne. I have got my work cut out for me, if I am to engage an old soldier like Toxaris, with a whole arsenal of keen words at his command. Well, I am not such a craven as to decline the challenge, when my country's honour is at stake. Could those two overcome the host of Scythians represented in the legend, and in the ancient pictures you have just described so impressively, — and shall Greece, her peoples and her cities, be condemned for want of one to plead her cause? Strange indeed, if that were so; I should deserve to lose not my hand like you, but my tongue. Well now, is the number of friendships to be limited, or does wealth of instances itself constitute one claim to superiority?

Tox. Oh no; number counts for nothing, that must be understood. We have the same number, and it is simply a question whether yours are better and more pointed than mine; if they are, of course, the wounds you inflict will be the more deadly, and I shall be the first to succumb.

Mne. Very well. Let us fix the number: I say five each.

Tox. Five be it, and you begin. But you must be sworn first: because the subject naturally lends itself to fictitious treatment; there is no checking

anything. When you have sworn, it would be impious to doubt your word.

Mne. Very well, if you think it necessary. Have you any preference among our Gods? How would the God of Friendship meet the case?

Tox. Excellently; and when my turn comes, I will employ the national oath of the Scythians.

Mne. Zeus the God of Friendship be my witness, that all I shall now relate is derived either from my own experience, or from such careful inquiry as I was able to make of others; and is free from all imaginative additions of my own. I will begin with, the friendship of Agathocles and Dinias. The story is well known in Ionia. This Agathocles was a native of Samos, and lived not many years ago. Though his conduct showed him to be the best of friends, he was of no better family and in no better circumstances than the generality of the Samians. From boyhood he had been the friend of Dinias, the son of Lyson, an Ephesian. Dinias, it seems, was enormously wealthy, and as his wealth was newly acquired, it is not to be wondered at that he had plenty of acquaintances besides Agathocles; persons who were quite qualified to share his pleasures, and to be his boon-companions, but who were very far indeed from being friends. For some time Agathocles — little as he cared for such a life — played his convivial part with the rest, Dinias making no distinction between him and the parasites. Finally, however, he took to finding fault with his friend's conduct, and gave great offence: his continual allusions to Dinias's ancestry, and his exhortations to him to husband the fortune which had cost his father such labour to acquire, seemed to his friend to be in indifferent taste. He gave up asking Agathocles to join in his revels, contented himself with the company of his parasites, and sought to elude his friend's observation. Well, the misguided youth was presently persuaded by his flatterers that he had made a conquest of Chariclea, the wife of Demonax, an eminent Ephesian, holding the highest office in that city. He was kept well supplied with billets-doux, half-faded flowers, bitten apples, and all the stock-in-trade of those intriguing dames whose business it is to fan an artificial passion that vanity has inspired. There is no more seductive bait to young men who value themselves on their personal attractions, than the belief that they have made an impression; they are sure to fall into the trap. Chariclea was a charming little woman, but sadly wanting in reserve: any one might enjoy her favours, and on the easiest of terms; the most casual glance was sure to meet with encouragement; there was never any fear of a repulse from Chariclea. With more than professional skill, she could draw on a hesitating lover till his subjugation was complete: then, when she was sure of him, she had a variety of devices for inflaming his passion: she could storm, and she could flatter; and flattery would be succeeded by contempt, or by a feigned preference for his rival; — in short, her resources were infinite; she was armed against her lovers at every point. This was the lady whom Dinias's parasites now

associated with them; they played their subordinate part well, and between them fairly hustled the boy into a passion for Chariclea. Such a finished mistress of the art of perdition, who had ruined plenty of victims before, and acted love-scenes and swallowed fine fortunes without number, was not likely to let this simple inexperienced youth out of her clutches: she struck her talons into him on every side, and secured her quarry so effectually, that she was involved in his destruction, — to say nothing of the miseries of the hapless victim. She got to work at once with the billets-doux. Her maid was for ever coming with news of tears and sleepless nights: ‘her poor mistress was ready to hang herself for love.’ The ingenuous youth was at length driven to conclude that his attractions were too much for the ladies of Ephesus; he yielded to the girl’s entreaties, and waited upon her mistress. The rest, of course, was easy. How was he to resist this pretty woman, with her captivating manners, her well-timed tears, her parenthetic sighs? Lingered farewells, joyful welcomes, judicious airs and graces, song and lyre, — all were brought to bear upon him. Dinias was soon a lost man, over head and ears in love; and Chariclea prepared to give the finishing stroke. She informed him that he was about to become a father, which was enough in itself to inflame the amorous simpleton; and she discontinued her visits to him; her husband, she said, had discovered her passion, and was watching her. This was altogether too much for Dinias: he was inconsolable; wept, sent messages by his parasites, flung his arms about her statue — a marble one which he had had made — , shrieked forth her name in loud lamentation, and finally threw himself down upon the ground and rolled about in a positive frenzy. Her apples and her flowers drew forth presents which were on quite another scale of munificence: houses and farms, servants, exquisite fabrics, and gold to any extent. To make a long story short, the house of Lyson, which had the reputation of being the wealthiest in Ionia, was quite cleared out. No sooner was this the case, than Chariclea abandoned Dinias, and went off in pursuit of a certain golden youth of Crete, irresistible as he, and not less gullible. Deserted alike by her and by his parasites (who followed the chase of the fortunate Cretan), Dinias presented himself before Agathocles, who had long been aware of his friend’s situation. He swallowed his first feelings of embarrassment, and made a clean breast of it all: his love, his ruin, his mistress’s disdain, his Cretan rival; and ended by protesting that without Chariclea he could not live. Agathocles did not think it necessary to remind Dinias just then how he alone had been excluded from his friendship, and how parasites had been preferred to him: instead, he went off and sold his family residence in Samos — the only property he possessed — and brought him the proceeds, 750 pounds. Dinias had no sooner received the money, than it became evident that he had somehow recovered his good looks, in the opinion of Chariclea: once more the maid-servant and the notes, with reproaches for his long neglect; once more, too, the throng of parasites; they saw that there were still pickings to be had. Dinias arrived at her house, by agreement, at about bedtime, and was

already inside, when Demonax — whether he had an understanding with his wife in the matter, as some say, or had got his information independently — sprang out from concealment, gave orders to his servants to make the door fast and to secure Dinias, and then drew his sword, breathing fire and flagellation against the paramour. Dinias, realizing his danger, caught up a heavy bar that lay near, and dispatched Demonax with a blow on the temple; then, turning to Chariclea, he dealt blow after blow with the same weapon, and finally plunged her husband's sword into her body. The domestics stood by, dumb with amazement and terror; and when at length they attempted to seize him, he rushed at them with the sword, put them to flight, and slipped away from the fatal scene. The rest of that night he and Agathocles spent at the latter's house, pondering on the deed and its probable consequences. The news soon spread, and in the morning officers came to arrest Dinias. He made no attempt to deny the murder, and was conducted into the presence of the then Prefect of Asia, who sent him up to the Emperor. He presently returned, under sentence of perpetual banishment to Gyarus, one of the Cyclades. All this time, Agathocles had never left his side: with unfaltering devotion, he accompanied him to Italy, and was the only friend who stood by him in his trial. And now even in his banishment he would not desert him, but condemned himself to share the sentence; and when the necessaries of life failed them, he hired himself out as a diver in the purple-fishery, and with the proceeds of his industry supported Dinias and tended him in his sickness till the end. Even when all was over, he would not return to his own home, but remained on the island, thinking it shame even in death to desert his friend. There you have the history of a Greek friendship, and one of recent date; I think it can scarcely be as much as five years ago that Agathocles died on Gyarus.

Tox. I wish I were at liberty to doubt the truth of your story: but alas! you speak under oath. Your Agathocles is a truly Scythian friend; I only hope there are no more of the same kind to come.

Mne. See what you think of the next — Euthydicus of Chalcidice. I heard his story from Simylus, a shipmaster of Megara, who vowed that he had been an eyewitness of what he related. He set sail from Italy about the setting of the Pleiads, bound for Athens, with a miscellaneous shipload of passengers, among whom were Euthydicus and his comrade Damon, also of Chalcidice. They were of about the same age. Euthydicus was a powerful man, in robust health; Damon was pale and weakly, and looked as if he were just recovering from a long illness. They had a good voyage as far as Sicily: but they had no sooner passed through the Straits into the Ionian Sea, than a tremendous storm overtook them. I need not detain you with descriptions of mountainous billows and whirlwinds and hail and the other adjuncts of a storm: suffice it to say, that they were compelled to take in all sail, and trail cables after them to break the force of the waves, and in this way made Zacynthus by about

midnight. At this point Damon, being seasick, as was natural in such a heavy sea, was leaning over the side, when (as I suppose) an unusually violent lurch of the vessel in his direction, combining with the rush of water across the deck, hurled him headlong into the sea. The poor wretch was not even naked, or he might have had a chance of swimming: it was all he could do to keep himself above water, and get out a cry for help. Euthydicus was lying in his berth undressed. He heard the cry, flung himself into the sea, and succeeded in overtaking the exhausted Damon; and a powerful moonlight enabled those on deck to see him swimming at his side for a considerable distance, and supporting him. 'We all felt for them,' said Simylus, 'and longed to give them some assistance, but the gale was too much for us: we did, however, throw out a number of corks and spars on the chance of their getting hold of some of them, and being carried to shore; and finally we threw over the gangway, which was of some size.' — Now only think: could any man give a surer proof of affection, than by throwing himself into a furious sea like that to share the death of his friend? Picture to yourself the surging billows, the roar of crashing waters, the hissing foam, the darkness, the hopeless prospect: look at Damon, — he is at his last gasp, he barely keeps himself up, he holds out his hands imploringly to his friend: and lastly look at Euthydicus, as he leaps into the water, and swims by his side, with only one thought in his mind, — Damon must not be the first to perish; — and you will see that Euthydicus too was no bad friend.

Tox. I tremble for their fate: were they drowned, or did some miraculous providence deliver them?

Mne. Oh, they were saved all right; and they are in Athens at this day, both of them, studying philosophy. Simylus's story closes with the events of the night: Damon has fallen overboard, Euthydicus has jumped in to his rescue, and the pair are left swimming about till they are lost in the darkness. Euthydicus himself tells the rest. It seems that first they came across some pieces of cork, which helped to support them; and they managed with much ado to keep afloat, till about dawn they saw the gangway, swam up to it, clambered on, and were carried to Zacynthus without further trouble. These, I think, are passable instances of friendship; and my third is no way inferior to them, as you shall hear.

Eudamidas of Corinth, though he was himself in very narrow circumstances, had two friends who were well-to-do, Aretaeus his fellow townsman, and Charixenus of Sicyon. When Eudamidas died, he left a will behind him which I dare say would excite most people's ridicule: but what the generous Toxaris, with his respect for friendship and his ambition to secure its highest honours for his country, may think of the matter, is another question. The terms of the will — but first I should explain that Eudamidas left behind him an aged mother and a daughter of marriageable years; — the will, then, was as

follows: *To Aretaeus I bequeath my mother, to tend and to cherish in her old age: and to Charixenus my daughter, to give in marriage with such dowry as his circumstances will admit of: and should anything befall either of the legatees, then let his portion pass to the survivor.* The reading of this will caused some merriment among the hearers, who knew of Eudamidas's poverty, but did not know anything of the friendship existing between him and his heirs. They went off much tickled at the handsome legacy that Aretaeus and Charixenus (lucky dogs!) had come in for: 'Eudamidas,' as they expressed it, 'was apparently to have a death- interest in the property of the legatees.' However, the latter had no sooner heard the will read, than they proceeded to execute the testator's intentions. Charixenus only survived Eudamidas by five days: but Aretaeus, most generous of heirs, accepted the double bequest, is supporting the aged mother at this day, and has only lately given the daughter in marriage, allowing to her and to his own daughter portions of 500 pounds each, out of his whole property of 1,250 pounds; the two marriages were arranged to take place on the same day. What do you think of him, Toxaris? This is something like friendship, is it not, — to accept such a bequest as this, and to show such respect for a friend's last wishes? May we pass this as one of my five?

Tox. Excellent as was the behaviour of Aretaeus, I admire still more Eudamidas's confidence in his friends. It shows that he would have done as much for them; even if nothing had been said about it in their wills, he would have been the first to come forward and claim the inheritance as natural heir.

Mne. Very true. And now I come to Number Four — Zenothemis of Massilia, son of Charmoleos. He was pointed out to me when I was in Italy on public business: a fine, handsome man, and to all appearance well off. But by his side (he was just driving away on a journey) sat his wife, a woman of most repulsive appearance; all her right side was withered; she had lost one eye; in short, she was a positive fright. I expressed my surprise that a man in the prime of manly beauty should endure to have such a woman seated by him. My informant, who was a Massiliot himself, and knew how the marriage had come about, gave me all the particulars. 'The father of this unsightly woman,' he said, 'was Menecrates; and he and Zenothemis were friends in days when both were men of wealth and rank. The property of Menecrates, however, was afterwards confiscated by the Six Hundred, and he himself disfranchised, on the ground that he had proposed an unconstitutional measure; this being the regular penalty in Massilia for such offences. The sentence was in itself a heavy blow to Menecrates, and it was aggravated by the sudden change from wealth to poverty and from honour to dishonour. But most of all he was troubled about this daughter: she was now eighteen years old, and it was time that he found her a husband; yet with her unfortunate appearance it was not probable that any one, however poor or obscure, would have taken her, even with all the wealth her father had possessed previous to his sentence; it was

said, too, that she was subject to fits at every increase of the moon. He was bewailing his hard lot to Zenothemis, when the latter interrupted him: "Menecrates," he said, "be sure that you shall want for nothing, and that your daughter shall find a match suitable to her rank." So saying, he took his friend by the hand, brought him into his house, assigned him a share of his great wealth, and ordered a banquet to be prepared, at which he entertained Menecrates and his friends, giving the former to understand that he had prevailed upon one of his acquaintance to marry the girl. When dinner was over, and libations had been poured to the Gods, Zenothemis filled a goblet and passed it to Menecrates: "Accept," he cried, "from your son-in-law the cup of friendship. This day I wed your daughter Cydimache. The dowry I have had long since; 60,000 pounds was the sum." "*You?*" exclaimed Menecrates; "Heaven forbid that I should be so mad as to suffer you, in the pride of your youth, to be yoked to this unfortunate girl!" But even while he spoke, Zenothemis was conducting his bride to the marriage-chamber, and presently returned to announce that she was his wedded wife. Since that day, he has lived with her on the most affectionate terms; and you see for yourself that he takes her about with him wherever he goes. As to his being ashamed of his wife, one would rather suppose that he was proud of her; and his conduct in this respect shows how lightly he esteems beauty and wealth and reputation, in comparison with friendship and his friend; for Menecrates is not less his friend because the Six Hundred have condemned him. To be sure, Fortune has already given him one compensation: his ugly wife has borne him a most beautiful child. Only a few days ago, he carried his child into the Senate-house, crowned with an olive-wreath, and dressed in black, to excite the pity of the senators on his grandfather's behalf: the babe smiled upon them, and clapped his little hands together, which so moved the senators that they repealed the sentence against Menecrates, who is now reinstated in his rights, thanks to the pleadings of his tiny advocate.'

Such was the Massiliot's story. As you see, it was no slight service that Zenothemis rendered to his friend; I fancy there are not many Scythians who would do the same; they are said to be very nice even in their selection of concubines.

I have still one friend to produce, and I think none is more worthy of remembrance than Demetrius of Sunium. He and Antiphilus of the deme of Alopece had been playmates in their childhood, and grown up side by side. They subsequently took ship for Egypt, and carried on their studies there together, Demetrius practising the Cynic philosophy under the famous sophist of Rhodes, while Antiphilus, it seems, was to be a doctor. Well, on one occasion Demetrius had gone up country to see the Pyramids, and the statue of Memnon. He had heard it said that the Pyramids in spite of their great height cast no shadow, and that a sound proceeded from the statue at sunrise: all this he wished to see and hear for himself, and he had now been away up

the Nile six months. During his absence, Antiphilus, who had remained behind (not liking the idea of the heat and the long journey), became involved in troubles which required all the assistance that faithful friendship could have rendered. He had a Syrian slave, whose name was also Syrus. This man had made common cause with a number of temple-robbers, had forced his way with them into the temple of Anubis, and robbed the God of a pair of golden cups, a caduceus, also of gold, some silver images of Cynocephali and other treasures; all of which the rest entrusted to Syrus's charge. Later on they were caught trying to dispose of some of their booty, and were taken up; and being put on the rack, immediately confessed the whole truth. They were accordingly conducted to Antiphilus's house, where they produced the stolen treasure from a dark corner under a bed. Syrus was immediately arrested, and his master Antiphilus with him: the latter being dragged away from the very presence of his teacher during lecture- time. There was none to help him: his former acquaintances turned their backs on the desecrator of Anubis's temple, and made it a matter of conscience that they had ever sat at the same table with him. As to his other two servants, they got together all his belongings, and ran off.

Antiphilus had now lain long in captivity. He was looked upon as the vilest criminal of all in the prison; and the native gaoler, a superstitious man, considered that he was avenging the God's wrongs and securing his favour by harsh treatment of Antiphilus. His attempts to clear himself of the charge of sacrilege only served to set him in the light of a hardened offender, and materially to increase the detestation in which he was held. His health was beginning to give way under the strain, and no wonder: his bed was the bare ground, and all night he was unable so much as to stretch his legs, which were then secured in the stocks; in the daytime, the collar and one manacle sufficed, but at night he had to submit to being bound hand and foot. The stench, too, and the closeness of the dungeon, in which so many prisoners were huddled together gasping for breath, and the difficulty of getting any sleep, owing to the clanking of chains, — all combined to make the situation intolerable to one who was quite unaccustomed to endure such hardships. At last, when Antiphilus had given up all hope, and refused to take any nourishment, Demetrius arrived, ignorant of all that had passed in his absence. He no sooner learnt the truth, than he flew to the prison. It was now evening, and he was refused admittance, the gaoler having long since bolted the door and retired to rest, leaving his slaves to keep guard. Morning came, and after many entreaties he was allowed to enter. Suffering had altered Antiphilus beyond recognition, and for long Demetrius sought him in vain: like men who seek their slain relatives on the day after a battle, when death has already changed them, he went from prisoner to prisoner, examining each in turn; and had he not called on Antiphilus by name, it would have been long before he could have recognized him, so great was the change that misery had wrought.

Antiphilus heard the voice, and uttered a cry; then, as his friend approached, he brushed the dry matted hair from his face, and revealed his identity. At the unexpected sight of one another, the two friends instantly fell down in a swoon. But presently Demetrius recovered, and raised Antiphilus from the ground: he obtained from him an exact account of all that had happened, and bade him be of good cheer; then, tearing his cloak in two, he threw one half over himself, and gave the other to his friend, first ripping off the squalid, threadbare rags in which he was clothed. From that hour, Demetrius was unfailing in his attendance. From early morning till noon, he hired himself out as a porter to the merchants in the harbour, and thus made a considerable wage. Returning to the prison when his work was over, he would give a part of his earnings to the gaoler, thus securing his obsequious goodwill, and the rest sufficed him amply for supplying his friend's needs. For the remainder of the day, he would stay by Antiphilus, administering consolation to him; and at nightfall made himself a litter of leaves near the prison door, and there took his rest. So things went on for some time, Demetrius having free entrance to the prison, and Antiphilus's misery being much alleviated thereby. But presently a certain robber died in the gaol, apparently from the effects of poison; a strict watch was kept, and admittance was refused to all applicants alike, to the great distress of Demetrius, who could think of no other means of obtaining access to his friend than by going to the Prefect and professing complicity in the temple robbery. As the result of this declaration, he was immediately led off to prison, and with great difficulty prevailed upon the gaoler after many entreaties to place him next to Antiphilus, and under the same collar. It was now that his devotion to his friend appeared in the strongest light. Ill though he was himself, he thought nothing of his own sufferings: his only care was to lighten the affliction of his friend, and to procure him as much rest as possible; and the companionship in misery certainly lightened their load. Finally an event happened which brought their misfortunes to an end. One of the prisoners had somehow got hold of a file. He took a number of the others into his confidence, filed through the chain which held them together by means of their collars, and set all at liberty. The guards being few were easily slain; and the prisoners burst out of the gaol *en masse*. They then scattered, and each took refuge for the moment where he could, most of them being subsequently recaptured. Demetrius and Antiphilus, however, remained in the prison, and even secured Syrus when he was about to escape. The next morning the Prefect, hearing what had happened, sent men in pursuit of the other prisoners, and Demetrius and Antiphilus, being summoned to his presence, were released from their fetters, and commended for not having run away like the rest. The friends, however, declined to accept their dismissal on such terms: Demetrius protested loudly against the injustice which would be done to them if they were to pass for criminals, who owed their discharge to mercy, or to their discretion in not having run away. They insisted that the judge should examine carefully into

the facts of their case. He at length did so; and was convinced of their innocence, did justice to their characters, and, with a warm commendation of Demetrius's conduct, dismissed them; but not before he had expressed his regret at the unjust sentence under which they had suffered, and made each of them a present from his own purse, — 400 pounds to Antiphilus, and twice that sum to Demetrius. Antiphilus is still in Egypt at the present time, but Demetrius went off to India to visit the Brahmins, leaving his 800 pounds with Antiphilus. He could now, he said, leave his friend with a clear conscience. His own wants were simple, and as long as they continued so, he had no need of money: on the other hand, Antiphilus, in his present easy circumstances, had as little need of a friend.

See, Toxaris, what a Greek friend can do! You were so hard just now upon our rhetorical vanity, that I forbear to give you the admirable pleadings of Demetrius in court: not one word did he say in his own behalf; all was for Antiphilus; he wept and implored, and sought to take all the guilt upon himself; till at last the confession of Syrus under torture cleared them both. These loyal friends whose stories I have related were the first that occurred to my memory; where I have given five instances, I might have given fifty. And now I am silent: it is your turn to speak. I need not tell you to make the most of your Scythians, and bring them out triumphant if you can: you will do that for your own sake, if you set any value on that right hand of yours. Quit you, then, like a man. You would look foolish if, after your truly professional panegyric of Orestes and Pylades, your art were to fail you in your country's need.

Tox. I honour you for your disinterested encouragement: apparently you are under no uneasiness as to the loss of your tongue, in the event of my winning. Well, I will begin: and you will get no flowery language from me; it is not our Scythian way, especially when the deeds we handle dwarf description. Be prepared for something very different from the subjects of your own eulogy: here will be no marryings of ugly and dowerless women, no five-hundred-pound-portionings of friends' daughters, nor even surrenderings of one's person to gaolers, with the certain prospect of a speedy release. These are very cheap manifestations; the lofty, the heroic, is altogether wanting. I have to speak of blood and war and death for friendship's sake; you will learn that all you have related is child's-play, when compared with the deeds of the Scythians. After all, it is natural enough: what should you do but admire these trifles? Living in the midst of peace, you have no scope for the exhibition of an exalted friendship, just as in a calm we cannot tell a good pilot from a bad; we must wait till a storm comes; then we know. We, on the contrary, live in a state of perpetual warfare, now invading, now receding, now contending for pasturage or booty. There is the true sphere of friendship; and there is the reason that its ties among us are drawn so close; friendship we hold to be the one invincible, irresistible weapon.

But before I begin, I should like to describe to you our manner of making friends. Friendships are not formed with us, as with you, over the wine-cups, nor are they determined by considerations of age or neighbourhood. We wait till we see a brave man, capable of valiant deeds, and to him we all turn our attention. Friendship with us is like courtship with you: rather than fail of our object, and undergo the disgrace of a rejection, we are content to urge our suit patiently, and to give our constant attendance. At length a friend is accepted, and the engagement is concluded with our most solemn oath: 'to live together and if need be to die for one another.' That vow is faithfully kept: once let the friends draw blood from their fingers into a cup, dip the points of their swords therein, and drink of that draught together, and from that moment nothing can part them. Such a treaty of friendship may include three persons, but no more: a man of many friends we consider to be no better than a woman who is at the service of every lover; we feel no further security in a friendship that is divided between so many objects.

I will commence with the recent story of Dandamis. In our conflict with the Sauromatae, Dandamis's friend Amizoces had been taken captive, — oh, but first I must take the Scythian oath, as we agreed at the start. I swear by Wind and Scimetar that I will speak nothing but truth of the Scythian friendships.

Mne. You need not have troubled to swear, as far as I am concerned. However, you showed judgement in not swearing by a God.

Tox. What can you mean? Wind and Scimetar not Gods? Are you now to learn that life and death are the highest considerations among mankind? When we swear by Wind and Scimetar, we do so because Wind is the cause of life and Scimetar of death.

Mne. On that principle, you get a good many other Gods besides Scimetar, and as good as he: there is Arrow, and Spear, and Hemlock, and Halter, and so on. Death is a God who assumes many shapes; numberless are the roads that lead into his presence.

Tox. Now you are just trying to spoil my story with these quibbling objections. I gave *you* a fair hearing.

Mne. You are quite right, Toxaris; it shall not occur again, be easy on that score. I'll be so quiet, you would never know I was here at all.

Tox. Four days after Dandamis and Amizoces had shared the cup of blood, the Sauromatae invaded our territory with 10,000 horse, their infantry being estimated at three times that number. The invasion was unexpected, and we were completely routed; many of our warriors were slain, and the rest taken captive, with the exception of a few who managed to swim across to the

opposite bank of the river, on which half our host was encamped, with a part of the waggons. The reason of this arrangement I do not know; but our leaders had seen good to divide our camp between the two banks of the Tanais. The enemy at once set to work to secure their booty and collect the captives; they plundered the camp, and took possession of the waggons, most of them with their occupants; and we had the mortification of seeing our wives and concubines mishandled before our very eyes. Amizoces was among the prisoners, and while he was being dragged along he called upon his friend by name, to witness his captivity and to remember the cup of blood. Dandamis heard him, and without a moment's delay plunged into the river in the sight of all, and swam across to the enemy. The Sauromatae rushed upon him, and were about to transfix him with their raised javelins, when he raised the cry of Zirin. The man who pronounces that word is safe from their weapons: it indicates that he is the bearer of ransom, and he is received accordingly. Being conducted into the presence of their chief, he demanded the liberation of Amizoces, and was told in reply, that his friend would only be released upon payment of a high ransom. 'All that was once mine,' said Dandamis, 'has become your booty: but if one who is stripped of all can have anything yet left to give, it is at your disposal. Name your terms: take me, if you will, in his place, and use me as seems best to you.' 'To detain the person of one who comes with the Zirin on his lips is out of the question: but you may take back your friend on paying me a part of your possessions.' 'What will you have?' asked Dandamis. 'Your eyes,' was the reply. Dandamis submitted: his eyes were plucked out, and the Sauromatae had their ransom. He returned leaning on his friend, and they swam across together, and reached us in safety.

There was comfort for all of us in this act of Dandamis. Our defeat, it seemed, was no defeat, after all: our most precious possessions had escaped the hands of our enemies; loyal friendship, noble resolution, these were still our own. On the Sauromatae it had the contrary effect: they did not at all like the idea of engaging with such determined adversaries on equal terms; gaining an advantage of them by means of a surprise was quite another matter. The end of it was, that when night came on they left behind the greater part of the herds, burnt the waggons, and beat a hasty retreat. As for Amizoces, he could not endure to see, when Dandamis was blind: he blinded himself, and the two now sit at home, supported in all honour at the public expense.

Can you match that, friend? I think not, though I should give you ten new chances on the top of your five; ay, and release you from your oath, too, for that matter, leaving you free to exaggerate as much as you choose. Besides, I have given you just the bare facts. Now, if *you* had been telling Dandamis's story, what embroidery we should have had! The supplications of Dandamis, the blinding process, his remarks on the occasion, the circumstances of his return, the effusive greetings of the Scythians, and all the *ad captandum* artifices that you Greeks understand so well.

And now let me introduce you to another friend, not inferior to Dandamis, — a cousin of Amizoces, Belitta by name. Belitta was once hunting with his friend Basthes, when the latter was torn from his horse by a lion. Already the brute had fallen upon him, and was clutching him by the throat and beginning to tear him to pieces, when Belitta, leaping to earth, rushed upon him from behind, and attempted to drag him off, and to turn his rage upon himself, thrusting his hands into the brute's mouth, and doing his best to extricate Basthes from those teeth. He succeeded at last: the lion, abandoning his half dead prey, turned upon Belitta, grappled with him, and slew him; but not before Belitta had plunged a scimeter into his breast. Thus all three died together; and we buried them, the two friends in one grave, the lion in another close by.

For my third instance, I shall give you the friendship of Macentes, Lonchates, and Arsacomas. This Arsacomas had been on a visit to Leucanor, king of Bosphorus, in connexion with the tribute annually paid to us by that country, which tribute was then three months overdue; and while there he had fallen in love with Mazaea, the king's daughter. Mazaea was an extremely fine woman, and Arsacomas, seeing her at the king's table, had been much smitten with her charms. The question of the tribute was at length settled, Arsacomas had his answer, and the king was now entertaining him prior to his departure. It is the custom for suitors in that country to make their proposals at table, stating at the same time their qualifications. Now in the present case there were a number of suitors — kings and sons of kings, among whom were Tigrapates the prince of the Lazi and Adymachus the chief of the Machlyans. What each suitor has to do is, first to declare his intentions, and quietly take his seat at table with the rest; then, when dinner is over, he calls for a goblet, pours libation upon the table, and makes his proposal for the lady's hand, saying whatever he can for himself in the way of birth, wealth, and dominion. Many suitors, then, had already preferred their request in due form, enumerating their realms and possessions, when at last Arsacomas called for a cup. He did not make a libation, because it is not the Scythian custom to do so; we should consider it an insult to Heaven to pour away good wine: instead, he drank it all off at one draught, and then addressed the king. 'Sire,' he said, 'give *me* your daughter Mazaea to wife: if wealth and possessions count for anything, I am a fitter husband for her than these.' Leucanor was surprised: he knew that Arsacomas was but a poor commoner among the Scythians. 'What herds, what waggons have you, Arsacomas?' he asked; 'these are the wealth of your people.' 'Waggons and herds I have none,' was Arsacomas's reply: 'but I have two excellent friends, whose like you will not find in all Scythia.' His answer only excited ridicule; it was attributed to drunkenness, and no further notice was taken of him. Adymachus was preferred to the other suitors, and was to take his bride away the next morning to his Maeotian home. Arsacomas on his return informed his friends of the slight that had been put

upon him by the king, and of the ridicule to which he had been subjected on account of his supposed poverty. 'And yet,' he added, 'I told him of my wealth: told him that I had the friendship of Lonchates and Macentes, a more precious and more lasting possession than his kingdom of Bosphorus. But he made light of it; he jeered at us; and gave his daughter to Adymachus the Machlyan, because he had ten golden cups, and eighty waggons of four seats, and a number of sheep and oxen. It seems that herds and lumbering waggons and superfluous beakers are to count for more than brave men. My friends, I am doubly wounded: I love Mazaea, and I cannot forget the humiliation which I have suffered before so many witnesses, and in which you are both equally involved. Ever since we were united in friendship, are we not one flesh? are not our joys and our sorrows the same? If this be so, each of us has his share in this disgrace.' 'Not only so,' rejoined Lonchates; 'each of us labours under the whole ignominy of the affront.' 'And what is to be our course?' asked Macentes. 'We will divide the work,' replied the other. 'I for my part undertake to present Arsacomas with the head of Leucanor: you must bring him his bride.' 'I agree. And you, Arsacomas, can stay at home; and as we are likely to want an army before we have done, you must be getting together horses and arms, and raise what men you can, A man like you will have no difficulty in getting plenty of people to join him, and there are all our relations; besides, you can sit on the ox-hide.' This being settled, Lonchates set off just as he was for the Bosphorus, and Macentes for Machlyene, each on horseback; while Arsacomas remained behind, consulting with his acquaintance, raising forces from among the relations of the three, and, finally, taking his seat on the ox-hide.

Our custom of the hide is as follows. When a man has been injured by another, and desires vengeance, but feels that he is no match for his opponent, he sacrifices an ox, cuts up the flesh and cooks it, and spreads out the hide upon the ground. On this hide he takes his seat, holding his hands behind him, so as to suggest that his arms are tied in that position, this being the natural attitude of a suppliant among us. Meanwhile, the flesh of the ox has been laid out; and the man's relations and any others who feel so disposed come up and take a portion thereof, and, setting their right foot on the hide, promise whatever assistance is in their power: one will engage to furnish and maintain five horsemen, another ten, a third some larger number; while others, according to their ability, promise heavy or light-armed infantry, and the poorest, who have nothing else to give, offer their own personal services. The number of persons assembled on the hide is sometimes very considerable; nor could any troops be more reliable or more invincible than those which are collected in this manner, being as they are under a vow; for the act of stepping on to the hide constitutes an oath. By this means, then, Arsacomas raised something like 5,000 cavalry and 20,000 heavy and light armed.

Meanwhile, Lonchates arrived unknown in Bosphorus, and presented himself

co the king, who was occupied at the moment in affairs of state. 'I come,' he said, 'on public business from Scythia: but I have also a private communication of high import to make to your Majesty.' The king bade him proceed. 'As to my public errand, it is the old story: we protest against your herdsmen's crossing the Rocks and encroaching on the plains. And with reference to the robbers of whom you complain, I am instructed to say that our government is not responsible for their incursions, which are the work of private individuals, actuated merely by the love of booty; accordingly, you are at liberty to punish as many of them as you can secure, And now for my own news. You will shortly be invaded by a large host under Arsacomas the son of Mariantas, who was lately at your court as an ambassador. I suppose the cause of his resentment is your refusing him your daughter's hand. He has now been on the ox-hide for seven days, and has got together a considerable force.' 'I had heard,' exclaimed Leucanor, 'that an army was being raised on the hide: but who was raising it, and what was its destination, I had no idea.' 'You know now,' said Lonchates. 'Arsacomas is a personal enemy of mine: the superior esteem in which I am held, and the preference shown for me by our elders, are things which he cannot forgive. Now promise me your other daughter Barcetis: apart from my present services, I shall be no discreditable son-in-law: promise me this, and in no long time I will return bringing you the head of Arsacomas.' 'I promise,' cried the king, in great perturbation; for he realized the provocation he had given to Arsacomas, and had a wholesome respect for the Scythians at all times. 'Swear,' insisted Lonchates, 'that you will not go back from your promise.' The king was already raising up his hand to Heaven, when the other interrupted him. 'Wait!' he exclaimed; 'not here! these people must not know what is the subject of our oath. Let us go into the temple of Ares yonder, and swear with closed doors, where none may hear. If Arsacomas should get wind of this, I am likely to be offered up as a preliminary sacrifice; he has a good number of men already.' 'To the temple, then, let us go,' said the king; and he ordered the guards to remain aloof, and forbade any one to approach the temple unless summoned by him. As soon as they were inside, and the guards had withdrawn, Lonchates drew his sword, and putting his left hand on the king's mouth to prevent his crying out, plunged it into his breast; then, cutting off his head, he went out from the temple carrying it under his cloak; affecting all the time to be speaking to the king, and promising that he would not be long, as if the king had sent him on some errand. He thus succeeded in reaching the place where he had left his horse tethered, leapt on to his back, and rode off into Scythia. There was no pursuit: the people of Bosphorus took some time to discover what had happened; and then they were occupied with disputes as to the succession. Thus Lonchates fulfilled his promise, and handed the head of Leucanor to Arsacomas.

The news of this reached Macentes while he was on his way to Machlyene,

and on his arrival there he was the first to announce the king's death. 'You, Adyrmachus,' he added, 'are his son-in-law, and are now summoned to the throne. Ride on in advance, and establish your claim while all is still unsettled. Your bride can follow with the waggons; the presence of Leucanor's daughter will be of assistance to you in securing the support of the Bosphorans. I myself am an Alanian, and am related to this lady by the mother's side: Leucanor's wife, Mastira, was of my family. I now come to you from Mastira's brothers in Alania: they would have you make the best of your way to Bosphorus at once, or you will find your crown on the head of Eubiotus, Leucanor's bastard brother, who is a friend to Scythia, and detested by the Alanians.' In language and dress, Macentes resembled an Alanian; for in these respects there is no difference between Scythians and Alanians, except that the Alanians do not wear such long hair as we do. Macentes had completed the resemblance by cropping his hair to the right shortness, and was thus enabled to pass for a kinsman of Mastira and Mazaea. 'And now, Adyrmachus,' he concluded, 'I am ready to go with you to Bosphorus; or, if you prefer it, I will escort your bride.' 'If you will do the latter,' replied Adyrmachus, 'I shall be particularly obliged, since you are Mazaea's kinsman. If you go with us, it is but one horseman more; whereas no one could be such a suitable escort for my wife.' And so it was settled: Adyrmachus rode off, and left Mazaea, who was still a maid, in the care of Macentes. During the day, Macentes accompanied Mazaea in the waggon: but at nightfall he placed her on horseback (he had taken care that there should be a horseman in attendance), and, mounting behind her, abandoned his former course along the Maeotian Lake, and struck off into the interior, keeping the Mitraean Mountains on his right. He allowed Mazaea some time for rest, and completed the whole journey from Machlyene to Scythia on the third day; his horse stood still for a few moments after arrival, and then dropped down dead. 'Behold,' said Macentes, presenting Mazaea to Arsacomas, 'behold your promised bride.' Arsacomas, amazed at so unexpected a sight, was beginning to express his gratitude: but Macentes bade him hold his peace. 'You speak,' he exclaimed, 'as if you and I were different persons, when you thank me for what I have done. It is as if my left hand should say to my right: Thank you for tending my wound; thank you for your generous sympathy with my pain. That would be no more absurd than for us — who have long been united, and have become (so far as such a thing may be) one flesh — to make such ado because one part of us has done its duty by the whole; the limb is but serving its own interest in promoting the welfare of the body.' And that was how Macentes received his friend's thanks.

Adyrmachus, on hearing of the trick that had been played upon him, did not pursue his journey to Bosphorus; indeed, Eubiotus was already on the throne, having been summoned thither from his home in Sarmatia. He therefore returned to his own country, collected a large army, and marched across the

mountains into Scythia. He was presently followed by Eubiotus himself, at the head of a miscellaneous army of Greeks, together with 20,000 each of his Alanian and Sarmatian allies. The two joined forces, and the result was an army of 90,000 men, one third of whom were mounted bowmen. We Scythians (I say *we*, because I myself took part in this enterprise, and was maintaining a hundred horse on the hide) — we Scythians then, numbering in all not much less than 30,000 men, including cavalry, awaited their onset, under the command of Arsacomas. As soon as we saw them approaching, we too advanced, sending on our cavalry ahead. After a long and obstinate engagement, our lines were broken, and we began to give ground; and finally our whole army was cut clean in two. One half had not suffered a decisive defeat; with these it was rather a retreat than a flight, nor did the Alanians venture to follow up their advantage for any distance. But the other and smaller division was completely surrounded by the Alanians and Machlyans, and was being shot down on every side by the copious discharge of arrows and javelins; the position became intolerable, and most of our men were beginning to throw down their arms. In this latter division were Lonchates and Macentes. They had borne the brunt of the attack, and both were wounded: Lonchates had a spear-thrust in his thigh, and Macentes, besides a cut on the head from an axe, had had his shoulder damaged by a pike. Arsacomas, seeing their condition (he was with us in the other division), could not endure the thought of turning his back on his friends: plunging the spurs into his horse, and raising a shout, he rode through the midst of the enemy, with his scimeter raised on high. The Machlyans were unable to withstand the fury of his onset; their ranks divided, and made way for him to pass. Having rescued his friends from their danger, he rallied the rest of the troops; and charging upon Adymachus brought down the scimeter on his neck, and cleft him in two as far as the waist. Adymachus once slain, the whole of the Machlyans and Alanians soon scattered, and the Greeks followed their example. Thus did we turn defeat into victory; and had not night come to interrupt us, we should have pursued the fugitives for a considerable distance, slaying as we went. The next day came messengers from the enemy suing for reconciliation, the Bosphorans undertaking to double their tribute, and the Machlyans to leave hostages; whilst the Alanians promised to expiate their guilt by reducing the Sindians to submission, that tribe having been for some time in revolt against us. These terms we accepted, at the instance of Arsacomas and Lonchates, who conducted the negotiations and concluded the peace.

Such, Mnesippus, are the deeds that Scythians will do for friendship's sake.

Mne. Truly deeds of high emprise; quite a legendary look about them. With Wind's and Scimeter's good leave, I think a man might be excused for doubting their truth.

Tox. Now, honestly, Mnesippus, does not that doubt look a little like envy?

However, doubt if you will: that shall not deter me from relating other Scythian exploits of the same kind which have happened within my experience.

Mne. Brevity, friend, is all I ask. Your story is apt to run away with you. Up hill and down dale you go, through Scythia and Machlyene, off again to Bosphorus, then back to Scythia, till my taciturnity is exhausted.

Tox. I am schooled. Brevity you shall have; I will not run you off your ears this time. My next story shall be of a service rendered to myself, by my friend Sisinnus. Induced by the desire for Greek culture, I had left my home and was on my way to Athens. The ship put in at Amastris, which comes in the natural route from Scythia, being on the shore of the Euxine, not far from Carambis. Sisinnus, who had been my friend from childhood, bore me company on this voyage. We had transferred all our belongings from the ship to an inn near the harbour; and whilst we were busy in the market, suspecting nothing wrong, some thieves had forced the door of our room and carried off everything, not leaving us even enough to go on with for that day. Well, when we got back and found what had happened, we thought it was no use trying to get legal redress from our landlord, or from the neighbours; there were too many of them; and if we *had* told our story, — how we had been robbed of four hundred darics and our clothes and rugs and everything, most people would only have thought we were making a fuss about a trifle. So we had to think what was to be done: here we were, absolutely destitute, in a foreign country. For my part, I thought I might as well put a sword through my ribs there and then, and have done with it, rather than endure the humiliation that might be forced upon us by hunger and thirst. Sisinnus took a more cheerful view, and implored me to do nothing of the kind: ‘I shall think of something,’ he said, ‘and we may do well yet.’ For the moment, he made enough to get us some food by carrying up timber from the harbour. The next morning, he took a walk in the market, where it seems he saw a company of fine likely young fellows, who as it turned out were hired as gladiators, and were to perform two days after. He found out all about them, and then came back to me. ‘Toxaris,’ he exclaimed, ‘consider your poverty at an end! In two days’ time, I will make a rich man of you.’ We got through those two days somehow, and then came the show, in which we took our places as spectators, Sisinnus bidding me prepare myself for all the novel delights of a Greek amphitheatre. The first thing we saw on sitting down was a number of wild beasts: some of them were being assailed by javelins, others hunted by dogs, and others again were let loose upon certain men who were tied hand and foot, and whom we supposed to be criminals. The gladiators next made their appearance. The herald led forward a strapping young fellow, and announced that any one who was prepared to stand up against him might step into the arena and take his reward, which would be 400 pounds. Sisinnus rose from his seat, jumped down into the ring, expressed his willingness to fight, and demanded arms. He

received the money, and brought it to me. 'If I win,' he said, 'we will go off together, and are amply provided for: if I fall, you will bury me and return to Scythia.' I was much moved.

He now received his arms, and put them on; with the exception, however, of the helmet, for he fought bareheaded. He was the first to be wounded, his adversary's curved sword drawing a stream of blood from his groin. I was half dead with fear. However, Sisinnus was biding his time: the other now assailed him with more confidence, and Sisinnus made a lunge at his breast, and drove the sword clean through, so that his adversary fell lifeless at his feet. He himself, exhausted by the loss of blood, sank down upon the corpse, and life almost deserted him; but I ran to his assistance, raised him up, and spoke words of comfort. The victory was won, and he was free to depart; I therefore picked him up and carried him home. My efforts were at last successful: he rallied, and is living in Scythia to this day, having married my sister. He is still lame, however, from his wound. Observe: this did not take place in Machlyene, nor yet in Alania; there is no lack of witnesses to the truth of the story this time; many an Amastrian here in Athens would remember the fight of Sisinnus.

One more story, that of Abauchas, and I have done. Abauchas once arrived in the capital of the Borysthenians, with his wife, of whom he was extremely fond, and two children; one, a boy, was still at the breast, the other was a girl of seven. With him also was his friend Gyndanes, who was still suffering from the effects of a wound he had received on the journey: they had been attacked by some robbers, and Gyndanes in resisting them had been stabbed in the thigh, and was still unable to stand on account of the pain. One night they were all asleep in the upper story, when a tremendous fire broke out; the whole building was wrapped in flames, and every means of exit blocked. Abauchas started up, and leaving his sobbing children, and shaking off his wife, who clung to him and implored him to save her, he caught up his friend in his arms, and just managed to force his way down without being utterly consumed by the flames. His wife followed, carrying the boy, and bade the girl come after her; but, scorched almost to a cinder, she was compelled to drop the child from her arms, and barely succeeded in leaping through the flames; the little girl too only just escaped with her life. Abauchas was afterwards reproached with having abandoned his own wife and children to rescue Gyndanes. 'I can beget other children easily enough,' said he: 'nor was it certain how these would turn out: but it would be long before I got such another friend as Gyndanes; of his affection I have been abundantly satisfied by experience.'

There, Mnesippus, you have *my* little selection. The next thing is to settle whether my hand or your tongue is to be amputated. Who is umpire?

Mne. Umpire we have none; we forgot that. I tell you what: we have wasted our arrows this time, but some other day we will appoint an arbitrator, and submit other friendships to his judgement; and then off shall come your hand, or out shall come my tongue, as the case may be. Perhaps, though, this is rather a primitive way of doing things. As you seem to think a great deal of friendship, and as I consider it to be the highest blessing of humanity, what is there to prevent our vowing eternal friendship on the spot? We shall both have the satisfaction of winning then, and shall get a substantial prize into the bargain: two right hands each instead of one, two tongues, four eyes, four feet; — everything in duplicate. The union of two friends — or three, let us say — is like Geryon in the pictures: a six-handed, three-headed individual; my private opinion is, that there was not one Geryon, but three Geryons, all acting in concert, as friends should.

Tox. Done with you, then.

Mne. And, Toxaris, — we will dispense with the blood-and- scimeter ceremony. Our present conversation, and the similarity of our aims, are a much better security than that sanguinary cup of yours. Friendship, as I take it, should be voluntary, not compulsory.

Tox. Well said. From this day, I am your friend, you mine; I your guest here in Greece, you mine if ever you come to Scythia.

Mne. Scythia! I would go further than Scythia, to meet with such friends as Toxaris's narratives have shown him to be.

DEMOSTHENES — Δημοσθένης Ἐγκώμιον



Translated by H. W. Fowler and F. G. Fowler

DEMOSTHENES. AN ENCOMIUM

A little before noon on the sixteenth, I was walking in the Porch — it was on the left-hand side as you go out —, when Thersagoras appeared; I dare say he is known to some of you — short, hook-nosed, fair-complexioned, and virile. He drew nearer, and I spoke: ‘Thersagoras the poet. Whence, and whither?’ ‘From home, hither,’ he replied. ‘Just a stroll?’ I asked. ‘Why, I do need a stroll too,’ he said. ‘I got up in the small hours, impressed with the duty of making a poetic offering on Homer’s birthday.’ ‘Very proper,’ said I; ‘a good way of paying for the education he has given you.’ ‘That was how I began,’ he continued, ‘and time has glided by till now it is just upon noon; that was what I meant by saying I wanted a stroll.’

‘However, I wanted something else much more — an interview with this gentleman’ (and he pointed to the Homer; you know the one on the right of the Ptolemies’ shrine, with the hair hanging loose); ‘I came to greet him, and to pray for a good flow of verse.’ ‘Ah,’ I sighed, ‘if prayers would do it! in that case *I* should have given Demosthenes a worrying for assistance against *his* birthday. If prayers availed, I would join my wishes to yours; for the boons we desire are the same.’ ‘Well, I put down to Homer,’ he replied, ‘my facility of this night and morning; ardours divine and mystic have possessed me. But you shall judge. Here are my tablets, which I have brought with designs upon any idle friend I might light upon; and you, I rejoice to see, are idle.’

‘Ah, you lucky man!’ I exclaimed; ‘you are like the winner of the three miles, who had washed off the dust, and could amuse himself for the rest of the day. He was minded to crack a story with the wrestler, when the wrestling was next on the programme; but the wrestler asked him whether he had felt like cracking stories when he toed the line just now. You have won your poetic three miles, and want me to minister to your amusement just as I am shivering at the thought of my hundred yards.’ He laughed: ‘Why, how will it make things worse for you?’

‘Ah, you probably consider Demosthenes of much less account than Homer. *You* are very proud of your eulogy on Homer; and is Demosthenes a light matter to *me*?’ ‘A trumped up charge,’ he exclaimed; ‘I am not going to sow dissension between these two mighty ones, though it is true my own allegiance is rather to Homer.’

‘Good,’ I said, ‘and you must allow me to give mine to Demosthenes. But, though you do not disqualify my subject, I am sure you think poetry the only

real treatment; you feel about mere rhetoric what the cavalryman feels as he gallops past the infantry.' 'I hope I am not so mad as that,' he said, 'though a considerable touch of madness is required of him who would pass the gates of poetry.' 'If you come to that, prose cannot do without some divine inspiration either, if it is not to be flat and common.' He admitted that at once: 'I often delight myself with comparing passages from Demosthenes and other prose writers with Homer in point of vehemence, pungency, fire. "Flown with wine" I pair off against the revellings and dancings and debauchery of Philip; "One presage that ne'er fails" finds its counterpart in "It is for brave men, founding themselves upon brave hopes—"; "How would old Peleus, lord of steeds, repine—" is matched by "What a cry of lamentation would go up from the men of those days who laid down their lives for glory and freedom—"; "fluent Python" reminds me of Odysseus's "snow-flake speech"; "If 'twere our lot neither to age nor die," I illustrate by "For every man's life must end in death, though he shut himself up in a narrow chamber for safer keeping." In fact the instances are numberless in which they attack their meaning by the same road.

'I love too to study his feelings and moods and transitions, the variety with which he combats weariness, his resumptions after digression, the charm of his opportune illustrations, and the never-failing native purity of his style.

'It has often struck me about Demosthenes — for I will tell the whole truth out — that that looser of the bonds of speech rebukes Athenian slackness with a dignity that is lacking in the "Greekesses" used by Homer of the Greeks; and again he maintains the tragic intensity proper to the great Hellenic drama more consistently than the poet who inserts speeches at the very crisis of battle and allows energy to evaporate in words.

'As often as I read Demosthenes, the balanced clauses, the rhythmic movement and cadence, make me forget that this is not my beloved poetry; for Homer too abounds in contrast and parallel, in figures startling or simple. It is a provision of nature, I suppose, that each faculty should have its proper equipment attached to it. How should I scorn your Muse? I know her powers too well.

'None the less, I consider my task of a Homeric encomium twice as difficult as your praise of Demosthenes; not because it must be in verse, but from the nature of the material; *I* cannot lay down a foundation of fact to build the edifice of praise upon; there is nothing but the poems themselves. Everything else is uncertain — his country, his family, his time. If there had been any uncertainty about them,

Debate and strife had not divided men;

but as it is, they give him for a country Ios or Colophon or Cumae, Chios, Smyrna, or Egyptian Thebes, or half a hundred other places; his father may be Maeon the Lydian, or he may be a river; his mother is now Melanope, and now in default of satisfactory human descent a dryad; his time is the Heroic Age, or else perhaps it is the Ionic. There is no knowing for certain whether

he was before or after Hesiod, even; and no wonder, considering that some object to his very name, and will have him Melesigenes instead. So too with his poverty, and his blindness. However, all these questions are best left alone. So you see the arena open to my panegyric is extremely limited; my theme is a poet and not a man of action; I can infer and collect his wisdom only from his verses.

‘*Your* work, now, can be reeled smoothly off out of hand; you have your definite known facts; the butcher’s meat is there, only needing to be garnished with the sauce of your words. History supplies you with the greatness and distinction of Demosthenes; it is all known; his country was Athens, the splendid, the famous, the bulwark of Hellas. Now if *I* could have laid hands on Athens, I might have used the poet’s right to introduce the loves and judgements and sojourns there of the Gods, the gifts they lavished on it, the tale of Eleusis. As for its laws and courts and festivals, its Piraeus and its colonies, the memorials set up in it of victory by land and sea, Demosthenes himself is the authority for saying that no words could do justice to them. My material would have been inexhaustible; and I could not have been accused of hanging up my true theme; the formula of panegyric includes the arraying of the man in the splendours of his country. So too Isocrates ekes out his *Helen* by introducing Theseus. It is true that poets have their privileges; and perhaps *you* have to be more careful about your proportions; there must not be *too* much sack to the proverbial halfpennyworth of bread.

‘Well then, let Athens go; but your discourse at once finds another support in his father’s wealth — that “golden base” which Pindar likes —; for to be responsible for providing a war-ship was to be among the richest Athenians in those days. And though he died while Demosthenes was quite a child, we are not to count his orphan state a disaster; it led to the distinction that brought his splendid gifts into notice.

‘Tradition gives us no hint of how Homer was educated or developed his powers; the panegyrist must plunge straight into his works, and can find nothing to talk about in his breeding and training and pupilage; he has not even the resource of that Hesiodic sprig of bay which could make a facile poet out of a shepherd. But think of *your* abundance in this branch of the subject. There is Callistratus and all the mighty roll of orators, Alcidas, Isocrates, Isaeus, Eubulides. Then again, at Athens even those who were subject to paternal control had countless temptations to indulgence, youth is the susceptible time, a neglected ward could have lived as irregular a life as he chose, and yet the objects that Demosthenes set up for himself were philosophy and patriotism, and the doors they took him to not Phryne’s, but those of Aristotle and Theophrastus, Xenocrates and Plato.

‘And so, my dear sir, your way is open to a disquisition upon the two kinds of human love, the one sprung of a desire that is like the sea, outrageous, fierce, stormily rocking the soul; it is a true sea wave, which the earthly Aphrodite sets rolling with the tempestuous passions of youth; but the other is

the steady drawing of a golden cord from heaven; it does not scorch and pierce and leave festering wounds; it impels towards the pure and unsullied ideal of absolute beauty, and is a sane madness in those souls which "yet hold of Zeus and nurse the spark divine."

'Love will find out the way, though that way involve a shaven head, a cavern dwelling, a discouraging mirror and punitive sword, a disciplining of the tongue, a belated apprenticeship to the actor's art, a straining of the memory, a conquest over clamour, and a borrowing of night hours to lengthen toilsome days. All this your Demosthenes endured, and who knows not what an orator it made of him? his speech packed with thought and terse of language, himself convincing in his knowledge of human nature, as splendid in the elevation as mighty in the force of his sentiments, the master and not the slave of his words and his ideas, ever fresh with the graces of his art. He is the one orator whose speech has, in the bold phrase of Leosthenes, at once the breath of life and the strength of wrought iron.

'Callisthenes remarked of Aeschylus that he wrote his tragedies in wine, which lent vigour and warmth to his work. With Demosthenes it was otherwise; he composed not on wine but on water; whence the witticism of Demades, that most men's tongues are regulated by water, but Demosthenes's pen was subject to the same influence. And Pytheas detected the smell of the midnight oil in the very perfection of the speeches. Well, there is much in common between your subject and mine, so far as this branch of them is concerned; on Homer's *poems* I was no worse off than you are.

'But when you come to your hero's acts of humanity, his pecuniary sacrifices, his grand political achievements' (and he was going on in full swing to the rest of the catalogue, when I interrupted, with a laugh: 'Must I be doused with the remainder of your canful, good bath-man?' 'Most certainly,' he retorted, and went straight on), 'the public entertainments he gave, the public burdens he assumed, the ships, the wall, the trench he contributed to, the prisoners he ransomed, the girls he portioned, his admirable policy, the embassies he served on, the laws he got passed, the mighty issues he was concerned in — why, then I cannot but laugh to see your contracted brows; as if a recital of the exploits of Demosthenes *could* lack matter!'

'I believe you think, my good man,' I protested, 'that I have never had the deeds of Demosthenes drummed into me; I should be singular among rhetoricians, then.' 'It was on the assumption,' he said, 'implied by you, that we want assistance. But perhaps your case is a very different one; is the light so bright that you cannot manage to fix your eyes on the dazzling glory of Demosthenes? Well, I was rather like that about Homer at first. Indeed, I came very near turning mine away, thinking I could not possibly face my subject. However, I got over it somehow or other; became gradually inured, as it were, superior to the weakness of vision that would have condemned me for a bastard eagle and no true son of Homer.

'But now here is another great advantage that I consider you have over me.

The poetic faculty has a single aim; from which it follows that Homer's glory must be laid hold of at once and as a whole. You on the other hand, if you were to attempt dealing with the whole Demosthenes all at once, would never know what to say; you would waver and not be able to set your thoughts to work. You would be like the *gourmand* at a Sicilian banquet, or the aesthete who has a thousand delightful sights and sounds presented to him at once; they do not know which way to turn for their conflicting desires. I suspect that you too are distracted and find concentration impossible; all round you are the varied attractions — his magnanimity, his fire, his orderly life, his oratorical force and practical courage, the endless opportunities of gain that he scorned, his justice, humanity, honour, spirit, sagacity, and each of all his great services to his country. It may well be that, when you behold on this side decrees, ambassadors, speeches, laws, on the other, fleets, Euboea, Boeotia, Chios, Rhodes, the Hellespont, Byzantium, you are pulled to and fro among these too numerous invitations, and cannot tell which to accept.

'Pindar once found himself in a similar difficulty with an over-abundant theme:

Ismenus? Melia's distaff golden-bright? Cadmus? the race from dragon's teeth that came? Thebe's dark circlet? the all-daring might Of Heracles? great Bacchus' merry fame? White-armed Harmonia's bridal? — Ay, but which? My Muse, we're poor in that we are too rich.

You, I dare say, are in the same quandary. Logic and life, rhetoric and philosophy, popularity and death — ay, but which?

'The maze is quite easy to escape from, though; you have only to take hold of one single clue, no matter which — his oratory, if you will, so that it is taken by itself — , and stick to that one throughout your present discourse. You will have ample material; his oratory is not of the Periclean type. Pericles could lighten and thunder, and he could hit the right nail on the head; so much tradition tells us; but we have nothing to judge for ourselves by, no doubt because, beyond the momentary impression produced, there was in his performances no element of permanence, nothing that could stand the searching test of time. But with Demosthenes's work — well, that it will be your province to deal with, if your choice goes that way.

'Or if you prefer his character, or his policy, it will be well to isolate some particular detail — if you are greedy you may pick out two or three — which will give you quite enough to go upon; so great was he at every point. And for such specializing we have Homer's example; the compliments he pays his heroes are attached to parts of them, their feet, their heads, their hair, even their shields or something they have on; and the Gods seem to have had no objection to poets' basing their praises merely on a distaff, a bow, or the aegis; a limb or a quality must pass still more easily; and as for good actions, it is impossible to give an exhaustive list of them. Demosthenes accordingly will not blame you for confining your eulogy to *one* of his merits, especially as to celebrate the whole of them worthily would be beyond even *his* powers.'

When Thersagoras had finished this harangue, I remarked: 'Your intention is plain; I am to be convinced that you are more than a good poet; so you have constructed your prose Demosthenes as a pendant to your verse Homer.' 'No, no,' he said; 'what made me run on so long was the idea that, if I could ease your mind by showing how light your task was, I should have secured my listener.' 'Then let me tell you that *your* object has not been furthered, and *my* case has only been aggravated.' 'A fine doctor I seem to be!' he said. 'Not knowing where the difficulty lies,' I continued, 'you are a doctor who mistakes his patient's ailment and treats him for another.' 'How so?'

'You have been prescribing for the troubles that would attend a first attempt; unfortunately it is years and years since I got through that stage, and your remedies are quite out of date.' 'Why, then,' he exclaimed, 'the cure is complete; nobody is nervous about a road of which he knows every inch.'

'Ah, but then I have set my heart upon reversing the feat that Anniceris of Cyrene exhibited to Plato and his friends. To show what a fine driver he was, he drove round the Academy time after time exactly in his own track, which looked after it as if it had only been traversed once. Now my endeavour is just the opposite, to *avoid* my old tracks; and it is by no means so easy to keep out of the ruts.' 'Pauson's is the trick for you,' he said. 'What is that? I never heard of it.'

'Pauson the painter was commissioned to do a horse rolling. He painted one galloping in a cloud of dust. As he was at work upon it, his patron came in, and complained that this was not what he had ordered. Pauson just turned the picture upside down and told his man to hold it so for inspection; there was the horse rolling on its back.' 'You dear innocent!' I said; 'do you suppose I have kept my picture turned the same way all these years? It has been shifted and tilted at every conceivable angle, till I begin to have apprehensions of ending like Proteus.' 'And how was that?' 'Oh, I mean the issue of his attempts to evade human observation; when he had exhausted all shapes of animals and plants and elements, finding no metamorphosis left him, he had to be Proteus again.'

'You have more shifts than ever Proteus had,' he said, 'to get off hearing my poem.'

'Oh, do not say that,' said I; 'off goes my burden of care, and I am at your service. Perhaps when you have got over your own pains of child-birth you will show more feeling for my delicate state.'

He liked the offer, we settled down on a convenient stone step, and I listened to some excellent poetry. In the middle of reading he was seized with an idea, did up his tablets, and said: 'You shall have your hearer's fee, as well deserved as an Athenian's after a day in court or assembly. Thank me, please.' 'I do, before I know what for. But what may it be?' 'It was in the Macedonian royal archives that I came across the book; I was delighted with it at the time, and took considerable trouble to secure it; it has just come into my head that I have it at home. It contains, among details of Antipater's management of the

household, facts about Demosthenes that I think you will find worth your best attention.’ ‘You shall have payment on the spot,’ I said, ‘in the shape of an audience for the rest of your verses; and moreover I shall not part with you till your promise is fulfilled. You have given me a luscious Homer birthday dinner; and it seems you are to be at the charges of the Demosthenes one too.’

He read to the end, we stayed long enough for me to give the poem its meed of praise, and then adjourned to his house, where after some search the book was found. I took it away with me, and on further acquaintance was so much impressed by it that I shall do no editing, but read it you *totidem verbis*. Asclepius is not less honoured if his worshippers, in default of original compositions, have the hymns of Isodemus or Sophocles performed before him; there is a failure nowadays in the supply of new plays for Dionysus; but those who produce the works of old masters at the proper season have the credit all the same of honouring the God.

This book, then (the part of the state records that concerns us is the conversation I shall give you) — the book informs us that Archias’s name was announced to Antipater. In case any of my younger hearers should not know the fact already, this Archias had been charged with the arrest of all exiles. In particular, he was to get Demosthenes from Calauria into Antipater’s presence, but rather by persuasion than by force. Antipater was excited about it, hoping that Demosthenes might arrive any day. So, hearing that Archias was come from Calauria, he gave orders for his instant admittance.

When he entered — but you shall have the conversation as it stands.

Archias. Antipater

Ar. Is it well with you, Antipater?

Ant. It is well, if you have brought Demosthenes.

Ar. I have brought him as I might. I have the urn that holds his remains.

Ant. Ha? my hopes are dashed. What avail ashes and urns, if I have not Demosthenes?

Ar. The soul, O King, may not be prisoned in a man’s own despite.

Ant. Why took you him not alive?

Ar. We took him.

Ant. And he has died on the way?

Ar. He died where he was, in Calauria.

Ant. Your neglect is to blame; you took not due care of him.

Ar. Nay, it lies not at our door.

Ant. What mean you? These are riddles, Archias; you took him alive, and you have him not?

Ar. Was it not your charge that we should use no force at first? Yet indeed we should have fared no better if we had; we did intend it.

Ant. You did not well, even in the intention; it may be your violence killed him.

Ar. No, we killed him not; but if we could not persuade him, there was nothing for it but force. But, O King, how had you been the better off, if he

had come alive? you could have done no more than kill him.

Ant. Peace, Archias! methinks you comprehend neither the nature of Demosthenes, nor my mind. You think there is no more in the finding of Demosthenes than in the hunting down such scoundrels as Himeraeus or Aristonicus or Eucrates; these are like swollen torrents — mean fellows in themselves, to whom a passing storm gives brief importance; they make a brave show while the disturbance lasts; but they are as sure to vanish soon as the wind to fall at evening. The recreant Hyperides is another — a selfish demagogue, who took no shame to curry favour with the mob by libelling Demosthenes, and make himself its instrument for ends that his dupes soon wished they had never attained; for the libels had not long borne their fruit before the libelled was reinstated with more honour than Alcibiades himself. But what recked Hyperides? he scrupled not to use against what had once been dearest to him the tongue that he deserved, even by that iniquity, to lose.

Ar. How? was Demosthenes not our enemy of enemies?

Ant. Not in the eyes of one who cares for an honourable nature, and loves a sincere consistent character. The noble is noble, though it be in an enemy; and virtue has no country. Am I meaner than Xerxes? he could admire Bulis and Sperchis the Spartans, and release them when they were in his power. No man that ever lived do I admire more than Demosthenes; twice I was in his company at Athens (in hurried times, it is true), and I have heard much from others, and there is his work to judge by. And what moves me is not his skill in speech. You might well suppose so; Python was nothing, matched with him, and the Attic orators but babes in comparison with his finish and intensity, the music of his words, the clearness of his thoughts, his chains of proof, his cumulative blows. We found our mistake when we listened to Python and his promises; we had gathered the Greeks to Athens to see the Athenians confuted; it was Demosthenes who confuted *us*. But no words of mine can describe the power of his eloquence.

Yet to that I give but a secondary place, as a tool the man used. It was the man himself I marvelled at, his spirit and his wisdom, and the steadiness of soul that steered a straight course through all the tempests of fortune with never a craven impulse. And Philip was of my mind about him; when a speech of his before the Athenian assembly against Philip was reported, Parmenio was angry, and made some bitter jest upon him. But Philip said: *Ah, Parmenio, he has a right to say what he pleases; he is the only popular orator in all Greece whose name is missing in my secret service accounts, though I would far rather have put myself in his hands than in those of clerks and third-rate actors. All the tribe of them are down for gold, timber, rents, cattle, land, in Boeotia if not in Macedonia; but the walls of Byzantium are not more proof against the battering-ram than Demosthenes against gold.*

This is the way I look at it, Parmenio. An Athenian who speaking in Athens prefers me to his country shall have of my money, but not of my friendship; as for one who hates me for his country's sake, I will assault him as I would a

citadel, a wall, a dock, a trench, but I have only admiration for his virtue, and congratulations for the State that possesses him. The other kind I should like to crush as soon as they have served my purpose; but him I would sooner have here with us than the Illyrian and Triballian horse and all my mercenaries; arguments that carry conviction, weight of intellect, I do not put below force of arms.

That was to Parmenio; and he said much the same to me. At the time of the Athenian expedition under Diopithes, I was very anxious, but Philip laughed at me heartily, and said: *Are you afraid of these town-bred generals and their men? Their fleet, their Piraeus, their docks, I snap my fingers at them. What is to be looked for from people whose worship is of Dionysus, whose life is in feasting and dancing? If Demosthenes, and not a man besides, had been subtracted from Athens, we should have had it with less trouble than Thebes or Thessaly; deceit and force, energy and corruption, would soon have done the thing. But he is ever awake; he misses no occasion; he makes move for move and counters every stroke. Not a trick of ours, not an attempt begun or only thought of, but he has intelligence of it; in a word he is the obstacle that stands between us and the swift attainment of our ends. It was little fault of his that we took Amphipolis, that we won Olynthus, Phocis, Thermopylae, that we are masters of the Hellespont.*

He rouses his reluctant countrymen out of their opiate sleep, applies to their indolence the knife and cautery of frank statement, and little he cares whether they like it or not. He transfers the revenues from state theatre to state armament, re-creates with his navy bill a fleet disorganized to the verge of extinction, restores patriotism to the place from which it had long been ousted by the passion for legal fees, uplifts the eyes of a degenerate race to the deeds of their fathers and emulation of Marathon and Salamis, and fits them for Hellenic leagues and combinations. You cannot escape his vigilance, he is not to be wheedled, you can no more buy him than the Persian King could buy the great Aristides.

This is the direction your fears should take, Antipater; never mind all the war-ships and all the fleets. What Themistocles and Pericles were to the Athens of old, that is Demosthenes to Athens to-day, as shrewd as Themistocles, as high of soul as Pericles. He it was that gained them the control of Euboea and Megara, the Hellespont and Boeotia. It is well indeed that they give the command to such as Chares or Diopithes or Proxenus, and keep Demosthenes to the platform at home. If they had given into his hands their arms and ships and troops, their strategy and their money, I doubt he would have put me on my mettle to keep Macedonia; even now that he has no weapon but his decrees, he is with us at every turn, his hand is upon us; the ways and means are of his finding, the force of his gathering; it is he that sends armadas afar, he that joins power to power, he that meets our every change of plan.

This was his tone about Demosthenes on many other occasions too; he put

it down as one of his debts to fortune that armies were never led by the man whose mere words were so many battering-rams and catapults worked from Athens to the shattering and confounding of his plans. As to Chaeronea, even the victory made no difference; he continued to impress upon us how precarious a position this one man had contrived for us. *Things went unexpectedly well; their generals were cowards and their troops undisciplined, and the caprice of fortune, which has so often served us well, brought us out victorious; but he had reduced me to hazarding my kingdom and my life on that single throw; he had brought the most powerful cities into line, he had united Greece, he had forced Athens and Thebes and all Boeotia, Corinth, Euboea, Megara — the might of Greece, in short — to play the game out to its end, and had arrested me before I reached Attic soil.*

He never ceased to speak thus about Demosthenes. If any one told him the Athenian democracy was a formidable rival, ‘Demosthenes,’ he would say, ‘is my only rival; Athens without him is no better than Aenianes or Thessalians.’ Whenever Philip sent embassies to the various states, if Athens had sent any one else to argue against his men, he always gained his point with ease; but when it was Demosthenes, he would tell us the embassy had come to naught: there was not much setting up of trophies over speeches of Demosthenes.

Such was Philip’s opinion. Now I am no Philip at the best, and do you suppose, Archias, that if I could have got a man like Demosthenes, I should have found nothing better to do with him than sending him like an ox to the slaughter? or should I have made him my right-hand man in the management of Greece and of the empire? I was instinctively attracted long ago by his public record — an attraction heightened by the witness of Aristotle. He constantly assured both Alexander and myself that among all the vast number of his pupils he had found none comparable to Demosthenes in natural genius and persevering self-development, none whose intellect was at once so weighty and so agile, none who spoke his opinions so freely or maintained them so courageously.

But you (said Aristotle) confuse him with an Eubulus, a Phrynon, a Philocrates, and think to convert with gifts a man who has actually lavished his inheritance half on needy Athenians and half on Athens; you vainly imagine that you can intimidate one who has long ago resolved to set his life upon his country’s doubtful fortunes; if he arraigns your proceedings, you try denunciation; why, the nearer terrors of the Assembly find him unmoved. You do not realize that the mainspring of his policy is patriotism, and that the only personal advantage he expects from it is the improvement of his own nature.

All this it was, Archias, that made me long to have him with me, to hear from his own lips what he thought about the state of things, and be able at any time of need, abandoning the flatterers who infest us, to hear the plain words of an independent mind and profit by sincere advice. And I might fairly have drawn *his* attention to the ungrateful nature of those Athenians for whom he had risked all when he might have had firmer and less unconscionable friends.

Ar. O King, your other ends you might have gained, but that you would have told him to no purpose; his love of Athens was a madness beyond cure.

Ant. It was so indeed; 'twere vain to deny it. But how died he?

Ar. O King, there is further wonder in store for you. We who have had the scene before our eyes are as startled and as unbelieving yet as when we saw it. He must long ago have determined how to die; his preparation shows it. He was seated within the temple, and our arguments of the days before had been spent on him in vain.

Ant. Ay? and what were they?

Ar. Long and kindly I urged him, with promises on your part, not that I looked to see them kept (for I knew not then, and took you to be wroth with him), but in hopes they might prevail.

Ant. And what hearing did he give them? Keep nothing back; I would I were there now, hearing him with my own ears; failing which, do you hide nothing from me. 'Tis worth much to learn the bearing of a true man in the last moments of his life, whether he gave way and played the coward, or kept his course unfaltering even to the end.

Ar. Ah, in him was no bending to the storm; how far from it! With a smiling allusion to my former life, he told me I was not actor enough to make your lies convincing.

Ant. Ha? he left life for want of belief in my promises?

Ar. Not so; hear to the end, and you will see his distrust was not all for you. Since you bid me speak, O King, he told me there was no oath that could bind a Macedonian; it was nothing strange that they should use against Demosthenes the weapon that had won them Amphipolis, and Olynthus, and Oropus. And much more of the like; I had writers there, that his words might be preserved for you. *Archias* (he said), *the prospect of death or torture would be enough to keep me out of Antipater's presence. And if you tell me true, I must be on my guard against the worse danger of receiving life itself as a present at his hands, and deserting, to serve Macedonia, that post which I have sworn to hold for Greece.*

Life were a thing to be desired, Archias, were it purchased for me by the power of Piraeus (a war-ship, my gift, has floated there), by the wall and trench of which I bore the cost, by the tribe Pandionis whose festival charges I took upon me, by the spirit of Solon and Draco, by unmuzzled statesmen and a free people, by martial levies and naval organization, by the virtues and the victories of our fathers, by the affection of fellow citizens who have crowned

me many a time, and by the might of a Greece whose guardian I have never ceased to be. Or again, if life is to be owed to compassion, though it be mean enough, yet compassion I might endure among the kindred of the captives I have ransomed, the fathers whose daughters I have helped to portion, and the men whose debts I have joined in paying.

But if the island empire and the sea may not save me, I ask my safety from the Posidon at whose altar and under whose sanctuary I stand. And if Posidon's power avails not to keep his temple inviolate, if he scorns not to surrender Demosthenes to Archias, then welcome death; I will not transfer my worship to Antipater. I might have had Macedonia more at my devotion than Athens, might be now a partaker in your fortunes, if I would have ranged myself with Callimedon, and Pytheas, and Demades. When things were far gone, I might yet have made a shift, if I had not had respect to the daughters of Erechtheus and to Codrus. Fortune might desert, I would not follow her; for death is a haven of safety, which he who reaches will do no baseness more. Archias, I will not be at this late day a stain upon the name of Athens; I will not make choice of slavery; be my winding-sheet the white one of liberty.

Sir actor, let me recall to you a fine passage from one of your tragedies:

But even at the point of death She forethought took to fall in seemly wise.

She was but a girl; and shall Demosthenes choose an unseemly life before a seemly death, and forget what Xenocrates and Plato have said of immortality? And then he was stirred to some bitter speech upon men puffed up by fortune. What remains to tell? At last, as I now besought and now threatened, mingling the stern and mild, 'Had I been Archias,' he said, 'I had yielded; but seeing that I am Demosthenes, your pardon, good sir, if my nature recoils from baseness.'

Then I was minded to hale him off by force. Which when he observed, I saw him smile and glance at the God. Archias (he said) believes that there is no might, no refuge for the human soul, but arms and war-ships, walls and camps. He scorns that equipment of mine which is proof against Illyrians and Triballi and Macedonians, surer than that wooden wall of old, which the God averred none should prevail against. Secure in this I ever took a fearless course; fearless I braved the might of Macedonia; little I cared for Euctemon or Aristogiton, for Pytheas and Callimedon, for Philip in the old days, for Archias to-day.

And then, Lay no hand upon me. Be it not mine to bring outrage upon the temple; I will but greet the God, and follow of my free will. And for me, I put reliance upon this, and when he lifted his hand to his mouth, I thought it was but to do obeisance.

Ant. And it was indeed —?

Ar. We put his servant to the question later, and learned from her that he had long had poison by him, to give him liberty by parting soul from body. He had not yet passed the holy threshold, when he fixed his eye on me and said: ‘Take *this* to Antipater; Demosthenes you shall not take, no, by — —’ And methought he would have added, by the men that fell at Marathon.

And with that farewell he parted. So ends, O King, the siege of Demosthenes.

Ant. Archias, that was Demosthenes. Hail to that unconquerable soul! how lofty the spirit, how republican the care, that would never be parted from their warrant of freedom! Enough; the man has gone his way, to live the life they tell of in the Isles of the heroic Blest, or to walk the paths that, if tales be true, the heaven-bound spirits tread; he shall attend, surely, on none but that Zeus who is named of Freedom. For his body, we will send it to Athens, a nobler offering to that land than the men that died at Marathon.

HOW TO WRITE HISTORY — Πῶς δεῖ Ἱστορίαν συγγράφειν



Translated by H. W. Fowler and F. G. Fowler

THE WAY TO WRITE HISTORY

MY DEAR PHILO,

There is a story of a curious epidemic at Abdera, just after the accession of King Lysimachus. It began with the whole population's exhibiting feverish symptoms, strongly marked and unintermittent from the very first attack. About the seventh day, the fever was relieved, in some cases by a violent flow of blood from the nose, in others by perspiration not less violent. The mental effects, however, were most ridiculous; they were all stage-struck, mouthing blank verse and ranting at the top of their voices. Their favourite recitation was the *Andromeda* of Euripides; one after another would go through the great speech of Perseus; the whole place was full of pale ghosts, who were our seventh-day tragedians vociferating,

O Love, who lord'st it over Gods and men,

and the rest of it. This continued for some time, till the coming of winter put an end to their madness with a sharp frost. I find the explanation of the form it took in this fact: Archelaus was then the great tragic actor, and in the middle of the summer, during some very hot weather, he had played the *Andromeda* there; most of them took the fever in the theatre, and convalescence was followed by a relapse — into tragedy, the *Andromeda* haunting their memories, and Perseus hovering, Gorgon's head in hand, before the mind's eye.

Well, to compare like with like, the majority of our educated class is now suffering from an Abderite epidemic. They are not stage-struck, indeed; that would have been a minor infatuation — to be possessed with other people's verses, not bad ones either; no; but from the beginning of the present excitements — the barbarian war, the Armenian disaster, the succession of victories — you cannot find a man but is writing history; nay, every one you meet is a Thucydides, a Herodotus, a Xenophon. The old saying must be true, and war be the father of all things [Footnote: See note on *Icaromenippus*, 8.], seeing what a litter of historians it has now teemed forth at a birth.

Such sights and sounds, my Philo, brought into my head that old anecdote about the Sinopean. A report that Philip was marching on the town had thrown all Corinth into a bustle; one was furbishing his arms, another wheeling stones, a third patching the wall, a fourth strengthening a battlement,

every one making himself useful somehow or other. Diogenes having nothing to do — of course no one thought of giving *him* a job — was moved by the sight to gird up his philosopher's cloak and begin rolling his tub-dwelling energetically up and down the Craneum; an acquaintance asked, and got, the explanation: 'I do not want to be thought the only idler in such a busy multitude; I am rolling my tub to be like the rest.'

I too am reluctant to be the only dumb man at so vociferous a season; I do not like walking across the stage, like a 'super', in gaping silence; so I decided to roll *my* cask as best I could. I do not intend to write a history, or attempt actual narrative; I am not courageous enough for that; have no apprehensions on my account; I realize the danger of rolling the thing over the rocks, especially if it is only a poor little jar of brittle earthenware like mine; I should very soon knock against some pebble and find myself picking up the pieces. Come, I will tell you my idea for campaigning in safety, and keeping well out of range.

Give a wide berth to all that foam and spray, and to the anxieties which vex the historian — that I shall be wise enough to do; but I propose to give a little advice, and lay down a few principles for the benefit of those who do venture. I shall have a share in their building, if not in the dedicatory inscription; my finger-tips will at least have touched their wet mortar.

However, most of them see no need for advice here: *there might as well be an art of talking, seeing, or eating; history-writing is perfectly easy, comes natural, is a universal gift; all that is necessary is the faculty of translating your thoughts into words.* But the truth is — you know it without my telling, old friend — , it is *not* a task to be lightly undertaken, or carried through without effort; no, it needs as much care as any sort of composition whatever, if one means to create 'a possession for ever,' as Thucydides calls it. Well, I know I shall not get a hearing from many of them, and some will be seriously offended — especially any who have finished and produced their work; in cases where its first reception was favourable, it would be folly to expect the authors to recast or correct; has it not the stamp of finality? is it not almost a State document? Yet even they may profit by my words; *we* are not likely to be attacked again; we have disposed of all our enemies; but there might be a Celto-Gothic or an Indo-Bactrian war; then our friends' composition might be improved by the application of my measuring-rod — always supposing that they recognize its correctness; failing that, let them do their own mensuration with the old foot-rule; the doctor will not particularly mind, though all Abdera insists on spouting the *Andromeda*.

Advice has two provinces — one of choice, the other of avoidance; let us first decide what the historian is to avoid — of what faults he must purge himself — , and then proceed to the measures he must take for putting himself on the straight high road. This will include the manner of his beginning, the order in which he should marshal his facts, the questions of proportion, of discreet silence, of full or cursory narration, of comment and connexion. Of

all that, however, later on; for the present we deal with the vices to which bad writers are liable. As to those faults of diction, construction, meaning, and general amateurishness, which are common to every kind of composition, to discuss them is neither compatible with my space nor relevant to my purpose.

But there are mistakes peculiar to history; your own observation will show you just those which a constant attendance at authors' readings [Footnote: These were very common in Roman Imperial times, for purposes of advertisement, of eliciting criticism, &c. 'The audience at recitations may be compared with the modern literary reviews, discharging the functions of a preventive and emendatory, not merely of a correctional tribunal. Before publication a work might thus be known to more hearers than it would now find readers' Mayor, *Juvenal*, iii. 9.] has impressed on me; you have only to keep your ears open at every opportunity. It will be convenient, however, to refer by the way to a few illustrations in recent histories. Here is a serious fault to begin with. It is the fashion to neglect the examination of facts, and give the space gained to eulogies of generals and commanders; those of their own side they exalt to the skies, the other side they disparage intemperately. They forget that between history and panegyric there is a great gulf fixed, barring communication; in musical phrase, the two things are a couple of octaves apart. The panegyrist has only one concern — to commend and gratify his living theme some way or other; if misrepresentation will serve his purpose, he has no objection to that. History, on the other hand, abhors the intrusion of any least scruple of falsehood; it is like the windpipe, which the doctors tell us will not tolerate a morsel of stray food.

Another thing these gentlemen seem not to know is that poetry and history offer different wares, and have their separate rules. Poetry enjoys unrestricted freedom; it has but one law — the poet's fancy. He is inspired and possessed by the Muses; if he chooses to horse his car with winged steeds, or set others a-gallop over the sea, or standing corn, none challenges his right; his Zeus, with a single cord, may haul up earth and sea, and hold them dangling together — there is no fear the cord may break, the load come tumbling down and be smashed to atoms. In a complimentary picture of Agamemnon, there is nothing against his having Zeus's head and eyes, his brother Posidon's chest, Ares's belt — in fact, the son of Atreus and Aerope will naturally be an epitome of all Divinity; Zeus or Posidon or Ares could not singly or severally provide the requisite perfections. But, if history adopts such servile arts, it is nothing but poetry without the wings; the exalted tones are missing; and imposition of other kinds without the assistance of metre is only the more easily detected. It is surely a great, a superlative weakness, this inability to distinguish history from poetry; what, bedizen history, like her sister, with tale and eulogy and their attendant exaggerations? as well take some mighty athlete with muscles of steel, rig him up with purple drapery and meretricious ornament, rouge and powder his cheeks; faugh, what an object would one make of him with such defilements!

I would not be understood to exclude eulogy from history altogether; it is to be kept to its place and used with moderation, is not to tax the reader's patience; I shall presently show, indeed, that in all such matters an eye is to be had to posterity. It is true, there is a school which makes a pretty division of history into the agreeable and the useful, and defends the introduction of panegyric on the ground that it is agreeable, and pleases the general reader. But nothing could be further from the truth. In the first place the division is quite a false one; history has only one concern and aim, and that is the useful; which again has one single source, and that is truth. The agreeable is no doubt an addition, if it is present; so is beauty to an athlete; but a Nicostratus, who is a fine fellow and proves himself a better man than either of his opponents, gets his recognition as a Heracles, however ugly his face may be; and if one opponent is the handsome Alcaeus himself — handsome enough to make Nicostratus in love with him, says the story — , that does not affect the issue. History too, if it can deal incidentally in the agreeable, will attract a multitude of lovers; but so long as it does its proper business efficiently — and that is the establishment of truth — , it may be indifferent to beauty.

It is further to be remarked, that in history sheer extravagance has not even the merit of being agreeable; and the extravagance of eulogy is doubly repulsive, as extravagance, and as eulogy; at least it is only welcome to the vulgar majority, not to that critical, that perhaps hypercritical audience, whom no slip can escape, who are all eyes like Argus, but keener than he, who test every word as a moneychanger might his coins, rejecting the false on the spot, but accepting the good and heavy and true; it is they that we should have in mind as we write history, and never heed the others, though they applaud till they crack their voices. If you neglect the critics, and indulge in the cloying sweetness of tales and eulogies and such baits, you will soon find your history a 'Heracles in Lydia.' No doubt you have seen some picture of him: he is Omphale's slave, dressed up in an absurd costume, his lion- skin and club transferred to her, as though she were the true Heracles, while he, in saffron robe and purple jacket, is combing wool and wincing under Omphale's slipper. A degrading spectacle it is — the dress loose and flapping open, and all that was man in him turned to woman.

The vulgar may very likely extend their favour to this; but the select (whose judgement you disregard) will get a good deal of entertainment out of your heterogeneous, disjointed, fragmentary stuff. There is nothing which has not a beauty of its own; but take it out of its proper sphere, and the misuse turns its beauty to ugliness. Eulogy, I need hardly say, may possibly please one person, the eulogized, but will disgust every one else; this is particularly so with the monstrous exaggerations which are in fashion; the authors are so intent on the patron-hunt that they cannot relinquish it without a full exhibition of servility; they have no idea of finesse, never mask their flattery, but blurt out their unconvincing bald tale anyhow.

The consequence is, they miss even their immediate end; the objects of

their praise are more inclined (and quite right too) to dislike and discard them for toadies — if they are men of spirit, at any rate. Aristobulus inserted in his history an account of a single combat between Alexander and Porus, and selected this passage to read aloud to the former; he reckoned that his best chance of pleasing was to invent heroic deeds for the king, and heighten his achievements. Well, they were on board ship in the Hydaspes; Alexander took hold of the book, and tossed it overboard; ‘the author should have been treated the same way, by rights,’ he added, ‘for presuming to fight duels for me like that, and shoot down elephants single-handed.’ A very natural indignation in Alexander, of a piece with his treatment of the intrusive architect; this person offered to convert the whole of Mount Athos into a colossal statue of the king — who however decided that he was a toady, and actually gave him less employment in ordinary than before.

The fact is, there is nothing agreeable in these things, except to any one who is fool enough to enjoy commendations which the slightest inquiry will prove to be unfounded; of course there *are* ugly persons — women more especially — who ask artists to paint them as beautiful as they can; they think they will be really better-looking if the painter heightens the rose a little and distributes a good deal of the lily. There you have the origin of the present crowd of historians, intent only upon the passing day, the selfish interest, the profit which they reckon to make out of their work; execration is their desert — in the present for their undisguised clumsy flattery, in the future for the stigma which their exaggerations bring upon history in general. If any one takes some admixture of the agreeable to be an absolute necessity, let him be content with the independent beauties of style; these are agreeable without being false; but they are usually neglected now, for the better foisting upon us of irrelevant substitutes.

Passing from that point, I wish to put on record some fresh recollections of Ionian histories — supported, now I think of it, by Greek analogies also of recent date — both concerned with the war already alluded to. You may trust my report, the Graces be my witness; I would take oath to its truth, if it were polite to swear on paper. One writer started with invoking the Muses to lend a hand. What a tasteful exordium! How suited to the historic spirit! How appropriate to the style! When he had got a little way on, he compared our ruler to Achilles, and the Parthian king to Thersites; he forgot that Achilles would have done better if he had had Hector instead of Thersites to beat, if there had been a man of might fleeing in front,

But at his heels a mightier far than he.

He next proceeded to say something handsome about himself, as a fit chronicler of such brilliant deeds. As he got near his point of departure, he threw in a word for his native town of Miletus, adding that he was thus improving on Homer, who never so much as mentioned his birthplace. And he concluded his preface with a plain express promise to advance our cause and personally wage war against the barbarians, to the best of his ability. The

actual history, and recital of the causes of hostilities, began with these words: — ‘The detestable Vologesus (whom Heaven confound!) commenced war on the following pretext.’

Enough of him. Another is a keen emulator of Thucydides, and by way of close approximation to his model starts with his own name — most graceful of beginnings, redolent of Attic thyme! Look at it: ‘Crepereius Calpurnianus of Pompeiopolis wrote the history of the war between Parthia and Rome, how they warred one upon the other, beginning with the commencement of the war.’ After that exordium, what need to describe the rest — what harangues he delivers in Armenia, resuscitating our old friend the Corcyrean envoy — what a plague he inflicts on Nisibis (which would not espouse the Roman cause), lifting the whole thing bodily from Thucydides — except the Pelasgicum and the Long Walls, where the victims of the earlier plague found shelter; there the difference ends; like the other, ‘it began in Ethiopia, whence it descended to Egypt,’ and to most of the Parthian empire, where it very discreetly remained. I left him engaged in burying the poor Athenians in Nisibis, and knew quite well how he would continue after my exit. Indeed it is a pretty common belief at present that you are writing like Thucydides, if you just use his actual words, *mutatis mutandis*. [Footnote: Omitting, with Dindorf, the words which appear in the Teubner text, after emendation, as: mikra rakia, opos kai autos au phaiates, on di autaeen.] Ah, and I almost forgot to mention one thing: this same writer gives many names of weapons and military engines in Latin — *phossa* for trench, *pons* for bridge, and so forth. Just think of the dignity of history, and the Thucydidean style — the Attic embroidered with these Latin words, like a toga relieved and picked out with the purple stripe — so harmonious!

Another puts down a bald list of events, as prosy and commonplace as a private’s or a carpenter’s or a sutler’s diary. However, there is more sense in this poor man’s performance; he flies his true colours from the first; he has cleared the ground for some educated person who knows how to deal with history. The only fault I have to find with him is that he inscribes his volumes with a solemnity rather disproportioned to the rank of their contents — ‘Parthian History, by Callimorphus, Surgeon of the 6th Pikemen, volume so-and-so.’ Ah, yes, and there is a lamentable preface, which closes with the remark that, since Asclepius is the son of Apollo, and Apollo director of the Muses and patron of all culture, it is very proper for a doctor to write history. Also, he starts in Ionic, but very soon, for no apparent reason, abandons it for every-day Greek, still keeping the Ionic *es* and *ks* and *ous*, but otherwise writing like ordinary people — rather too ordinary, indeed.

Perhaps I should balance him with a philosophic historian; this gentleman’s name I will conceal, and merely indicate his attitude, as revealed in a recent publication at Corinth. Much had been expected of him, but not enough; starting straight off with the first sentence of the preface, he subjects his readers to a dialectic catechism, his thesis being the highly philosophic one,

that no one but a philosopher should write history. Very shortly there follows a second logical process, itself followed by a third; in fact the whole preface is one mass of dialectic figures. There is flattery, indeed, *ad nauseam*, eulogy vulgar to the point of farce; but never without the logical trimmings; always that dialectical catechism. I confess it strikes me as a vulgarity also, hardly worthy of a philosopher with so long and white a beard, when he gives it in his preface as our ruler's special good fortune that philosophers should consent to record his actions; he had better have left us to reach that conclusion for ourselves — if at all.

Again, it would be a sinful neglect to omit the man who begins like this:— 'I devise to tell of Romans and Persians'; then a little later, 'For 'twas Heaven's decree that the Persians should suffer evils'; and again, 'One Osroes there was, whom Hellenes name Oxyroes' — and much more in that style. He corresponds, you see, to one of my previous examples; only he is a second Herodotus, and the other a second Thucydides.

There is another distinguished artist in words — again rather more Thucydidean than Thucydides — , who gives, according to his own idea, the clearest, most convincing descriptions of every town, mountain, plain, or river. I wish my bitterest foe no worse fate than the reading of them. Frigid? Caspian snows, Celtic ice, are warm in comparison. A whole book hardly suffices him for the Emperor's shield — the Gorgon on its boss, with eyes of blue and white and black, rainbow girdle, and snakes twined and knotted. Why, Vologesus's breeches or his bridle, God bless me, they take up several thousand lines apiece; the same for the look of Osroes's hair as he swims the Tigris — or what the cave was like that sheltered him, ivy and myrtle and bay clustered all together to shut out every ray of light. You observe how indispensable it all is to the history; without the scene, how could we have comprehended the action?

It is helplessness about the real essentials, or ignorance of what should be given, that makes them take refuge in word-painting — landscapes, caves, and the like; and when they do come upon a series of important matters, they are just like a slave whose master has left him his money and made him a rich man; he does not know how to put on his clothes or take his food properly; partridges or sweetbreads or hare are served; but he rushes in, and fills himself up with pea soup or salt fish, till he is fit to burst. Well, the man I spoke of gives the most unconvincing wounds and singular deaths: some one has his big toe injured, and dies on the spot; the general Priscus calls out, and seven-and-twenty of the enemy fall dead at the sound. As to the numbers killed, he actually falsifies dispatches; at Europus he slaughters 70,236 of the enemy, while the Romans lose two, and have seven wounded! How any man of sense can tolerate such stuff, I do not know.

Here is another point quite worth mention. This writer has such a passion for unadulterated Attic, and for refining speech to the last degree of purity, that he metamorphoses the Latin names and translates them into Greek;

Saturninus figures as Cronius, Fronto must be Phrontis, Titianus Titianus, with queerer transmogrifications yet. Further, on the subject of Severian's death, he accuses all other writers of a blunder in putting him to the sword; he is really to have starved himself to death, as the most painless method; the fact, however, is that it was all over in three days, whereas seven days is the regular time for starvation; are we perhaps to conceive an Osroes waiting about for Severian to complete the process, and putting off his assault till after the seventh day?

Then, Philo, how shall we class the historians who indulge in poetical phraseology? 'The catapult rocked responsive,' they say; 'Loud thundered the breach'; or, somewhere else in this delectable history, 'Thus Edessa was girdled with clash of arms, and all was din and turmoil,' or, 'The general pondered in his heart how to attack the wall.' Only he fills up the interstices with such wretched common lower-class phrases as 'The military prefect wrote His Majesty,' 'The troops were procuring the needful,' 'They got a wash [Footnote: It was suggested in the Introduction that Lucian's criticism is for practical purposes out of date; but Prescott writes: 'He was surrounded by a party of friends, who had *dropped in*, it seems, after mass, to inquire after the state of his health, some of whom had remained to partake of his repast.'] and put in an appearance,' and so on. It is like an actor with one foot raised on a high buskin, and the other in a slipper.

You will find others writing brilliant high-sounding prefaces of outrageous length, raising great expectations of the wonders to follow — and then comes a poor little appendix of a — history; it is like nothing in the world but a child — say the Eros you must have seen in a picture playing in an enormous mask of Heracles or a Titan; *parturiunt montes*, cries the audience, very naturally. That is not the way to do things; the whole should be homogeneous and uniform, and the body in proportion to the head — not a helmet of gold, a ridiculous breastplate patched up out of rags or rotten leather, shield of wicker, and pig-skin greaves. You will find plenty of historians prepared to set the Rhodian Colossus's head on the body of a dwarf; others on the contrary show us headless bodies, and plunge into the facts without exordium. These plead the example of Xenophon, who starts with 'Darius and Parysatis had two children'; if they only knew it, there is such a thing as a *virtual* exordium, not realized as such by everybody; but of that hereafter.

However, any mistake in mere expression or arrangement is excusable; but when you come to fancy geography, differing from the other not by miles or leagues, but by whole days' journeys, where is the classical model for that? One writer has taken so little trouble with his facts — never met a Syrian, I suppose, nor listened to the stray information you may pick up at the barber's —, that he thus locates Europus:— 'Europus lies in Mesopotamia, two days' journey from the Euphrates, and is a colony from Edessa.' Not content with that, this enterprising person has in the same book taken up my native Samosata and shifted it, citadel, walls, and all, into Mesopotamia, giving it the

two rivers for boundaries, and making them shave past it, all but touching the walls on either side. I suspect you would laugh at me, Philo, if I were to set about convincing you that I am neither Parthian nor Mesopotamian, as this whimsical colony-planter makes me.

By the way, he has also a very attractive tale of Severian, learnt, he assures us on oath, from one of the actual fugitives. According to this, he would not die by the sword, the rope, or poison, but contrived a death which should be tragic and impressive. He was the owner of some large goblets of the most precious glass; having made up his mind to die, he broke the largest of these, and used a splinter of it for the purpose, cutting his throat with the glass. A dagger or a lancet, good enough instruments for a manly and heroic death, he could not come at, forsooth!

Then, as Thucydides composed a funeral oration over the first victims of that old war, our author feels it incumbent on him to do the same for Severian; they all challenge Thucydides, you see, little as he can be held responsible for the Armenian troubles. So he buries Severian, and then solemnly ushers up to the grave, as Pericles's rival, one Afranius Silo, a centurion; the flood of rhetoric which follows is so copious and remarkable that it drew tears from me — ye Graces! — tears of laughter; most of all where the eloquent Afranius, drawing to a close, makes mention, with weeping and distressful moans, of all those costly dinners and toasts. But he is a very Ajax in his conclusion. He draws his sword, gallantly as an Afranius should, and in sight of all cuts his throat over the grave — and God knows it was high time for an execution, if oratory can be felony. The historian states that all the spectators admired and lauded Afranius; as for me, I was inclined to condemn him on general grounds — he had all but given a catalogue of sauces and dishes, and shed tears over the memory of departed cakes — , but his capital offence was that he had not cut the historian-tragedian's throat before he left this life himself.

I assure you, my friend, I could largely increase my list of such offenders; but one or two more will suffice, before proceeding to the second part of my undertaking, the suggestions for improvement. There are some, then, who leave alone, or deal very cursorily with, all that is great and memorable; amateurs and not artists, they have no selective faculty, and loiter over copious laboured descriptions of the veriest trifles; it is as if a visitor to Olympia, instead of examining, commending or describing to his stay-at-home friends the general greatness and beauty of the Zeus, were to be struck with the exact symmetry and polish of its footstool, or the proportions of its shoe, and give all his attention to these minor points.

For instance, I have known a man get through the battle of Europus in less than seven whole lines, and then spend twenty mortal hours on a dull and perfectly irrelevant tale about a Moorish trooper. The trooper's name was Mausacas; he wandered up the hills in search of water, and came upon some Syrian yokels getting their lunch; at first they were afraid of him, but when

they found he was on the right side, they invited him to share the meal; for one of them had travelled in the Moorish country, having a brother serving in the army. Then come long stories and descriptions of how he hunted there, and saw a great herd of elephants at pasture, and was nearly eaten up by a lion, and what huge fish he had bought at Caesarea. So this quaint historian leaves the terrible carnage to go on at Europus, and lets the pursuit, the forced armistice, the settling of outposts, shift for themselves, while he lingers far into the evening watching Malchion the Syrian cheapen big mackarel at Caesarea; if night had not come all too soon, I dare say he would have dined with him when the fish was cooked. If all this had not been accurately set down in the history, what sad ignorance we should have been left in! The loss to the Romans would have been irreparable, if Mausacas the Moor had got nothing to quench his thirst, and come back fasting to camp. Yet I am wilfully omitting innumerable details of yet greater importance — the arrival of a flute-girl from the next village, the exchange of gifts (Mausacas's was a spear, Malchion's a brooch), and other incidents most essential to the battle of Europus. It is no exaggeration to say that such writers never give the rose a glance, but devote all their curiosity to the thorns on its stem.

Another entertaining person, who has never set foot outside Corinth, nor travelled as far as its harbour — not to mention seeing Syria or Armenia — , starts with words which impressed themselves on my memory:— 'Seeing is believing: I therefore write what I have seen, not what I have been told.' His personal observation has been so close that he describes the Parthian 'Dragons' (they use this ensign as a numerical formula — a thousand men to the Dragon, I believe): they are huge live dragons, he says, breeding in Persian territory beyond Iberia; these are first fastened to great poles and hoisted up aloft, striking terror at a distance while the advance is going on; then, when the battle begins, they are released and set on the enemy; numbers of our men, it seems, were actually swallowed by them, and others strangled or crushed in their coils; of all this he was an eye-witness, taking his observations, however, from a safe perch up a tree. Thank goodness he did not come to close quarters with the brutes! we should have lost a very remarkable historian, and one who did doughty deeds in this war with his own right hand; for he had many adventures, and was wounded at Sura (in the course of a stroll from the Craneum to Lerna, apparently). All this he used to read to a Corinthian audience, which was perfectly aware that he had never so much as seen a battle-picture. Why, he did not know one weapon or engine from another; the names of manoeuvres and formations had no meaning for him; flank or front, line or column, it was all one.

Then there is a splendid fellow, who has boiled down into the compass of five hundred lines (or less, to be accurate) the whole business from beginning to end — campaigns in Armenia, in Syria, in Mesopotamia, on the Tigris, and in Media; and having done it, he calls it a history. His title very narrowly misses being longer than his book: 'An account of the late campaigns of the

Romans in Armenia, Mesopotamia, and Media, by Antiochianus, victor at the festival of Apollo'; he had probably won some junior flat race.

I have known one writer compile a history of the future, including the capture of Vologesus, the execution of Osroes (he is to be thrown to the lions), and, crowning all, our long-deferred triumph. In this prophetic vein, he sweeps hastily on to the end of his work; yet he finds time for the foundation in Mesopotamia of a city, greatest of the great, and fairest of the fair; he is still debating, however, whether the most appropriate name will be Victoria, Concord, or Peacetown; that is yet unsettled; we must leave the fair city unnamed for the present; but it is already thickly populated — with empty dreams and literary drivellings. He has also pledged himself to an account of coming events in India, and a circumnavigation of the Atlantic; nay, the pledge is half redeemed; the preface to the *India* is complete; the third legion, the Celtic contingent, and a small Moorish division, have crossed the Indus in full force under Cassius; our most original historian will soon be posting us up in their doings — their method of 'receiving elephants,' for instance — in letters dated Muziris or Oxydracae.

These people's uneducated antics are infinite; they have no eyes for the noteworthy, nor, if they had eyes, any adequate faculty of expression; invention and fiction provide their matter, and belief in the first word that comes their style; they pride themselves on the number of books they run to, and yet more on their titles; for these again are quite absurd: — *So-and-so's so many books of Parthian victories*; *The Parthis*, book I; *The Parthis*, book II — quite a rival to the *Atthis*, eh? Another does it (I have read the book) still more neatly — '*The Parthonicy of Demetrius of Sagalassus*.' I do not wish to ridicule or make a jest of these pretty histories; I write for a practical purpose: any one who avoids these and similar errors is already well on the road to historical success; nay, he is almost there, if the logical axiom is correct, that, with incompatibles, denial of the one amounts to affirmation of the other.

Well, I may be told, you have now a clear field; the thorns and brambles have all been extirpated, the debris of others' buildings has been carted off, the rough places have been made smooth; come, do a little construction yourself, and show that you are not only good at destroying, but capable of yourself planning a model, in which criticism itself shall find nothing to criticize.

Well then, my perfect historian must start with two indispensable qualifications; the one is political insight, the other the faculty of expression; the first is a gift of nature, which can never be learnt; the second should have been acquired by long practice, unremitting toil, and loving study of the classics. There is nothing technical here, and no room for any advice of mine; this essay does not profess to bestow insight and acumen on those who are not endowed with them by nature; valuable, or invaluable rather, would it have been, if it could recast and modify like that, transmute lead into gold, tin into silver, magnify a Conon or Leotrophides into Titormus or Milo.

But what is the function of professional advice? not the creation of qualities which should be already there, but the indication of their proper use. No trainer, of course, — let him be Iccus, Herodicus, Theon, or who he may — will suggest that he can take a Perdiccas [Footnote: Omitting, with Dindorf, a note on Perdiccas which runs thus: ‘if Perdiccas it was, and not rather Seleucus’s son Antiochus, who was wasted to a shadow by his passion for his step-mother.’] and make an Olympic victor of him, fit to face Theagenes of Thasos or Polydamas of Scotussa; what he *will* tell you is that, given a constitution that will stand training, his system will considerably improve it. So with us — we are not to have every failure cast in our teeth, if we claim to have invented a system for so great and difficult a subject. We do not offer to take the first comer and make a historian of him — only to point out to any one who has natural insight and acquired literary skill certain straight roads (they may or may not be so in reality) which will bring him with less waste of time and effort to his goal.

I do not suppose you will object that the man with insight has no need of system and instruction upon the things he is ignorant of; in that case he might have played the harp or flute untaught, and in fact have been omniscient. But, as things are at present, he cannot perform in these ways untaught, though with some assistance he will learn very easily, and soon be able to get along by himself.

You now know what sort of a pupil I (like the trainer) insist upon. He must not be weak either at understanding or at making himself understood, but a man of penetration, a capable administrator — potentially, that is, — with a soldierly spirit (which does not however exclude the civil spirit), and some military experience; at the least he must have been in camp, seen troops drilled or manoeuvred, know a little about weapons and military engines, the differences between line and column, cavalry and infantry tactics (with the reasons for them), frontal and flank attacks; in a word, none of your armchair strategists relying wholly on hearsay.

But first and foremost, let him be a man of independent spirit, with nothing to fear or hope from anybody; else he will be a corrupt judge open to undue influences. If Philip’s eye is knocked out at Olynthus by Aster the Amphipolite archer, it is not his business to exclaim, but just to show him as he is; he is not to think whether Alexander will be annoyed by a circumstantial account of the cruel murder of Clitus at table. If a Cleon has the ear of the assembly, and a monopoly of the tribune, he will not shrink on that account from describing him as a pestilent madman; all Athens will not stop him from dwelling on the Sicilian disaster, the capture of Demosthenes, the death of Nicias, the thirst, the foul water, and the shooting down of the drinkers. He will consider very rightly that no man of sense will blame him for recounting the effects of misfortune or folly in their entirety; he is not the author, but only the reporter of them. If a fleet is destroyed, it is not he who sinks it; if there is a rout, he is not in pursuit — unless perhaps he ought to

have prayed for better things, and omitted to do so. Of course, if silence or contradiction would have put matters right, Thucydides might with a stroke of the pen have knocked down the counterwall on Epipolae, sent Hermocrates's trireme to the bottom, let daylight through the accursed Gylippus before he had done blocking the roads with wall and trench, and, finally, have cast the Syracusans into their own quarries and sent the Athenians cruising round Sicily and Italy with Alcibiades's first high hopes still on board. Alas, not Fate itself may undo the work of Fate.

The historian's one task is to tell the thing as it happened. This he cannot do, if he is Artaxerxes's physician [Footnote: See Ctesias in Notes] trembling before him, or hoping to get a purple cloak, a golden chain, a horse of the Nisaeon breed, in payment for his laudations. A fair historian, a Xenophon, a Thucydides, will not accept that position. He may nurse some private dislikes, but he will attach far more importance to the public good, and set the truth high above his hate; he may have his favourites, but he will not spare their errors. For history, I say again, has this and this only for its own; if a man will start upon it, he must sacrifice to no God but Truth; he must neglect all else; his sole rule and unerring guide is this — to think not of those who are listening to him now, but of the yet unborn who shall seek his converse.

Any one who is intent only upon the immediate effect may reasonably be classed among the flatterers; and History has long ago realized that flattery is as little congenial to her as the arts of personal adornment to an athlete's training. An anecdote of Alexander is to the point. 'Ah, Onesicritus,' said he, 'how I should like to come to life again for a little while, and see how your stuff strikes people by that time; at present they have good enough reason to praise and welcome it; that is their way of angling for a share of my favour.' On the same principle some people actually accept Homer's history of Achilles, full of exaggerations as it is; the one great guarantee which they recognize of his truth is the fact that his subject was not living; that leaves him no motive for lying.

There stands my model, then: fearless, incorruptible, independent, a believer in frankness and veracity; one that will call a spade a spade, make no concession to likes and dislikes, nor spare any man for pity or respect or propriety; an impartial judge, kind to all, but too kind to none; a literary cosmopolite with neither suzerain nor king, never heeding what this or that man may think, but setting down the thing that befell.

Thucydides is our noble legislator; he marked the admiration that met Herodotus and gave the Muses' names to his nine books; and thereupon he drew the line which parts a good historian from a bad: our work is to be a possession for ever, not a bid for present reputation; we are not to seize upon the sensational, but bequeath the truth to them that come after; he applies the test of use, and defines the end which a wise historian will set before himself: it is that, should history ever repeat itself, the records of the past may give present guidance.

Such are to be my historian's principles. As for diction and style, he is not to set about his work armed to the teeth from the rhetorician's arsenal of impetuosity and incisiveness, rolling periods, close-packed arguments, and the rest; for him a serener mood. His matter should be homogeneous and compact, his vocabulary fit to be understood of the people, for the clearest possible setting forth of his subject.

For to those marks which we set up for the historic spirit — frankness and truth — corresponds one at which the historic style should first of all aim, namely, a lucidity which leaves nothing obscure, impartially avoiding abstruse out-of-the-way expressions, and the illiberal jargon of the market; we wish the vulgar to comprehend, the cultivated to commend us. Ornament should be unobtrusive, and never smack of elaboration, if it is not to remind us of over-seasoned dishes.

The historian's spirit should not be without a touch of the poetical; it needs, like poetry, to employ impressive and exalted tones, especially when it finds itself in the midst of battle array and conflicts by land or sea; it is then that the poetic gale must blow to speed the vessel on, and help her ride the waves in majesty. But the diction is to be content with *terra firma*, rising a little to assimilate itself to the beauty and grandeur of the subject, but never startling the hearer, nor forgetting a due restraint; there is great risk at such times of its running wild and falling into poetic frenzy; and then it is that writers should hold themselves in with bit and bridle; with them as with horses an uncontrollable temper means disaster. At these times it is best for the spirit to go a-horseback, and the expression to run beside on foot, holding on to the saddle so as not to be outstripped.

As to the marshalling of your words, a moderate compromise is desirable between the harshness which results from separating what belongs together, and the jingling concatenations — one may almost call them — which are so common; one extreme is a definite vice, and the other repellent.

Facts are not to be collected at haphazard, but with careful, laborious, repeated investigation; when possible, a man should have been present and seen for himself; failing that, he should prefer the disinterested account, selecting the informants least likely to diminish or magnify from partiality. And here comes the occasion for exercising the judgement in weighing probabilities.

The material once complete, or nearly so, an abstract should be made of it, and a rough draught of the whole work put down, not yet distributed into its parts; the detailed arrangement should then be introduced, after which adornment may be added, the diction receive its colour, the phrasing and rhythm be perfected.

The historian's position should now be precisely that of Zeus in Homer, surveying now the Mysians', now the Thracian horsemen's land. Even so *he* will survey now his own party (telling us what we looked like to him from his post of vantage), now the Persians, and yet again both at once, if they come to

blows. And when they are face to face, his eyes are not to be on one division, nor yet on one man, mounted or afoot — unless it be a Brasidas leading the forlorn hope, or a Demosthenes repelling it; his attention should be for the generals first of all; their exhortations should be recorded, the dispositions they make, and the motives and plans that prompted them. When the engagement has begun, he should give us a bird's-eye view of it, show the scales oscillating, and accompany pursuers and pursued alike.

All this, however, with moderation; a subject is not to be ridden to death; no neglect of proportion, no childish engrossment, but easy transitions. He should call a halt here, while he crosses over to another set of operations which demands attention; that settled up, he can return to the first set, now ripe for him; he must pass swiftly to each in turn, keeping his different lines of advance as nearly as possible level, fly from Armenia to Media, thence swoop straight upon Iberia, and then take wing for Italy, everywhere present at the nick of time.

He has to make of his brain a mirror, unclouded, bright, and true of surface; then he will reflect events as they presented themselves to him, neither distorted, discoloured, nor variable. Historians are not writing fancy school essays; what they have to say is before them, and will get itself said somehow, being solid fact; their task is to arrange and put it into words; they have not to consider what to say, but how to say it. The historian, we may say, should be like Phidias, Praxiteles, Alcamenes, or any great sculptor. They similarly did not create the gold, silver, ivory, or other material they used; it was ready to their hands, provided by Athens, Elis, or Argos; they only made the model, sawed, polished, cemented, proportioned the ivory, and plated it with gold; that was what their art consisted in — the right arrangement of their material. The historian's business is similar — to superinduce upon events the charm of order, and set them forth in the most lucid fashion he can manage. When subsequently a hearer feels as though he were looking at what is being told him, and expresses his approval, then our historical Phidias's work has reached perfection, and received its appropriate reward.

When all is ready, a writer will sometimes start without formal preface, if there is no pressing occasion to clear away preliminaries by that means, though even then his explanation of what he is to say constitutes a virtual preface.

When a formal preface is used, one of the three objects to which a public speaker devotes his exordium may be neglected; the historian, that is, has not to bespeak goodwill — only attention and an open mind. The way to secure the reader's attention is to show that the affairs to be narrated are great in themselves, throw light on Destiny, or come home to his business and bosom; and as to the open mind, the lucidity in the body of the work, which is to secure that, will be facilitated by a preliminary view of the causes in operation and a precise summary of events.

Prefaces of this character have been employed by the best historians — by

Herodotus, 'to the end that what befell may not grow dim by lapse of time, seeing that it was great and wondrous, and showed forth withal Greeks vanquishing and barbarians vanquished'; and by Thucydides, 'believing that that war would be great and memorable beyond any previous one; for indeed great calamities took place during its course.'

After the preface, long or short in proportion to the subject, should come an easy natural transition to the narrative; for the body of the history which remains is nothing from beginning to end but a long narrative; it must therefore be graced with the narrative virtues — smooth, level, and consistent progress, neither soaring nor crawling, and the charm of lucidity — which is attained, as I remarked above, partly by the diction, and partly by the treatment of connected events. For, though all parts must be independently perfected, when the first is complete the second will be brought into essential connexion with it, and attached like one link of a chain to another; there must be no possibility of separating them; no mere bundle of parallel threads; the first is not simply to be next to the second, but part of it, their extremities intermingling.

Brevity is always desirable, and especially where matter is abundant; and the problem is less a grammatical than a substantial one; the solution, I mean, is to deal summarily with all immaterial details, and give adequate treatment to the principal events; much, indeed, is better omitted altogether. Suppose yourself giving a dinner, and extremely well provided; there is pastry, game, kickshaws without end, wild boar, hare, sweetbreads; well, you will not produce among these a pike, or a bowl of peasoup, just because they are there in the kitchen; you will dispense with such common things.

Restraint in descriptions of mountains, walls, rivers, and the like, is very important; you must not give the impression that you are making a tasteless display of word-painting, and expatiating independently while the history takes care of itself. Just a light touch — no more than meets the need of clearness —, and you should pass on, evading the snare, and denying yourself all such indulgences. You have the mighty Homer's example in such a case; poet as he is, he yet hurries past Tantalus and Ixion, Tityus and the rest of them. If Parthenius, Euphoriion, or Callimachus had been in his place, how many lines do you suppose it would have taken to get the water to Tantalus's lip; how many more to set Ixion spinning? Better still, mark how Thucydides — a very sparing dealer in description — leaves the subject at once, as soon as he has given an idea (very necessary and useful, too) of an engine or a siege-operation, of the conformation of Epipolae, or the Syracusan harbour. It may occur to you that his account of the plague is long; but you must allow for the subject; then you will appreciate his brevity; *he* is hastening on; it is only that the weight of matter holds him back in spite of himself.

When it comes in your way to introduce a speech, the first requirement is that it should suit the character both of the speaker and of the occasion; the second is (once more) lucidity; but in these cases you have the counsel's right

of showing your eloquence.

Not so with praise or censure; these should be sparing, cautious, avoiding hypercriticism and producing proofs, always brief, and never intrusive; historical characters are not prisoners on trial. Without these precautions you will share the ill name of Theopompus, who delights in flinging accusations broadcast, makes a business of the thing in fact, and of himself rather a public prosecutor than a historian.

It may occasionally happen that some extraordinary story has to be introduced; it should be simply narrated, without guarantee of its truth, thrown down for any one to make what he can of it; the writer takes no risks and shows no preference.

But the general principle I would have remembered — it will ever be on my lips — is this: do not write merely with an eye to the present, that those now living may commend and honour you; aim at eternity, compose for posterity, and from it ask your reward; and that reward? — that it be said of you, ‘This was a man indeed, free and free-spoken; flattery and servility were not in him; he was truth all through.’ It is a name which a man of judgement might well prefer to all the fleeting hopes of the present.

Do you know the story of the great Cnidian architect? He was the builder of that incomparable work, whether for size or beauty, the Pharos tower. Its light was to warn ships far out at sea, and save them from running on the Paraetonia, a spot so fatal to all who get among its reefs that escape is said to be hopeless. When the building was done, he inscribed on the actual masonry his own name, but covered this up with plaster, on which he then added the name of the reigning king. He knew that, as happened later, letters and plaster would fall off together, and reveal the words:

SOSTRATUS SON OF DEXIPHANES OF CNIDUS ON BEHALF OF ALL
MARINERS TO THE SAVIOUR GODS

He looked not, it appears, to that time, nor to the space of his own little life, but to this time, and to all time, as long as his tower shall stand and his art abide.

So too should the historian write, consorting with Truth and not with flattery, looking to the future hope, not to the gratification of the flattered.

There is your measuring-line for just history. If any one be found to use it, well; I have not written in vain: if none, yet have I rolled my tub on the Craneum.

THE DIPSADS — Περὶ τῶν Διψάδων



Translated by H. W. Fowler and F. G. Fowler

DIPSAS, THE THIRST-SNAKE

The southern parts of Libya are all deep sand and parched soil, a desert of wide extent that produces nothing, one vast plain destitute of grass, herb, vegetation, and water; or if a remnant of the scanty rain stands here and there in a hollow place, it is turbid and evil-smelling, undrinkable even in the extremity of thirst. The land is consequently uninhabited; savage, dried up, barren, droughty, how should it support life? The mere temperature, an atmosphere that is rather fire than air, and a haze of burning sand, make the district quite inaccessible.

On its borders dwell the Garamantians, a lightly clad, agile tribe of tent-dwellers subsisting mainly by the chase. These are the only people who occasionally penetrate the desert, in pursuit of game. They wait till rain falls, about the winter solstice, mitigating the excessive heat, moistening the sand, and making it just passable. Their quarry consists chiefly of wild asses, the giant ostrich that runs instead of flying, and monkeys, to which the elephant is sometimes added; these are the only creatures sufficiently proof against thirst and capable of bearing that incessant fiery sunshine. But the Garamantians, as soon as they have consumed the provisions they brought with them, instantly hurry back, in fear of the sand's recovering its heat and becoming difficult or impassable, in which case they would be trapped, and lose their lives as well as their game. For if the sun draws up the vapour, dries the ground rapidly, and has an access of heat, throwing into its rays the fresh vigour derived from that moisture which is its aliment, there is then no escape.

But all that I have yet mentioned, heat, thirst, desolation, barrenness, you will count less formidable than what I now come to, a sufficient reason in itself for avoiding that land. It is beset by all sorts of reptiles, of huge size, in enormous numbers, hideous and venomous beyond belief or cure. Some of them have burrows in the sand, others live on the surface — toads, asps, vipers, horned snakes and stinging beetles, lance-snakes, reversible snakes, dragons, and two kinds of scorpion, one of great size and many joints that runs on the ground, the other aerial, with gauzy wings like those of the locust, grasshopper, or bat. With the multitude of flying things like these, that part of Libya has no attraction for the traveller.

But the direst of all the reptiles bred in the sand is the dipsas or thirst-snake; it is of no great size, and resembles the viper; its bite is sharp, and the venom acts at once, inducing agonies to which there is no relief. The flesh is

burnt up and mortified, the victims feel as if on fire, and yell like men at the stake. But the most overpowering of their torments is that indicated by the creature's name. They have an intolerable thirst; and the remarkable thing is, the more they drink, the more they want to drink, the appetite growing with what it feeds on. You will never quench their thirst, though you give them all the water in Nile or Danube; water will be fuel, as much as if you tried to put out a fire with oil.

Doctors explain this by saying that the venom is originally thick, and gains in activity when diluted with the drink, becoming naturally more fluid and circulating more widely.

I have not seen a man in this condition, and I pray Heaven I never may behold such human sufferings; I am happy to say I have not set foot upon Libyan soil. But I have had an epitaph repeated to me, which a friend assured me he had read on the grave of a victim. My friend, going from Libya to Egypt, had taken the only practicable land route by the Great Syrtis. He there found a tomb on the beach at the sea's very edge, with a pillar setting forth the manner of death. On it a man was carved in the attitude familiar in pictures of Tantalus, standing by a lake's side scooping up water to drink; the dipsas was wound about his foot, in which its fangs were fastened, while a number of women with jars were pouring water over him. Hard by were lying eggs like those of the ostrich hunted, as I mentioned, by the Garamantians. And then there was the epitaph, which it may be worth while to give you:

See the envenom'd cravings Tantalus Could find no thirst-assuaging charm to still,
The cask that daughter-brood of Danaus, For ever filling, might not ever fill.

There are four more lines about the eggs, and how he was bitten while taking them; but I forget how they go.

The neighbouring tribes, however, do collect and value these eggs, and not only for food; they use the empty shells for vessels and make cups of them; for, as there is nothing but sand for material, they have no pottery. A particularly large egg is a find; bisected, it furnishes two hats big enough for the human head.

Accordingly the dipsas conceals himself near the eggs, and when a man comes, crawls out and bites the unfortunate, who then goes through the experiences just described, drinking and increasing his thirst and getting no relief.

Now, gentlemen, I have not told you all this to show you I could do as well as the poet Nicander, nor yet by way of proof that I have taken some trouble with the natural history of Libyan reptiles; that would be more in the doctor's line, who must know about such things with a view to treatment. No, it is only that I am conscious (and now pray do not be offended by my going to the reptiles for my illustration) — I am conscious of the same feelings towards you as a dipsas victim has towards drink; the more I have of your company, the more of it I want; my thirst for it rages uncontrollably; I shall never have

enough of this drink. And no wonder; where else could one find such clear sparkling water? You must pardon me, then, if, bitten to the soul (most agreeably and wholesomely bitten), I put my head under the fountain and gulp the liquor down. My only prayer is that the stream that flows from you may never fail; never may your willingness to listen run dry and leave me thirstily gaping! On my side there is no reason why drinking should not go on for ever; the wise Plato says that you cannot have too much of a good thing.

SATURNALIA — Τὰ πρὸς Κρόνον



Translated by H. W. Fowler and F. G. Fowler

SATURNALIA

Cronus. His Priest

Pr. Cronus, you are in authority just now, I understand; to you our sacrifices and ceremonies are directed; now, what can I make surest of getting if I ask it of you at this holy season?

Cro. You had better make up your own mind what to pray for, unless you expect your ruler to be a *clairvoyant* and know what you would like to ask. Then, I will do my best not to disappoint you.

Pr. Oh, I have done that long ago. No originality about it; the usual thing, please, — wealth, plenty of gold, landed proprietorship, a train of slaves, gay soft raiment, silver, ivory, in fact everything that is worth anything. Best of Cronuses, give me some of these; your priest should profit by your rule, and not be the one man who has to go without all his life.

Cro. Of course! *ultra vires*; these are not mine to give. So do not sulk at being refused; ask Zeus for them; he will be in authority again soon enough. Mine is a limited monarchy, you see. To begin with, it only lasts a week; that over, I am a private person, just a man in the street. Secondly, during my week the serious is barred; no business allowed. Drinking and being drunk, noise and games and dice, appointing of kings and feasting of slaves, singing naked, clapping of tremulous hands, an occasional ducking of corked faces in icy water, — such are the functions over which I preside. But the great things, wealth and gold and such, Zeus distributes as he will.

Pr. He is not very free with them, though, Cronus. I am tired of asking for them, as I do at the top of my voice. He never listens; he shakes his aegis, gets the thunderbolt ready for action, puts on a stern look, and scares you out of worrying him. He does consent now and then, and make a man rich; but his selection is most casual; he will pass over the good and sensible, and set fools and knaves up to the lips in wealth, gaol-birds or debauchees most of them. But I want to know what are the things *you* can do.

Cro. Oh, they are not to be sneezed at; it does not come to so very little, if you make allowance for my general limitations. Perhaps you think it a trifle

always to win at dice, and be able to count on the sice when the ace is the best the others can throw? Anyhow, there are plenty who get as much as they can eat just because the die likes them and does what it can for them. Others you may see naked, swimming for their lives; and what was the reef that wrecked them, pray? that little die. Or again, to enjoy your wine, to sing the best song at table, at the slaves' feast to see the other waiters ducked for incompetence, while you are acclaimed victor and carry off the sausage prize, — is all that nothing? Or you find yourself absolute monarch by favour of the knucklebone, can have no ridiculous commands laid on you, and can lay them on the rest: one must shout out a libel on himself, another dance naked, or pick up the flute-girl and carry her thrice round the house; how is that for a sample of my open-handedness? If you complain that the sovereignty is not real nor lasting, that is unreasonable of you; you see that I, the giver of it, have a short-lived tenure myself. Well, anything that is in my power — draughts, monarchy, song, and the rest I have mentioned — you can ask, and welcome; *I* will not scare you with aegis and thunderbolt.

Pr. Most kind Titan, such gifts I require not of you. Give me the answer that was my first desire, and then count yourself to have repaid my sacrifice sufficiently; you shall have my receipt in full.

Cro. Put your question. An answer you shall have, if my knowledge is equal to it.

Pr. First, then, is the common story true? used you to eat the children Rhea bore you? and did she steal away Zeus, and give you a stone to swallow for a baby? did he when he grew to manhood make victorious war upon you and drive you from your kingdom, bind and cast you into Tartarus, you and all the powers that ranged themselves with you?

Cro. Fellow, were it any but this festive season, when 'tis lawful to be drunken, and slaves have licence to revile their lords, the reward for thy question, for this thy rudeness to a grey-haired aged God, had been the knowledge that wrath is yet permitted me.

Pr. It is not *my* story, you know, Cronus; it is Homer's and Hesiod's; I might say, only I don't quite like to, that it is the belief of the generality.

Cro. That conceited shepherd? you do not suppose he knew anything worth knowing about me? Why, think. Is a man conceivable — let alone a God — who would devour his own children? — wittingly, I mean; of course he might be a Thyestes and have a wicked brother; that is different. However, even granting that, I ask you whether he could help knowing he had a stone in his mouth instead of a baby; I envy him his teeth, that is all. The fact is, there was no war, and Zeus did not depose me; I voluntarily abdicated and retired from

the cares of office. That I am not in fetters or in Tartarus you can see for yourself, or you must be as blind as Homer.

Pr. But what possessed you to abdicate?

Cro. Well, the long and short of it is, as I grew old and gouty — that last, by the way, accounts for the fetters of the story — I found the men of these latter days getting out of hand; I had to be for ever running up and down swinging the thunderbolt and blasting perjurers, temple-robbers, oppressors; I could get no peace; younger blood was wanted. So I had the happy thought of abdicating in Zeus's favour. Independently of that, I thought it a good thing to divide up my authority — I had sons to take it on — and to have a pleasant easy time, free of all the petition business and the embarrassment of contradictory prayers, no thundering or lightening to do, no lamentable necessity for sending discharges of hail. None of that now; I am on the shelf, and I like it, sipping neat nectar and talking over old times with Iapetus and the others that were boys with me. And He is king, and has troubles by the thousand. But it occurred to me to reserve these few days for the employments I have mentioned; during them I resume my authority, that men may remember what life was like in my days, when all things grew without sowing or ploughing of theirs — no ears of corn, but loaves complete and meat ready cooked — , when wine flowed in rivers, and there were fountains of milk and honey; all men were good and all men were gold. Such is the purpose of this my brief reign; therefore the merry noise on every side, the song and the games; therefore the slave and the free as one. When I was king, slavery was not.

Pr. Dear me, now! and I accounted for your kindness to slaves and prisoners from the story again; I thought that, as you were a slave yourself, you were paying slaves a compliment in memory of your own fetters.

Cro. Cease your ribald jests.

Pr. Quite so; I will. But here is another question, please. Used mortals to play draughts in your time?

Cro. Surely; but not for hundreds or thousands of pounds like you; nuts were their highest stake; a man might lose without a sigh or a tear, when losing could not mean starvation.

Pr. Wise men! though, as they were solid gold themselves, they were out of temptation. It occurred to me when you mentioned that — suppose any one were to import one of your solid gold men into our age and exhibit him, what sort of a reception would the poor thing get? They would tear him to pieces, not a doubt of it. I see them rushing at him like the Maenads at Pentheus, the

Thracian women at Orpheus, or his hounds at Actaeon, trying which could get the biggest bit of him; even in the holidays they do not forget their avarice; most of them regard the holy season as a sort of harvest. In which persuasion some of them loot their friends' tables, others complain, quite unreasonably, of you, or smash their innocent dice in revenge for losses due to their own folly.

But tell me this, now: as you are such a delicate old deity, why pick out the most disagreeable time, when all is wrapt in snow, and the north wind blows, everything is hard frozen, trees dry and bare and leafless, meadows have lost their flowery beauty, and men are hunched up cowering over the fire like so many octogenarians, — why this season of all others for your festival? It is no time for the old or the luxurious.

Cro. Fellow, your questions are many, and no good substitute for the flowing bowl. You have filched a good portion of my carnival with your impertinent philosophizings. Let them go, and we will make merry and clap our hands and take our holiday licence, play draughts for nuts in the good old way, elect our kings and do them fealty. I am minded to verify the saw, that old age is second childhood.

Pr. Now dry be his cup when he thirsts, to whom such words come amiss! Cronus, a bowl with you! 'tis enough that you have made answer to my former questions. By the way, I think of reducing our little interview to writing, my questions and your so affable answers, for submission to those friends whose discretion may be trusted.

HERODOTUS OR AETION — Ἡρόδοτος ἢ Αἰτίων



Translated by H. W. Fowler and F. G. Fowler

HERODOTUS AND AETION

I devoutly wish that Herodotus's other characteristics were imitable; not all of them, of course — that is past praying for — , but any one of them: the agreeable style, the constructive skill, the native charm of his Ionic, the sententious wealth, or any of a thousand beauties which he combined into one whole, to the despair of imitators. But there is one thing — the use he made of his writings, and the speed with which he attained the respect of all Greece; from that you, or I, or any one else, might take a hint. As soon as he had sailed from his Carian home for Greece, he concentrated his thoughts on the quickest and easiest method of winning a brilliant reputation for himself and his works. He might have gone the round, and read them successively at Athens, Corinth, Argos, and Sparta; but that would be a long toilsome business, he thought, with no end to it; so he would not do it in detail, collecting his recognition by degrees, and scraping it together little by little; his idea was, if possible, to catch all Greece together. The great Olympic Games were at hand, and Herodotus bethought him that here was the very occasion on which his heart was set. He seized the moment when the gathering was at its fullest, and every city had sent the flower of its citizens; then he appeared in the temple hall, bent not on sight-seeing, but on bidding for an Olympic victory of his own; he recited his *Histories*, and bewitched his hearers; nothing would do but each book must be named after one of the Muses, to whose number they corresponded.

He was straightway known to all, better far than the Olympic winners. There was no man who had not heard his name; they had listened to him at Olympia, or they were told of him by those who had been there; he had only to appear, and fingers were pointing at him: 'There is the great Herodotus, who wrote the Persian War in Ionic, and celebrated our victories.' That was what he made out of his *Histories*; a single meeting sufficed, and he had the general unanimous acclamation of all Greece; his name was proclaimed, not by a single herald; every spectator did that for him, each in his own city.

The royal road to fame was now discovered; it was the regular practice of many afterwards to deliver their discourses at the festival; Hippias the rhetorician was on his own ground there; but Prodicus came from Ceos, Anaximenes from Chios, Polus from Agrigentum; and a rapid fame it brought, to them and many others.

However, I need not have cited ancient rhetoricians, historians, and

chroniclers like these; in quite recent times the painter Action is said to have brought his picture, *Nuptials of Roxana and Alexander*, to exhibit at Olympia; and Proxenides, High Steward of the Games on the occasion, was so delighted with his genius that he gave him his daughter.

It must have been a very wonderful picture, I think I hear some one say, to make the High Steward give his daughter to a stranger. Well, I have seen it — it is now in Italy — , so I can tell you. A fair chamber, with the bridal bed in it; Roxana seated — and a great beauty she is — with downcast eyes, troubled by the presence of Alexander, who is standing. Several smiling Loves; one stands behind Roxana, pulling away the veil on her head to show her to Alexander; another obsequiously draws off her sandal, suggesting bed-time; a third has hold of Alexander's mantle, and is dragging him with all his might towards Roxana. The King is offering her a garland, and by him as supporter and groom's-man is Hephaestion, holding a lighted torch and leaning on a very lovely boy; this is Hymenaeus, I conjecture, for there are no letters to show. On the other side of the picture, more Loves playing among Alexander's armour; two are carrying his spear, as porters do a heavy beam; two more grasp the handles of the shield, tugging it along with another reclining on it, playing king, I suppose; and then another has got into the breast-plate, which lies hollow part upwards; he is in ambush, and will give the royal equipage a good fright when it comes within reach.

All this is not idle fancy, on which the painter has been lavishing needless pains; he is hinting that Alexander has also another love, in War; though he loves Roxana, he does not forget his armour. And, by the way, there was some extra nuptial virtue in the picture itself, outside the realm of fancy; for it did Action's wooing for him. He departed with a wedding of his own as a sort of pendant to that of Alexander; *his* groom's-man was the King; and the price of his marriage-piece was a marriage.

Herodotus, then (to return to him), thought that the Olympic festival would serve a second purpose very well — that of revealing to the Greeks a wonderful historian who had related their victories as he had done. As for me — and in Heaven's name do not suppose me so beside myself as to intend any comparison between my works and his; I desire his favour too much for that — but one experience I have in common with him. On my first visit to Macedonia, *my* thoughts too were busy with my best policy. My darling wish was to be known to you all, and to exhibit my writings to as many Macedonians as might be; I decided that it would be too great an undertaking at such a time of year to go round in person visiting city by city; but if I seized the occasion of this your meeting, appeared before you all, and delivered my discourse, my aspirations, I thought, might be realized that way.

And now here are you met together, the *elite* of every city, the true soul of Macedonia; the town which lodges you is the chief of all, little enough resembling Pisa, with its crowding, its tents and hovels and stifling heat; there is as great a difference between this audience and that promiscuous crowd,

mainly intent upon mere athletics, and thinking of Herodotus only as a stop-gap; here we have orators, historians, professors, the first in each kind — that is much in itself; my arena, it seems, need not suffer from comparison with Olympia. And though, if you insist on matching me with the Polydamases, Glaucuses, and Milos of literature, you must think me a very presumptuous person, it is open to you on the other hand to put them out of your thoughts altogether; and if you strip and examine me independently, you may decide that at least I need not be whipped. [Footnote: Cf. *Remarks addressed to an Illiterate Book-fancier*, 9.] Considering the nature of the contest, I may well be satisfied with that measure of success.

ZEUXIS OR ANTIOCHUS — Ζεύξις ἢ Ἀντίοχος



Translated by H. W. Fowler and F. G. Fowler

ZEUXIS AND ANTIOCHUS

I was lately walking home after lecturing, when a number of my audience (you are now my friends, gentlemen, and there can be no objection to my telling you this) — these persons, then, came to me and introduced themselves, with the air of admiring hearers. They accompanied me a considerable way, with such laudatory exclamations that I was reduced to blushing at the discrepancy between praise and thing praised. Their chief point, which they were absolutely unanimous in emphasizing, was that the substance of my work was so fresh, so crammed with novelty. I had better give you their actual phrases: ‘How new! What paradoxes, to be sure! What invention the man has! His ideas are quite unequalled for originality.’ They said a great deal of this sort about my fascinating lecture, as they called it; they could have had no motive for pretending, or addressing such flatteries to a stranger who had no independent claims on their attention.

These commendations, to be quite frank, were very far from gratifying to me; when at length they left me to myself, my reflections took this course: — *So the only attraction in my work is that it is unusual, and does not follow the beaten track; good vocabulary, orthodox composition, insight, subtlety, Attic grace, general constructive skill — these may for aught I know be completely wanting; else indeed they would hardly have left them unnoticed, and approved my method only as new and startling. Fool that I was, I did indeed guess, when they jumped up to applaud, that novelty was part of the attraction; I knew that Homer spoke truly when he said there is favour for the new song; but I did not see that novelty was to have so vast a share — the whole, indeed — of the credit; I thought it gave a sort of adventitious charm, and contributed, its part to the success, but that the real object of commendation — what extracted the cheers — was those other qualities. Why, I have been absurdly self-satisfied, and come very near believing them when they called me the one and only real Greek, and such nonsense. But behold, my gold is turned to ashes; my fame, after all, is little different from that enjoyed by a conjuror.*

Now I should like to give you an illustration from painting. The great Zeuxis, after he had established his artistic supremacy, seldom or never painted such common popular subjects as Heroes, Gods, and battle-pieces; he was always intent on novelty; he would hit upon some extravagant and strange design, and then use it to show his mastery of the art. One of these

daring pieces of his represented a female Centaur, nursing a pair of infant Centaur twins. There is a copy of the picture now at Athens, taken exactly from the original. The latter is said to have been put on ship — board for Italy with the rest of Sulla's art treasures, and to have been lost with them by the sinking of the ship, off Malea, I think it was. The picture of the picture I have seen, and the best word-picture I can manage of that I am now to give you; I am no connoisseur, you must understand, but I have a vivid recollection of it as I saw it in an Athenian studio not long ago; and my warm admiration of it as a work of art may perhaps inspire me with a clear description.

On fresh green-sward appears the mother Centaur, the whole equine part of her stretched on the ground, her hoofs extended backwards; the human part is slightly raised on the elbows; the fore feet are not extended like the others, for she is only partially on her side; one of them is bent as in the act of kneeling, with the hoof tucked in, while the other is beginning to straighten and take a hold on the ground — the action of a horse rising. Of the cubs she is holding one in her arms suckling it in the human fashion, while the other is drawing at the mare's dug like a foal. In the upper part of the picture, as on higher ground, is a Centaur who is clearly the husband of the nursing mother; he leans over laughing, visible only down to the middle of his horse body; he holds a lion whelp aloft in his right hand, terrifying the youngsters with it in sport.

There are no doubt qualities in the painting which evade analysis by a mere amateur, and yet involve supreme craftsmanship — such things as precision of line, perfect mastery of the palette, clever brush-work, management of shadow, perspective, proportion, and relation of the parts to the whole; but I leave all that to the professionals whose business it is to appreciate it; what strikes *me* especially about Zeuxis is the manifold scope which he has found for his extraordinary skill, in a single subject. You have in the husband a truly terrible savage creature; his locks toss about, he is almost covered with hair, human part as well as equine; the shoulders high to monstrosity; the look, even in his merry mood, brutal, uncivilized, wild.

In contrast with him, the animal half of the female is lovely; a Thessalian filly, yet unbroken and unbacked, might come nearest; and the human upper half is also most beautiful, with the one exception of the ears, which are pointed as in a satyr. At the point of junction which blends the two natures, there is no sharp line of division, but the most gradual of transitions; a touch here, a trait there, and you are surprised to find the change complete. It was perfectly wonderful, again, to see the combination of wildness and infancy, of terrible and tender, in the young ones, looking up in baby curiosity at the lion-cub, while they held on to breast and dug, and cuddled close to their dam.

Zeuxis imagined that when the picture was shown the technique of it would take visitors by storm. Well, they did acclaim him; they could hardly help that, with such a masterpiece before them; but their commendations were all in the style of those given to me the other night; it was the strangeness of

the idea, the fresh unhackneyed sentiment of the picture, and so on. Zeuxis saw that they were preoccupied with the novelty of his subject, art was at a discount, and truth of rendering quite a minor matter. 'Oh, pack it up, Miccio,' he said to his pupil, 'and you and the others take it home; these people are delighted with the earthy part of the work; the questions of its aim, its beauty, its artistic merit, are of no importance whatever; novelty of subject goes for much more than truth of rendering.'

So said Zeuxis, not in the best of tempers. Antiochus Soter had a somewhat similar experience about his battle with the Galatians. If you will allow me, I propose to give you an account of that event also. These people were good fighters, and on this occasion in great force; they were drawn up in a serried phalanx, the first rank, which consisted of steel-clad warriors, being supported by men of the ordinary heavy-armed type to the depth of four-and-twenty; twenty thousand cavalry held the flanks; and there were eighty scythed, and twice that number of ordinary war chariots ready to burst forth from the centre. These dispositions filled Antiochus with apprehension, and he thought the task was too hard for him. His own preparations had been hurried, on no great scale, and inadequate to the occasion; he had brought quite a small force, mostly of skirmishers and light-armed troops; more than half his men were without defensive armour. He was disposed to negotiate and find some honourable composition.

Theodotas of Rhodes, however, a brave and skilful officer, put him in heart again. Antiochus had sixteen elephants; Theodotas advised him to conceal these as well as he could for the present, not letting their superior height betray them; when the signal for battle was given, the shock just at hand, the enemy's cavalry charging, and their phalanx opening to give free passage to the chariots, then would be the time for the elephants. A section of four was to meet the cavalry on each flank, and the remaining eight to engage the chariot squadron. 'By this means,' he concluded, 'the horses will be frightened, and there will be a stampede into the Galatian infantry.' His anticipations were realized, thus:

Neither the Galatians nor their horses had ever seen an elephant, and they were so taken aback by the strange sight that, long before the beasts came to close quarters, the mere sound of their trumpeting, the sight of their gleaming tusks relieved against dark bodies, and minatory waving trunks, was enough; before they were within bow-shot, the enemy broke and ran in utter disorder; the infantry were spitted on each other's spears, and trampled by the cavalry who came scurrying on to them. The chariots, turning in like manner upon their own friends, whirled about among them by no means harmlessly; it was a Homeric scene of 'rumbling tumbling cars'; when once the horses shied at those formidable elephants, off went the drivers, and 'the lordless chariots rattled on,' their scythes maiming and carving any of their late masters whom they came within reach of; and, in that chaos, many were the victims. Next came the elephants, trampling, tossing, tearing, goring; and a very complete

victory they had made of it for Antiochus.

The carnage was great, and all the Galatians were either killed or captured, with the exception of a quite small band which got off to the mountains; Antiochus's Macedonians sang the Paeon, gathered round, and garlanded him with acclamations on the glorious victory. But the King — so the story goes — was in tears; 'My men,' he said, 'we have more reason for shame; saved by those sixteen brutes! if their strangeness had not produced the panic, where should we have been?' And on the trophy he would have nothing carved except just an elephant.

Gentlemen, *de me fabula*; are my resources like those of Antiochus — quite unfit for battle on the whole, but including some elephants, some queer impositions, some jugglery, in fact? That is what all the praise I hear points at. The things I really relied upon seem to be of little account; the mere fact that my picture is of a female Centaur exercises fascination; it passes for a novelty and a marvel, as indeed it is. The rest of Zeuxis's pains is thrown away, I suppose. But ah, no, not thrown away —; *you* are connoisseurs, and judge by the rules of art. I only hope the show may be worthy of the spectators.

A SLIP OF THE TONGUE IN GREETING — Ὑπὲρ τοῦ ἐν τῇ Προσαγορεύσει Παισματος



Translated by H. W. Fowler and F. G. Fowler

A SLIP OF THE TONGUE IN SALUTATION

[Footnote: This piece, which even in the Greek fails to convince us that Asclepius heard the prayer with which it concludes, is still flatter in English, because we have no words of salutation which correspond at once in etymological meaning and in conventional usage to the Greek. The English reader who cares to understand a piece so little worth his attention, will obligingly bear in mind that the Greek word represented here by Joy and Rejoice roughly answered in Lucian's time to our Good-morning and How do you do, as well as to the epistolary My dear —; while that represented by Hail or Health did the work of Good-night, Good-bye, Farewell, and (in letters) Yours truly.]

If a poor mortal has some difficulty in guarding against that spirit of mischief which dwells aloft, he has still more in clearing himself of the absurd consequences when that spirit trips him up. I am in both predicaments at once; coming to make you my morning salutation, which should have taken the orthodox form of Rejoice, I bade you, in a very choice fit of absent-mindedness, Be healthy — a good enough wish in its way, but a little untimely and unconnected with that early hour. I at once went moist and red, not quite aware whether I was on my head or my heels; some of the company took me for a lunatic, no doubt, some thought I was in my second childhood, some that I had not quite got over my last night's wine — though you yourself were the pink of good manners, not showing your consciousness of the slip by any ghost of a smile. It occurred to me to write to myself a little something in the way of comfort, and so modify the distress my blunder gave me — prove to myself that it was not absolutely unpardonable for an old man to transgress etiquette so flagrantly before so many witnesses. As to apology, there could be no occasion for that, when one's slip had resulted in so well-omened a wish.

I began to write expecting my task to be very difficult, but found plenty of material as I went on. I will defer it, however, till I have cleared the way with a few necessary remarks on the three forms — Rejoice or Joy, Prosper or Prosperity, Hail or Health. Joy is a very ancient greeting; but it was not confined to the morning, or the first meeting. They did use it when they first saw one another:

Joy to thee, Lord of this Tirynthian land!

But again at the moment when the wine succeeded to the meal:
Achilles, Joy! We lack not fair repast —
so says Odysseus discharging his embassy. And even at parting:

Joy be with you! And henceforth know me God,
No longer mortal man.

In fact the apostrophe was not limited to any particular season, as now to the morning alone; indeed they used it on gloomy, nay, on the most lamentable occasions; in Euripides, Polynices ends his life with the words,

Joy with you! for the darkness closes on me.

Nor was it necessarily significative of friendliness; it could express hatred and the determination to see no more of another. To wish much joy to, was a regular form for ceasing to care about.

The modern use of the word dates back to Philippides the dispatch-runner. Bringing the news of Marathon, he found the archons seated, in suspense regarding the issue of the battle. 'Joy, we win!' he said, and died upon his message, breathing his last in the word Joy. The earliest letter beginning with it is that in which Cleon the Athenian demagogue, writing from Sphacteria, sends the good news of his victory and capture of Spartans at that place. However, later than that we find Nicias writing from Sicily and keeping to the older custom of coming to business at once with no such introduction.

Now the admirable Plato, no bad authority on such matters, would have us reject the salutation Joy altogether; it is a mean wish, wanting in seriousness, according to him; his substitute is Prosperity, which stands for a satisfactory condition both of body and soul; in a letter to Dionysius, he reproves him for commencing a hymn to Apollo with Joy, which he maintains is unworthy of the Pythian, and not fit even for men of any discretion, not to mention Gods.

Pythagoras the mystic has vouchsafed us no writings of his own; but we may infer from his disciples, Ocellus the Lucanian and Archytas, for instance, that he headed his letters neither with Joy nor Prosperity, but recommended beginning with Hail. At any rate all the Pythagoreans in writing to one another (when their tone is serious, that is) started with wishing Health, which they took to be the prime need of soul and body alike, and to include all human blessings. The Pentagram [Footnote: See *Pythagoras* in Notes.], that interlaced triple triangle which served them as a sort of password, they called by the name Health. They argued that Health included Joy and Prosperity, but that neither of those two was coextensive with Health. Some of them gave to the Quaternion, [Footnote: See *Pythagoras* in Notes.] which is their most solemn oath, and sums their perfect number, the name of Beginning of Health. Philolaus might be quoted.

But I need hardly go so far back. Epicurus assuredly rejoiced in joy — pleasure was the chief Good in his eyes; yet in his most earnest letters (which are not very numerous), and in those to his most intimate friends, he starts with Hail. And in tragedy and the old comedy you will constantly find it used

quite at the beginning. You remember,

Hail to thee, joy be thine —

which puts health before rejoicing clearly enough. And says Alexis:

All hail, my lord; after long time thou comest.

Again Achaëus:

I come in sorry plight, yet wish thee health.

And Philemon:

Health first I ask, and next prosperity,

Joy thirdly, and to owe not any man.

As for the writer of the drinking-song mentioned in Plato, what says he?—
'Best is health, and second beauty, and third wealth'; joy he never so much as names. I need hardly adduce the trite saw:

Chief of them that blessings give,

Health, with thee I mean to live.

But, if Health is chief, her gift, which is the enjoyment of health, should rank before other Goods.

I could multiply these examples by the thousand from poets, historians, philosophers, who give Health the place of honour; but you will not require any such childish pedantry of me, wiping out my original offence by another; I shall do better to add a historical anecdote or two which occur to me as relevant.

Eumenes of Cardia, writing to Antipater, states that just before the battle of Issus, Hephaestion came at dawn into Alexander's tent. Either in absence of mind and confusion like mine, or else under a divine impulse, he gave the evening salutation like me— 'Hail, sire; 'tis time we were at our posts.' All present were confounded at the irregularity, and Hephaestion himself was like to die of shame, when Alexander said, 'I take the omen; it is a promise that we shall come back safe from battle.'

Antiochus Soter, about to engage the Galatians, dreamed that Alexander stood over him and told him to give his men the password Health; and with this word it was that he won that marvellous victory.

Ptolemy, the son of Lagus, in a letter to Seleucus, just reversed the usual order, bidding him Hail at the beginning, and adding Rejoice at the end instead of wishing him Health; this is recorded by Dionysodorus, the collector of his letters.

The case of Pyrrhus the Epirot is well worth mention; as a general he was only second to Alexander, and he experienced a thousand vicissitudes of fortune. In all his prayers, sacrifices, and offerings, he never asked for victory or increase of his royal dignity, for fame or excessive wealth; his whole prayer was always in one word, Health; as long as he had that, he thought all else would come of itself. And it was true wisdom, in my opinion; he remembered

that all other good things are worthless, if health is wanting.

Oh, certainly (says some one); but we have assigned each form to its proper place by this time; and if you disregard that — even though there was no bad meaning in what you did say — you cannot fairly claim to have made no mistake; it is as though one should put a helmet on the shins, or greaves on the head. My dear sir (I reply), your simile would go on all fours if there were any season at all which did not require health; but in point of fact it is needed in the morning and at noonday and at night — especially by busy rulers like you Romans, to whom physical condition is so important. And again, the man who gives you Joy is only beginning auspiciously; it is no more than a prayer; whereas he who bids you Hail is doing you a practical service in reminding you of the means to health; his is more than a prayer, it is a precept.

Why, in that book of instructions which you all receive from the Emperor, is not the first recommendation to take care of your health? Quite rightly; that is the condition precedent of efficiency. Moreover, if I know any Latin, you yourselves, in *returning* a salutation, constantly use the equivalent of Health.

However, all this does not mean that I have deliberately abandoned Rejoice and substituted Hail for it. I admit that it was quite unintentional; I am not so foolish as to innovate like that, and exchange the regular formulae.

No, I only thank Heaven that my stumble had such very fortunate results, landing me in a better position than I had designed; may it not be that Health itself, or Asclepius, inspired me to give you this promise of health? How else should it have befallen me? In the course of a long life I have never been guilty of such a confusion before.

Or, if I may not have recourse to the supernatural, it is no wonder that my extreme desire to be known to you for good should so confuse me as to work the contrary effect. Possibly, too, one might be robbed of one's presence of mind by the crowd of military persons pushing for precedence, or treating the salutation ceremony in their cavalier fashion.

As to yourself, I feel sure that, however others may have referred it to stupidity, ignorance, or lunacy, you took it as the sign of a modest, simple, unspoiled, unsophisticated soul. Absolute confidence in such matters comes dangerously near audacity and impudence. My first wish would be to make no such blunder; my second that, if I did, the resulting omen should be good.

There is a story told of the first Augustus. He had given a correct legal decision, which acquitted a maligned person of a most serious charge. The latter expressed his gratitude in a loud voice, thus:— 'I thank your majesty for this bad and inequitable verdict.' Augustus's attendants raged, and were ready to tear the man to pieces. But the Emperor restrained them; 'Never mind what he said; it is what he meant that matters.' That was Augustus's view. Well, take my meaning, and it was good; or take my word, and it was auspicious.

And now that I have got to this point, I have reason to fear that I may be suspected of having made the slip on purpose, leading up to this apology. O God of health, only grant me that the quality of my piece may justify the

notion that I wanted no more than a peg whereon to hang an essay!

APOLOGY FOR THE “SALARIED POSTS IN GREAT HOUSES” — Ἀπολογία



Translated by H. W. Fowler and F. G. Fowler

APOLOGY FOR ‘THE DEPENDENT SCHOLAR’

DEAR SABINUS,

I have been guessing how you are likely to have expressed yourself upon reading my essay about dependants. I feel pretty sure you read it all and had a laugh over it; but it is your running and general comment in words that I am trying to piece on to it. If I am any good at divination, this is the sort of thing: *To think that a man can set down such a scathing indictment of the life, and then forget it all, get hold of the other end of the stick, and plunge headlong into such manifest conspicuous slavery! Take Midas, Croesus, golden Pactolus, roll them into one, multiply them, and could they induce him to relinquish the freedom which he has loved and consorted with from a child? He is nearly in the clutches of Aeacus, one foot is on the ferryman’s boat, and it is now that he lets himself be dragged submissively about by a golden collar.* [Footnote: Omitting as a scholium, with Dindorf and Fritzsche, the words: *hoia esti ton tryphonton plousion ta sphingia kai ta kourallia.*] *There is some slight inconsistency between his life and his treatise; the rivers are running up-hill; topsy-turvydom prevails; our recantations are new-fashioned; the first palinodist* [Footnote: See *Stesichorus* in Notes.] *mended words with words for Helen of Troy; but we spoil words (those words we thought so wise) with deeds.*

Such, I imagine, were your inward remarks. And I dare say you will give me some overt advice to the same effect; well, it will not be ill-timed; it will illustrate your friendship, and do you credit as a good man and a philosopher. If I render your part respectably for you, that will do, and we will pay our homage to the God of words; [Footnote: i.e. *Hermes*.] if I fail, you will fill in the deficiency for yourself. There, the stage is ready; I am to hold my tongue, and submit to any necessary carving and cauterizing for my good, and you are to plaster me, and have your scalpel handy, and your iron red-hot. Sabinus takes the word, and thus addresses me:

My dear friend, this treatise of yours has quite rightly been earning you a fine reputation, from its first delivery before the great audience I had described to me, to its private use by the educated who have consulted and thumbed it since. For indeed it presents the case meritoriously; there is study of detail and experience of life in abundance; your views are the reverse of

vague; and above all the book is practically useful, chiefly but not exclusively to the educated whom it might save from an unforeseen slavery. However, your mind is changed; the life you described is now the better; good-bye to freedom; your motto is that contemptible line:

Give me but gain, I'll turn from free to slave.

Let none hear the lecture from you again, then; see to it that no copy of it comes under the eyes of any one aware of your present life; ask Hermes to bring Lethe-water from below, enough to drug your former hearers; else you will remind us of the Corinthian tale, and your writing, like Bellerophon's, be your own condemnation. I assure you I see no decent defence you can make, at least if your detractors have the humour to commend the independence of the writings while the writer is a slave and a voluntary beast of burden before their eyes.

They will say with some plausibility: Either the book is some other good man's work, and you a jackdaw strutting in borrowed, plumes; or, if it is really yours, you are a second Salaethus; the Crotoniate legislator made most severe laws against adultery, was much looked up to on the strength of it, and was shortly after taken in adultery with his brother's wife. You are an exact reproduction of Salaethus, they will say; or rather he was not half so bad as you, seeing that he was mastered by passion, as he pleaded in court, and moreover preferred to leap into the flames, like a brave man, when the Crotoniates were moved to compassion and gave him the alternative of exile. The difference between *your* precept and practice is infinitely more ridiculous; you draw a realistic word-picture of that servile life; you pour contempt on the man who runs into the trap of a rich man's house, where a thousand degradations, half of them self-inflicted, await him; and then in extreme old age, when you are on the border between life and death, you take this miserable servitude upon you and make a sort of circus exhibition of your chains. The conspicuousness of your position will only make the more ridiculous that contrast between your book and your life.

But I need not beat my brains for phrases of reprobation; there is one good enough in a noble tragedy:

Wisdom begins at home; no wisdom, else.

And your censors will find no lack of illustrations against you; some will compare you to the tragic actor; on the stage he is Agamemnon or Creon or great Heracles; but off it, stripped of his mask, he is just Polus or Aristodemus, a hireling liable to be hissed off, or even whipped on occasion, at the pleasure of the audience. Others will say you have had the experience of Queen Cleopatra's monkey: the docile creature used to dance in perfect form and time, and was much admired for the regularity and decorum of its movements, adapted to the voices and instruments of a bridal chorus; alas, one day it spied a fig or almond a little way off on the ground; flutes and measures and steps were all forgotten, the mask was far off in several pieces, and there was he chewing his find.

You, they will say, are the author (for 'actor' would understate the case) who has laid down the laws of noble conduct; and no sooner is the lump of figs presented than the monkey is revealed; your lips are the lips of a philosopher, and your heart is quite other; it is no injustice to say that those sentiments for which you claim admiration have 'wetted your lips, and left your palate dry.' You have not had to wait long for retribution; you spoke unadvisedly in scorn of human needs; and, this little while after, behold you making public renunciation of your freedom! Surely Nemesis was standing behind your back as you drank in the flattering tributes to your superiority; did she not smile in her divine fore-knowledge of the impending change, and mark how you forgot to propitiate her before you assailed the victims whom fortune's mutability had reduced to such courses?

Now I want you to imagine a rhetorician writing on the theme that Aeschines, after his indictment of Timarchus, was himself proved guilty by eyewitnesses of similar iniquity; would, or would not, the amusement of the audience be heightened by the fact that he had got Timarchus punished for offences excused by youth, whereas he was himself an old man at the time of his own guilt? Why, you are like the quack who offered a cough-mixture which was to cure instantaneously, and could hardly get the promise out for coughing.

Yes, Sabinus, and there is plenty more of the same sort for an accuser like you to urge; the subject is all handles; you can take hold of it anywhere. I have been looking about for my best line of defence. Had I better turn craven, face right-about, confess my sin, and have recourse to the regular plea of Chance, Fate, Necessity? Shall I humbly beseech my critics to pardon me, remembering that nothing is in a man's own choice — we are led by some stronger power, one of the three I mentioned, probably, and are not true agents but guiltless altogether, whatever we say or do? Or will you tell me this might do well enough for one of the common herd, but you cannot have *me* sheltering myself so? *I* must not brief Homer; it will not serve me to plead:

No mortal man e'er yet escaped his fate;

nor again,

His thread was spun, then when his mother bare him.

On the other hand, I might avoid that plea as wanting in plausibility, and say that I did not accept this association under the temptation of money or any prospects of that kind, but in pure admiration of the wisdom, strength, and magnanimity of my patron's character, which inspired the wish to partake his activity. But I fear I should only have brought on myself the additional imputation of flattery. It would be a case of 'one nail drives out one nail,' and this time the one left in would be the bigger; for flattery is the most servile, and consequently reckoned the worst, of all vices.

Both these pleas, then, being excluded, what is left me but to confess that I have no sound defence to make? I have indeed one anchor yet aboard: I may whine over age and ill health, and their attendant poverty, from which a man

will purchase escape at any cost. The situation tempts me to send an invitation to Euripides's *Medea*: will she come and recite certain lines of hers on my behalf, kindly making the slight changes needed? —

Too well I know how monstrous is the deed;
My poverty, but not my will, consents.

And every one knows the place in Theognis, whether I quote it or not, where he approves of people's flinging themselves to the unplumbed deep from sky-pointing crags, if one may be quit of poverty that way.

That about exhausts the obvious lines of defence; and none of them is very promising. But never fear, my friend, I am not going to try any of them. May never Argos be so hard put to it that Cyllarabis must be sown! nor ever I be in such straits for a tolerable defence as to be driven upon these evasions! No, I only ask you to consider the vast difference between being a hireling in a rich man's house, where one is a slave, and must put up with all that is described in my book — between that and entering the public service, doing one's best as an administrator, and taking the Emperor's pay for it. Go fully into the matter; take the two things separately and have a good look at them; you will find that they are two octaves apart, as the musical people say; the two lives are about as like each other as lead is to silver, bronze to gold, an anemone to a rose, a monkey to a man; there is pay, and there is subordination, in each case; but the essence of the two things is utterly different. In one we have manifest slavery; the new-comers who accept the terms are barely distinguishable from the human chattels a man has bought or bred; but persons who have the management of public business, and give their services to states and nations, are not to have insinuations aimed at them just because they are paid; that single point of resemblance is not to level them down to the others. If that is to be the principle, we had better do away with all such offices at once; governors of whole provinces, prefects of cities, commanders of legions and armies, will all fall under the same condemnation; for they are paid. But of course everything is not to be upset to suit a single case; all who receive pay are not to be lumped together.

It is all a mistake; I never said that all drawers of salaries lived a degraded life; I only pitied those domestic slaves who have been caught by compliments on their culture. My position, you see, is entirely different; my private relations are as they were before, though in a public capacity I am now an active part of the great Imperial machine. If you care to inquire, you will find that my charge is not the least important in the government of Egypt. I control the cause-list, see that trials are properly conducted, keep a record of all proceedings and pleas, exercise censorship over forensic oratory, and edit the Emperor's rescripts with a view to their official and permanent preservation in the most lucid, accurate, and genuine form. My salary comes from no private person, but from the Emperor; and it is considerable, amounting to many hundreds. In the future too there is before *me* the brilliant

prospect of attaining in due course to a governorship or other distinguished employment.

Accordingly I am now going to throw off reserve, come to grips with the charge against me, and prove my case *a fortiori*. I tell you that nobody does anything for nothing; you may point to people in high places — as high as you like; the Emperor himself is paid. I am not referring to the taxes and tribute which flow in annually from subjects; the chief item in the Emperor's pay is panegyrics, world-wide fame, and grateful devotion; the statues, temples, and consecrated ground which their subjects bestow upon them, what are these but pay for the care and forethought which they apply to public policy and improvements? To compare small things with great, if you will begin at the top of the heap and work down through the grains of which it is composed, you will find that we inferior ones differ from the superior in point of size, but all are wage-earners together.

If the law I laid down had been that no one should do anything, I might fairly have been accused of transgressing it; but as my book contains nothing of the sort, and as goodness consists in doing good, what better use can you make of yourself than if you join forces with your friends in the cause of progress, come out into the open, and let men see that you are loyal and zealous and careful of your trust, not what Homer calls a vain cumberer of the earth?

But before all, my critics are to remember that in me they will be criticizing not a wise man (if indeed there is such a person on earth), but one of the common people, one who has indeed practised rhetoric and won some little reputation therein, but has never been trained up to the perfect virtue of the really great. Well, I may surely be forgiven for that; if any one ever did come up to the ideal of the wise man, it has not been my fortune to meet him. And I confess further that I should be disappointed if I found you criticizing my present life; you knew me long ago when I was making a handsome income out of the public profession of rhetoric; for on that Atlantic tour of yours which included Gaul, you found me numbered among those teachers who could command high fees. Now, my friend, you have my defence; I am exceedingly busy, but could not be indifferent to securing *your* vote of acquittal; as for others, let them all denounce me with one voice if they will; on them I shall waste no more words than, What cares Hippocrides?

HARMONIDES — Ἀρμονίδης



Translated by H. W. Fowler and F. G. Fowler

HARMONIDES

‘Tell me, Timotheus,’ said Harmonides the flute-player one day to his teacher, ‘tell me how I may win distinction in my art. What can I do to make myself known all over Greece? Everything but this you have taught me. I have a correct ear, thanks to you, and a smooth, even delivery, and have acquired the light touch so essential to the rendering of rapid measures; rhythmical effect, the adaptation of music to dance, the true character of the different moods — exalted Phrygian, joyous Lydian, majestic Dorian, voluptuous Ionic — all these I have mastered with your assistance. But the prime object of my musical aspirations seems out of my reach: I mean popular esteem, distinction, and notoriety; I would have all eyes turn in my direction, all tongues repeat my name: “There goes Harmonides, the great flute-player.” Now when *you* first came from your home in Boeotia, and performed in the *Procne*, and won the prize for your rendering of the *Ajax Furens*, composed by your namesake, there was not a man who did not know the name of Timotheus of Thebes; and in these days you have only to show yourself, and people flock together as birds do at the sight of an owl in daylight. It is for this that I sought to become a flute-player; this was to be the reward of all my toil. The skill without the glory I would not take at a gift, not though I should prove to be a Marsyas or an Olympus in disguise. What is the use of a light that is to be hidden under a bushel? Show me then, Timotheus, how I may avail myself of my powers and of my art. I shall be doubly your debtor: not for my skill alone, but for the glory that skill confers.’

‘Why, really,’ says Timotheus, ‘it is no such easy matter, Harmonides, to become a public character, or to gain the prestige and distinction to which you aspire; and if you propose to set about it by performing in public, you will find it a long business, and at the best will never achieve a universal reputation. Where will you find a theatre or circus large enough to admit the whole nation as your audience? But if you would attain your object and become known, take this hint. By all means perform occasionally in the theatres, but do not concern yourself with the public. Here is the royal road to fame: get together a small and select audience of connoisseurs, real experts, whose praise, whose blame are equally to be relied upon; display your skill to these; and if you can win *their* approval, you may rest content that in a single hour you have gained a national reputation. I argue thus. If you are known to be an admirable performer by persons who are themselves universally known

and admired, what have you to do with public opinion? Public opinion must inevitably follow the opinion of the best judges. The public after all is mainly composed of untutored minds, that know not good from bad themselves; but when they hear a man praised by the great authorities, they take it for granted that he is not undeserving of praise, and praise him accordingly. It is the same at the games: most of the spectators know enough to clap or hiss, but the judging is done by some five or six persons.'

Harmonides had no time to put this policy into practice. The story goes that in his first public competition he worked so energetically at his flute, that he breathed his last into it, and expired then and there, before he could be crowned. His first Dionysiac performance was also his last.

But Timotheus's remarks need not be confined to Harmonides, nor to his profession: they seem applicable to all whose ambition prompts them to exhibit their talents and to aim at the approbation of the public. Accordingly, when I, like Harmonides, was debating within myself the speediest means of becoming known, I took Timotheus's advice: 'Who,' I asked myself, 'is the foremost man in all this city? Whose credit is highest with his neighbours? Who shall be my *multum in parvo*?' Only one name could reasonably suggest itself — your own; which stands for the perfection of every excellence, the glass of culture and the mould of wit. To submit my works to you, to win *your* approbation — if such a thing might be! — were to reach the goal of my desire; for your suffrage carries the rest with it. Whom, indeed, could I substitute in your place, and hope to preserve a reputation for sanity? In a sense, no doubt, I shall be hazarding all on one cast of the die: yet with more truth I might be said to have summoned the whole population into one audience-chamber; for your single judgement must assuredly outweigh the rest, taken individually or collectively. The Spartan kings had two votes each to the ordinary man's one: but you are a whole Privy Council and Senate in yourself. Your influence is unequalled in the Court of Literature, and, above all, yours is the casting-vote of acquittal; an encouraging thought for me, who might well be uneasy otherwise at the extent of my hardihood. Moreover, I am not wholly without a claim on your interest, as belonging to that city which has so often enjoyed peculiar benefits at your hand, in addition to those which it has shared with the nation at large; and this encourages me to hope that in the present instance, if judgement is going against me, and the votes of acquittal are in a minority, you will use your prerogative, and make all right with that casting-vote of yours. I may have had successes, I may have made a name, my lectures may have been well received: — all this amounts to nothing; it is visionary; it is a mere bubble. The truth must come to light now; I am put to a final test; there will be no room for doubt or hesitation after this. It rests with you, whether my literary rank shall be assured, or my pretensions — but no! with such a contest before me, I will abstain from words of evil omen.

Ye Gods, give me approval *here*, and set the seal upon my reputation! I

may then face the world with a light heart: he who has carried the prize at Olympia need fear no other course.

A CONVERSATION WITH HESIOD — Διάλογος πρὸς Ἡσίοδον



Translated by H. W. Fowler and F. G. Fowler

A WORD WITH HESIOD

Lycinus. Hesiod

Ly. As to your being a first-rate poet, Hesiod, we do not doubt that, any more than we doubt your having received the gift from the Muses, together with that laurel-branch; it is sufficiently proved by the noble inspiration that breathes in every line of your works. But there is one point on which we may be excused for feeling some perplexity. You begin by telling us that your divine gifts were bestowed upon you by Heaven in order that you might sing of the glories that have been, and tell of that which is to come. Well, now, one half of your duties you have admirably performed. You have traced back the genealogy of the Gods to Chaos and Ge and Uranus and Eros; you have specified the feminine virtues; and you have given advice to the farmer, adding complete information with reference to the Pleiads, the seasons suitable for ploughing, reaping, and sailing, — and I know not what besides. But that far diviner gift, which would have been of so much more practical utility to your readers, you do not exercise at all: the soothsaying department is entirely overlooked. We find no parallel in your poems to those prophetic utterances which Calchas, and Telemus, and Polyidus, and Phineus — persons less favoured by the Muses than yourself — were wont to dispense freely to all applicants. Now in these circumstances, you must plead guilty to one of three charges. Either the alleged promise of the Muses to disclose the future to you *was* never given, and you are — excuse the expression — a liar: or it was given, and fulfilled, but you, niggard, have quietly pocketed the information, and refuse to impart it to them that have need: or, thirdly, you *have* composed a number of prophetic works, but have not yet given them to the world; they are reserved for some more suitable occasion. I do not presume to suggest, as a fourth possibility, that the Muses have only fulfilled half of their promise, and revoked the other, — which, observe, is recorded first in your poem. Now, if *you* will not enlighten me on this subject, who can? As the Gods are ‘givers of good,’ so you, their friends and pupils, should impart your knowledge frankly, and set our doubts at rest.

Hes. My poor friend, there is one very simple answer to all your questions: I might tell you that not one of my poems is my own work; all is the Muses’,

and to them I might refer you for all that has been said and left unsaid. For what came of my own knowledge, of pasturage, of milking, of driving afield, and all that belongs to the herdsman's art, I may fairly be held responsible: but for the Goddesses, — they give whatso they will to whom they will. — Apart from this, however, I have the usual poet's apology. The poet, I conceive, is not to be called to account in this minute fashion, syllable by syllable. If in the fervour of composition a word slip in unawares, search not too narrowly; remember that with us metre and euphony have much to answer for; and then there are certain amplifications — certain elegances — that insinuate themselves into a verse, one scarce knows how. Sir, you would rob us of our highest prerogative, our freedom, our unfettered movement. Blind to the flowers of poetry, you are intent upon its thorns, upon those little flaws that give a handle to malicious criticism. But there! you are not the only offender, nor I the only victim: in the trivial defects of Homer, my fellow craftsman, many a carping spirit has found material for similar hair-splitting disquisitions. — Come, now, I will meet my accuser on fair ground, face to face. Read, fellow, in my *Works and Days*: mark the inspired prophecies there set forth: the doom foretold to the negligent, the success promised to him that labours aright and in due season.

One basket shall suffice to store thy grain, And men shall not regard thee.

Could there be a more timely warning, balanced as it is by the prospect of abundance held out to him that follows the true method of agriculture?

Ly. Admirable; and spoken like a true herdsman. There is no doubting the divine afflatus after that: left to yourself, you cannot so much as defend your own poems. At the same time, this is not quite the sort of thing we expect of Hesiod and the Muses combined. You see, in this particular branch of prophecy, you are quite outclassed by the farmers: they are perfectly qualified to inform us that if the rain comes there will be a heavy crop, and that a drought, on the other hand, will inevitably be followed by scarcity; that midsummer is not a good time to begin ploughing if you wish your seed to do anything, and that you will find no grain in the ear if you reap it when it is green. Nor do we want a prophet to tell us that the sower must be followed by a labourer armed with a spade, to cover up the seed; otherwise, the birds will come and consume his prospective harvest. Call these useful suggestions, if you like: but they are very far from my idea of prophecy. I expect a prophet to penetrate into secrets wholly hidden from our eyes: the prophet informs Minos that he will find his son drowned in a jar of honey; he explains to the Achaeans the cause of Apollo's resentment; he specifies the precise year in which Troy will be captured. That *is* prophecy. But if the term is to be so extended, then I shall be glad to have my own claims recognized without loss of time. I undertake, without the assistance of Castalian waters, laurel-branches, or Delphian tripods, to foretell and prognosticate: *That if a man*

walk out on a cold morning with nothing on, he will take a severe chill; and particularly if it happens to be raining or hailing at the time. And I further prophesy: *That his chill will be accompanied by the usual fever;* together with other circumstances which it would be superfluous to mention.

No, Hesiod: your defence will not do; nor will your prophecies. But I dare say there is something in what you said at first — that you knew not what you wrote, by reason of the divine afflatus versifying within you. And that afflatus was no such great matter, either: afflatuses should not promise more than they mean to perform.

THE SCYTHIAN OR THE CONSUL — Σκύθης ἢ Πρόξενος



Translated by H. W. Fowler and F. G. Fowler

THE SCYTHIAN

Anacharsis was not the first Scythian who was induced by the love of Greek culture to leave his native country and visit Athens: he had been preceded by Toxaris, a man of high ability and noble sentiments, and an eager student of manners and customs; but of low origin, not like Anacharsis a member of the royal family or of the aristocracy of his country, but what they call '*an eight-hoof man*,' a term which implies the possession of a waggon and two oxen. Toxaris never returned to Scythia, but died at Athens, where he presently came to be ranked among the Heroes; and sacrifice is still paid to 'the Foreign Physician,' as he was styled after his deification. Some account of the significance of this name, the origin of his worship, and his connexion with the sons of Asclepius, will not, I think, be out of place: for it will be seen from this that the Scythians, in conferring immortality on mortals, and sending them to keep company with Zamolxis, do not stand alone; since the Athenians permit themselves to make Gods of Scythians upon Greek soil.

At the time of the great plague, the wife of Architeles the Areopagite had a vision: the Scythian Toxaris stood over her and commanded her to tell the Athenians that the plague would cease if they would sprinkle their backstreets with wine. The Athenians attended to his instructions, and after several sprinklings had been performed, the plague troubled them no more; whether it was that the perfume of the wine neutralized certain noxious vapours, or that the hero, being a medical hero, had some other motive for his advice. However that may be, he continues to this day to draw a fee for his professional services, in the shape of a white horse, which is sacrificed on his tomb. This tomb was pointed out by Dimaenete as the place from which he issued with his instructions about the wine; and beneath it Toxaris was found buried, his identity being established not merely by the inscription, of which only a part remained legible, but also by the figure engraved on the monument, which was that of a Scythian, with a bow, ready strung, in his left hand, and in the right what appeared to be a book. You may still make out more than half the figure, with the bow and book complete: but the upper portion of the stone, including the face, has suffered from the ravages of time. It is situated not far from the Dipylus, on your left as you leave the Dipylus for the Academy. The mound is of no great size, and the pillar lies prostrate:

yet it never lacks a garland, and there are statements to the effect that fever-patients have been known to be cured by the hero; which indeed is not surprising, considering that he once healed an entire city.

However, my reason for mentioning Toxaris was this. He was still alive, when Anacharsis landed at Piræus and made his way up to Athens, in no small perturbation of spirit; a foreigner and a barbarian, everything was strange to him, and many things caused him uneasiness; he knew not what to do with himself; he saw that every one was laughing at his attire; he could find no one to speak his native tongue; — in short he was heartily sick of his travels, and made up his mind that he would just see Athens, and then retreat to his ship without loss of time, get on board, and so back to the Bosphorus; once there he had no great journey to perform before he would be home again. In this frame of mind he had already reached the Ceramicus, when his good genius appeared to him in the guise of Toxaris. The attention of the latter was immediately arrested by the dress of his native country, nor was it likely that he would have any difficulty in recognizing Anacharsis, who was of noble birth and of the highest rank in Scythia. Anacharsis, on the other hand, could not be expected to see a compatriot in Toxaris, who was dressed in the Greek fashion, without sword or belt, wore no beard, and from his fluent speech might have been an Athenian born; so completely had time transformed him. ‘You are surely Anacharsis, the son of Daucetas?’ he said, addressing him in the Scythian language. Anacharsis wept tears of joy; he not only heard his mother-tongue, but heard it from one who had known him in Scythia. ‘How comes it, sir, that you know me?’ he asked.

‘I too am of that country; my name is Toxaris; but it is probably not known to you, for I am a man of no family.’

‘Are you that Toxaris,’ exclaimed the other, ‘of whom I heard that for love of Greece he had left wife and children in Scythia, and gone to Athens, and was there dwelling in high honour?’

‘What, is my name still remembered among you? — Yes, I am Toxaris.’

‘Then,’ said Anacharsis, ‘you see before you a disciple, who has caught your enthusiasm for Greece; it was with no other object than this that I set out on my travels. The hardships I have endured in the countries through which I passed on my way hither are infinite; and I had already decided, when I met you, that before the sun set I would return to my ship; so much was I disturbed at the strange and outlandish sights that I have seen. And now, Toxaris, I adjure you by Scimetar and Zamolxis, our country’s Gods, — take me by the hand, be my guide, and make me acquainted with all that is best in Athens and in the rest of Greece; their great men, their wise laws, their customs, their assemblies, their constitution, their everyday life. You and I have both travelled far to see these things: you will not suffer me to depart without seeing them?’

‘What! come to the very door, and then turn back? This is not the language of enthusiasm. However, there is no fear of that — you will not go back,

Athens will not let you off so easily. She is not so much at a loss for charms wherewith to detain the stranger: she will take such a hold on you, that you will forget your own wife and children — if you have any. Now I will put you into the readiest way of seeing Athens, ay, and Greece, and the glories of Greece. There is a certain philosopher living here; he is an Athenian, but has travelled a great deal in Asia and Egypt, and held intercourse with the most eminent men. For the rest, he is none of your moneyed men: indeed, he is quite poor; be prepared for an old man, dressed as plainly as could be. Yet his virtue and wisdom are held in such esteem, that he was employed by them to draw up a constitution, and his ordinances form their rule of life. Make this man your friend, study him, and rest assured that in knowing him you know Greece; for he is an epitome of all that is excellent in the Greek character. I can do you no greater service than to introduce you to him.'

'Let us lose no time, then, Toxaris. Take me to him. But perhaps that is not so easily done? He may slight your intercessions on my behalf?'

'You know not what you say. Nothing gives him greater pleasure than to have an opportunity of showing his hospitality to strangers. Only follow me, and you shall see how courteous and benevolent he is, and how devout a worshipper of the God of Hospitality. But stay: how fortunate! here he comes towards us. See, he is wrapped in thought, and mutters to himself. — Solon!' he cried; 'I bring you the best of gifts — a stranger who craves your friendship. He is a Scythian of noble family; but has left all and come here to enjoy the society of Greeks, and to view the wonders of their country. I have hit upon a simple expedient which will enable him to do both, to see all that is to be seen, and to form the most desirable acquaintances: in other words, I have brought him to Solon, who, if I know anything of his character, will not refuse to take him under his protection, and to make him a Greek among Greeks. — It is as I told you, Anacharsis: having seen Solon, you have seen all; behold Athens; behold Greece. You are a stranger no longer: all men know you, all men are your friends; this it is to possess the friendship of the venerable Solon. Conversing with him, you will forget Scythia and all that is in it. Your toils are rewarded, your desire is fulfilled. In him you have the mainspring of Greek civilization, in him the ideals of Athenian philosophers are realized. Happy man — if you know your happiness — to be the friend and intimate of Solon!'

It would take too long to describe the pleasure of Solon at Toxaris's 'gift,' his words on the occasion, and his subsequent intercourse with Anacharsis — how he gave him the most valuable instruction, procured him the friendship of all Athens, showed him the sights of Greece, and took every trouble to make his stay in the country a pleasant one; and how Anacharsis for his part regarded the sage with such reverence, that he was never willingly absent from his side. Suffice it to say, that the promise of Toxaris was fulfilled: thanks to Solon's good offices, Anacharsis speedily became familiar with Greece and with Greek society, in which he was treated with the consideration

due to one who came thus strongly recommended; for here too Solon was a lawgiver: those whom he esteemed were loved and admired by all. Finally, if we may believe the statement of Theoxenus, Anacharsis was presented with the freedom of the city, and initiated into the mysteries; nor does it seem likely that he would ever have returned to Scythia, had not Solon died.

And now perhaps I had better put the moral to my tale, if it is not to wander about in a headless condition. What are Anacharsis and Toxaris doing here to-day in Macedonia, bringing Solon with them too, poor old gentleman, all the way from Athens? It is time for me to explain. The fact is, my situation is pretty much that of Anacharsis. I crave your indulgence, in venturing to compare myself with royalty. Anacharsis, after all, was a barbarian; and I should hope that we Syrians are as good as Scythians. And I am not comparing myself with Anacharsis the king, but Anacharsis the barbarian. When first I set foot in your city, I was filled with amazement at its size, its beauty, its population, its resources and splendour generally. For a time I was dumb with admiration; the sight was too much for me. I felt like the island lad Telemachus, in the palace of Menelaus; and well I might, as I viewed this city in all her pride;

A garden she, whose flowers are ev'ry blessing.

Thus affected, I had to bethink me what course I should adopt. For as to lecturing here, my mind had long been made up about *that*; what other audience could I have in view, that I should pass by this great city in silence? To make a clean breast of it, then, I set about inquiring who were your great men; for it was my design to approach them, and secure their patronage and support in facing the public. Unlike Anacharsis, who had but one informant, and a barbarian at that, I had many; and all told me the same tale, in almost the same words. 'Sir,' they said, 'we have many excellent and able men in this city — nowhere will you find more: but two there are who stand pre-eminent; who in birth and in prestige are without a rival, and in learning and eloquence might be matched with the Ten Orators of Athens. They are regarded by the public with feelings of absolute devotion: their will is law; for they will nothing but the highest interests of the city. Their courtesy, their hospitality towards strangers, their unassuming benevolence, their modesty in the midst of greatness, their gentleness, their affability, — all these you will presently experience, and will have something to say on the subject yourself. But — wonder of wonders! — these two are of one house, father and son. For the father, conceive to yourself a Solon, a Pericles, an Aristides: as to the son, his manly comeliness and noble stature will attract you at the first glance; and if he do but say two words, your ears will be taken captive by the charm that sits upon his tongue. When he speaks in public, the city listens like one man, open-mouthed; 'tis Athens listening to Alcibiades; yet the Athenians presently repented of their infatuation for the son of Clinias, but here love grows to reverence; the welfare of this city, the happiness of her citizens, are all bound up in one man. Once let the father and son admit you to their

friendship, and the city is yours; they have but to raise a finger, to put your success beyond a doubt.' — Such, by Heaven (if Heaven must be invoked for the purpose), such was the unvarying report I heard; and I now know from experience that it fell far short of the truth.

Then up, nor waste thy days In indolent delays,

as the Cean poet cries; I must strain every nerve, work body and soul, to gain these friends. That once achieved, fair weather and calm seas are before me, and my haven is near at hand.

PODAGRA; OR, GOUT — Ποδάγρα



Translated by M. D. Mcleod

MANY editors have regarded one or both of these poems as spurious, while others have taken *Swift-of-Foot* and *Gout* to be the beginning and end of the same play. There are no solid grounds, however, for doubting that *Gout* is the work of Lucian. *Swift-of-Foot* is the work of an inferior versifier, who may well be Acacius, the friend of Libanius.

The poet of *Gout* shows himself superior in style, use of poetic vocabulary and particularly metrical skill. *Gout* is a metrical tour-de-force, whereas the writer of *Swift-of-Foot* does not venture away from iambs throughout a whole 171 lines. The iambs of *Gout*, too, are superior and 11.1-29 and 54-86 conform to the strictest rules of tragedy, though later there are liberties with the final cretic, anapaests in the second and fourth feet, and unnatural word divisions in resolved feet. All these liberties the composer of *Swift-of-Foot* has allowed himself, but he betrays his inferiority by his use of spondees(!) in the fourth foot, by his trisyllabic fifth feet and by irregular elisions in 1.122 and perhaps in 1.47. *Swift-of-foot* therefore looks like the work of an inferior imitator.

In his excellent edition of the two poems J. Zimmermann uses these further arguments in favour of the authenticity of *Gout* and spuriousness of *Swift-of-Foot*:

Gout's position in *Γ* admits of no doubt, whereas *Swift-of-Foot* together with the *Saltatores* of himself in the grip of gout so as to be enabled to compose such a comedy about it. I have not, as you think, infringed the convention of those who have recently become subjects of this queen, but have blamed the hardness of the road, pottery (sc on which I've stubbed my foot), a visit to the theatre or to a display of wild animals as the reason for my being confined to bed — anything, in fact, but the true reason. The doctors, in whose hands I put myself completely, had allowed themselves to be deceived along with me. But when I had enjoyed the benefits of their deception for a whole month, and was resolved to know the cause of the trouble, I was prevented by them. They knew well enough, I would say, but they didn't want to distress me. But when its inroads came repeatedly and it ravaged me and laid me waste more cruelly than the Spartans did Attica, I surrendered and gave my affliction its proper name, thinking it the height of shamelessness to deny a plight that was obvious. You who now hear the truth after three months may think that I've broken the rule of those in my condition. But a man who has had his share of gout cannot be expected to do violence to the truth

indefinitely. You too will soon admit this — or rather you've already made a similar confession to the god and appealed to him to be your ally against gout. Now I am in the audience listening to refrains about horses left unused and bad servants who don't support their masters and carry them, hut, as the year proceeds, it will erase all my excuses except one, and we shall become a chorus, though we number more than the comic chorus, and, with you as its leader, our chorus

DRAMATIS PERSONAE:

THE GOUTY MAN

CHORUS

GOUT

MESSENGER

DOCTOR

PAINS

GOUT — A TRAGEDY

THE GOUTY MAN

O hateful name, abhorred by all the gods,
O Gout, most rich in woes, Cocytus' child,
Whom in dark hidden depths of Tartarus
Fury Megaera from her womb brought forth
And fed thee at her breast, thou cruel babe,
To whom Allecto too did offer suck,
Abominable name, which god below
Sent thee to earth above, thou scourge of men?
For, if a reckoning awaits the dead
And they must pay for sinful deeds of life,
Why punish Tantalus with sight of drink,
Torture Ixion with that whirling wheel,
Or Sisyphus with rock in Pluto's halls?
Oh better far that all alike who sin
Should feel thy pain, their joints thy cruel woes,
Just as this shrivelled, luckless frame of mine,
From finger tips right down to tips of toe,
From fault of blood and bitter flow of bile
Is locked, its channels scaled by thy onset
And static plight makes agony more grim,
And through my vital parts this feverish bane
Doth sweep o'er flesh ablaze with whirling flame
Like Etna's crater full of blazing fire,
Or narrow chasm of Sicilian straits
Whose angry waters cramped by rocky caves
Swirl on from side to side with eddying maze.
O death with mystery fraught for all mankind,
How idly think we comfort lies in thee
And cheat ourselves like fools with empty hopes!

CHORUS

On Dindymus, Cybebe's mount,
Phrygians raise their frenzied cries
To tender Attis as his due.
To the note of Phrygian horn
Along the slopes of Tmolus high
Lydians shout their revelling song,
And Corybants on tambourines
Madly drum with Cretan beat
Their Bacchanalian strain so wild.

Trumpets ring with heavy note
To please the lusty War-god's ear,
Sending out shrill battle cry.
And we thy devotees, O Gout,
Meed of groans now pay to thee
In these first days of early spring,
Now that every field is green
And richly clad with grassy sward,
While the gentle Zephyr's breath
Brings every tree her tender leaves,
While her plaint through homes of men
The swallow, luckless wife, doth send,
And the Attic nightingale
Throughout the woods the whole night long
Mourns with tears her Itys lost.

GOUTY MAN

Ah, woe is me! O staff that helps my toils
And acteth as third foot for me, support
My trembling steps and guide my path aright,
That I may place sure feet upon the ground.
Raise up thy luckless limbs from off thy bed
And leave shelter of house with roof above.
Release thine eyes from deep dark cloud of mist,
Go out of doors and into light of sun
That thou mayst draw a breath of clearest air,
For now ten days have gone and five besides,
Since I'm immured in dark away from sun,
And feel my body waste on unmade bed.
My spirit's fain, and eager wish I have
To hasten to the door and walk abroad,
But feeble body cannot serve my will.
Yet strive, my heart, make haste, for thou must know
That gout-struck pauper, if he wish to walk
But cannot move, is held as good as dead.
But stay!
For who are these that busily ply their staffs
And carry wreaths of elder on their head?
Which god is worshipped by this fervent band?
Say, Healing Phoebus, do they honour thee?
Not so; no Delphic laurel wreathes their heads.
Or is this hymn sung to the Bacchic god?
Not so; no ivy marks their locks as his.
O strangers, tell us who ye are that come.

Speak out, and let your lips speak true, my friends.
Say which the goddess whom ye hymn with praise.

CHORUS

And who are you that ask, and what your race?
For, as your staff and gait do indicate,
The unconquered goddess has thee for her thrall.

GOUTY MAN

Ye think me fit to join her mystic band?

CHORUS

Just as Aphrodite, Cypric queen,
Fell as dew from heaven above,
And by Nereus in the briny waves
Moulded was to beauteous shape;
Just as Tethys close to Ocean's springs
In her bosom wide did nurse
White-armed Hera wife of mighty Zeus;
Just as from immortal head
Cronidas, Olympus' greatest god,
Brought to birth the fearless maid,
Pallas, rouser of the battle's roar;
Likewise was our blessed queen
Old Ophion's first-begotten child
Spawned from parent's shiny arms.
When the age of Chaos dark was o'er,
When the radiant dawn arose,
And the Sun-God's brilliant beams shone forth,
Then did mighty Gout appear.
After Clotho brought thee from her womb
And the Fate had washed her child,
Joy was seen o'er heaven's shining face,
Thunder pealed from cloudless sky,
And rich Pluto from his ample store
Gave thee milky breasts to suck.

GOUTY MAN

And what the rites your novices must face?

CHORUS

We do not spill our eager blood with cutting sword,
No long grown hair is used to twist around the neck,
Our backs need feel no rattling scourge of cruel bone,
Nor must we tear apart and eat raw flesh of bulls;

But when the spring brings tender flowers upon the elm,
And blackbirds' bubbling song is heard on every bough,
Then limbs of acolytes are pierced by weapon sharp,
Secret, unseen, sinking to utmost marrow's depth;
The foot, the knee, hip-joint, the ankles, groins and thighs,
Hands, shoulder-blades, and arms, the elbows and the wrists
It eats, devours, burns, quells, inflames and softens up,
Until the goddess bids the pain to flee away.

GOUTY MAN

Then was I one of those initiate,
But knew it not? Then, goddess, friendly come,
And with thy devotees I too shall raise
Thy hymns, and sing the song of gouty men.

CHORUS

Still and windless be the air,
Hushed be lips of every gouty man.
Lo, the goddess fond of bed
Staff-supported to her altar comes!
Welcome, gentlest far of gods,
Come, I pray, with kind and smiling face,
Blessing all thy followers,
Giving to their toils a swift release,
Now that days of spring are here.

GOUT

What mortal born on earth hut knows of me,
Resistless Gout, the mistress of men's toils?
Me no sweet reek of incense can appease
Nor blood of victims burnt in sacrifice
Nor shrine whose walls with idols rich are hung.
Me Paeon cannot worst with medicine,
Though doctor he to all the gods of heaven,
Nor yet his learned son, Asclepius.
For ever since the race of men was born,
They all essay to exorcise my might
By ever mixing drugs most cunningly.
Each man a different wile against me tries.
They bruise their plantain and their celery,
And lettuce leaves and purslane from the lea,
Some horehound grind, and others pondweed try;
Some nettles crush, and others comfrey use;
Some duckweed from the ponds against me bring,
Or carrots boiled or leaves of peaches use,

Or henbane, poppy, Colchicum, grenades,
Or fleawort, frankincense, or sodium,
The root of hellebore, or mixed with wine
The fenugreek, rissole, glue, or pulse,
Or cypress sap, or finest barley meal,
Boiled cabbage leaves, gypsum from Paros brought,
Man's excrement or turds of mountain goat,
Or mash of beans, or crop from Assian stone;
And weasels, field-mice, lizards, toads they boil,
The frog, hyena, antelope, or fox.
What metal has not been by mortals tried?
What juice? What exudation from a tree?
All creatures' bones, sinews and skins they try,
Their fat, blood, marrow, urine, dung or milk.
Some potions drink of four ingredients,
Or else of eight, but more men seven use.
Some purge themselves with sacred medicine,
Others are mocked by chants impostors sell,
And other fools fall for the spells of Jews,
While others look for cure to Cyrrane.
But all these shifts I curse and treat with scorn,
And those who use them and would test my strength
I e'er assail with greater wrath by far;
But those whose will is not opposed to mine
Do find me kind of heart and well-disposed.
For he that shareth in my mystic rites
Learns first and that right soon to curb his tongue,
Delighting all by choosing well his words.
And all who see him laugh and clap their hands,
When to the baths he's borne on others' backs.
For I am Ruin, she whom Homer sang,
Who walketh o'er men's heads with dainty steps,
But to the most of men my name is Gout,
Who come to make their feet my spoil and prey.
But come, all devotees of these my rites,
Honour with hymns the goddess none can worst.

CHORUS

Mighty Maid with heart of steel,
Goddess dreadful in thy wrath,
Hear the cries of thine own priests.
Prosperous Gout, how great thy power!
Dread art thou to Jove's swift shaft,
Fearsome thou to Ocean's waves

And to Hades king below;
Bandage-loving Sickbed Queen,
Speed-impairing Joint-Tormentor,
Ankle-burning Timid-Stepper,
Pestle-fearing, Knee-Fire Sleepless,
Loving chalkstones on the knuckles,
Knee-deformer, Gout's thy name.

MESSENGER

Mistress, 'tis well thy feet thee hither bring.
No empty message do I bid thee hear,
For cometh with my words accomplishment.
For, as you bade, I went with gentle pace
To search each town and look in every house
With zeal to learn if any scorned thy might.
The other men I saw were meek of heart
When conquered by thy mighty hands, my queen,
But these two were right bold and impudent,
Who told their fellows all and swore on oath
No longer was thy power to be revered,
But they would banish thee from lives of men.
Therefore I've bound their feet with fetters strong.
Four days I've sped, a quarter mile I've come.

GOUT

What haste you've made, my messenger most swift!
Say what the pathless land whose hounds you've left.
Oh speak out clear that I may know at once.

MESSENGER

A five-runged ladder first of all I left
Whose loosely-fitted wooden limbs did shake,
And next a beaten floor awaited me,
A pavement hard and firm that hurt my feet.
O'er this I sped in haste with painful steps,
And then I came upon a gravel path
With sharp and pointed stones most hard to cross.
Then next a smooth and slippery road I met;
Forward I pressed though mud clung to my steps
Making my strengthless ankles drag and trail.
In crossing this my limbs did drench my feet
With sweat and drained away my ebbing strength.
Then wearied in each limb I found myself
Where was a highway broad but dangerous;
For carriages to right and left of me

Did force me on and make me run in haste.
And I did nimbly lift my sluggish feet
To dart aside and seek the wayside strait,
To let a cart rush by with flying wheel,
For, mystic thine, I could not run with speed.

GOUT

A worthy enterprise was this, good sir,
And well accomplished. And I your zeal
Shall now reward with well-earned privilege.
And may this gift delight your heart right well.
For three whole years your pains will lighter be.
But, cursed villains hateful to the gods,
Say who are ye and what your lineage,
That dare to pit yourselves with mighty Gout,
Whose strength e'en Cronus' son cannot subdue.
Speak, knaves; for even of the demigods
Great numbers I've o'ercome, as sages know.
Priam, though Doughty called, had gouty feet;
Achilles, Peleus' son, did die of gout;
Bellerophon Gout's trials had to face,
And gouty too was Thebes' king Oedipus,
And Plisthenes, from Pelops sprung, had gout;
And gouty general too was Poeas' son;
Another Doughty-Footed one Thessalians led,
Who, when Protesilaus had been killed,
Though gouty and in pain, did lead his host.
The king of Ithaca, Laertes' son,
Was slain by me and not by spine of fish.
For know, ye luckless ones, with dearth of glee
You'll get a punishment to fit your crime.

DOCTORS

We Syrians are, Damascus men by birth,
But forced by hunger and by poverty,
We wander far afield o'er land and sea.
We have an ointment here, our fathers' gift,
With which we comfort woes of sufferers.

GOUT

What ointment's this? Say what's your stockin-trade.

DOCTOR

By secret, mystic oath my lips are sealed,
And by my dying father's last command,

Who bade me secret keep this mighty cure,
Whose power can quell e'en fiercest wrath of thine.

GOUT

Then, cursed ones whose death will bitter be,
Is there on earth a drug of such effect,
An ointment potent which can check my might?
But come, upon these terms let us agree;
Let's test this mighty remedy to find
If it or if my burning pain prevails.
Come, grim-faced ones, from every side fly here,
Ye torments, comrades of my frenzied rites,
Approach, come near, I say; do thou inflame
Their feet from heel to utmost tip of toe;
Their ankles thou assail; and from their thighs
Down to their knees make thou rank poison flow;
And ye must twist and knot their fingers all.

PAINS

Look, all we've done, just as you've bidden us.
The luckless men lie shrieking loud and clear
From our attacks which torture every limb.

GOUT

Now, strangers, come; more surely let us learn
If ye find help from rubbing on this salve.
For, if it clearly counteracts my power,
I'll leave this world, and disappear from sight
Deep down to utmost depths of Tartarus.
Let's see if salve applied relieves your pain.

DOCTOR

Alas, alas, I'm utterly destroyed!
I burn in every limb from bane untold.
Not such the thunderbolt that Zeus doth poise,
Not such the furious ocean's raging waves,
And lesser too the whirlwind's mighty force!
Do jagged teeth of Cerberus me rend?
Or does Echidna's venom gnaw my flesh?
Or is my raiment steeped in Nessus' gore?
Have mercy, queen, for neither salve of mine
Nor other remedy can quell thy course.
All votes agree you conquer all mankind.

GOUT

Ye torments, cease. Relax their suffering
For now they're sorry that they challenged me.
Let all men know that I alone of gods
Do not relent or yield to remedies.

CHORUS

Mighty though Salmoneus was, he could not rival thundering Zeus,
But was slain and smitten in the heart by smoking thunderbolt;
Nor brought rivalry with Phoebus joy to Satyr Marsyas;
All his music now is where his skin on rustling pinetree hangs;

GOUT

And, for rivalling Leto, mother Niobe will ne'er forget her grief,
But she mourneth still and poureth floods of tears on Sipylus;
And Maeonian maid Arachne thought herself Athene's match,
But she lost her shape and still to-day must spin and spin her web;
For men's daring boldness cannot match the wrath of blessed gods,
Such as Zeus or Leto or Athene or the Pythian seer.
May the pain you bring be gentle, universal goddess Gout,
Light and mild and stingless, hurting little, free from pain,
Easily borne and swiftly ceasing, weak and feeble, ready for a stroll.
Many sorts one will find there are of luckless men;
But let those who have gout find relief from their woes
By being schooled to endure and accustomed to pain.
In this way cheerfully you who share this our lot
Will forget all your pain,
Seeing that what we thought has not been brought about,
While a way for what we not at all did expect
Has been found by the god. So let each sufferer
Learn to bear mockery and submit to men's taunts.
For this thing is of just such a kind.

HERMOTIMUS — Ἑρμότιμος ἢ Περὶ Αἰρέσεων



Translated by H. W. Fowler and F. G. Fowler

HERMOTIMUS, OR THE RIVAL PHILOSOPHIES

Lycinus. Hermotimus

Ly. Good morning, Hermotimus; I guess by your book and the pace you are going at that you are on your way to lecture, and a little late. You were conning over something as you walked, your lips working and muttering, your hand flung out this way and that as you got a speech into order in your mind; you were doubtless inventing one of your crooked questions, or pondering some tricky problem; never a vacant mind, even in the streets; always on the stretch and in earnest, bent on advancing in your studies.

Her. I admit the impeachment; I was running over the details of what he said in yesterday's lecture. One must lose no chance, you know; the Coan doctor [Footnote: Hippocrates] spoke so truly: *ars longa, vita brevis*. And what be referred to was only physic — a simpler matter. As to philosophy, not only will you never attain it, however long you study, unless you are wide awake all the time, contemplating it with intense eager gaze; the stake is so tremendous, too, — whether you shall rot miserably with the vulgar herd, or be counted among philosophers and reach Happiness.

Ly. A glorious prize, indeed! however, you cannot be far off it now, if one may judge by the time you have given to philosophy, and the extraordinary vigour of your long pursuit. For twenty years now, I should say, I have watched you perpetually going to your professors, generally bent over a book taking notes of past lectures, pale with thought and emaciated in body. I suspect you find no release even in your dreams, you are so wrapped up in the thing. With all this you must surely get hold of Happiness soon, if indeed you have not found it long ago without telling us.

Her. Alas, Lycinus, I am only just beginning to get an inkling of the right way. Very far off dwells Virtue, as Hesiod says, and long and steep and rough is the way thither, and travellers must bedew it with sweat.

Ly. And you have not yet sweated and travelled enough?

Her. Surely not; else should I have been on the summit, with nothing left between me and bliss; but I am only starting yet, Lycinus.

Ly. Ah, but Hesiod, your own authority, tells us, Well begun is half done; so we may safely call you half-way by this time.

Her. Not even there yet; that would indeed have been much.

Ly. Where *shall* we put you, then?

Her. Still on the lower slopes, just making an effort to get on; but it is slippery and rough, and needs a helping hand.

Ly. Well, your master can give you that; from his station on the summit, like Zeus in Homer with his golden cord, he can let you down his discourse, and therewith haul and heave you up to himself and to the Virtue which he has himself attained this long time.

Her. The very picture of what he is doing; if it depended on him alone, I should have been hauled up long ago; it is my part that is still wanting.

Ly. You must be of good cheer and keep a stout heart; gaze at the end of your climb and the Happiness at the top, and remember that he is working with you. What prospect does he hold out? when are you to be up? does he think you will be on the top next year — by the Great Mysteries, or the Panathenaea, say?

Her. Too soon, Lycinus.

Ly. By next Olympiad, then?

Her. All too short a time, even that, for habituation to Virtue and attainment of Happiness.

Ly. Say two Olympiads, then, for an outside estimate. You may fairly be found guilty of laziness, if you cannot get it done by then; the time would allow you three return trips from the Pillars of Heracles to India, with a margin for exploring the tribes on the way instead of sailing straight and never stopping. How much higher and more slippery, pray, is the peak on which your Virtue dwells than that Aornos crag which Alexander stormed in a few days?

Her. There is no resemblance, Lycinus; this is not a thing, as you conceive it, to be compassed and captured quickly, though ten thousand Alexanders were to assault it; in that case, the sealers would have been legion. As it is, a good number begin the climb with great confidence, and do make progress, some very little indeed, others more; but when they get half-way, they find endless difficulties and discomforts, lose heart, and turn back, panting, dripping, and exhausted. But those who endure to the end reach the top, to be blessed

thenceforth with wondrous days, looking down from their height upon the ants which are the rest of mankind.

Ly. Dear me, what tiny things you make us out — not so big as the Pygmies even, but positively grovelling on the face of the earth. I quite understand it; your thoughts are up aloft already. And we, the common men that walk the earth, shall mingle you with the Gods in our prayers; for you are translated above the clouds, and gone up whither you have so long striven.

Her. If but that ascent might be, Lycinus! but it is far yet.

Ly. But you have never told me *how* far, in terms of time.

Her. No; for I know not precisely myself. My guess is that it will not be more than twenty years; by that time I shall surely be on the summit.

Ly. Mercy upon us, you take long views!

Her. Ay; but, as the toil, so is the reward.

Ly. That may be; but about these twenty years — have you your master's promise that you will live so long? is he prophet as well as philosopher? or is it a soothsayer or Chaldean expert that you trust? such things are known to them, I understand. You would never, of course, if there were any uncertainty of your life's lasting to the Virtue-point, slave and toil night and day like this; why, just as you were close to the top, your fate might come upon you, lay hold of you by the heel, and lug you down with your hopes unfulfilled.

Her. God forbid! these are words of ill omen, Lycinus; may life be granted me, that I may grow wise, and have if it be but one day of Happiness!

Ly. For all these toils will you be content with your one day?

Her. Content? yes, or with the briefest moment of it.

Ly. But is there indeed Happiness up there — and worth all the pains? How can you tell? You have never been up yourself.

Her. I trust my master's word; and he knows well; is he not on the topmost height?

Ly. Oh, do tell me what he says about it; what is Happiness like? wealth, glory, pleasures incomparable?

Her. Hush, friend! all these have nought to do with the Virtuous life.

Ly. Well, if these will not do, what *are* the good things he offers to those who

carry their course right through?

Her. Wisdom, courage, true beauty, justice, full and firm knowledge of all things as they are; but wealth and glory and pleasure and all bodily things — these a man strips off and abandons before he mounts up, like Heracles burning on Mount Oeta before deification; he too cast off whatever of the human he had from his mother, and soared up to the Gods with his divine part pure and unalloyed, sifted by the fire. Even so those I speak of are purged by the philosophic fire of all that deluded men count admirable, and reaching the summit have Happiness with never a thought of wealth and glory and pleasure — except to smile at any who count them more than phantoms.

Ly. By Heracles (and his death on Oeta), they quit themselves like men, and have their reward, it seems. But there is one thing I should like to know: are they allowed to come down from their elevation sometimes, and have a taste of what they left behind them? or when they have once got up, must they stay there, conversing with Virtue, and smiling at wealth and glory and pleasure?

Her. The latter, assuredly; more than that, a man once admitted of Virtue's company will never be subject to wrath or fear or desire any more; no, nor can he feel pain, nor any such sensation.

Ly. Well, but — if one might dare to say what one thinks — but no — let me keep a good tongue in my head — it were irreverent to pry into what wise men do.

Her. Nay, nay; let me know your meaning.

Ly. Dear friend, I have not the courage.

Her. Out with it, my good fellow; we are alone.

Ly. Well, then — most of your account I followed and accepted — how they grow wise and brave and just, and the rest — indeed I was quite fascinated by it; but then you went on to say they despised wealth and glory and pleasure; well, just there (quite between ourselves, you know) I was pulled up; I thought of a scene t'other day with — shall I tell you whom? Perhaps we can do without a name?

Her. No, no; we must have that too.

Ly. Your own professor himself, then, — a person to whom all respect is due, surely, not to mention his years.

Her. Well?

Ly. You know the Heracleot, quite an old pupil of his in philosophy by this time — red-haired — likes an argument?

Her. Yes; Dion, he is called.

Ly. Well, I suppose he had not paid up punctually; anyhow the other day the old man haled him before the magistrate, with a halter made of his own coat; he was shouting and fuming, and if some friends had not come up and got the young man out of his hands, he would have bitten off his nose, he was in such a temper.

Her. Ah, *he* is a bad character, always an unconscionable time paying his debts. There are plenty of others who owe the professor money, and he has never treated any of them so; they pay him his interest punctually.

Ly. Not so fast; what in the world does it matter to him, if they do not pay up? he is purified by philosophy, and has no further need of the cast clothes of Oeta.

Her. Do you suppose his interest in such things is selfish? no, but he has little ones; his care is to save them from indigence.

Ly. Whereas he ought to have brought them up to Virtue too, and let them share his inexpensive Happiness.

Her. Well, I have no time to argue it, Lycinus; I must not be late for lecture, lest in the end I find myself left behind.

Ly. Don't be afraid, my duteous one; to-day is a holiday; I can save you the rest of your walk.

Her. What do you mean?

Ly. You will not find him just now, if the notice is to be trusted; there was a tablet over the door announcing in large print, No meeting this day. I hear he dined yesterday with the great Eucrates, who was keeping his daughter's birthday. He talked a good deal of philosophy over the wine, and lost his temper a little with Euthydemus the Peripatetic; they were debating the old Peripatetic objections to the Porch. His long vocal exertions (for it was midnight before they broke up) gave him a bad headache, with violent perspiration. I fancy he had also drunk a little too much, toasts being the order of the day, and eaten more than an old man should. When he got home, he was very ill, they said, just managed to check and lock up carefully the slices of meat which he had conveyed to his servant at table, and then, giving orders that he was not at home, went to sleep, and has not waked since. I overheard Midas his man telling this to some of his pupils; there were a number of them

coming away.

Her. Which had the victory, though, he or Euthydemus — if Midas said anything about that?

Ly. Why, at first, I gathered, it was very even between them; but you Stoics had it in the end, and your master was much too hard for him. Euthydemus did not even get off whole; he had a great cut on his head. He was pretentious, insisted on proving his point, would not give in, and proved a hard nut to crack; so your excellent professor, who had a goblet as big as Nestor's in his hand, brought this down on him as he lay within easy reach, and the victory was his.

Her. Good; so perish all who will not yield to their betters!

Ly. Very reasonable, Hermotimus; what was Euthydemus thinking of, to irritate an old man who is purged of wrath and master of his passions, when he had such a heavy goblet in his hand?

But we have time to spare — you might tell a friend like me the story of your start in philosophy; then I might perhaps, if it is not too late, begin now and join your school; you are my friends; you will not be exclusive?

Her. If only you would, Lycinus! you will soon find out how much you are superior to the rest of men. I do assure you, you will think them all children, you will be so much wiser.

Ly. Enough for me, if after twenty years of it I am where you are now.

Her. Oh, I was about your age when I started on philosophy; I was forty; and you must be about that.

Ly. Just that; so take and lead me on the same way; that is but right. And first tell me — do you allow learners to criticize, if they find difficulties in your doctrines, or must juniors abstain from that?

Her. Why, yes, they must; but *you* shall have leave to ask questions and criticize; you will learn easier that way.

Ly. I thank you for it, Hermotimus, by your name-God Hermes.

Now, is there only one road to philosophy — the Stoic way? they tell me there are a great many other philosophers; is that so?

Her. Certainly — Peripatetics, Epicureans, Platonists, followers of Diogenes, Antisthenes, Pythagoras, and more yet.

Ly. Quite so; numbers of them. Now, are their doctrines the same, or different?

Her. Entirely different.

Ly. But the truth, I presume, is bound to be in one of them, and not in all, as they differ?

Her. Certainly.

Ly. Then, as you love me, answer this: when you first went in pursuit of philosophy, you found many gates wide open; what induced you to pass the others by, and go in at the Stoic gate? Why did you assume that that was the only true one, which would set you on the straight road to Virtue, while the rest all opened on blind alleys? What was the test you applied *then*? Please abolish your present self, the self which is now instructed, or half-instructed, and better able to distinguish between good and bad than we outsiders, and answer in your then character of a layman, with no advantage over me as I am now.

Her. I cannot tell what you are driving at.

Ly. Oh, there is nothing recondite about it. There are a great many philosophers — let us say Plato, Aristotle, Antisthenes, and your spiritual fathers, Chrysippus, Zeno, and all the rest of them; what was it that induced you, leaving the rest alone, to pick out the school you did from among them all, and pin your philosophic faith to it? Were you favoured like Chaerephon with a revelation from Apollo? Did he tell you the Stoics were the best of men, and send you to their school? I dare say he recommends different philosophers to different persons, according to their individual needs?

Her. Nothing of the kind, Lycinus; I never consulted him upon it.

Ly. Why? was it not a *dignus vindice nodus*? or were you confident in your own unaided discrimination?

Her. Why, yes; I was.

Ly. Then this must be my first lesson from you — how one can decide out of hand which is the best and the true philosophy to be taken, and the others left.

Her. I will tell you: I observed that it attracted most disciples, and thence inferred that it was superior.

Ly. Give me figures; how many more of them than of Epicureans, Platonists, Peripatetics? Of course you took a sort of show of hands.

Her. Well, no; I didn't count; I just guessed.

Ly. Now, now! you are not teaching, but hoaxing me; judge by guess work and impression, indeed, on a thing of this importance! You are hiding the truth.

Her. Well, that was not my only way; every one told me the Epicureans were sensual and self-indulgent, the Peripatetics avaricious and contentious, the Platonists conceited and vain; about the Stoics, on the contrary, many said they had fortitude and an open mind; he who goes their way, I heard, was the true king and millionaire and wise man, alone and all in one.

Ly. And, of course, it was other people who so described them; you would not have taken their own word for their excellences.

Her. Certainly not; it was others who said it.

Ly. Not their rivals, I suppose?

Her. Oh, no.

Ly. Laymen, then?

Her. Just so.

Ly. There you are again, cheating me with your irony; you take me for a blockhead, who will believe that an intelligent person like Hermotimus, at the age of forty, would accept the word of laymen about philosophy and philosophers, and make his own selection on the strength of what they said.

Her. But you see, Lycinus, I did not depend on their judgement entirely, but on my own too. I saw the Stoics going about with dignity, decently dressed and groomed, ever with a thoughtful air and a manly countenance, as far from effeminacy as from the utter repulsive negligence of the Cynics, bearing themselves, in fact, like moderate men; and every one admits that moderation is right.

Ly. Did you ever see them behaving like your master, as I described him to you just now? Lending money and clamouring for payment, losing their tempers in philosophic debates, and making other exhibitions of themselves? Or perhaps these are trifles, so long as the dress is decent, the beard long, and the hair close-cropped? We are provided for the future, then, with an infallible rule and balance, guaranteed by Hermotimus? It is by appearance and walk and haircutting that the best men are to be distinguished; and whosoever has not these marks, and is not solemn and thoughtful, shall be condemned and rejected?

Nay, do not play with me like this; you want to see whether I shall catch you at it.

Her. Why do you say that?

Ly. Because, my dear sir, this appearance test is one for statues; *their* decent orderly attire has it easily over the Stoics, because Phidias or Alcamenes or Myron designed them to be graceful. However, granting as much as you like that these are the right tests, what is a blind man to do, if he wants to take up philosophy? how is he to find the man whose principles are right, when he cannot see his appearance or gait?

Her. I am not teaching the blind, Lycinus; I have nothing to do with them.

Ly. Ah, but, my good sir, there ought to have been some universal criterion, in a matter of such great and general use. Still, if you will have it so, let the blind be excluded from philosophy, as they cannot see — though, by the way, they are just the people who most need philosophy to console them for their misfortune; but now, the people who *can* see — give them the utmost possible acuity of vision, and what can they detect of the spiritual qualities from this external shell?

What I mean is this: was it not from admiration of their *spirit* that you joined them, expecting to have your own spirit purified?

Her. Assuredly.

Ly. How could you possibly discern the true philosopher from the false, then, by the marks you mentioned? It is not the way of such qualities to come out like that; they are hidden and secret; they are revealed only under long and patient observation, in talk and debate and the conduct they inspire. You have probably heard of Momus's indictment of Hephaestus; if not, you shall have it now. According to the myth, Athene, Posidon, and Hephaestus had a match in inventiveness. Posidon made a bull, Athene planned a house, Hephaestus constructed a man; when they came before Momus, who was to judge, he examined their productions; I need not trouble you with his criticisms of the other two; but his objection to the man, and the fault he found with Hephaestus, was this: he should have made a window in his chest, so that, when it was opened, his thoughts and designs, his truth or falsehood, might have been apparent. Momus must have been blear-eyed, to have such ideas about men; but you have sharper eyes than Lynceus, and pierce through the chest to what is inside; all is patent to you, not merely any man's wishes and sentiments, but the comparative merits of any pair.

Her. You trifle, Lycinus. I made a pious choice, and do not repent it; that is enough for me.

Ly. And will you yet make a mystery of it to your friend, and let him be lost with the vulgar herd?

Her. Why, you will not accept anything I say.

Ly. On the contrary, my good sir, it is you who will not say anything I can accept. Well, as you refuse me your confidence, and are so jealous of my becoming a philosopher and your equal, I must even do my best to find out the infallible test and learn to choose safely for myself. And you may listen, if you like.

Her. That I will, Lycinus; you will very likely hit on some good idea.

Ly. Then attend, and do not mock me, if my inquiry is quite unscientific; it is all I can do, as you, who know better, will not give me any clearer light.

I conceive Virtue, then, under the figure of a State whose citizens are happy — as your professor, who is one of them, phrases it, — absolutely wise, all of them brave, just, and self-controlled, hardly distinguishable, in fact, from Gods. All sorts of things that go on here, such as robbery, assault, unfair gain, you will never find attempted there, I believe; their relations are all peace and unity; and this is quite natural, seeing that none of the things which elsewhere occasion strife and rivalry, and prompt men to plot against their neighbours, so much as come in their way at all. Gold, pleasures, distinctions, they never regard as objects of dispute; they have banished them long ago as undesirable elements. Their life is serene and blissful, in the enjoyment of legality, equality, liberty, and all other good things.

Her. Well, Lycinus? Must not all men yearn to belong to a State like that, and never count the toil of getting there, nor lose heart over the time it takes? Enough that one day they will arrive, and be naturalized, and given the franchise.

Ly. In good truth, Hermotimus, we should devote all our efforts to this, and neglect everything else; we need pay little heed to any claims of our earthly country; we should steel our hearts against the clingings and cryings of children or parents, if we have them; it is well if we can induce them to go with us; but, if they will not or cannot, shake them off and march straight for the city of bliss, leaving your coat in their hands, if they lay hold of it to keep you back, in your hurry to get there; what matter for a coat? You will be admitted there without one.

I remember hearing a description of it all once before from an old man, who urged me to go there with him. He would show me the way, enroll me when I got there, introduce me to his own circles, and promise me a share in the universal Happiness. But I was stiff-necked, in my youthful folly (it was some

fifteen years ago); else might I have been in the outskirts, nay, haply at the very gates, by now. Among the noteworthy things he told me, I seem to remember these: all the citizens are aliens and foreigners, not a native among them; they include numbers of barbarians, slaves, cripples, dwarfs, and poor; in fact any one is admitted; for their law does not associate the franchise with income, with shape, size, or beauty, with old or brilliant ancestry; these things are not considered at all; any one who would be a citizen needs only understanding, zeal for the right, energy, perseverance, fortitude and resolution in facing all the trials of the road; whoever proves his possession of these by persisting till he reaches the city is *ipso facto* a full citizen, regardless of his antecedents. Such distinctions as superior and inferior, noble and common, bond and free, simply do not exist there, even in name.

Her. There, now; you see I am not wasting my pains on trifles; I yearn to be counted among the citizens of that fair and happy State.

Ly. Why, your yearning is mine too; there is nothing I would sooner pray for. If the city had been near at hand and plain for all to see, be assured I would never have doubted, nor needed prompting; I would have gone thither and had my franchise long ago; but as you tell me — you and your bard Hesiod — that it is set exceeding far off, one must find out the way to it, and the best guide. You agree?

Her. Of course that is the only thing to do.

Ly. Now, so far as promises and professions go, there is no lack of guides; there are numbers of them waiting about, all representing themselves as from there. But instead of one single road there seem to be many different and inconsistent ones. North and South, East and West, they go; one leads through meadows and vegetation and shade, and is well watered and pleasant, with never a stumbling-block or inequality; another is rough and rocky, threatening heat and drought and toil. Yet all these are supposed to lead to the one city, though they take such different directions.

That is where my difficulty lies; whichever of them I try, there is sure to be a most respectable person stationed just at the entrance, with a welcoming hand and an exhortation to go his way; each of them says he is the only one who knows the straight road; his rivals are all mistaken, have never been themselves, nor learnt the way from competent guides. I go to his neighbour, and he gives the same assurances about *his* way, abusing the other respectable persons; and so the next, and the next, and the next. This multiplicity and dissimilarity of the roads gives me searchings of heart, and still more the assertiveness and self-satisfaction of the guides; I really cannot tell which turning or whose directions are most likely to bring me to the city.

Her. Oh, but I can solve that puzzle for you; you cannot go wrong, if you trust those who have been already.

Ly. Which do you mean? those who have been by which road, and under whose guidance? It is the old puzzle in a new form; you have only substituted men for measures.

Her. How do you mean?

Ly. Why, the man who has taken Plato's road and travelled with him will recommend that road; so with Epicurus and the rest; and *you* will recommend your own. How else, Hermotimus? it must be so.

Her. Well, of course.

Ly. So you have not solved my puzzle; I know just as little as before which traveller to trust; I find that each of them, as well as his guide, has tried one only, which he now recommends and will have to be the only one leading to the city. Whether he tells the truth I have no means of knowing; that he has attained *some* end, and seen *some* city, I may perhaps allow; but whether he saw the right one, or whether, Corinth being the real goal, he got to Babylon and thought he had seen Corinth — that is still undecided; for surely every one who has seen a city has not seen Corinth, unless Corinth is the only city there is. But my greatest difficulty of all is the absolute certainty that the true road is one; for Corinth is one, and the other roads lead anywhere but to Corinth, though there may be people deluded enough to suppose that the North road and the South road lead equally to Corinth.

Her. But that is absurd, Lycinus; they go opposite ways, you see.

Ly. Then, my dear good man, this choice of roads and guides is quite a serious matter; we can by no means just follow our noses; we shall be discovering that we are well on the way to Babylon or Bactria instead of to Corinth. Nor is it advisable to toss up, either, on the chance that we may hit upon the right way if we start upon any one at a venture. That is no impossibility; it may have come off once and again in a cycle; but I cannot think we ought to gamble recklessly with such high stakes, nor commit our hopes to a frail craft, like the wise men who went to sea in a bowl; we should have no fair complaint against Fortune, if her arrow or dart did not precisely hit the centre; the odds are ten thousand to one against her; just so the archer in Homer — Teucer, I suppose it was — when he meant to hit the dove, only cut the string, which held it; of course it is infinitely more likely that the point of the arrow will find its billet in one of the numberless other places, than just in that particular central one. And as to the perils of blundering into one of the wrong roads instead of the right one, misled by a belief in the discretion of Fortune,

here is an illustration: — it is no easy matter to turn back and get safe into port when you have once cast loose your moorings and committed yourself to the breeze; you are at the mercy of the sea, frightened, sick and sorry with your tossing about, most likely. Your mistake was at the beginning: before leaving, you should have gone up to some high point, and observed whether the wind was in the right quarter, and of the right strength for a crossing to Corinth, not neglecting, by the way, to secure the very best pilot obtainable, and a seaworthy craft equal to so high a sea.

Her. Much better so, Lycinus. However, I know that, if you go the whole round, you will find no better guides or more expert pilots than the Stoics; if you mean ever to get to Corinth, you will follow them, in the tracks of Chrysippus and Zeno. It is the only way to do it.

Ly. Ah, many can play at the game of assertion. Plato's fellow traveller, Epicurus's follower, and all the rest, will tell me just what you do, that I shall never get to Corinth except with whichever of them it is. So I must either believe them all, or disbelieve impartially. The latter is much the safest, until we have found out the truth.

Put a case, now: just as I am, as uncertain as ever which of the whole number has the truth, I choose your school; I rely on you, who are my friend, but who still know only the Stoic doctrine, and have not travelled any way but that. Now some God brings Plato, Pythagoras, Aristotle, and the rest to life again; they gather round and cross-examine me, or actually sue me in court for constructive defamation; *Good Lycinus*, they say, *what possessed or who induced you to exalt Chrysippus and Zeno at our expense? we are far older established; they are mere creatures of yesterday; yet you never gave us a hearing, nor inquired into our statements at all.* Well, what am I to plead? will it avail me to say I trusted my friend Hermotimus? I feel sure they will say, *We know not this Hermotimus, who he is, nor he us; you had no right to condemn us all, and give judgement by default against us, on the authority of a man who knew only one of the philosophic roads, and even that, perhaps, imperfectly. These are not the instructions issued to juries, Lycinus; they are not to hear one party, and, refuse the other permission to say what he deems advisable; they are to hear both sides alike, with a view to the better sifting of truth from falsehood by comparison of the arguments; if they fail in these duties, the law allows an appeal to another court.* That is what we may expect them to say.

Then one of them might proceed to question me like this: *Suppose, Lycinus, that an Ethiopian who had never been abroad in his life, nor seen other men like us, were to state categorically in an Ethiopian assembly that there did not exist on earth any white or yellow men — nothing but blacks —, would his statement be accepted? or would some Ethiopian elder remark, How do you*

know, my confident friend? you have never been in foreign parts, nor had any experience of other nations. Shall I tell him the old man's question was justified? what do you advise, my counsel?

Her. Say that, certainly; I consider the old man's rebuke quite reasonable.

Ly. So do I. But I am not so sure you will approve what comes next; as for me, I have as little doubt of that as of the other.

Her. What is it?

Ly. The next step will be the application; my questioner will say, *Now Lycinus, let us suppose an analogue, in a person acquainted only with the Stoic doctrine, like your friend Hermotimus; he has never travelled in Plato's country, or to Epicurus, or any other land; now, if he were to state that there was no such beauty or truth in those many countries as there is in the Porch and its teaching, would you not be justified in considering it bold of him to give you his opinion about them all, whereas he knew only one, having never set foot outside the bounds of Ethiopia?* What reply do you advise to that?

Her. The perfectly true one, of course, that it is indeed the Stoic doctrine that we study fully, being minded to sink or swim with that, but still we do know what the others say also; our teacher rehearses the articles of their beliefs to us incidentally, and demolishes them with his comments.

Ly. Do you suppose the Platonists, Pythagoreans, Epicureans, and other schools, will let that pass? or will they laugh out loud and say, What remarkable methods your friend has, Lycinus! he accepts our adversaries' character of us, and gathers our doctrines from the description of people who do not know, or deliberately misrepresent them. If he were to see an athlete getting his muscles in trim by kicking high, or hitting out at empty space as though he were getting a real blow home, would he (in the capacity of umpire) at once proclaim him victor, because he *could not help winning*? No; he would reflect that these displays are easy and safe, when there is no defence to be reckoned with, and that the real decision must wait till he has beaten and mastered his opponent, and the latter 'has had enough'. Well then, do not let Hermotimus suppose from his teachers' sparrings with our shadows (for *we* are not there) that they have the victory, or that our doctrines are so easily upset; tell him the business is too like the sand houses which children, having built them weak, have no difficulty in overturning, or, to change the figure, like people practising archery; they make a straw target, hang it to a post, plant it a little way off, and then let fly at it; if they hit and get through the straw, they burst into a shout, as if it were a great triumph to have driven through the dry stuff. That is not the way the Persians take, or those Scythian tribes which use the bow. Generally, when *they* shoot, in the first place they

are themselves mounted and in motion, and secondly, they like the mark to be moving too; it is not to be stationary, waiting for the arrival of the arrow, but passing at full speed; they can usually kill beasts, and their marksmen hit birds. If it ever happens that they want to test the actual impact on a target, they set up one of stout wood, or a shield of raw hide; piercing that, they reckon that their shafts will go through armour too. So, Lycinus, tell Hermotimus from us that his teachers fierce straw targets, and then say they have disposed of armed men; or paint up figures of us, spar at them, and, after a not surprising success, think they have beaten us. But we shall severally quote against them Achilles's words against Hector:

They dare not face the nodding of my plume.

So say all of them, one after the other.

I suspect that Plato, with his intimate knowledge of Sicily, will add an anecdote from there. Gelo of Syracuse had disagreeable breath, but did not find it out himself for a long time, no one venturing to mention such a circumstance to a tyrant. At last a foreign woman who had a connexion with him dared to tell him; whereupon he went to his wife and scolded her for never having, with all her opportunities of knowing, warned him of it; she put in the defence that, as she had never been familiar or at close quarters with any other man, she had supposed all men were like that. So Hermotinus (Plato will say) after his exclusive association with Stoics, cannot be expected to know the savour of other people's mouths. Chrysippus, on the other hand, might say as much or more if I were to put *him* out of court and betake myself to Platonism, in reliance upon some one who had conversed with Plato alone. And in a word, as long as it is uncertain which is the true philosophic school, I choose none; choice of one is insult to the rest.

Her. For Heaven's sake, Lycinus, let us leave Plato, Aristotle, Epicurus, and the rest of them alone; to argue with them is not for me. Why not just hold a private inquiry, you and I, whether philosophy is what I say it is? As for the Ethiopians and Gelo's wife, what a long way you have brought them on none of their business!

Ly. Away with them, then, if you find their company superfluous. And now do you proceed; my expectations are high.

Her. Well, it seems to me perfectly possible, Lycinus, after studying the Stoic doctrines alone, to get at the truth from them, without going through a course of all the others too. Look at it this way: if any one tells you simply, Twice two is four, need you go round all the mathematicians to find out whether there is one who makes it five, or seven; or would you know at once that the man was right?

Ly. Certainly I should.

Her. Then why should you think it impossible for a man who finds, without going further, that the Stoics make true statements, to believe them and dispense with further witness? He knows that four can never be five, though ten thousand Platos or Pythagorases said it was.

Ly. Not to the point. You compare accepted with disputed facts, whereas they are completely different. Tell me, did you ever meet a man who said twice two was seven or eleven?

Her. Not I; any one who did not make four of it must be mad.

Ly. But on the other hand — try to tell the truth, I adjure you — , did you ever meet a Stoic and an Epicurean who did *not* differ about principles or ends?

Her. No.

Ly. You are an honest man; now ask yourself whether you are trapping a friend with false logic. We are trying to find out with whom philosophic truth lies; and you beg the question and make a present of that same truth to the Stoics; for you say (what is quite unproved) that they are the people who make twice two four; the Epicureans or Platonists would say that *they* bring out that result, whereas you get five or seven. Does it not amount to that, when your school reckon goodness the only end, and the Epicureans pleasure? or again when you say everything is material, and Plato recognizes an immaterial element also in all that exists? As I said, you lay hold of the thing in dispute, as though it were the admitted property of the Stoics, and put it into their hands, though the others claim it and maintain that it is theirs; why, it is the very point at issue. If it is once established that Stoics have the monopoly of making four out of twice two, it is time for the rest to hold their tongues; but as long as they refuse to yield that point, we must hear all alike, or be prepared for people's calling us partial judges.

Her. It seems to me, Lycinus, you do not understand what I mean.

Ly. Very well, put it plainer, if it is something different from that.

Her. You will see in a minute. Let us suppose two people have gone into the temple of Asclepius or Dionysus, and subsequently one of the sacred cups is missing. Both of them will have to be searched, to see which has it about him.

Ly. Clearly.

Her. Of course one of them has it.

Ly. Necessarily, if it is missing.

Her. Then, if you find it on the first, you will not strip the other; it is clear he has not got it.

Ly. Quite.

Her. And if we fail to find it on the first, the other certainly has it; it is unnecessary to search him that way either.

Ly. Yes, he has it.

Her. So with us; if we find the cup in the possession of the Stoics, we shall not care to go on and search the others; we have what we were looking for; why trouble further?

Ly. There is no why, if you really find it, and can be certain it is the missing article, the sacred object being unmistakable. But there are some differences in this case, friend, the temple-visitors are not two, so that if one has not got the booty the other has, but many; and the identity of the missing object is also uncertain; it may be cup, or bowl, or garland; every priest gives a different description of it; they do not agree even about the material; bronze, say these, silver, say those — anything from gold to tin. So there is nothing for it but to strip the visitors, if you want to find it; even if you discover a gold cup on the first man, you must go on to the others.

Her. What for?

Ly. Because it is not certain that the thing was a cup. And even if that is generally admitted, they do not all agree that it was gold; and if it is well known that a gold cup is missing, and you find a gold cup on your first man, even so you are not quit of searching the others; it is not clear that this is *the* sacred cup; do you suppose there is only one gold cup in the world?

Her. No, indeed.

Ly. So you will have to go the round, and then collect all your finds together and decide which of them is most likely to be divine property.

For the source of all the difficulty is this: every one who is stripped has something or other on him, one a bowl, one a cup, one a garland, which again may be bronze, gold, or silver; but whether the one he has is the sacred one, is not yet clear. It is absolutely impossible to know which man to accuse of sacrilege; even if all the objects were similar, it would be uncertain who had robbed the God; for such things may be private property too. Our perplexity, of course, is simply due to the fact that the missing cup — assume it to be a

cup — has no inscription; if either the God's or the donor's name had been on it, we should not have had all this trouble; when we found the inscribed one, we should have stopped stripping and inconveniencing other visitors. I suppose, Hermotimus, you have often been at athletic meetings?

Her. You suppose right; and in many places too.

Ly. Did you ever have a seat close by the judges?

Her. Dear me, yes; last Olympia, I was on the left of the stewards; Euandridas of Elis had got me a place in the Elean enclosure; I particularly wanted to have a near view of how things are done there.

Ly. So you know how they arrange ties for the wrestling or the pancratium?

Her. Yes.

Ly. Then you will describe it better than I, as you have seen it so close.

Her. In old days, when Heracles presided, bay leaves —

Ly. No old days, thank you; tell me what you saw with your own eyes.

Her. A consecrated silver urn is produced, and into it are thrown little lots about the size of a bean, with letters on them. Two are marked alpha [Footnote: The Greek alphabet runs: alpha, beta, gamma, delta, epsilon, zeta, eta, theta, iota, kappa, lambda, mu, nu, xi, omicron, pi, rho, sigma, tau, upsilon, phi, chi, psi, omega.], two beta, two more gamma, and so on, if the competitors run to more than that — two lots always to each letter. A competitor comes up, makes a prayer to Zeus, dips his hand into the urn, and pulls out one lot; then another does the same; there is a policeman to each drawer, who holds his hand so that he cannot see what letter he has drawn. When all have drawn, the chief police officer, I think it is, or one of the stewards themselves — I cannot quite remember this detail — , goes round and examines the lots while they stand in a circle, and puts together the two alphas for the wrestling or pancratium, and so for the two betas, and the rest. That is the procedure when the number of competitors is even, as eight, four, or twelve. If it is five, seven, nine, or other odd number, an odd letter is marked on one lot, which is put in with the others, not having a duplicate. Whoever draws this is a bye, and waits till the rest have finished their ties; no duplicate turns up for him, you see; and it is a considerable advantage to an athlete, to know that he will come fresh against tired competitors.

Ly. Stop there; that is just what I wanted. There are nine of them, we will say, and they have all drawn, and the lots are in their hands. You go round — for I promote you from spectator to steward — examining the letters; and I suppose

you will not know who is the bye till you have been to them all and paired them.

Her. How do you mean?

Ly. It is impossible for you to hit straight upon the letter which indicates the bye; at least, you may hit upon the letter, but you will not know about the bye; it was not announced beforehand that kappa or mu or iota had the appointment in its gift; when you find alpha, you look for the holder of the other alpha, whom finding, you pair the two. Again finding beta, you inquire into the whereabouts of the second beta which matches it; and so all through, till there is no one left but the holder of the single unpaired letter.

Her. But suppose you come upon it first or second, what will you do then?

Ly. Never mind me; I want to know what *you* will do, Mr. Steward. Will you say at once, Here is the bye? or will you have to go round to all, and see whether there is a duplicate to be found, it being impossible to know the bye till you have seen all the lots?

Her. Why, Lycinus, I shall know quite easily; nine being the number, if I find the epsilon first or second, I know the holder of it for the bye.

Ly. But how?

Her. How? Why, two of them must have alpha, two beta, and of the next two pairs one has certainly drawn gammas and the other deltas, so that four letters have been used up over eight competitors. Obviously, then, the next letter, which is epsilon, is the only one that can be odd, and the drawer of it is the bye.

Ly. Shall I extol your intelligence, or would you rather I explained to you my own poor idea, which differs?

Her. The latter, of course, though I cannot conceive how you can reasonably differ.

Ly. You have gone on the assumption that the letters are taken in alphabetical order, until at a particular one the number of competitors runs short; and I grant you it may be done so at Olympia. But suppose we were to pick out five letters at random, say chi, sigma, zeta, kappa, theta, and duplicate the other four on the lots for eight competitors, but put a single zeta on the ninth, which we meant to indicate the bye — what then would you do if you came on the zeta first? How can you tell that its holder is the bye till you have been all round and found no counterpart to it? for you could not tell by the alphabetical order, as at Olympia.

Her. A difficult question.

Ly. Look at the same thing another way. Suppose we put no letters at all on the lots, but, instead of them, signs and marks such as the Egyptians use for letters, men with dogs' or lions' heads. Or no, those are rather too strange; let us avoid hybrids, and put down simple forms, as well as our draughtsmanship will allow — men on two lots, horses on two, a pair of cocks, a pair of dogs, and let a lion be the mark of the ninth. Now, if you hit upon the lion at the first try, how can you tell that this is the bye-maker, until you have gone all round and seen whether any one else has a lion to match?

Her. Your question is too much for me.

Ly. No wonder; there is no plausible answer. Consequently if we mean to find either the man who has the sacred cup, or the bye, or our best guide to the famous city of Corinth, we must absolutely go to and examine them all, trying them carefully, stripping and comparing them; the truth will be hard enough to find, even so. If I am to take any one's advice upon the right philosophy to choose, I insist upon his knowing what they all say; every one else I disqualify; I will not trust him while there is one philosophy he is unacquainted with; that one may possibly be the best of all. If some one were to produce a handsome man, and state that he was the handsomest of mankind, we should not accept that, unless we knew he had seen all men; very likely his man is handsome, but whether the handsomest, he has no means of knowing without seeing all. Now we are looking not simply for beauty, but for the greatest beauty, and if we miss that, we shall account ourselves no further than we were; we shall not be content with chancing upon some sort of beauty; we are in search of a definite thing, the supreme beauty, which must necessarily be *one*.

Her. True.

Ly. Well then, can you name me a man who has tried every road in philosophy? one who, knowing the doctrine of Pythagoras, Plato, Aristotle, Chrysippus, Epicurus, and the rest, has ended by selecting one out of all these roads, because he has proved it genuine, and had found it by experience to be the only one that led straight to Happiness? If we can meet with such a man, we are at the end of our troubles.

Her. Alas, that is no easy matter.

Ly. What shall we do, then? I do not think we ought to despair, in the momentary absence of such a guide. Perhaps the best and safest plan of all is to set to work oneself, go through every system, and carefully examine the various doctrines.

Her. That is what seems to be indicated. I am afraid, though, there is an obstacle in what you said just now: it is not easy, when you have committed yourself with a spread of canvas to the wind, to get home again. How can a man try all the roads, when, as you said, he will be unable to escape from the first of them?

Ly. My notion is to copy Theseus, get dame Ariadne to give us a skein, and go into one labyrinth after another, with the certainty of getting out by winding it up.

Her. Who is to be our Ariadne? Where shall we find the skein?

Ly. Never despair; I fancy I have found something to hold on to and escape.

Her. And what is that?

Ly. It is not original; I borrow it from one of the wise men: 'Be sober and doubt all things,' says he. If we do not believe everything we are told, but behave like jurymen who suspend judgement till they have heard the other side, we may have no difficulty in getting out of the labyrinths.

Her. A good plan; let us try it.

Ly. Very well, which shall we start with? However, that will make no difference; we may begin with whomsoever we fancy, Pythagoras, say; how long shall we allow for learning the whole of Pythagoreanism? and do not omit the five years of silence; including those, I suppose thirty altogether will do; or, if you do not like that, still we cannot put it lower than twenty.

Her. Put it at that.

Ly. Plato will come next with as many more, and then Aristotle cannot do with less.

Her. No.

Ly. As to Chrysippus, I need not ask you; you have told me already that forty is barely enough.

Her. That is so.

Ly. And we have still Epicurus and the others. I am not taking high figures, either, as you will see if you reflect upon the number of octogenarian Stoics, Epicureans, and Platonists who confess that they have not yet completely mastered their own systems. Or, if they did not confess it, at any rate Chrysippus, Aristotle, and Plato would for them; still more Socrates, who is as

good as they; he used to proclaim to all comers that, so far from knowing all, he knew nothing whatever, except the one fact of his own ignorance. Well, let us add up. Twenty years we gave Pythagoras, the same to Plato, and so to the others. What will the total come to, if we assume only ten schools?

Her. Over two hundred years.

Ly. Shall we deduct a quarter of that, and say a hundred and fifty will do? or can we halve it?

Her. You must decide about that; but I see that, at the best, it will be but few who will get through the course, though they begin philosophy and life together.

Ly. In that case, what are we to do? Must we withdraw our previous admission, that no one can choose the best out of many without trying all? We thought selection without experiment a method of inquiry savouring more of divination than of judgement, did we not?

Her. Yes.

Ly. Without such longevity, then, it is absolutely impossible for us to complete the series — experiment, selection, philosophy, Happiness. Yet anything short of that is a mere game of blindman's-buff; whatever we knock against and get hold of we shall be taking for the thing we want, because the truth is hidden from us. Even if a mere piece of luck brings us straight to it, we shall have no grounded conviction of our success; there are so many similar objects, all claiming to be the real thing.

Her. Ah, Lycinus, your arguments seem to me more or less logical, but — but — to be frank with you — I hate to hear you going through them and wasting your acuteness. I suspect it was in an evil hour that I came out to-day and met you; my hopes were almost in my grasp; and now here are you plunging me into a slough of despond with your demonstrations; truth is undiscoverable, if the search needs so many years.

Ly. My dear friend, it would be much fairer to blame your parents, Menecrates and whatever your mother's name may have been — or indeed to go still further back to human nature. Why did not they make you a Tithonus for years and durability? instead of which, they limited you like other men to a century at the outside. As for me, I have only been helping you to deduce results.

Her. No, no; it is just your way; you want to crow over me; you detest philosophy — I cannot tell why — and poke fun at philosophers.

Ly. Hermotimus, I cannot show what truth is, so well as wise people like you and your professor; but one thing I do know about it, and that is that it is not pleasant to the ear; falsehood is far more esteemed; it is prettier, and therefore pleasanter; while Truth, conscious of its purity, blurts out downright remarks, and offends people. Here is a case of it: even you are offended with me for having discovered (with your assistance) how this matter really stands, and shown that our common object is hard of attainment. Suppose you had been in love with a statue and hoped to win it, under the impression that it was human, and I had realized that it was only bronze or marble, and given you a friendly warning that your passion was hopeless — you might just as well have thought I was your enemy then, because I would not leave you a prey to extravagant and impracticable delusions.

Her. Well, well; are we to give up philosophy, then, and idle our lives away like the common herd?

Ly. What have I said to justify that? My point is not that we are to give up philosophy, but this: whereas we are to pursue philosophy, and whereas there are many roads, each professing to lead to philosophy and Virtue, and whereas it is uncertain which of these is the true road, therefore the selection shall be made with care. Now we resolved that it was impossible out of many offers to choose the best, unless a man should try all in turn; and then the process of trial was found to be long. What do *you* propose? — It is the old question again. To follow and join philosophic forces with whomsoever you first fall in with, and let him thank Fortune for his proselyte?

Her. What is the good of answering your questions? You say no one can judge for himself, unless he can devote the life of a phoenix to going round experimenting; and on the other hand you refuse to trust either previous experience or the multitude of favourable testimony.

Ly. Where is your multitude, with knowledge and experience *of all*? Never mind the multitude; one man who answers the description will do for me. But if you mean the people who do not know, their mere numbers will never persuade me, as long as they pronounce upon all from knowledge of, at the most, one.

Her. Are you the only man who has found the truth, and are all the people who go in for philosophy fools?

Ly. You wrong me, Hermotimus, when you imply that I put myself above other people, or rank myself at all with those who know; you forget what I said; I never claimed to know the truth better than others, only confessed that I was as ignorant of it as every one else.

Her. Well, but, Lycinus, it may be all very well to insist on going the round, testing the various statements, and eschewing any other method of choice; but it is ridiculous to spend so many years on each experiment, as though there were no such thing as judging from samples. That device seems to me quite simple, and economical of time. There is a story that some sculptor, Phidias, I think, seeing a single claw, calculated from it the size of the lion, if it were modelled proportionally. So, if some one were to let you see a man's hand, keeping the rest of his body concealed, you would know at once that what was behind was a man, without seeing his whole body. Well, it is easy to find out in a few hours the essential points of the various doctrines, and, for selecting the best, these will suffice, without any of your scrupulous exacting investigation.

Ly. Upon my word, how confident you are in your faculty of divining the whole from the parts! and yet I remember being told just the opposite — that knowledge of the whole includes that of the parts, but not vice versa. Well, but tell me; when Phidias saw the claw, would he ever have known it for a lion's, if he had never seen a lion? Could you have said the hand was a man's, if you had never known or seen a man? Why are you dumb? Let me make the only possible answer for you — that you could *not*; I am afraid Phidias has modelled his lion all for nothing; for it proves to be neither here nor there. What resemblance is there? What enabled you and Phidias to recognize the parts was just your knowledge of the wholes — the lion and the man. But in philosophy — the Stoic, for instance — how will the part reveal the other parts to you, or how can you conclude that they are beautiful? You do not know the whole to which the parts belong.

Then you say it is easy to hear in a few hours the essentials of all philosophy — meaning, I suppose, their principles and ends, their accounts of God and the soul, their views on the material and the immaterial, their respective identification of pleasure or goodness with the desirable and the Happy; well, it is easy — it is quite a trifle — to deliver an opinion after such a hearing; but really to *know* where the truth lies will be work, I suspect, not for a few hours, but for a good many days. If not, what can have induced them to enlarge on these rudiments to the tune of a hundred or a thousand volumes apiece? I imagine they only wanted to establish the truth of those few points which you thought so easy and intelligible. If you refuse to spend your time on a conscientious selection, after personal examination of each and all, in sum and in detail, it seems to me you will still want your soothsayer to choose the best for you. It would be a fine short cut, with no meanderings or wastings of time, if you sent for him, listened to the summaries, and killed a victim at the end of each; by indicating in its liver which is the philosophy for you, the God would save you a pack of troubles.

Or, if you like, I can suggest a still simpler way; you need not shed all this

blood in sacrifice to any God, nor employ an expensive priest; put into an urn a set of tablets, each marked with a philosopher's name, and tell a boy (he must be quite young, and his parents both be living) to go to the urn and pick out whichever tablet his hand first touches; and live a philosopher ever after, of the school which then comes out triumphant.

Her. This is buffoonery, Lycinus; I should not have expected it of you. Now tell me, did you ever buy wine? in person, I mean.

Ly. Many a time.

Her. Well, did you go to every wine vault in town, one after another, tasting and comparing?

Ly. Certainly not.

Her. No; as soon as you find good sound stuff, you have only to get it sent home.

Ly. To be sure.

Her. And from that little taste you could have answered for the quality of the whole?

Ly. Yes.

Her. Now suppose you had gone to all the wine-merchants and said: I want to buy a pint of wine; I must ask you, gentlemen, to let me drink the whole of the cask which each of you has on tap; after that exhaustive sampling, I shall know which of you keeps the best wine, and is the man for my money. If you had talked like that, they might have laughed at you, and, if you persisted in worrying them, have tried how you liked water.

Ly. Yes; it would be no more than my deserts.

Her. Apply this to philosophy. What need to drink the whole cask, when you can judge the quality of the whole from one little taste?

Ly. What an adept at evasion you are, Hermotimus! How you slip through one's fingers! However, it is all the better this time; you fancied yourself out, but you have flopped into the net again.

Her. What do you mean?

Ly. You take a thing whose nature is self-evident and universally admitted, like wine, and argue from it to perfectly unlike things, whose nature is obscure and generally debated. In fact I cannot tell what analogy you find between

philosophy and wine; there is just one, indeed: philosophers and wine-merchants both sell their wares, mostly resorting to adulteration, fraud, and false measures, in the process. But let us look into your real meaning. You say all the wine in a cask is of the same quality — which is perfectly reasonable; further, that any one who draws and tastes quite a small quantity will know at once the quality of the whole — of which the same may be said; I should never have thought of objecting. But mark what comes now: do philosophy and its professors (your own, for instance) give you every day the same remarks on the same subjects, or do they vary them? They vary them a great deal, friend; you would never have stuck to your master through your twenty years' wandering — quite a philosophic Odyssey — if he had always said the same thing; one hearing would have been enough.

Her. So it would.

Ly. How could you have known the whole of his doctrines from the first taste, then? They were not homogeneous, like the wine; novelty to-day, and novelty to-morrow on the top of it. Consequently, dear friend, short of drinking the whole cask, you might soak to no purpose; Providence seems to me to have hidden the philosophic Good right at the bottom, underneath the lees. So you will have to drain it dry, or you will never get to that nectar for which I know you have so long thirsted. According to your idea, it has such virtue that, could you once taste it and swallow the very least drop, you would straightway have perfect wisdom; so they say the Delphian prophetess is inspired by one draught of the sacred spring with answers for those who consult the oracle. But it seems not to be so; you have drunk more than half the cask; yet you told me you were only beginning yet.

Now see whether this is not a better analogy. You shall keep your merchant, and your cask; but the contents of the latter are not to be wine, but assorted seeds. On the top is wheat, next beans, then barley, below that lentils, then peas — and other kinds yet. You go to buy seeds, and he takes some wheat out of that layer, and puts it in your hand as a sample; now, could you tell by looking at that whether the peas were Sound, the lentils tender, and the beans full?

Her. Impossible.

Ly. No more can you tell the quality of a philosophy from the first statements of its professor; it is not uniform, like the wine to which you compared it, claiming that it must resemble the sample glass; it is heterogeneous, and it had better not be cursorily tested. If you buy bad wine, the loss is limited to a few pence; but to rot with the common herd (in your own words) is not so light a loss. Moreover, your man who wants to drink up the cask as a preliminary to buying a pint will injure the merchant, with his dubious sampling; but

philosophy knows no such danger; you may drink your fill, but this cask grows no emptier, and its owner suffers no loss. It is cut and come again here; we have the converse of the Danaids' cask; that would not hold what was put into it; it ran straight through; but here, the more you take away, the more remains.

And I have another similar remark to make about these specimen drops of philosophy. Do not fancy I am libelling it, if I say it is like hemlock, aconite, or other deadly poison. Those too, though they have death in them, will not kill if a man scrapes off the tiniest particle with the edge of his nail and tastes it; if they are not taken in the right quantity, the right manner, and the right vehicle, the taker will not die; you were wrong in claiming that the least possible quantity is enough to base a generalization on.

Her. Oh, have it your own way, Lycinus. Well then, we have got to live a hundred years, and go through all this trouble? There is no other road to philosophy?

Ly. No, none; and we need not complain; as you very truly said, *ars longa, vita brevis*. But I do not know what has come over you; you now make a grievance of it, if you cannot before set of sun develop into a Chrysippus, a Plato, a Pythagoras.

Her. You trap me, and drive me into a corner, Lycinus; yet I never provoked you; it is all envy, I know, because I have made some progress in my studies, whereas you have neglected yourself, when you were old enough to know better.

Ly. Seest, then, thy true course? never mind me, but leave me as a lunatic to my follies, and you go on your way and accomplish what you have intended all this time.

Her. But you are so masterful, you will not let me make a choice, till I have proved all.

Ly. Why, I confess, you will never get me to budge from that. But when you call me masterful, it seems to me you blame the blameless, as the poet says; for I am myself being dragged along by reason, until you bring up some other reason to release me from durance. And here is reason about to talk more masterfully still, you will see; but I suppose you will exonerate it, and blame me.

Her. What can it be? I am surprised to hear it still has anything in reserve.

Ly. It says that seeing and going through all philosophies will not suffice, if you want to choose the best of them; the most important qualification is still

missing.

Her. Indeed? Which?

Ly. Why (bear with me), a critical investigating faculty, mental acumen, intellectual precision and independence equal to the occasion; without this, the completest inspection will be useless. Reason insists that the owner of it must further be allowed ample time; he will collect the rival candidates together, and make his choice with long, lingering, repeated deliberation; he will give no heed to the candidate's age, appearance, or repute for wisdom, but perform his functions like the Areopagites, who judge in the darkness of night, so that they must regard not the pleaders, but the pleadings. Then and not till then will you be able to make a sound choice and live a philosopher.

Her. Live? an after life, then. No mortal span will meet your demands; let me see: go the whole round, examine each with care, on that examination form a judgement, on that judgement make a choice, on that choice be a philosopher; so and no otherwise you say the truth may be found.

Ly. I hardly dare tell you — even that is not exhaustive; I am afraid, after all, the solid basis we thought we had found was imaginary. You know how fishermen often let down their nets, feel a weight, and pull them up expecting a great haul; when they have got them up with much toil, behold, a stone, or an old pot full of sand. I fear our catch is one of those.

Her. I don't know what this particular net may be; your nets are all round me, anyhow.

Ly. Well, try and get through; providentially, you are as good a swimmer as can be. Now, this is it: granted that we go all round experimenting, and get it done at last, too, I do not believe we shall have solved the elementary question, whether *any* of them has the much-desired; perhaps they are all wrong together.

Her. Oh, come now! not one of *them* right either?

Ly. I cannot tell. Do you think it impossible they may all be deluded, and the truth be something which none of them has yet found?

Her. How can it possibly be?

Ly. This way: take a correct number, twenty; suppose, I mean, a man has twenty beans in his closed hand, and asks ten different persons to guess the number; they guess seven, five, thirty, ten, fifteen — various numbers, in short. It is possible, I suppose, that one may be right?

Her. Yes.

Ly. It is not impossible, however, that they may all guess different incorrect numbers, and not one of them suggest twenty beans. What say you?

Her. It is not impossible.

Ly. In the same way, all philosophers are investigating the nature of Happiness; they get different answers one Pleasure, another Goodness, and so through the list. It is probable that Happiness *is* one of these; but it is also not improbable that it is something else altogether. We seem to have reversed the proper procedure, and hurried on to the end before we had found the beginning I suppose we ought first to have ascertained that the truth has actually been discovered, and that some philosopher or other has it, and only then to have gone on to the next question, *which* of them is to be believed.

Her. So that, even if we go all through all philosophy, we shall have no certainty of finding the truth even then; that is what you say.

Ly. Please, please do not ask *me*; once more, apply to reason itself. Its answer will perhaps be that there can be no certainty yet — as long as we cannot be sure that it is one or other of the things they say it is.

Her. Then, according to you, we shall never finish our quest nor be philosophers, but have to give it up and live the life of laymen. What you say amounts to that: philosophy is impossible and inaccessible to a mere mortal; for you expect the aspirant first to choose the best philosophy; and you considered that the only guarantee of such choice's being correct was to go through all philosophy before choosing the truest. Then in reckoning the number of years required by each you spurned all limits, extended the thing to several generations, and made out the quest of truth too long for the individual life; and now you crown all by proving success doubtful even apart from all that; you say it is uncertain whether the philosophers have ever found truth at all.

Ly. Could you state on oath that they have?

Her. Not on oath, no.

Ly. And yet there is much that I have intentionally spared you, though it merits careful examination too.

Her. For instance?

Ly. Is it not said that, among the professed Stoics, Platonists, and Epicureans, some do know their respective doctrines, and some do not (without prejudice

to their general respectability)?

Her. That is true.

Ly. Well, don't you think it will be a troublesome business to distinguish the first, and know them from the ignorant professors?

Her. Very.

Ly. So, if you are to recognize the best of the Stoics, you will have to go to most, if not all, of them, make trial, and appoint the best your teacher, first going through a course of training to provide you with the appropriate critical faculty; otherwise you might mistakenly prefer the wrong one. Now reflect on the additional time this will mean; I purposely left it out of account, because I was afraid you might be angry; all the same, it is the most important and necessary thing of all in questions like this — so uncertain and dubious, I mean. For the discovery of truth, your one and only sure or well-founded hope is the possession of this power: you *must* be able to judge and sift truth from falsehood; you must have the assayer's sense for sound and true or forged coin; if you could have come to your examination of doctrines equipped with a technical skill like that, I should have nothing to say; but without it there is nothing to prevent their severally leading you by the nose; you will follow a dangled bunch of carrots like a donkey; or, better still, you will be water spilt on a table, trained whichever way one chooses with a finger-tip; or again, a reed growing on a river's bank, bending to every breath, however gentle the breeze that shakes it in its passage.

If you could find a teacher, now, who understood demonstration and controversial method, and would impart his knowledge to you, you would be quit of your troubles; the best and the true would straightway be revealed to you, at the bidding of this art of demonstration, while falsehood would stand convicted; you would make your choice with confidence; judgement would be followed by philosophy; you would reach your long-desired Happiness, and live in its company, which sums up all good things.

Her. Thank you, Lycinus; that is a much better hearing; there is more than a glimpse of hope in that. We must surely look for a man of that sort, to give us discernment, judgement, and, above all, the power of demonstration; then all will be easy and clear, and not too long. I am grateful to you already for thinking of this short and excellent plan.

Ly. Ah, no, I cannot fairly claim gratitude yet. I have not discovered or revealed anything that will bring you nearer your hope; on the contrary, we are further off than ever; it is a case of much cry and little wool.

Her. Bird of ill omen, pessimist, explain yourself.

Ly. Why, my friend, even if we find some one who claims to know this art of demonstration, and is willing to impart it, we shall surely not take his word for it straight off; we shall look about for another man to resolve us whether the first is telling the truth. Finding number two, we shall still be uncertain whether our guarantor really knows the difference between a good judge and a bad, and shall need a number three to guarantee number two; for how can we possibly know ourselves how to select the best judge? You see how far this must go; the thing is unending; its nature does not allow us to draw the line and put a stop to it; for you will observe that all the demonstrations that can possibly be thought of are themselves unfounded and open to dispute; most of them struggle to establish their certainty by appealing to facts as questionable as themselves; and the rest produce certain truisms with which they compare, quite illegitimately, the most speculative theories, and then say they have demonstrated the latter: our eyes tell us there are altars to the Gods; therefore there must be Gods; that is the sort of thing.

Her. How unkindly you treat me, Lycinus, turning my treasure into ashes; I suppose all these years are to have been lost labour.

Ly. At least your chagrin will be considerably lessened by the thought that you are not alone in your disappointment; practically all who pursue philosophy do no more than disquiet themselves in vain. Who could conceivably go through all the stages I have rehearsed? you admit the impossibility yourself. As to your present mood, it is that of the man who cries and curses his luck because he cannot climb the sky, or plunge into the depths of the sea at Sicily and come up at Cyprus, or soar on wings and fly within the day from Greece to India; what is responsible for his discontent is his basing of hopes on a dream-vision or his own wild fancy, without ever asking whether his aspirations were realizable or consistent with humanity. You too, my friend, have been having a long and marvellous dream; and now reason has stuck a pin into you and startled you out of your sleep; your eyes are only half open yet, you are reluctant to shake off a sleep which has shown you such fair visions, and so you scold. It is just the condition of the day-dreamer; he is rolling in gold, digging up treasure, sitting on his throne, or somehow at the summit of bliss; for dame *How-I-wish* is a lavish facile Goddess, that will never turn a deaf ear to her votary, though he have a mind to fly, or change statures with Colossus, or strike a gold-reef; well, in the middle of all this, in comes his servant with some every-day question, wanting to know where he is to get bread, or what he shall say to the landlord, tired of waiting for his rent; and then he flies into a temper, as though the intrusive questioner had robbed him of all his bliss, and is ready to bite the poor fellow's nose off.

As you love me, do not treat me like that. I see you digging up treasure, spreading your wings, nursing extravagant ideas, indulging impossible hopes; and I love you too well to leave you to the company of a life-long dream — a

pleasant one, if you will, but yet a dream; I beseech you to get up and take to some every-day business, such as may direct the rest of your life's course by common sense. Your acts and your thoughts up to now have been no more than Centaurs, Chimeras, Gorgons, or what else is figured by dreams and poets and painters, chartered libertines all, who reek not of what has been or may be. Yet the common folk believe them, bewitched by tale and picture just because they are strange and monstrous.

I fancy you hearing from some teller of tales how there is a certain lady of perfect beauty, beyond the Graces themselves or the Heavenly Aphrodite, and then, without ever an inquiry whether his tale is true, and such a person to be found on earth, falling straight in love with her, like Medea in the story enamoured of a dream-Jason. And what most drew you on to love, you and the others who worship the same phantom, was, if I am not mistaken, the consistent way in which the inventor of the lady added to his picture, when once he had got your ear. That was the only thing you all looked to, with that he turned you about as he would, having got his first hold upon you, averring that he was leading you the straight way to your beloved. After the first step, you see, all was easy; none of you ever looked round when he came to the entrance, and inquired whether it was the right one, or whether he had accidentally taken the wrong; no, you all followed in your predecessors' footsteps, like sheep after the bell-wether, whereas the right thing was to decide at the entrance whether you should go in.

Perhaps an illustration will make my meaning clearer: when one of those audacious poets affirms that there was once a three-headed and six-handed man, if you accept that quietly without questioning its possibility, he will proceed to fill in the picture consistently — six eyes and ears, three voices talking at once, three mouths eating, and thirty fingers instead of our poor ten all told; if he has to fight, three of his hands will have a buckler, wicker targe, or shield apiece, while of the other three one swings an axe, another hurls a spear, and the third wields a sword. It is too late to carp at these details, when they come; they are consistent with the beginning; it was about that that the question ought to have been raised whether it was to be accepted and passed as true. Once grant that, and the rest comes flooding in, irresistible, hardly now susceptible of doubt, because it is consistent and accordant with your initial admissions. That is just your case; your love-yearning would not allow you to look into the facts at each entrance, and so you are dragged on by consistency; it never occurs to you that a thing may be self-consistent and yet false; if a man says twice five is seven, and you take his word for it without checking the sum, he will naturally deduce that four times five is fourteen, and so on *ad libitum*. This is the way that weird geometry proceeds: it sets before beginners certain strange assumptions, and insists on their granting the existence of inconceivable things, such as points having no parts, lines without breadth, and so on, builds on these rotten foundations a superstructure

equally rotten, and pretends to go on to a demonstration which is true, though it starts from premisses which are false.

Just so you, when you have granted the principles of any school, believe in the deductions from them, and take their consistency, false as it is, for a guarantee of truth. Then with some of you, hope travels through, and you die before you have seen the truth and detected your deceivers, while the rest, disillusioned too late, will not turn back for shame: what, confess at their years that they have been abused with toys all this time? so they hold on desperately, putting the best face upon it and making all the converts they can, to have the consolation of good company in their deception; they are well aware that to speak out is to sacrifice the respect and superiority and honour they are accustomed to; so they will not do it if it may be helped, knowing the height from which they will fall to the common level. Just a few are found with the courage to say they were deluded, and warn other aspirants. Meeting such a one, call him a good man, a true and an honest; nay, call him philosopher, if you will; to my mind, the name is his or no one's; the rest either have no knowledge of the truth, though they think they have, or else have knowledge and hide it, shamefaced cowards clinging to reputation.

But now for goodness' sake let us drop all this, cover it up with an amnesty, and let it be as if it had not been said; let us, assume that the Stoic philosophy, and no other, is correct; then we can examine whether it is practicable and possible, or its disciples wasting their pains; it makes wonderful promises, I am told, about the Happiness in store for those who reach the summit; for none but they shall enter into full possession of the true Good. The next point you must help me with — whether you have ever met such a Stoic, such a pattern of Stoicism, as to be unconscious of pain, untempted by pleasure, free from wrath, superior to envy, contemptuous of wealth, and, in one word, Happy; such should the example and model of the Virtuous life be; for any one who falls short in the slightest degree, even though he is better than other men at all points, is not complete, and in that case not yet Happy.

Her. I never saw such a man.

Ly. I am glad you do not palter with the truth. But what are your hopes in pursuing philosophy, then? You see that neither your own teacher, nor his, nor his again, and so on to the tenth generation, has been absolutely wise and so attained Happiness. It will not serve you to say that it is enough to get near Happiness; that is no good; a person on the doorstep is just as much outside and in the air as another a long way off, though with the difference that the former is tantalized by a nearer view. So it is to get into the neighbourhood of Happiness — I will grant you so much — that you toil like this, wearing yourself away, letting this great portion of your life slip from you, while you are sunk in dullness and wakeful weariness; and you are to go on with it for

twenty more years at the least, you tell me, to take your place when you are eighty — always assuming some one to assure you that length of days — in the ranks of the not yet Happy. Or perhaps you reckon on being the exception; you are to crown your pursuit by attaining what many a good man before you, swifter far, has pursued and never overtaken.

Well, overtake it, if that is your plan, grasp it and have it whole, this something, mysterious to me, of which the possession is sufficient reward for such toils; this something which I wonder how long you will have the enjoyment of, old man that you will be, past all pleasure, with one foot in the grave; ah, but perhaps, like a brave soul, you are getting ready for another life, that you may spend it the better when you come to it, having learned how to live: as though one should take so long preparing and elaborating a superlative dinner that he fainted with hunger and exhaustion!

However, there is another thing I do not think you have observed: Virtue is manifested, of course, in action, in doing what is just and wise and manly; but you — and when I say you, I mean the most advanced philosophers — you do not seek these things and ensue them, but spend the greater part of your life conning over miserable sentences and demonstrations and problems; it is the man who does best at these that you hail a glorious victor. And I believe that is why you admire this experienced old professor of yours: he nonplusses his associates, knows how to put crafty questions and inveigle you into pitfalls; so you pay no attention to the fruit — which consists in action — , but are extremely busy with the husks, and smother each other with the leaves in your debates; come now, Hermotimus, what else are you about from morning to night?

Her. Nothing; that is what it comes to.

Ly. Is it wronging you to say that you hunt the shadow or the snake's dead slough, and neglect the solid body or the creeping thing itself? You are no better than a man pouring water into a mortar and braying it with an iron pestle; he thinks he is doing a necessary useful job, whereas, let him bray till all's blue (excuse the slang), the water is as much water as ever it was.

And here let me ask you whether, putting aside his discourse, you would choose to resemble your master, and be as passionate, as sordid, as quarrelsome, ay, and as addicted to pleasure (though that trait of his is not generally known). Why no answer, Hermotimus? Shall I tell you a plea for philosophy which I lately heard? It was from the mouth of an old, old man, who has quite a company of young disciples. He was angrily demanding his fees from one of these; they were long overdue, he said; the day stated in the agreement was the first of the month, and it was now the fifteenth.

The youth's uncle was there, a rustic person without any notion of your refinements; and by way of stilling the storm, *Come, come, sir*, says he, you need not make such a fuss because we have bought words of you and not yet settled the bill. As to what you have sold us, you have got it still; your stock of learning is none the less; and in what I really sent the boy to you for, you have not improved him a bit; he has carried off and seduced neighbour Echecrates's daughter, and there would have been an action for assault, only Echecrates is a poor man; but the prank cost me a couple of hundred. And the other day he struck his mother; she had tried to stop him when he was smuggling wine out of the house, for one of his club-dinners, I suppose. As to temper and conceit and impudence and brass and lying, he was not half so bad twelve months ago as he is now. That is where I should have liked him to profit by your teaching; and we could have done, without his knowing the stuff he reels of at table every day: 'a crocodile [Footnote: See *Puzzles* in Notes.] seized hold of a baby,' says he, 'and promised to give it back if its father could answer' — the Lord knows what; or how, 'day [Footnote: See *Puzzles* in Notes.] being, night cannot be'; and sometimes his worship twists round what we say somehow or other, till there we are with horns [Footnote: See *Puzzles* in Notes.] on our heads! We just laugh at it — most of all when he stuffs up his ears and repeats to himself what he calls temperaments and conditions and conceptions and impressions, and a lot more like that. And he tells us God is not in heaven, but goes about in everything, wood and stone and animals — the meanest of them, too; and if his mother asks him why he talks such stuff, he laughs at her and says if once he gets the 'stuff' pat off, there will be nothing to prevent him from being the only rich man, the only king, and counting every one else slaves and offscourings.

When he had finished, mark the reverend philosopher's answer. *You should consider*, he said, *that if he had never come to me, he would have behaved far worse — very possibly have come to the gallows. As it is, philosophy and the respect he has for it have been a check upon him, so that you find he keeps within bounds and is not quite unbearable; the philosophic system and name tutor him with their presence, and the thought of disgracing them shames him. I should be quite justified in taking your money, if not for any positive improvement I have effected, yet for the abstentions due to his respect for philosophy; the very nurses will tell you as much: children should go to school, because, even if they are not old enough to learn, they will at least be out of mischief there. My conscience is quite easy about him; if you like to select any of your friends who is acquainted with Stoicism and bring him here to-morrow, you shall see how the boy can question and answer, how much he has learnt, how many books he has read on axioms, syllogisms, conceptions, duty, and all sorts of subjects. As for his hitting his mother or seducing girls, what have I to do with that? am I his keeper?*

A dignified defence of philosophy for an old man! Perhaps *you* will say too

that it is a good enough reason for pursuing it, if it will keep us from worse employments. Were our original expectations from philosophy at all of a different nature, by the way? did they contemplate anything beyond a more decent behaviour than the average? Why this obstinate silence?

Her. Oh, why but that I could cry like a baby? It cuts me to the heart, it is all so true; it is too much for me, when I think of my wretched, wasted years — paying all that money for my own labour, too! I am sober again after a debauch, I see what the object of my maudlin affection is like, and what it has brought upon me.

Ly. No need for tears, dear fellow; that is a very sensible fable of Aesop's. A man sat on the shore and counted the waves breaking; missing count, he was excessively annoyed. But the fox came up and said to him: 'Why vex yourself, good sir, over the past ones? you should let them go, and begin counting afresh.' So you, since this is your mind, had better reconcile yourself now to living like an ordinary man; you will give up your extravagant haughty hopes and put yourself on a level with the commonalty; if you are sensible, you will not be ashamed to unlearn in your old age, and change your course for a better.

Now I beg you not to fancy that I have said all this as an anti-Stoic, moved by any special dislike of your school; my arguments hold against all schools. I should have said just the same if you had chosen Plato or Aristotle, and condemned the others unheard. But, as Stoicism was your choice, the argument has seemed to be aimed at that, though it had no such special application.

Her. You are quite right. And now I will be off to metamorphose myself. When we next meet, there will be no long, shaggy beard, no artificial composure; I shall be natural, as a gentleman should. I may go as far as a fashionable coat, by way of publishing my renunciation of nonsense. I only wish there were an emetic that would purge out every doctrine they have instilled into me; I assure you, if I could reverse Chrysippus's plan with the hellebore, and drink forgetfulness, not of the world but of Stoicism, I would not think twice about it. Well, Lycinus, I owe you a debt indeed; I was being swept along in a rough turbid torrent, unresisting, drifting with the stream; when lo, you stood there and fished me out, a true *deus ex machina*. I have good enough reason, I think, to shave my head like the people who get clear off from a wreck; for I am to make votive offerings to-day for the dispersion of that thick cloud which was over my eyes. Henceforth, if I meet a philosopher on my walks (and it will not be with my will), I shall turn aside and avoid him as I would a mad dog.

A LITERARY PROMETHEUS — Πρὸς τὸν εἰπόντα Προμηθεὺς εἰ ἐν λόγοις



Translated by H. W. Fowler and F. G. Fowler

A LITERARY PROMETHEUS

So you will have me a Prometheus? If your meaning is, my good sir, that my works, like his, are of clay, I accept the comparison and hail my prototype; potter me to your heart's content, though *my* clay is poor common stuff, trampled by common feet till it is little better than mud. But perhaps it is in exaggerated compliment to my ingenuity that you father my books upon the subtlest of the Titans; in that case I fear men will find a hidden meaning, and detect an Attic curl on your laudatory lips. Where do you find my ingenuity? in what consists the great subtlety, the Prometheanism, of my writings? enough for me if you have not found them sheer earth, all unworthy of Caucasian clay-pits. How much better a claim to kinship with Prometheus have you gentlemen who win fame in the courts, engaged in real contests; *your* works have true life and breath, ay, and the warmth of fire. That is Promethean indeed, though with the difference, it may be, that you do not work in clay; your creations are oftenest of gold; [Section: 2] we on the other hand who come before popular audiences and offer mere lectures are exhibitors of imitations only. However, I have the general resemblance to Prometheus, as I said before — a resemblance which I share with the dollmakers — , that my modelling is in clay; but then there is no motion, as with him, not a sign of life; entertainment and pastime is the beginning and the end of my work. So I must look for light elsewhere; possibly the title is a sort of *lucus a non lucendo*, applied to me as to Cleon in the comedy:

Full well Prometheus-Cleon plans — the past.

Or again, the Athenians used to call Prometheuses the makers of jars and stoves and other, clay-workers, with playful reference to the material, and perhaps to the use of fire in baking the ware. If that is all your 'Prometheus' means, you have aimed your shaft well enough, and flavoured your jest with the right Attic tartness; my productions are as brittle as their pottery; fling a stone, and you may smash them all to pieces.

But here some one offers me a crumb of comfort: 'That was not the likeness he found between you and Prometheus; he meant to commend your innovating originality: at a time when human beings did not exist, Prometheus conceived and fashioned them; he moulded and elaborated certain living things into agility and beauty; he was practically their creator, though Athene

assisted by putting breath into the clay and bringing the models to life.' So says my some one, giving your remark its politest possible turn. Perhaps he has hit the true meaning; not that I can rest content, however, with the mere credit of innovation, and the absence of any original to which my work can be referred; if it is not good as well as original, I assure you I shall be ashamed of it, bring down my foot and crush it out of existence; its novelty shall not avail (with me at least) to save its ugliness from annihilation. If I thought otherwise, I admit that a round dozen of vultures would be none too many for the liver of a dunce who could not see that ugliness was only aggravated by strangeness.

Ptolemy, son of Lagus, imported two novelties into Egypt; one was a pure black Bactrian camel, the other a piebald man, half absolutely black and half unusually white, the two colours evenly distributed; he invited the Egyptians to the theatre, and concluded a varied show with these two, expecting to bring down the house. The audience, however, was terrified by the camel and almost stampeded; still, it *was* decked all over with gold, had purple housings and a richly jewelled bridle, the spoil of Darius' or Cambyses' treasury, if not of Cyrus' own. As for the man, a few laughed at him, but most shrank as from a monster. Ptolemy realized that the show was a failure, and the Egyptians proof against mere novelty, preferring harmony and beauty. So he withdrew and ceased to prize them; the camel died forgotten, and the parti-coloured man became the reward of Thespis the fluteplayer for a successful after-dinner performance.

I am afraid my work is a camel in Egypt, and men's admiration limited to the bridle and purple housings; as to combinations, though the components may be of the most beautiful (as Comedy and Dialogue in the present case), that will not ensure a good effect, unless the mixture is harmonious and well-proportioned; it is possible that the resultant of two beauties may be bizarre. The readiest instance to hand is the centaur: not a lovely creature, you will admit, but a savage, if the paintings of its drunken bouts and murders go for anything. Well, but on the other hand is it not possible for two such components to result in beauty, as the combination of wine and honey in superlative sweetness? That is my belief; but I am not prepared to maintain that *my* components have that property; I fear the mixture may only have obscured their separate beauties.

For one thing, there was no great original connexion or friendship between Dialogue and Comedy; the former was a stay-at-home, spending his time in solitude, or at most taking a stroll with a few intimates; whereas Comedy put herself in the hands of Dionysus, haunted the theatre, frolicked in company, laughed and mocked and tripped it to the flute when she saw good; nay, she would mount her anapaests, as likely as not, and pelt the friends of Dialogue with nicknames — doctrinaires, airy metaphysicians, and the like. The thing she loved of all else was to chaff them and drench them in holiday impertinence, exhibit them treading on air and arguing with the clouds, or measuring the jump of a flea, as a type of their ethereal refinements. But

Dialogue continued his deep speculations upon Nature and Virtue, till, as the musicians say, the interval between them was two full octaves, from the highest to the lowest note. This ill-assorted pair it is that we have dared to unite and harmonize-reluctant and ill — disposed for reconciliation.

And here comes in the apprehension of yet another Promethean analogy: have I confounded male and female, and incurred the penalty? Or no — when will resemblances end? — have I, rather, cheated my hearers by serving them up bones wrapped in fat, comic laughter in philosophic solemnity? As for stealing — for Prometheus is the thief's patron too — I defy you there; that is the one fault you cannot find with me: from whom should I have stolen? if any one has dealt before me in such forced unions and hybrids, I have never made his acquaintance. But after all, what am I to do? I have made my bed, and I must lie in it; Epimetheus may change his mind, but Prometheus, never.

HALCYON — Ἀλκυὼν ἢ Περί Μεταμορφώσεων



Translated by M. D. Mcleod

IT is generally agreed that this dialogue is not by Lucian, though it occurs in *I* and other Lucianic MSS. Though it is also found in some MSS. of Plato, and is mentioned by Athenaeus 506 C when he is listing the works of Plato, Platonic scholars are agreed that it is not by Plato. Apart from the fact that it mentions Myrto (see note on c. 8), its position in the Platonic MSS., Parisinus 1807 (A) and in its copy, Vat. Gr. 1 (0) is amongst the spuria, between *Sisyphus* and *Eryxias*.

Diogenes Laertius 3.62 says that it is a supposititious work of Plato and that it was attributed to a certain Leon by Favorinus (c. 80 to c. 150 A.D.). As Athenaeus also records that it was ascribed to Leon the Academic by Nicias of Nicaea (of unknown date), Leon must be regarded as the probable author.

This Leon is presumably the man described by Plutarch in *Phocion* 14.4 as having studied along with Phocion at Athens in the Academy; he was prominent in his native Byzantium as an orator, politician and opponent of Philip of Macedon in 340 B.C. Further details about his life are uncertain; he may have died in battle c. 339 B.C. or been killed by his countrymen because Philip had told the Byzantines he had contemplated treachery. If so, this Leon could not have become a Peripatetic or written history about Alexander as recorded in the Suda given in the Suda) rather than in that of Hadrian (as generally supposed) and that he wrote *Halcyon* when very young, one would also have to assume that an aged Favorinus read it at once, and immediately published his mistaken views about its author. It may have found its way into the Lucianic corpus because its subject or its alternative title, *On Transformations*, led to confusion with *The Ass* (or its original *The Transformations of Lucius of Patras*).

HALCYON; OR, ON TRANSFORMATIONS

CHAEREPHON

1. What is the voice that has come to us, Socrates, from the shore and the promontory yonder in the distance? How sweet it is to the ears! What in the world is the creature that utters it? For things that live in the sea are surely mute.

SOCRATES

A sort of sea-bird, Chaerephon, called the Halcyon, much given to wailing and weeping, about which from times of old a fable has been handed down by men. They say that it was once a woman, the daughter of Aeolus, son of Hellen, that she yearned for the love of her dead husband, Ceyx of Trachis, son of the Morning Star, handsome son of a handsome father, and lamented for him, and then, acquiring wings by some divine dispensation, she began to fly like a bird over the seas, once she had wandered over the whole earth without being able to find him.

CHAEREPHON

2. So *that*, you say, is the halcyon? I had never before heard its voice, and it was really quite unfamiliar to me when it came. It is indeed a mournful sound which the creature emits. How large, in fact, is it, Socrates?

SOCRATES

Not large; yet she has received great honour from the gods because of her love for her husband. For when these birds nest the world enjoys the days which are called halcyon, being noteworthy for their fine weather in mid-winter, and today in particular is one of these. Do you not see how clear the sky is overhead, and how all the sea is waveless and calm, almost like a mirror?

CHAEREPHON

You are right; for today appears to be a halcyon day, and yesterday was like that too. But, in the name of the gods, how in the world is one to believe the primeval story, Socrates, that birds once turned into women or women into birds? For anything of that sort is clearly quite impossible.

SOCRATES

3. My dear Chaerephon, we appear to be completely myopic judges of what is possible and impossible. We form our opinions to the best of our human ability, but that is unable to know or believe or see. Hence many things, even of those that are attainable, unattainable; often this is due to inexperience, often to the infantility of our minds. For in reality every man seems to be

infantile, even if be of great age, since a lifetime is very short and as brief as one's infancy in comparison with eternity. How, my good friend, can people who do not know the powers of the gods and the supernatural beings or indeed the powers of all Nature, say whether any such thing is possible or impossible? Did you see, Chaerephon, how great the storm was the day before yesterday? Even at the thought of those flashes of lightning, peals of thunder and enormous winds fear could well assail a man; one would have supposed that the whole earth was on the very point of collapsing in ruins.

4. After a short time however a marvellous state of good weather came about, and this has lasted till now. Which, then, do you think is the greater and more difficult task — to change that irresistible tempest and turmoil into such fine weather or to effect the transformation of a woman's shape into that of a bird? For, as for that sort of thing, even those children in our midst who know how to model, can, when they take clay or wax, easily fashion many different shapes, using the same lump many times. To the divine power which has great and incomparable superiority to our abilities, all such things may be very easy indeed. For how much greater than you yourself do you suppose the whole of heaven to be? Could you say?

CHAEREPHON

5. Whoever, Socrates, could conceive or express any such thing? It's unattainable even in words.

SOCRATES

Well, when humans too are compared with one another, do we not observe that great superiorities exist in their capacities and incapacities? Men in their prime as compared with absolute infants five or ten days after their birth, have extraordinary superiority in respect of capacity and incapacity in almost all the activities of life, in all that they accomplish not only by means of those arts of ours with their many skills, but also by means of the body and the soul; for clearly children of the age I mentioned cannot even conceive of such things.

6. Moreover the strength of a single full-grown man is immeasurably greater than theirs. For one man could easily overcome many thousands like them; for, of course, the age that first attends upon man is by natural law completely helpless and resourceless. When therefore man differs, it seems, so much from man, what shall we think that all heaven, as compared with our powers, would appear like to those capable of submitting such things to their gaze? Perhaps, then, many will think it probable that the power and wisdom and intellect of the universe similarly excel our gifts by as much as the size of the universe surpasses the stature of Socrates or Chaerephon.

7. To you, moreover, and to me, and to many more like ourselves many things are impossible which to others are very easy. For playing on the pipes is more impossible to the unskilled in piping, and reading or writing in the manner of the literate is more impossible to the illiterate, as long as they remain ignorant, than turning birds into women, or women into birds. Nature, depositing in the honeycomb a creature that is footless and wingless, gives it feet and wings, embellishes it with a great and beautiful variety of manifold colours and produces the bee, wise artificer of divine honey; from speechless and lifeless eggs she fashions many kinds of creatures, winged, terrestrial and aquatic, by employing, as some say, holy devices of the mighty ether.

8. Since, then, the powers of the immortals are great, we, who are mortal and quite infinitesimal, who have no insight into matters great or small, but are even perplexed by most of the things which happen around us, cannot speak with assurance either about halcyons or nightingales. But the story told about your songs, musical bird of laments, shall be handed down by me to my sons in the form handed down to us by our fathers, and I shall often tell my wives, Xanthippe and Myrto, about your devout and affectionate love for your husband, and in particular of the honour which you obtained from the gods. Will you also do the same, Chaerephon?

CHAEREPHON

It is right that I should do so, Socrates, and what you have said contains a twofold admonition to wives and husbands as regards their relations with one another.

SOCRATES

Then it is time to say adieu to Halcyon and proceed from Phalerum to the city.

CHAEREPHON

Indeed it is; let us do so.

THE SHIP; OR, THE WISHES — Πλοῖον ἢ Εὐχαί



Translated by H. W. Fowler and F. G. Fowler

THE SHIP: OR, THE WISHES

Lycinus. Timolaus. Samippus. Adimantus

Ly. Said I not well? More easily shall a corpse lie mouldering in the sun, and the vulture mark it not, than any strange sight escape Timolaus, no matter though he must run all the way to Corinth at a stretch for it. — Indefatigable sightseer!

Ti. Well, Lycinus, what do you expect? One has nothing to do, and just then one hears that a great monster of an Egyptian corn-ship has put in to Piraeus. What is more, I believe you and Samippus came down on precisely the same errand.

Ly. So we did, so we did, and Adimantus with us; only he has got lost somewhere in the crowd of spectators. We came all together to the ship; and going on board you were in front, Samippus, if I remember, and Adimantus next, and I was behind, hanging on to him for dear life; he gave me a hand all up the gangway, because I had never taken my shoes off, and he had; but I saw no more of him after that, either on board or when we came ashore.

Sa. You see when it was we lost him, Lycinus? It must have been when that nice-looking boy came up from the hold, you know, with the beautiful clean linen, and his hair parted in the middle and done up in a knot behind. If I know anything of Adimantus, he no sooner saw that charming sight, than he said good-bye to the Egyptian ship-wright who was showing us round; and now stands urging his tearful suit. You know his way; tears come natural to him in these affairs of the heart.

Ly. Well, but, Samippus, this boy was nothing great, that he should make such a conquest; Adimantus has the beauties of Athens at his beck; nice gentlemanly boys, with good Greek on their tongues, and the mark of the gymnasium on every muscle; a man may languish under *their* rigours with some credit. As for this fellow, to say nothing of his dark skin, and protruding lips, and spindle shanks, his words came tumbling out in a heap, one on the top of another; it was Greek, of course, but the voice, the accent were Egyptian born. And then his hair: no freeman ever had his hair tied up in a

knot behind like that.

Ti. Oh, but that is a sign of noble birth in Egypt, Lycinus. All gentlemen's sons wear their hair done up till they reach manhood. It was the other way with our ancestors: the topknot, and the golden grasshopper to keep it together, were the proper thing for old men in their time.

Sa. Very much to the point, Timolaus; you allude to the remarks in Thucydides's preface, about our old luxurious habits, as preserved in the Asiatic colonies.

Ly. Of course! I remember now where it was we lost Adimantus. It was when we were standing all that time looking up at the mast, counting the layers of hides, and watching that marvellous fellow going up the shrouds, and running along the yards, perfectly comfortable, with just a hand on the yard-tackling.

Sa. So it was. Well, now what are we to do? Shall we wait for him here, or do you think I had better go back on board?

Ti. No, no, let us walk on; he has probably gone tearing off home, not being able to find us. Anyhow, he knows the way; he will never get lost for want of us to take care of him.

Ly. It is rather a shame, perhaps, to go off and leave one's friend to shift for himself. However, I agree, if Samippus does.

Sa. Certainly I do. We may find the gymnasium open still. — I say, though, what a size that ship was! 180 feet long, the man said, and something over a quarter of that in width; and from deck to keel, the maximum depth, through the hold, 44 feet. And then the height of the mast, with its huge yard; and what a forestay it takes to hold it! And the lofty stern with its gradual curve, and its gilded beak, balanced at the other end by the long rising sweep of the prow, and the figures of her name-goddess, Isis, on either side. As to the other ornamental details, the paintings and the scarlet topsail, I was more struck by the anchors, and the capstans and windlasses, and the stern cabins. The crew was like a small army. And they were saying she carried as much corn as would feed every soul in Attica for a year. And all depends for its safety on one little old atomy of a man, who controls that great rudder with a mere broomstick of a tiller! He was pointed out to me; Heron was his name, I think; a woolly-pated fellow, half-bald.

Ti. He is a wonderful hand at it, so the crew say; a very Proteus in sea-cunning. Did they tell you how he brought them here, and all their adventures? how they were saved by a star?

Ly. No; you can tell us about that now.

Ti. I had it from the master, a nice intelligent fellow to talk to. They set sail with a moderate wind from Pharus, and sighted Acamas on the seventh day. Then a west wind got up, and they were carried as far east as Sidon. On their way thence they came in for a heavy gale, and the tenth day brought them through the Straits to the Chelidon Isles; and there they very nearly went to the bottom. I have sailed past the Chelidons myself, and I know the sort of seas you get there, especially if the wind is SW. by S.; it is just there, of course, that the division takes place between the Lycian and Pamphylian waters; and the surge caused by the numerous currents gets broken at the headland, whose rocks have been sharpened by the action of the water till they are like razors; the result is a stupendous crash of waters, the waves often rising to the very top of the crags. This was the kind of thing they found themselves in for, according to the master, — and on a pitch dark night! However, the Gods were moved by their distress, and showed them a fire that enabled them to identify the Lycian coast; and a bright star — either Castor or Pollux — appeared at the masthead, and guided the ship into the open sea on their left; just in time, for she was making straight for the cliff. Having once lost their proper course, they sailed on through the Aegean, bearing up against the Etesian winds, until they came to anchor in Piraeus yesterday, being the seventieth day of the voyage; you see how far they had been carried out of their way; whereas if they had taken Crete on their right, they would have doubled Malea, and been at Rome by this time.

Ly. A pretty pilot this Heron, and no mistake, to get so far out in his reckoning; a man after Nereus's heart! — But look! that is surely Adimantus?

Ti. Adimantus it is. Let us hail him. Adimantus!... Son of Strombichus!... of the deme of Myrrhinus! He must be offended with us, or else he is deaf; it is certainly he.

Ly. I can make him out quite clearly now; his cloak, his walk, his cropped head. Let us mend our pace, and catch him up. — We shall have to pull you by the cloak, and compel you to turn round, Adimantus; you will take no notice of our shouts. You seem like one rapt in contemplation; you are pondering on matters of no light import?

Ad. Oh, it is nothing serious. An idle fancy, that came to me as I walked, and engrossed my attention, so that I never heard you.

Ly. And the fancy? Tell us without reserve, unless it is a very delicate matter. And even if it is, you know, we have all been through the Mysteries; we can keep a secret.

Ad. No, I had rather not tell you; you would think it so childish.

Ly. Can it be a love affair? Speak on; *those* mysteries too are not unknown to us; we have been initiated in full torchlight.

Ad. Oh dear, no; nothing of that kind. — No; I was making myself an imaginary present of a fortune — that ‘vain, deluding joy,’ as it has been called; I had just reached the pinnacle of luxury and affluence when you arrived.

Ly. Then all I have to say is, ‘Halves!’ Come, out with your wealth! We are Adimantus’s friends: let us share his superfluities.

Ad. Well, I lost sight of you at once on the ship — the moment I had got you safely up, Lycinus. I was measuring the thickness of the anchor, and you disappeared somewhere. However, I went on and saw everything, and then I asked one of the sailors how much the vessel brought in to her owner in an average year. Three thousand pounds, he said, was the lowest reckoning. So afterwards, on the way back, I was thinking: Suppose some God took it into his head to make *me* a present of that ship; what a glorious life I should have of it, and my friends too! Sometimes I could make the trip myself, at other times I could send my men. On the strength of that three thousand, I had already built myself a house, nicely situated just above the Poecile — I would have nothing more to say to my ancestral abode on the banks of the Ilissus, — and was in treaty for my wardrobe and slaves and chariots and stable. And now behold me on board, the envy of every passenger, and the terror of my crew, who regarded me as next thing to a king; I was getting matters shipshape, and taking a last look at the port in the distance, when up comes Lycinus, capsizes the vessel, just as she is scudding before a wishing wind, and sends all my wealth to the bottom.

Ly. Well, you are a man of spirit: lay hands on me, and away with me to the governor, for the buccaneer that I am. A flagrant case of piracy; on the high roads, too, between Athens and Piraeus. Stay, though; perhaps we can compound the matter. What do you say to *five* ships, larger and finer ones than your Egyptian; above all, warranted not to sink? — each to bring you, shall we say, five cargoes of corn per annum? Though I foresee that you will be the most unbearable of shipowners when you have got them. The possession of this one made you deaf to our salutations; give you five more — three-masters all of them, and imperishable — and the result is obvious: you will not know your friends when you see them. And so, good voyage to your worship; we will establish ourselves at Piraeus, and question all who land from Egypt or Italy, as to whether they came across Adimantus’s great ship, the Isis, anywhere.

Ad. There now; that was why I refused to tell you about it at first; I knew you would make a jest and a laughing-stock of my Wish. So now I shall stop here

till you have got on ahead, and then I shall go another voyage on my ship. I like talking to my sailors much better than being jeered at by you.

Ly. That will never do. We shall hang about, and go on board too.

Ad. I shall go on first, and haul up the gangway.

Ly. Then we shall swim across and board you. You seem to think there will be no difficulty about your acquiring these great ships without building them or paying for them; why should not *we* obtain from the Gods the privilege of swimming for an indefinite distance without getting tired? You made no objection to our company the other day, you know, when we all went across together to Aegina, to see the rites of Hecate, in that tiny little boat, at sixpence a head; and now you are furious at the idea of our going on board with you; you go on ahead, and haul up the gangway. You forget yourself, my Shipowner; you wax fat and kick; you withhold from Nemesis her due. See what comes of houses in fashionable quarters, and great retinues. Well, please remember to bring us back some of those exquisite smoked fish from the Nile, or some myrrh from Canopus, or an ibis from Memphis; — I suppose you would scarcely have room for a pyramid?

Ti. That is enough, Lycinus. Spare his blushes. You have quite swamped his ship; she is laughter-logged, and can weather it no longer. Now, we have still some distance before us; let us break it up into four parts, and each have so many furlongs, in which he may demand of the Gods what he will. This will lighten our journey, and amuse us into the bargain; we shall revel in a delightful waking dream of unlimited prosperity; for each of us will have full control of his own Wish, and it will be understood that the Gods must grant everything, however impracticable. Above all, it will give us an idea who would make the best use of the supposed wealth; we shall see what kind of a man it would have made of him.

Sa. A good idea. I am your man; I undertake to wish when my turn comes. We need not ask Adimantus whether he agrees; he has one foot on board already. We must have Lycinus's sanction, however.

Ly. Why, let us to our wealth, if so it must be. Where all is prosperity, I would not be thought to cast an evil eye.

Ad. Who begins?

Ly. You; and then Samippus, and then Timolaus. I shall only want the last hundred yards or so before the Gate for mine, and a quick hundred, too.

Ad. Well, I stick to my ship still; only I shall wish some more things, as it is allowed. May the God of Luck say Yes to all! I will have the ship, and

everything in her; the cargo, the merchants, the women, the sailors, and anything else that is particularly nice to have.

Sa. You forget one thing you have on board —

Ad. Oh, the boy with the hair; yes, him too. And instead of the present cargo of wheat, I will have the same bulk of coined gold, all sovereigns.

Ly. Hullo! The ship will sink. Wheat and gold to the same bulk are not of the same weight.

Ad. Now, don't make envious remarks. When your turn comes, you can have the whole of Parnes turned into a mass of gold if you like, and I shall say nothing.

Ly. Oh, I was only thinking of your safety. I don't want all hands to go down with the golden cargo. It would not matter so much about us, but the poor boy would be drowned; he can't swim.

Ti. Oh, that will be all right. The dolphins will pick him up and get him to shore. Shall a paltry musician be rescued by them for a song's sake, a lifeless Melicertes be carried on their backs to the Isthmus, and Adimantus's latest purchase find never an amorous dolphin at his need?

Ad. Timolaus, you are just as bad as Lycinus, with your superfluous sneers. You ought to know better; it was all your idea.

Ti. You should make it more plausible. Find a treasure under your bed; that would save unloading the gold, and getting it up to town.

Ad. Oh yes! It shall be dug up from under the Hermes in our court; a thousand bushels of coined gold. Well; my first thought has been for a handsome house, — 'the homestead first and chiefest,' says Hesiod; and my purchases in the neighbourhood are now complete; there remains my property at Delphi, and the sea-front at Eleusis; and a little something at the Isthmus (I might want to stop there for the games); and the plain of Sicyon; and in short every scrap of land in the country where there is nice shade, or a good stream, or fine fruit; I reserve them all. We will eat off gold plate; and our cups shall weigh 100 lb. apiece; I will have none of the flimsy ware that appears on Echecrates's table.

Ly. I dare say! And how is your cupbearer going to hand you a thing of that weight, when he has filled it? And how will you like taking it from him? It would tax the muscles of a Sisypheus, let alone a cupbearer's.

Ad. Oh, don't keep on picking holes in my Wish. I shall have tables and couches of solid gold, if I like; and servants too, if you say another word.

Ly. Well, take care, or you will be like Midas, with nothing but gold to eat and drink; and die of a right royal hunger, a martyr to superabundance.

Ad. Your turn will come presently, Lycinus, and then you can be as realistic as you like. To proceed: I must have purple raiment, and every luxury, and sleep as late as I like; with friends to come and pay court to me, and every one bowing down to the ground; and they will all have to wait about at my doors from early morning — the great Cleaenetus and Democritus among them; oh yes, and when they come and try to get in before every one else, seven great foreign giants of porters shall slam the door in their faces, just as theirs do now. And as soon as I feel inclined, I shall peep out like the rising sun, and some of that set I shall simply ignore; but if there is some poor man there, like me before I got the treasure, I shall have a kind word for him: ‘You must come and have dinner with me, after your bath; you know my hour.’ The great men will all choke with envy when they see my chariots and horses, and my handsome slaves — two thousand choice ones, of all ages. Well, so the dinner service is to be of gold, — no silver for me, it is much too cheap — and I shall have smoked fish from Spain; wine from Italy; oil from Spain again; our own honey, but it must be clarified without heat; delicacies from all quarters; wild boars; hares; all sorts of birds, pheasants, Indian peacocks, Numidian capons; and special cooks for everything, artists in sauce and seasoning. And when I call for a beaker or goblet to pledge any one, he shall take it home with him. As to the people who now pass for rich, they, I need not say, will be paupers to me. Dionicus will give up displaying his silver plate and cup in processions, when he sees that my slaves eat off nothing but silver. I should set apart something for the public service, too; a monthly distribution of £4 a head to citizens, and half that to foreigners; and the most beautiful theatres and baths you can imagine; and the sea should be brought along a great canal up to the Double Gates, and there would be a harbour close by, so that my ship could be seen lying at anchor from the Ceramicus. And of you who are my friends, Samippus should have twenty bushels of coined gold paid out to him by my steward; Timolaus, five quarts; and Lycinus one quart, strict measure, because he talks too much, and sneers at my Wish. That is how I would live; revelling in every luxury without stint, superlatively rich. I have done. Hermes bring it all to pass!

Ly. Have you realized on what a slender thread all this wealth depends? Once let that break, and all is gone; your treasure is but dust and ashes.

Ad. How so?

Ly. Why, it is not clear how long this life of affluence is to last. Who knows? You may be sitting one day at your solid gold table, just putting out your hand for a slice of that peacock or capon, when, at that very moment, off flies *animula vagula*, and Adimantus after her, leaving his all a prey to crows and

vultures. Need I enumerate instances? There have been rich men who have died before they knew what it was to be rich; others have lived to be robbed of their possessions by some malign spirit who waits upon wealth. The cases of Croesus and Polycrates are familiar to you. Their riches were greater far than yours; yet at one stroke they lost all. But leaving them out of the case, do you consider that you have good security for the continuance of your health? Look at the number of rich men whose lives are made miserable by their infirmities: some are crippled, others are blind, others have internal diseases. Say what you will, I am sure that for double your wealth you would not consent to be a weakling like rich Phanomachus; not to mention the artful designs, the robberies, the envy, and the unpopularity that are inseparable from wealth. See what troubles your treasure will land you in!

Ad. You are always against me, Lycinus. I shall cancel your quart now, for this last piece of spite.

Ly. That is so like a rich man, to draw back and break his promise; a good beginning! Now, Samippus, it is your turn to wish.

Sa. Well, I am a landsman; I come from Mantinea, you know, in Arcadia; so I shall not ask for a ship; I could make no show with that in my country. Nor will I insult the generosity of the Gods by asking for so much gold down. I understand there is no boon so great, but their power and Timolaus's law can compass it; we are to wish away without ceremony, he says, — they will refuse us nothing. Well then, I wish to be a king. But I will not succeed to a hereditary throne, like Alexander of Macedon, Ptolemy, Mithridates and the rest of them. No, I will begin as a brigand, in a troop of thirty or so, brisk companions ready at need. Then little by little we shall grow to be 300; then 1,000, and presently 10,000; and at last we shall total 50,000 heavy-armed, and 5,000 horse. I shall be elected their chieftain by general consent, having shown myself to be the best qualified for the command and conduct of their affairs. Already, you see, I have the advantage of ordinary kings: I am elected to the command on my own merits; I am no hereditary monarch, reaping the fruits of my predecessor's labours. That would be like Adimantus, with his treasure; but there is much more satisfaction in knowing that your power is the work of your own hands.

Ly. Now really, this *is* a Wish, and no mistake; the very acme of blessedness; to be commander of that vast company, chosen on your own merits by 50,000 men! A genius, a master of strategy and king-craft has been quietly growing up in Mantinea, and we not a whit the wiser! But I interrupt. Proceed, O King, at the head of your troops; dispose your forces, infantry and cavalry. Whither, I wonder, goes this mighty host, issuing from Arcadia? Who are to be the first victims?

Sa. I'll tell you; or you can come with us, if you like. I will put you in command of the cavalry.

Ly. Why, as to that, your Majesty, I am much beholden to you for the honour; accept my most oriental prostrations; and manuflexions. But, with all respect to your diadem, and the perpendicularity of your tiara, you would do well to take one of these stout fellows instead. I am sadly deficient in horsemanship; indeed, I was never on a horse in my life. I am afraid that when the trumpet sounded to advance, I might fall off, and be trampled, in the general confusion, under some of those numerous hoofs. Or again, my spirited charger might get the bit between his teeth, and carry me right into the midst of the enemy. If I am to remain in possession of saddle and bridle, I shall have to be tied on.

Ad. All right, Samippus, I will command the cavalry; Lycinus can have the right wing. I have the first claim on you, after all those bushels of sovereigns.

Sa. Let us see what my troopers think of you for a leader. All in favour of Adimantus, hold up their hands.

Ad. All hands go up, look.

Sa. You command the cavalry, then, and Lycinus the right wing. Timolaus will have the left wing. I am in the centre, like the Persian monarchs when they take the field in person. Well; after due observance paid to Zeus, king of kings, we advance along the hill-road to Corinth. Greece being now subjugated (for no resistance will be offered to our enormous host, we shall merely walk over), we get our troops on to the galleys, and the horses on to the transports (arrangements having been made at Cenchreae for the requisite number of vessels, with adequate provision and so on), cross the Aegean, and land in Ionia. Here we sacrifice to Artemis, and finding the various cities unfortified, take easy possession of them, put in governors, and march on in the direction of Syria. On the way we pass through Caria, Lycia, Pamphylia, Pisidia, the mountains and sea-board of Cilicia, and so at last reach the Euphrates.

Ly. If your Majesty has no objection, I will stay behind and be Pacha of Greece. I am a poor-spirited fellow; to go all that way from home is not to my liking at all. You evidently meditate an attack upon the Parthians and Armenians, warlike folk, and unerring shots. Let some one else have the right wing, and let me play Antipater here at home. Some arrow, from the walls of Susa or Bactra, might find a chink in my armour, and let daylight through me; and there would be a melancholy end of my strategic career.

Sa. Oh coward, to desert your post! The penalty for that is decapitation. —

We are now at the Euphrates, and have thrown our bridge across. All is secured in our rear by the subordinates whom I have placed in charge of the various districts; officers have also been dispatched for the reduction of Phoenicia and Palestine, and, subsequently, of Egypt. Now, Lycinus, you cross first, with the right wing; I next, and Timolaus after me. Last comes Adimantus with the cavalry. We have now crossed Mesopotamia, and no enemy has yet shown himself; town after town has voluntarily given itself up; we reach Babylon; we enter its gates without warning, and the city is ours. The Persian king meanwhile is at Ctesiphon. He hears of our approach and withdraws to Seleucia, where he proceeds to muster his full strength of cavalry, bowmen, and slingers. Our scouts report that the force already collected numbers something like a million, including two hundred thousand mounted bowmen; and the Armenian, Caspian, and Bactrian contingents are still to come; only the neighbouring districts, the suburbs, as it were, of the empire, have contributed as yet. With such ease does the Persian monarch raise a million of men! It is now time for us to think what we are to do next.

Ad. Well, I say that you should all march for Ctesiphon, leaving me to secure Babylon with the cavalry.

Sa. Are you going to show the white feather too, Adimantus, now that the danger is near? — Timolaus, what is your advice?

Ti. We must march upon the enemy in full force, before they have had time to strengthen their hands with the reinforcements that are pouring in from all quarters; let us engage them whilst they are still making their several ways to Seleucia.

Sa. There is something in that. What do you recommend, Lycinus?

Ly. Well, we have all been on our legs till we are tired out; there was the early walk down, and we must be a good three miles now on the way home; and the sun is extremely powerful — it is just about noon: how would it be to sit down for a bit on that ruined column under the olive trees, till we are sufficiently restored to complete the journey?

Sa. *O sancta simplicitas!* Did you think that you were at Athens all this time? You are in the plain before Babylon, in a great camp, — engaged in a council of war.

Ly. Why, so I am. I forgot; we are drunk, of course; it is against rules to talk sense.

Sa. Well, now, please, to the attack. Bear yourselves gallantly in this hour of danger: be not less than Greeks. See, the enemy are upon us. Our watchword is 'Lord of Battles.' The moment the trumpet sounds, raise the war-cry, clash

spear upon shield, and lose no time in coming to close quarters, out of danger of their arrows; otherwise the bowmen will give us a warm reception. No sooner do we get to work than Timolaus with his left wing routs their right; in the centre the conflict is even; for I have the native Persian troops against me, and the king is in their midst. The whole strength of their cavalry bears down upon our right wing; play the man, therefore, Lycinus; and encourage your troops to receive the charge.

Ly. Just my luck! Every single trooper of them is making straight for me, as if I were the only foeman worthy of their steel. If they go on like this, I think I shall have to turn tail and make for the gymnasium, and leave you to fight it out.

Sa. Nonsense; you have almost beaten them already. Now, observe, the king challenges me to single combat; honour forbids that I should draw back; I accordingly engage him.

Ly. To be sure; and are promptly wounded. No king should omit to receive a wound, when empire is at stake.

Sa. Well, yes; I do get just a scratch; it is well out of sight, however, so the scar will be no disfigurement. On the other hand, observe the fury of my charge: I send my spear through horse and rider at one stroke; cut off the royal head; remove the diadem therefrom, and am saluted as king with universal prostrations. That applies only to the barbarians; from you who are Greeks I shall have merely the usual title of commander-in-chief. You may imagine the rest: the Samippopolises I shall found, the cities I shall storm and destroy for slighting my supremacy. The wealthy Cydias will come in for the largest share of my attention; I have not forgotten his gradual encroachments on my property, in the days when we were neighbours.

Ly. Stop there, Samippus; after such a victory, it is high time you retired to Babylon, to keep festival. Three-quarters of a mile is your allowance of dominion, as I reckon it. Timolaus now selects his wish.

Sa. Well, tell me what you think of mine?

Ly. It seems to me, most sapient monarch, to involve considerably more trouble and annoyance than that of Adimantus. While he lives luxuriously, and hands about gold cups — hundred-pounders — to his guests, you are sustaining wounds in single combat. From morning till night, all is worry and anxiety with you. You have not only the public enemies to fear: there are the numberless conspiracies, the envy and hatred of your courtiers; you have flatterers enough, but not one friend; their seeming goodwill is the work of fear or ambition. As to enjoyment, you can never dream of such a thing. You

have to content yourself with glory and gold embroidery and purple; with the victor's garland, and the king's bodyguard; beyond these there is nothing but intolerable toil and continual discomfort. You are either negotiating with ambassadors, or judging cases, or issuing mandates to your subjects. Here a tribe revolts: there an enemy invades. All is fear and suspicion. The world may think you happy; but you know better. And surely it is a very humiliating circumstance that you should be apt to fall ill, just like ordinary people? Fevers seem not to understand that you are a king; nor does Death stand in any awe of your bodyguard; when the fancy takes him, he comes, and carries you off lamenting; what cares he for the diadem? Fallen from your high estate, dragged from your kingly throne, you go the same road as the rest of us; there is no 'benefit of royalty' among the timid flock of shades. You leave behind you upon earth some massive tomb, some stately column, some pyramid of noble outline; but it will be too late then for vanity to enjoy these things; and the statues and temples, the offerings of obsequious cities, nay, your great name itself, all will presently decay, and vanish, and be of no further account. Take it at the best; let all endure for ages: what will it profit your senseless clay? And it is for this that you are to live uneasy days, ever scheming, fearing, toiling! — Timolaus, the wish is with you. We shall expect better things from your judgement and experience.

Ti. See if you can find anything questionable or reprehensible in what I propose. As to treasure-heaps and bushels of coin, I will have none of them; nor monarchy, with the wars and terrors it involves. You rightly censured such things, precarious as they are, exposed to endless machinations, and bringing with them more vexation than pleasure. No; my wish is that Hermes should appear and present me with certain rings, possessed of certain powers. One should ensure its wearer continual health and strength, invulnerability, insensibility to pain. Another, like that of Gyges, should make me invisible. A third should give me the strength to pick up with ease a weight that ten thousand men could barely move. Then I must be able to fly to any height above the earth; a ring for that. Again, I shall want to be able to put people to sleep upon occasion; and at my approach all doors must immediately fly open, all bolts yield, all bars withdraw. One ring may secure these points. There remains yet one, the most precious of them all; for with it on my finger I am the desire of every woman and boy, ay, of whole nations; not one escapes me; I am in all hearts, on all tongues. Women will hang themselves for the vehemence of their passion, boys will go mad. Happy will those few be reckoned on whom I cast a glance; and those whom I scorn will pine away for grief. Hyacinth, Hylas, Phaon, will sink into insignificance beside me. And all this I hold on no brief tenure; the limitations of human life are not for me. I shall live a thousand years, ever renewing my youth, and casting off the slough of old age every time I get to seventeen. — With these rings I shall lack nothing. All that is another's is mine: for can I not open his doors, put his

guards to sleep, and walk in unperceived? Instead of sending to India or to the Hyperboreans for their curiosities, their treasures, their wines or their delicacies, I can fly thither myself, and take my fill of all. The phoenix of India, the griffin, that winged monster, are sights unknown to others: I shall see them. I alone shall know the sources of the Nile, the lands that are uninhabited, the Antipodes, if such there be, dwelling on the other side of the earth. Nay, I may learn the nature of the stars, the moon, the sun itself; for fire cannot harm me. And think of the joy of announcing the Olympian victor's name in Babylon, on the day of the contest! or of having one's breakfast in Syria, and one's dinner in Italy! Had I an enemy, I could be even with him, thanks to my invisibility, by cracking his skull with a rock; my friends, on the other hand, I might subsidize with showers of gold as they lay asleep. Have we some overweening tyrant, who insults us with his wealth? I carry him off a couple of miles or so, and drop him over the nearest precipice. I could enjoy the company of my beloved without let or hindrance, going secretly in after I had put every one else in the house to sleep. What a thing it would be to hover overhead, out of range, and watch contending armies! If I liked, I could take the part of the vanquished, send their conquerors to sleep, rally the fugitives and give them the victory. In short, the affairs of humanity would be my diversion; all things would be in my power; mankind would account me a God. Here is the perfection of happiness, secure and indestructible, backed as it is by health and longevity. What faults have you to find, Lycinus?

Ly. None; it is not safe to thwart a man who has wings, and the strength of ten thousand. I have only one question to ask. Did you ever, among all the nations you passed in your flight, meet with a similar case of mental aberration? a man of mature years riding about on a finger-ring, moving whole mountains with a touch; bald and snub-nosed, yet the desire of all eyes? Ah, there was another point. What is to prevent one single ring from doing all the work? Why go about with your left hand loaded, — a ring to every finger? nay, they overflow; the right hand must be forced into the service. And you have left out the most important ring of all, the one to stop your drivelling at this absurd rate. Perhaps you consider that a stiffish dose of hellebore would serve the turn?

Ti. Now, positively, Lycinus, you must have a try yourself. You find fault with everybody else; this time we should like to hear *your* version of a really unexceptionable wish.

Ly. What do I want with a wish? Here we are at the gates. What with the valiant Samippus's single combat at Babylon, and your breakfasts in Syria and dinners in Italy, you have used up my ground between you; and you are heartily welcome. I have no fancy for a short-lived visionary wealth, with the humiliating sequel of barley-bread and no butter. That will be your fate presently. Your bliss and your wealth will take wings; you will wake from

your charming dreams of treasure and diadems, to find that your domestic arrangements are of quite another kind, like the actors who take the king's part in tragedies; — their late majesties King Agamemnon and King Creon usually return to very short commons on leaving the theatre. Some depression, some discontent at your existing arrangements, is to be expected on the occasion. You will be the worst off, Timolaus. Your flying-machine will come to grief, like that of Icarus; you will descend from the skies, and foot it on the ground; and all those rings will slip off and be lost. As for me, I am content with the exquisite amusement afforded me by your various wishes; I would not exchange it for all the treasure in the world, Babylon included. And you call yourselves philosophers!

OCYPUS; OR, SWIFT-OF-FOOT — Ὠκύπους



Translated by M. D. Mcleod

Swift-of-Foot was the son of Podaleirius and Astasia, distinguished for his beauty and strength, and a devotee of the wrestling-school and the hunt. He would often laugh with contempt when he looked at victims in the grasp of remorseless Gout, saying that the ailment amounted to nothing at all. The goddess is angry and runs in through his feet. When he bears up sturdily and denies his plight, the goddess puts him on his back completely.

The *dramatis personae* are Gout, Swift-of-Foot, Tutor, Doctor, Pain, Messenger. The play is set in Thebes, and the chorus consists of local sufferers from gout who cross-question Swift- of-Foot. The play is a very witty one.

DRAMATIS PERSONAE:

GOUT

TUTOR

SWIFT-OF-FOOT

DOCTOR

SWIFT-OF-FOOT

GOUT

I have a name men dread and loathe to hear;
They call me Gout, a fearsome scourge to men;
I bind their feet in sinew-knotting cords,
When I have swept unseen into their joints.
I laugh to see men smitten down by me,
Who will not tell the truth of their distress,
But practised are in offering vain excuse,
For each beguiles himself with lying tongue,
Pretending to his friends he's sprained a leg
Or put his ankle out, hiding the cause.
For what denieth he, thinking to hide,
The passing time reveals against his will.
Then overcome he mentions me by name,
When carried forth to glee of all his friends.
And Torment helpeth me in all these woes.
For without him I am myself but nought.
Therefore it gnaws and catcheth at my heart,
That, though Torment is cause of woes to all,
Yet no one rails at him with curses foul,
But execrations vile at me they hurl,
As if they hoped my bondage to escape.
But why this empty talk? Why don't I tell
Why I am here with wrath I cannot brook?
That noble man of guile, bold Swift-of-Foot,
Against us plots, and says I am as nought.
And I, like any female stung by wrath,
Vengeful, with bite that none may cure, aimed true,
As is my wont, at knuckles of his feet.
And now dread Torment works in narrow field,
Boring his feet below with piercing stabs,
While he deceives his poor old dominie,
Pretending race or wrestling caused the sprain,
And, hiding lameness of his foot, my prey,
Comes forth from home alone unhappy man.
Whence comes upon your feet this torment dread,
From no wound sprung, brooking nor walk nor stance?
Just like an archer when he speeds his shaft,
I draw his sinews taut and him constrain
To say, "The worst of pains are healed by time."

TUTOR

Stand up, support yourself, lest you should fall
And cast me to the ground, my child so lame.

SWIFT-OF-FOOT

Lo, without weight I hold to thee, and ply
As bid my painful foot with fortitude.
For when youth falls he suffers scorn if helped
By feeble, murmuring, aged servitor.

TUTOR

Stop, stop, thou fool, thus taunting me, oh stop;
Speak not to me with boasts of youth, but learn
That times of need make old men youthful all.
Heed what I say. I'll speak with brevity;
Though old, I stand; though young, thou fallest down.

SWIFT-OF-FOOT

But if you slip, you fall from age, not pain.
For with the old the spirit still is keen,
But has no more the strength to execute.

TUTOR

Why pit your wits with mine? Just tell me how
Torment has reached the arches of your feet.

SWIFT-OF-FOOT

When practising the sprint in quest of speed,
I strained my foot and wedded was to pain.

TUTOR

Run backward then, as said a man who sat
And plucked his beard, though hairy 'neath his arms.

SWIFT-OF-FOOT

Well, I while wrestling tried my man to trip
But took a knock. It is the truth, I swear.

TUTOR

A feeble soldier thou! To try a trip
But take a knock! A twisted lying tale
Is this you tell, the same as once was mine,
When I would tell none of your friends the truth.
But now you see they all have found it out.
For racking twisting torment makes thee dance.

DOCTOR

Where can I find, my friends, famed Swift-of-Foot,
The one whose foot is sore, whose gait impaired?
For I, a doctor, heard from friend of mine
He suffers terribly and cannot stand.
But look, I see him lie not far away
Stretched out upon his back upon a bed.
By all the gods I greet thee, Swift-of-Foot.
Quick tell, what's this thy plight, I fain would know?
For if I'm told, it may be I shall cure
Thy grievous pain, thy tragic suffering.

SWIFT-OF-FOOT

See, Saviour, Saviour, I repeat that name
By which men call the Clarion-Goddess too,
How cruelly grim torment bites my foot,
How weak and laboured every step I make!

DOCTOR

Whence came this ill upon thee? Tell me how.
For, told the truth, the doctor will proceed
With surer foot, but trips if uninformed.

SWIFT-OF-FOOT

'Mid running and gymnastic practising,
My dear companions dealt me grievous blows.

DOCTOR

How then art free from inflammation sore
Where hurt? And why no lotion dost thou use?

SWIFT-OF-FOOT

I do not hold with woollen bandages.
They're useless finery, though much admired.

DOCTOR

What is your will, then? Shall I prick your foot?
For you must know that if you let me act
I cut the veins and much blood drain away.

SWIFT-OF-FOOT

Then do so, if fresh method you can find,
That you at once my feet's grim pain may stop.

DOCTOR

Look, now I poise the scalpel, metal-wrought,

Bloodthirsty, sharp and hemispherical.

SWIFT-OF-FOOT

Stop, stop.

TUTOR

What do you, Saviour? Safety be not thine.
How can you bring him pain of metal born?
Fresh woes from ignorance his feet you give,
For false the words your ears have heard just now.
No blow he felt in wrestling or in race,
As he maintains. But list to what I say.
At first he walked at home in perfect health, 105
But, after eating much and drinking much,
The wretch dropped on his bed and slept alone.
Then in the night from sleep he woke to shout
As though by devil struck and filled with fear.
He cried, "Alas! Whence comes this evil curse?
Perchance tormenting fiend doth grasp my foot."
And so alone last night upon his couch,
He sat mourning his feet like plaintive tern.
But when the cock's note shrill announced the morn,
He came and laid a cruel hand on me,
And moaning, fevered, said his foot did ail.
But all he said just now to you was lies,
Whereby he hid his illness' secrets grim.

SWIFT-OF-FOOT

An old man ever arms himself with words,
Though empty all his boasts and weak his strength.
For he who's ill and lies unto his friends
Is like a starving man who chews but gum.

DOCTOR

You waste our time by heaping word on word.
You say you're ill but have not said of what.

SWIFT-OF-FOOT

How shall I tell thee of my suffering?
Suffering, I nothing know save that I've pain.

DOCTOR

When without cause a man has pain of foot,
Thenceforth he fabricates vain words at will,
Though knowing well the bane to which he's wed.

'Tis only one foot that doth ail as yet,
But, when your other foot gives pain as well,
You'll weep and groan. But one thing I would say.
There is the fact, please you or please you not.

SWIFT-OF-FOOT

But what is it, pray tell, and what its name?

DOCTOR

Its name is fraught with double suffering.

SWIFT-OF-FOOT

Alas, what's this? Sire, tell me what I ask.

DOCTOR

From that place where you ache its first part comes.

SWIFT-OF-FOOT

Then do you mean its name doth start with "foot"?

DOCTOR

To this for ending "huntress" add, grim word.

SWIFT-OF-FOOT

And how still young am I her luckless prey?

TUTOR

Right terrible she is, for none she spares.

SWIFT-OF-FOOT

Saviour, what's this you say? What waits me now?

DOCTOR

A minute, please. I am dismayed for you.

SWIFT-OF-FOOT

What fearsome thing is this that's on me come?

DOCTOR

Affliction grim that will not leave your foot.

SWIFT-OF-FOOT

Then must I bear from youth a crippled life?

DOCTOR

If you are lame that's nothing. Fear not that.

SWIFT-OF-FOOT

But what is greater ill than that, tell me?

DOCTOR

The day will come when both your feet are bound.

SWIFT-OF-FOOT

Alas, whence comes upon me this fresh pain

Piercing my other foot, racking it too?

Why am I rooted here when I would move,

And childish do I dread to move my feet,

Like infant babe who's filled with sudden fright?

But I implore you, Saviour, by the gods

Grudge not, but use all skill at your command

For saving me, since otherwise I'm done;

For shafts of hidden pain assail my feet.

DOCTOR

I shall dispense with those long-winded words

Of doctors lending only company,

But knowing nought of concrete remedy;

I'll be concise and tell my patient all.

First hear you've no escape from pit of woes.

For on your feet you've donned no chains of steel

Devised to show up rogues to all the world,

But wear a cruel bane that none can see,

Whose heavy weight no mortal man can lift.

SWIFT-OF-FOOT

Alas, alas, alack, alack!

Whence comes this hidden pain to drill my foot?

Come take, support my hands before I fall

Like Satyrs holding Bacchants by their arms.

TUTOR

Though old I am, yet see, I do as bid

And aged take and lead thy youthful hand.

CYNICUS (THE CYNIC) — Κυνικός



Translated by H. W. Fowler and F. G. Fowler

THE CYNIC

Lycinus. A Cynic

Ly. Give an account of yourself, my man. You wear a beard and let your hair grow; you eschew shirts; you exhibit your skin; your feet are bare; you choose a wandering, outcast, beastly life; unlike other people, you make your own body the object of your severities; you go from place to place sleeping on the hard ground where chance finds you, with the result that your old cloak, neither light nor soft nor gay to begin with, has a plentiful load of filth to carry about with it. Why *is* it all?

Cy. It meets my needs. It was easy to come by, and it gives its owner no trouble. It is the cloak for me.

Pray tell me, do you not call extravagance a vice?

Ly. Oh, yes.

Cy. And economy a virtue?

Ly. Yes, again.

Cy. Then, if you find me living economically, and others extravagantly, why blame me instead of them?

Ly. I do not call your life more economical than other people's; I call it more destitute — destitution and want, that is what it is; you are no better than the poor who beg their daily bread.

Cy. That brings us to the questions, What is want, and what is sufficiency? Shall we try to find the answers?

Ly. If you like, yes.

Cy. A man's sufficiency is that which meets his necessities; will that do?

Ly. I pass that.

Cy. And want occurs when the supply falls short of necessity — does not meet the need?

Ly. Yes.

Cy. Very well, then, I am not in want; nothing of mine fails to satisfy my need.

Ly. How do you make that out?

Cy. Well, consider the purpose of anything we require; the purpose of a house is protection?

Ly. Yes.

Cy. Clothing — what is that for? protection too, I think.

Ly. Yes.

Cy. But now, pray, what is the purpose of the protection, in turn? the better condition of the protected, I presume.

Ly. I agree.

Cy. Then do you think my feet are in worse condition than yours?

Ly. I cannot say.

Cy. Oh, yes; look at it this way; what have feet to do?

Ly. Walk.

Cy. And do you think my feet walk worse than yours, or than the average man's?

Ly. Oh, not that, I dare say.

Cy. Then they are not in worse condition, if they do their work as well.

Ly. That may be so.

Cy. So it appears that, as far as feet go, I am in no worse condition than other people.

Ly. No, I do not think you are.

Cy. Well, the rest of my body, then? If it is in worse condition, it must be weaker, strength being the virtue of the body. Is mine weaker?

Ly. Not that I see.

Cy. Consequently, neither my feet nor the rest of my body need protection, it seems; if they did, they would be in bad condition; for want is always an evil, and deteriorates the thing concerned. But again, there is no sign, either, of my body's being nourished the worse for its nourishment's being of a common sort.

Ly. None whatever.

Cy. It would not be healthy, if it were badly nourished; for bad food injures the body.

Ly. That is true.

Cy. If so, it is for you to explain why you blame me and depreciate my life and call it miserable.

Ly. Easily explained. Nature (which you honour) and the Gods have given us the earth, and brought all sorts of good things out of it, providing us with abundance not merely for our necessities, but for our pleasures; and then you abstain from all or nearly all of it, and utilize these good things no more than the beasts. Your drink is water, just like theirs; you eat what you pick up, like a dog, and the dog's bed is as good as yours; straw is enough for either of you. Then your clothes are no more presentable than a beggar's. Now, if this sort of contentment is to pass for wisdom, God must have been all wrong in making sheep woolly, filling grapes with wine, and providing all our infinite variety of oil, honey, and the rest, that we might have food of every sort, pleasant drink, money, soft beds, fine houses, all the wonderful paraphernalia of civilization, in fact; for the productions of art are God's gifts to us too. To live without all these would be miserable enough even if one could not help it, as prisoners cannot, for instance; it is far more so if the abstention is forced upon a man by himself; it is then sheer madness.

Cy. You may be right. But take this case, now. A rich man, indulging genial kindly instincts, entertains at a banquet all sorts and conditions of men; some of them are sick, others sound, and the dishes provided are as various as the guests. There is one of these to whom nothing comes amiss; he has his finger in every dish, not only the ones within easy reach, but those some way off that were intended for the invalids; this though he is in rude health, has not more than one stomach, requires little to nourish him, and is likely to be upset by a surfeit. What is your opinion of this gentleman? is he a man of sense?

Ly. Why, no.

Cy. Is he temperate?

Ly. No, nor that.

Cy. Well, then there is another guest at the same table; he seems unconscious of all that variety, fixes on some dish close by that suits his need, eats moderately of it and confines himself to it without a glance at the rest. You surely find him a more temperate and better man than the other?

Ly. Certainly.

Cy. Do you see, or must I explain?

Ly. What?

Cy. That the hospitable entertainer is God, who provides this variety of all kinds that each may have something to suit him; this is for the sound, that for the sick; this for the strong and that for the weak; it is not all for all of us; each is to take what is within reach, and of that only what he most needs.

Now you others are like the greedy unrestrained person who lays hands on everything; local productions will not do for you, the world must be your storehouse; your native land and its seas are quite insufficient; you purchase your pleasures from the ends of the earth, prefer the exotic to the home growth, the costly to the cheap, the rare to the common; in fact you would rather have troubles and complications than avoid them. Most of the precious instruments of happiness that you so pride yourselves upon are won only by vexation and worry. Give a moment's thought, if you will, to the gold you all pray for, to the silver, the costly houses, the elaborate dresses, and do not forget their conditions precedent, the trouble and toil and danger they cost — nay, the blood and mortality and ruin; not only do numbers perish at sea on their account, or endure miseries in the acquisition or working of them; besides that, they have very likely to be fought for, or the desire of them makes friends plot against friends, children against parents, wives against husbands.

And how purposeless it all is! embroidered clothes have no more warmth in them than others, gilded houses keep out the rain no better, the drink is no sweeter out of a silver cup, or a gold one for that matter, an ivory bed makes sleep no softer; on the contrary, your fortunate man on his ivory bed between his delicate sheets constantly finds himself wooing sleep in vain. And as to the elaborate dressing of food, I need hardly say that instead of aiding nutrition it injures the body and breeds diseases in it.

As superfluous to mention the abuse of the sexual instinct, so easily managed if indulgence were not made an object. And if madness and corruption were limited to that —; but men must take nowadays to perverting the use of everything they have, turning it to unnatural purposes, like him who insists on

making a carriage of a couch.

Ly. Is there such a person?

Cy. Why, he is you; you for whom men are beasts of burden, you who make them shoulder your couch-carriages, and loll up there yourselves in luxury, driving your men like so many asses and bidding them turn this way and not that; this is one of the outward and visible signs of your happiness.

Again, when people use edible things not for food but to get dye out of — the murex-dyers, for instance — are they not abusing God's gifts?

Ly. Certainly not; the flesh of the murex can provide a pigment as well as food.

Cy. Ah, but it was not made for that. So you can *force* a mixing-bowl to do the work of a saucepan; but that is not what it was made for. However, it is impossible to exhaust these people's wrong-headedness; it is endless. And because I will not join them, you reproach me. My life is that of the orderly man I described; I make merry on what comes to hand, use what is cheap, and have no yearning for the elaborate and exotic.

Moreover, if you think that because I need and use but few things I live the life of a beast, that argument lands you in the conclusion that the Gods are yet lower than the beasts; for they have no needs at all. But to clear your ideas on the comparative merits of great and small needs, you have only to reflect that children have more needs than adults, women than men, the sick than the well, and generally the inferior than the superior. Accordingly, the Gods have no needs, and those men the fewest who are nearest Gods.

Take Heracles, the best man that ever lived, a divine man, and rightly reckoned a God; was it wrong-headedness that made him go about in nothing but a lion's skin, insensible to all the needs you feel? No, he was not wrong-headed, who righted other people's wrongs; he was not poor, who was lord of land and sea. Wherever he went, he was master; he never met his superior or his equal as long as he lived. Do you suppose he could not get sheets and shoes, and therefore went as he did? absurd! he had self-control and fortitude; he wanted power, and not luxury.

And Theseus his disciple — king of all the Athenians, son of 14. Poseidon, says the legend, and best of his generation, — he too chose to go naked and unshod; it was *his* pleasure to let his hair and beard grow; and not his pleasure only, but all his contemporaries'; they were better men than you, and would no more have let you shave them than a lion would; soft smooth flesh was very well for women, they thought; as for them, they were men, and were content to look it; the beard was man's ornament, like the lion's, or the horse's

mane; God had made certain beautiful and decorative additions to those creatures; and so he had to man, in the beard. Well, I admire those ancients and would fain be like them; I have not the smallest admiration for the present generation's wonderful felicity — tables! clothes! bodies artificially polished all over! not a hair to grow on any of the places where nature plants it!

My prayer would be that my feet might be just hoofs, like Chiron's in the story, that I might need bedclothes no more than the lion, and costly food no more than the dog. Let my sufficient bed be the whole earth, my house this universe, and the food of my choice the easiest procurable. May I have no need, I nor any that I call friend, of gold and silver. For all human evils spring from the desire of these, seditions and wars, conspiracies and murders. The fountain of them all is the desire of more. Never be that desire mine; let me never wish for more than my share, but be content with less.

Such are our aspirations — considerably different from other people's. It is no wonder that our get-up is peculiar, since the peculiarity of our underlying principle is so marked. I cannot make out why you allow a harpist his proper robe and get-up — and so the flute-player has his, and the tragic actor his — , but will not be consistent and recognize any uniform for a good man; the good man must be like every one else, of course, regardless of the fact that every one else is all wrong. Well, if the good are to have a uniform of their own, there can be none better than that which the average sensual man will consider most improper, and reject with most decision for himself.

Now my uniform consists of a rough hairy skin, a threadbare cloak, long hair, and bare feet, whereas yours is for all the world that of some minister to vice; there is not a pin to choose between you — the gay colours, the soft texture, the number of garments you are swathed in, the shoes, the sleeked hair, the very scent of you; for the more blessed you are, the more do you exhale perfumes like his. What value can one attach to a man whom one's nose would identify for one of those minions? The consequence is, you are equal to no more work than they are, and to quite as much pleasure. You feed like them, you sleep like them, you walk like them — except so far as you avoid walking by getting yourselves conveyed like parcels by porters or animals; as for me, my feet take me anywhere that I want to go. I can put up with cold and heat and be content with the works of God — such a miserable wretch am I — , whereas you blessed ones are displeased with everything that happens and grumble without ceasing; what is intolerable, what is not you pine for, in winter for summer, in summer for winter, in heat for cold, in cold for heat, as fastidious and peevish as so many invalids; only their reason is to be found in their illness, and yours in your characters.

And then, because we occasionally make mistakes in practice, you recommend us to change our plan and correct our principles, the fact being

that you in your own affairs go quite at random, never acting on deliberation or reason, but always on habit and appetite. You are no better than people washed about by a flood; they drift with the current, you with your appetites. There is a story of a man on a vicious horse that just gives your case. The horse ran away with him, and at the pace it was going at he could not get off. A man in the way asked him where he was off to; 'wherever this beast chooses,' was the reply. So if one asked you where you were bound for, if you cared to tell the truth you would say either generally, wherever your appetites chose, or in particular, where pleasure chose to-day, where fancy chose to-morrow, and where avarice chose another day; or sometimes it is rage, sometimes fear, sometimes any other such feeling, that takes you whither it will. You ride not one horse, but many at different times, all vicious, and all out of control. They are carrying you straight for pits and cliffs; but you do not realize that you are bound for a fall till the fall comes.

The old cloak, the shaggy hair, the whole get-up that you ridicule, has this effect: it enables me to live a quiet life, doing as I will and keeping the company I want. No ignorant uneducated person will have anything to say to one dressed like this; and the soft livers turn the other way as soon as I am in sight. But the refined, the reasonable, the earnest, seek me out; they are the men who seek me, because they are the men I wish to see. At the doors of those whom the world counts happy I do not dance attendance; their gold crowns and their purple I call ostentation, and them I laugh to scorn.

These externals that you pour contempt upon, you may learn that they are seemly enough not merely for good men, but for Gods, if you will look at the Gods' statues; do those resemble you, or me? Do not confine your attention to Greece; take a tour round the foreign temples too, and see whether the Gods treat their hair and beards like me, or let the painters and sculptors shave them. Most of them, you will find, have no more shirt than I have, either. I hope you will not venture to describe again as mean an appearance that is accepted as godlike.

DIALOGUES OF THE DEAD — Νεκρικοὶ Διάλογοι



Translated by H. W. Fowler and F. G. Fowler

The *Dialogues of the Gods* are 25 miniature dialogues that mock the Homeric conception of the Greek gods. Their coolly satirical tone inspired innumerable imitations in England and France during the 17th and 18th centuries, including famous dialogues by the French writers Bernard de Fontenelle (1683) and François Fénelon (1700–12).

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I

Diogenes. Pollux

Diog. Pollux, I have a commission for you; next time you go up — and I think it is your turn for earth to-morrow — if you come across Menippus the Cynic — you will find him about the Craneum at Corinth, or in the Lyceum, laughing at the philosophers' disputes — well, give him this message: — Menippus, Diogenes advises you, if mortal subjects for laughter begin to pall, to come down below, and find much richer material; where you are now, there is always a dash of uncertainty in it; the question will always intrude — who can be quite sure about the hereafter? Here, you can have your laugh out in security, like me; it is the best of sport to see millionaires, governors, despots, now mean and insignificant; you can only tell them by their lamentations, and the spiritless despondency which is the legacy of better days. Tell him this, and mention that he had better stuff his wallet with plenty of lupines, and any un-considered trifles he can snap up in the way of pauper doles [Footnote: In the Greek, 'a Hecate's repast lying at a street corner.' 'Rich men used to make offerings to Hecate on the 30th of every month as Goddess of roads at street corners; and these offerings were at once pounced upon by the poor, or, as here, the Cynics.' *Jacobitz.*] or lustral eggs. [Footnote: 'Eggs were often used as purificatory offerings and set out in front of the house purified.' *Id.*]

Pol. I will tell him, Diogenes. But give me some idea of his appearance.

Diog. Old, bald, with a cloak that allows him plenty of light and ventilation, and is patched all colours of the rainbow; always laughing, and usually gibing at pretentious philosophers.

Pol. Ah, I cannot mistake him now.

Diog. May I give you another message to those same philosophers?

Pol. Oh, I don't mind; go on.

Diog. Charge them generally to give up playing the fool, quarrelling over metaphysics, tricking each other with horn and crocodile puzzles [Footnote: See *Puzzles* in Notes.] and teaching people to waste wit on such absurdities.

Pol. Oh, but if I say anything against their wisdom, they will call me an ignorant blockhead.

Diog. Then tell them from me to go to the devil.

Pol. Very well; rely upon me.

Diog. And then, my most obliging of Polluxes, there is this for the rich: — O vain fools, why hoard gold? why all these pains over interest sums and the adding of hundred to hundred, when you must shortly come to us with nothing beyond the dead-penny?

Pol. They shall have their message too.

Diog. Ah, and a word to the handsome and strong; Megillus of Corinth, and Damoxenus the wrestler will do. Inform them that auburn locks, eyes bright or black, rosy cheeks, are as little in fashion here as tense muscles or mighty shoulders; man and man are as like as two peas, tell them, when it comes to bare skull and no beauty.

Pol. That is to the handsome and strong; yes, I can manage that.

Diog. Yes, my Spartan, and here is for the poor. There are a great many of them, very sorry for themselves and resentful of their helplessness. Tell them to dry their tears and cease their cries; explain to them that here one man is as good as another, and they will find those who were rich on earth no better than themselves. As for your Spartans, you will not mind scolding them, from me, upon their present degeneracy?

Pol. No, no, Diogenes; leave Sparta alone; that is going too far; your other commissions I will execute.

Diog. Oh, well, let them off, if you care about it; but tell all the others what I said.

II

Before Pluto: Croesus, Midas, and Sardanapalus v. Menippus

Cr. Pluto, we can stand this snarling Cynic no longer in our neighbourhood; either you must transfer him to other quarters, or we are going to migrate.

Pl. Why, what harm does he do to your ghostly community?

Cr. Midas here, and Sardanapalus and I, can never get in a good cry over the old days of gold and luxury and treasure, but he must be laughing at us, and calling us rude names; ‘slaves’ and ‘garbage,’ he says we are. And then he sings; and that throws us out. — In short, he is a nuisance.

Pl. Menippus, what’s this I hear?

Me. All perfectly true, Pluto. I detest these abject rascals! Not content with having lived the abominable lives they did, they keep on talking about it now they are dead, and harping on the good old days. I take a positive pleasure in annoying them.

Pl. Yes, but you mustn’t. They have had terrible losses; they feel it deeply.

Me. Pluto! you are not going to lend *your* countenance to these whimpering fools?

Pl. It isn’t that: but I won’t have you quarrelling.

Me. Well, you scum of your respective nations, let there be no misunderstanding; I am going on just the same. Wherever you are, there shall I be also; worrying, jeering, singing you down.

Cr. Presumption!

Me. Not a bit of it. Yours was the presumption, when you expected men to fall down before you, when you trampled on men’s liberty, and forgot there was such a thing as death. Now comes the weeping and gnashing of teeth: for all is lost!

Cr. Lost! Ah God! My treasure-heaps —

Mid. My gold —

Sar. My little comforts —

Me. That’s right: stick to it! You do the whining, and I’ll chime in with a

string of GNOTHI-SAUTONS, best of accompaniments.

III

Menippus. Amphilocho. Trophonius

Me. Now I wonder how it is that you two dead men have been honoured with temples and taken for prophets; those silly mortals imagine you are Gods.

Amp. How can we help it, if they are fools enough to have such fancies about the dead?

Me. Ah, they would never have had them, though, if you had not been charlatans in your lifetime, and pretended to know the future and be able to foretell it to your clients.

Tro. Well, Menippus, Amphilocho can take his own line, if he likes; as for me, I *am* a Hero, and *do* give oracles to any one who comes down to me. It is pretty clear you were never at Lebadea, or you would not be so incredulous.

Me. What do you mean? I must go to Lebadea, swaddle myself up in absurd linen, take a cake in my hand, and crawl through a narrow passage into a cave, before I could tell that you are a dead man, with nothing but knavery to differentiate you from the rest of us? Now, on your seer-ship, what *is* a Hero? I am sure *I* don't know.

Tro. He is half God, and half man.

Me. So what is neither man (as you imply) nor God, is both at once? Well, at present what has become of your diviner half?

Tro. He gives oracles in Boeotia.

Me. What you may mean is quite beyond me; the one thing I know for certain is that you are dead — the whole of you.

IV

Hermes. Charon

Her. Ferryman, what do you say to settling up accounts? It will prevent any unpleasantness later on.

Ch. Very good. It does save trouble to get these things straight.

Her. One anchor, to your order, five shillings.

Ch. That is a lot of money.

Her. So help me Pluto, it is what I had to pay. One rowlock-strap, fourpence.

Ch. Five and four; put that down.

Her. Then there was a needle, for mending the sail; ten-pence.

Ch. Down with it.

Her. Caulking-wax; nails; and cord for the brace. Two shillings the lot.

Ch. They were worth the money.

Her. That's all; unless I have forgotten anything. When will you pay it?

Ch. I can't just now, Hermes; we shall have a war or a plague presently, and then the passengers will come shoaling in, and I shall be able to make a little by jobbing the fares.

Her. So for the present I have nothing to do but sit down, and pray for the worst, as my only chance of getting paid?

Ch. There is nothing else for it; — very little business doing just now, as you see, owing to the peace.

Her. That is just as well, though it does keep me waiting for my money. After all, though, Charon, in old days men were men; you remember the state they used to come down in, — all blood and wounds generally. Nowadays, a man is poisoned by his slave or his wife; or gets dropsy from overfeeding; a pale, spiritless lot, nothing like the men of old. Most of them seem to meet their end in some plot that has money for its object.

Ch. Ah; money is in great request.

Her. Yes; you can't blame me if I am somewhat urgent for payment.

V

Pluto. Hermes

Pl. You know that old, old fellow, Eucrates the millionaire — no children, but a few thousand would-be heirs?

Her. Yes — lives at Sicyon. Well?

Pl. Well, Hermes, he is ninety now; let him live as much longer, please; I should like it to be more still, if possible; and bring me down his toadies one by one, that young Charinus, Damon, and the rest of them.

Her. It would seem so strange, wouldn't it?

Pl. On the contrary, it would be ideal justice. What business have they to pray for his death, or pretend to his money? they are no relations. The most abominable thing about it is that they vary these prayers with every public attention; when he is ill, every one knows what they are after, and yet they vow offerings if he recovers; talk of versatility! So let him be immortal, and bring them away before him with their mouths still open for the fruit that never drops.

Her. Well, they *are* rascals, and it would be a comic ending. He leads them a pretty life too, on hope gruel; he always looks more dead than alive, but he is tougher than a young man. They have divided up the inheritance among them, and feed on imaginary bliss.

Pl. Just so; now he is to throw off his years like Iolaus, and rejuvenate, while they in the middle of their hopes find themselves here with their dream-wealth left behind them. Nothing like making the punishment fit the crime.

Her. Say no more, Pluto; I will fetch you them one after another; seven of them, is it?

Pl. Down with them; and he shall change from an old man to a blooming youth, and attend their funerals.

VI

Terpsion. Pluto

Ter. Now is this fair, Pluto, — that I should die at the age of thirty, and that old Thucritus go on living past ninety?

Pl. Nothing could be fairer. Thucritus lives and is in no hurry for his neighbours to die; whereas you always had some design against him; you were waiting to step into his shoes.

Ter. Well, an old man like that is past getting any enjoyment out of his money; he ought to die, and make room for younger men.

Pl. This is a novel principle: the man who can no longer derive pleasure from his money is to die! — Fate and Nature have ordered it otherwise.

Ter. Then they have ordered it wrongly. There ought to be a proper sequence according to seniority. Things are turned upside down, if an old man is to go on living with only three teeth in his head, half blind, tottering about with a pair of slaves on each side to hold him up, drivelling and rheumy-eyed, having no joy of life, a living tomb, the derision of his juniors, — and young men are to die in the prime of their strength and beauty. 'Tis contrary to nature. At any rate the young men have a right to know when the old are going to die, so that they may not throw away their attentions on them for nothing, as is sometimes the case. The present arrangement is a putting of the cart before the horse.

Pl. There is a great deal more sound sense in it than you suppose, Terpsion. Besides, what right have you young fellows got to be prying after other men's goods, and thrusting yourselves upon your childless elders? You look rather foolish, when you get buried first; it tickles people immensely; the more fervent your prayers for the death of your aged friend, the greater is the general exultation when you precede him. It has become quite a profession lately, this amorous devotion to old men and women, — childless, of course; children destroy the illusion. By the way though, some of the beloved objects see through your dirty motives well enough by now; they have children, but they pretend to hate them, and so have lovers all the same. When their wills come to be read, their faithful bodyguard is not included: nature asserts itself, the children get their rights, and the lovers realize, with gnashings of teeth, that they have been taken in.

Ter. Too true! The luxuries that Thucritus has enjoyed at my expense! He always looked as if he were at the point of death. I never went to see him, but

he would groan and squeak like a chicken barely out of the shell: I considered that he might step into his coffin at any moment, and heaped gift upon gift, for fear of being outdone in generosity by my rivals; I passed anxious, sleepless nights, reckoning and arranging all; 'twas this, the sleeplessness and the anxiety, that brought me to my death. And he swallows my bait whole, and attends my funeral chuckling.

Pl. Well done, Thucritus! Long may you live to enjoy your wealth, — and your joke at the youngsters' expense; many a toady may you send hither before your own time comes!

Ter. Now I think of it, it *would* be a satisfaction if Charoeades were to die before him.

Pl. Charoeades! My dear Terpsion, Phido, Melanthus, — every one of them will be here before Thucritus, — all victims of this same anxiety!

Ter. That is as it should be. Hold on, Thucritus!

VII

Zenophantus. Callidemides

Ze. Ah, Callidemides, and how did *you* come by your end? As for me, I was free of Dinias's table, and there died of a surfeit; but that is stale news; you were there, of course.

Cal. Yes, I was. Now there was an element of surprise about *my* fate. I suppose you know that old Ptoeodorus?

Ze. The rich man with no children, to whom you gave most of your company?

Cal. That is the man; he had promised to leave me his heir, and I used to show my appreciation. However, it went on such a time; Tithonus was a juvenile to him; so I found a short cut to my property. I bought a potion, and agreed with the butler that next time his master called for wine (he is a pretty stiff drinker) he should have this ready in a cup and present it; and I was pledged to reward the man with his freedom.

Ze. And what happened? this is interesting.

Cal. When we came from bath, the young fellow had two cups ready, one with the poison for Ptoeodorus, and the other for me; but by some blunder he handed me the poisoned cup, and Ptoeodorus the plain; and behold, before he had done drinking, there was I sprawling on the ground, a vicarious corpse! Why are you laughing so, Zenophantus? I am your friend; such mirth is unseemly.

Ze. Well, it was such a humorous exit. And how did the old man behave?

Cal. He was dreadfully distressed for the moment; then he saw, I suppose, and laughed as much as you over the butler's trick.

Ze. Ah, short cuts are no better for you than for other people, you see; the high road would have been safer, if not quite so quick.

VIII

Cnemon. Damnippus

Cne. Why, 'tis the proverb fulfilled! The fawn hath taken the lion.

Dam. What's the matter, Cnemon?

Cne. The matter! I have been fooled, miserably fooled. I have passed over all whom I should have liked to make my heirs, and left my money to the wrong man.

Dam. How was that?

Cne. I had been speculating on the death of Hermolaus, the millionaire. He had no children, and my attentions had been well received by him. I thought it would be a good idea to let him know that I had made my will in his favour, on the chance of its exciting his emulation.

Dam. Yes; and Hermolaus?

Cne. What *his* will was, I don't know. I died suddenly, — the roof came down about my ears; and now Hermolaus is my heir. The pike has swallowed hook and bait.

Dam. And your anglership into the bargain. The pit that you digged for other....

Cue. That's about the truth of the matter, confound it.

IX

Simylus. Polystratus

Si. So here you are at last, Polystratus; you must be something very like a centenarian.

Pol. Ninety-eight.

Si. And what sort of a life have you had of it, these thirty years? you were about seventy when I died.

Pol. Delightful, though you may find it hard to believe.

Si. It is surprising that you could have any joy of your life — old, weak, and childless, moreover.

Pol. In the first place, I could do just what I liked; there were still plenty of handsome boys and dainty women; perfumes were sweet, wine kept its bouquet, Sicilian feasts were nothing to mine.

Si. This *is* a change, to be sure; you were very economical in my day.

Pol. Ah, but, my simple friend, these good things were presents — came in streams. From dawn my doors were thronged with visitors, and in the day it was a procession of the fairest gifts of earth.

Si. Why, you must have seized the crown after my death.

Pol. Oh no, it was only that I inspired a number of tender passions.

Si. Tender passions, indeed! what, you, an old man with hardly a tooth left in your head!

Pol. Certainly; the first of our townsmen were in love with me. Such as you see me, old, bald, blear-eyed, rheumy, they delighted to do me honour; happy was the man on whom my glance rested a moment.

Si. Well, then, you had some adventure like Phaon's, when he rowed Aphrodite across from Chios; your God granted your prayer and made you young and fair and lovely again.

Pol. No, no; I was as you see me, and I was the object of all desire.

Si. Oh, I give it up.

Pol. Why, I should have thought you knew the violent passion for old men who have plenty of money and no children.

Si. Ah, now I comprehend your beauty, old fellow; it was the *Golden Aphrodite* bestowed it.

Pol. I assure you, Simylus, I had a good deal of satisfaction out of my lovers; they idolized me, almost. Often I would be coy and shut some of them out. Such rivalries! such jealous emulations!

Si. And how did you dispose of your fortune in the end?

Pol. I gave each an express promise to make him my heir; he believed, and treated me to more attentions than ever; meanwhile I had another genuine will, which was the one I left, with a message to them all to go hang.

Si. Who was the heir by this one? one of your relations, I suppose.

Pol. Not likely; it was a handsome young Phrygian I had lately bought.

Si. Age?

Pol. About twenty.

Si. Ah, I can guess his office.

Pol. Well, you know, he deserved the inheritance much better than they did; he was a barbarian and a rascal; but by this time he has the best of society at his beck. So he inherited; and now he is one of the aristocracy; his smooth chin and his foreign accent are no bars to his being called nobler than Codrus, handsomer than Nireus, wiser than Odysseus.

Si. Well, I don't mind; let him be Emperor of Greece, if he likes, so long as he keeps the property away from that other crew.

X

Charon. Hermes. Various Shades

Ch. I'll tell you how things stand. Our craft, as you see, is small, and leaky, and three-parts rotten; a single lurch, and she will capsize without more ado. And here are all you passengers, each with his luggage. If you come on board like that, I am afraid you may have cause to repent it; especially those who have not learnt to swim.

Her. Then how are we to make a trip of it?

Ch. I'll tell you. They must leave all this nonsense behind them on shore, and come aboard in their skins. As it is, there will be no room to spare. And in future, Hermes, mind you admit no one till he has cleared himself of encumbrances, as I say. Stand by the gangway, and keep an eye on them, and make them strip before you let them pass.

Her. Very good. Well, Number One, who are you?

Men. Menippus. Here are my wallet and staff; overboard with them. I had the sense not to bring my cloak.

Her. Pass on, Menippus; you're a good fellow; you shall have the seat of honour, up by the pilot, where you can see every one. — Here is a handsome person; who is he?

Char. Charmoleos of Megara; the irresistible, whose kiss was worth a thousand pounds.

Her. That beauty must come off, — lips, kisses, and all; the flowing locks, the blushing cheeks, the skin entire. That's right. Now we're in better trim; — you may pass on. — And who is the stunning gentleman in the purple and the diadem?

Lam. I am Lampichus, tyrant of Gela.

Her. And what is all this splendour doing here, Lampichus?

Lam. How! would you have a tyrant come hither stripped?

Her. A tyrant! That would be too much to expect. But with a shade we must insist. Off with these things.

Lam. There, then: away goes my wealth.

Her. Pomp must go too, and pride; we shall be overfreighted else.

Lam. At least let me keep my diadem and robes.

Her. No, no; off they come!

Lam. Well? That is all, as you see for yourself.

Her. There is something more yet: cruelty, folly, insolence, hatred.

Lam. There then: I am bare.

Her. Pass on. — And who may you be, my bulky friend?

Dam. Damasias the athlete.

Her. To be sure; many is the time I have seen you in the gymnasium.

Dam. You have. Well, I have peeled; let me pass.

Her. Peeled! my dear sir, what, with all this fleshy encumbrance? Come, off with it; we should go to the bottom if you put one foot aboard. And those crowns, those victories, remove them.

Dam. There; no mistake about it this time; I am as light as any shade among them.

Her. That's more the kind of thing. On with you. — Crato, you can take off that wealth and luxury and effeminacy; and we can't have that funeral pomp here, nor those ancestral glories either; down with your rank and reputation, and any votes of thanks or inscriptions you have about you; and you need not tell us what size your tomb was; remarks of that kind come heavy.

Cra. Well, if I must, I must; there's no help for it.

Her. Hullo! in full armour? What does this mean? and why this trophy?

A General. I am a great conqueror; a valiant warrior; my country's pride.

Her. The trophy may stop behind; we are at peace; there is no demand for arms. — Whom have we here? whose is this knitted Drow, this flowing beard? 'Tis some reverend sage, if outside goes for anything; he mutters; he is wrapped in meditation.

Men. That's a philosopher, Hermes; and an impudent quack not the bargain. Have him out of that cloak; you will find something to amuse you underneath it.

Her. Off with your clothes first; and then we will see to the rest. My goodness, what a bundle: quackery, ignorance, quarrelsomeness, vainglory; idle questionings, prickly arguments, intricate conceptions; humbug and gammon and wishy-washy hair-splittings without end; and hullo! why here's avarice, and self-indulgence, and impudence! luxury, effeminacy and peevishness! — Yes, I see them all; you need not try to hide them. Away with falsehood and swagger and superciliousness; why, the three-decker is not built that would hold you with all this luggage.

A Philosopher. I resign them all, since such is your bidding.

Men. Have his beard off too, Hermes; only look what a ponderous bush of a thing! There's a good five pounds' weight there.

Her. Yes; the beard must go.

Phil. And who shall shave me?

Her. Menippus here shall take it off with the carpenter's axe; the gangway will serve for a block.

Men. Oh, can't I have a saw, Hermes? It would be much better fun.

Her. The axe must serve. — Shrewdly chopped! — Why, you look more like a man and less like a goat already.

Men. A little off the eyebrows?

Her. Why, certainly; he has trained them up all over his forehead, for reasons best known to himself. — Worm! what, snivelling? afraid of death? Oh, get on board with you.

Men. He has still got the biggest thumper of all under his arm.

Her. What's that?

Men. Flattery; many is the good turn that has done him.

Phil. Oh, all right, Menippus; suppose you leave your independence behind you, and your plain — speaking, and your indifference, and your high spirit, and your jests! — No one else here has a jest about him.

Her. Don't you, Menippus! you stick to them; useful commodities, these, on shipboard; light and handy. — You rhetorician there, with your verbosities and your barbarisms, your antitheses and balances and periods, off with the whole pack of them.

Rhet. Away they go.

Her. All's ready. Loose the cable, and pull in the gangway; haul up the anchor; spread all sail; and, pilot, look to your helm. Good luck to our voyage! — What are you all whining about, you fools? You philosopher, late of the beard, — you're as bad as any of them.

Phil. Ah, Hermes: I had thought that the soul was immortal.

Men. He lies: that is not the cause of his distress.

Her. What is it, then?

Men. He knows that he will never have a good dinner again; never sneak about at night with his cloak over his head, going the round of the brothels; never spend his mornings in fooling boys out of their money, under the pretext of teaching them wisdom.

Phil. And pray are *you* content to be dead?

Men. It may be presumed so, as I sought death of my own accord. — By the way, I surely heard a noise, as if people were shouting on the earth?

Her. You did; and from more than one quarter. — There are people running in a body to the Town-hall, exulting over the death of Lampichus; the women have got hold of his wife; his infant children fare no better, — the boys are giving them handsome pelting. Then again you hear the applause that greets the orator Diophantus, as he pronounces the funeral oration of our friend Crato. Ah yes, and that's Damasias's mother, with her women, striking up a dirge. No one has tear for you, Menippus; your remains are left in peace. Privileged person!

Men. Wait a bit: before long you will hear the mournful howl of dogs, and the beating of crows' wings, as they gather to perform my funeral rites.

Her. I like your spirit. — However, here we are in port. Away with you all to the judgement-seat; it is straight ahead. The ferryman and I must go back for a fresh load.

Men. Good voyage to you, Hermes. — Let us be getting on; what are you all waiting for? We have got to face the judge, sooner or later; and by all accounts his sentences are no joke; wheels, rocks, vultures are mentioned. Every detail of our lives will now come to light!

XI

Crates. Diogenes

Cra. Did you know Moerichus of Corinth, Diogenes? A shipowner, rolling in money, with a cousin called Aristetas, nearly as rich. He had a Homeric quotation: — Wilt thou heave me? shall I heave thee?

[Footnote: Homer, Il. xxiii. 724. When Ajax and Odysseus have wrestled for some time without either's producing any impression, and the spectators are getting tired of it, the former proposes a change in tactics. "Let us hoist — try you with me or I with you." The idea evidently is that each in turn is to offer only a passive resistance, and let his adversary try to fling him thus.' *Leaf*.]

Diog. What was the point of it?

Cra. Why, the cousins were of equal age, expected to succeed to each other's wealth, and behaved accordingly. They published their wills, each naming the other sole heir in case of his own prior decease. So it stood in black and white, and they vied with each other in showing that deference which the relation demands. All the prophets, astrologers, and Chaldean dream-interpreters alike, and Apollo himself for that matter, held different views at different times about the winner; the thousands seemed to incline now to Aristetas's side, now to Moerichus's.

Diog. And how did it end? I am quite curious.

Cra. They both died on the same day, and the properties passed to Eunomius and Thrasyclus, two relations who had never had a presentiment of it. They had been crossing from Sicyon to Cirrha, when they were taken aback by a squall from the north-west, and capsized in mid-channel.

Diog. Cleverly done. Now, when we were alive, we never had such designs on one another. I never prayed for Antisthenes's death, with a view to inheriting his staff — though it was an extremely serviceable one, which he had cut himself from a wild olive; and I do not credit you, Crates, with ever having had an eye to my succession; it included the tub, and a wallet with two pints of lupines in it.

Cra. Why, no; these things were superfluities to me — and to yourself, indeed. The real necessities you inherited from Antisthenes, and I from you; and in those necessities was more grandeur and majesty than in the Persian Empire.

Diog. You allude to —

Cra. Wisdom, independence, truth, frankness, freedom.

Diog. To be sure; now I think of it, I did inherit all this from Antisthenes, and left it to you with some addition.

Cra. Others, however, were not interested in such property; no one paid us the attentions of an expectant heir; they all lad their eyes on gold, instead.

Diog. Of course; they had no receptacle for such things as we could give; luxury had made them so leaky — as full of holes as a worn-out purse. Put wisdom, frankness, or truth into them, and it would have dropped out; the bottom of the bag would have let them through, like the perforated cask into which those poor Danaids are always pouring. Gold, on the other hand, they could grip with tooth or nail or somehow.

Cra. Result: our wealth will still be ours down here; while they will arrive with no more than one penny, and even that must be left with the ferryman.

XII

Alexander. Hannibal. Minos. Scipio

Alex. Libyan, I claim precedence of you. I am the better man.

Han. Pardon me.

Alex. Then let Minos decide.

Mi. Who are you both?

Alex. This is Hannibal, the Carthaginian: I am Alexander, the son of Philip.

Mi. Bless me, a distinguished pair! And what is the quarrel about?

Alex. It is a question of precedence. He says he is the better general: and I maintain that neither Hannibal nor (I might almost add) any of my predecessors was my equal in strategy; all the world knows that.

Mi. Well, you shall each have your say in turn: the Libyan first.

Han. Fortunately for me, Minos, I have mastered Greek since I have been here; so that my adversary will not have even that advantage of me. Now I hold that the highest praise is due to those who have won their way to greatness from obscurity; who have clothed themselves in power, and shown themselves fit for dominion. I myself entered Spain with a handful of men, took service under my brother, and was found worthy of the supreme command. I conquered the Celtiberians, subdued Western Gaul, crossed the Alps, overran the valley of the Po, sacked town after town, made myself master of the plains, approached the bulwarks of the capital, and in one day slew such a host, that their finger-rings were measured by bushels, and the rivers were bridged by their bodies. And this I did, though I had never been called a son of Ammon; I never pretended to be a god, never related visions of my mother; I made no secret of the fact that I was mere flesh and blood. My rivals were the ablest generals in the world, commanding the best soldiers in the world; I warred not with Medes or Assyrians, who fly before they are pursued, and yield the victory to him that dares take it.

Alexander, on the other hand, in increasing and extending as he did the dominion which he had inherited from his father, was but following the impetus given to him by Fortune. And this conqueror had no sooner crushed his puny adversary by the victories of Issus and Arbela, than he forsook the traditions of his country, and lived the life of a Persian; accepting the prostrations of his subjects, assassinating his friends at his own table, or

handing them over to the executioner. I in my command respected the freedom of my country, delayed not to obey her summons, when the enemy with their huge armament invaded Libya, laid aside the privileges of my office, and submitted to my sentence without a murmur. Yet I was a barbarian all unskilled in Greek culture; I could not recite Homer, nor had I enjoyed the advantages of Aristotle's instruction; I had to make a shift with such qualities as were mine by nature. — It is on these grounds that I claim the pre-eminence. My rival has indeed all the lustre that attaches to the wearing of a diadem, and — I know not — for Macedonians such things may have charms: but I cannot think that this circumstance constitutes a higher claim than the courage and genius of one who owed nothing to Fortune, and everything to his own resolution.

Mi. Not bad, for a Libyan. — Well, Alexander, what do you say to that?

Alex. Silence, Minos, would be the best answer to such confident self-assertion. The tongue of Fame will suffice of itself to convince you that I was a great prince, and my opponent a petty adventurer. But I would have you consider the distance between us. Called to the throne while I was yet a boy, I quelled the disorders of my kingdom, and avenged my father's murder. By the destruction of Thebes, I inspired the Greeks with such awe, that they appointed me their commander-in-chief; and from that moment, scorning to confine myself to the kingdom that I inherited from my father, I extended my gaze over the entire face of the earth, and thought it shame if I should govern less than the whole. With a small force I invaded Asia, gained a great victory on the Granicus, took Lydia, Ionia, Phrygia, — in short, subdued all that was within my reach, before I commenced my march for Issus, where Darius was waiting for me at the head of his myriads. You know the sequel: yourselves can best say what was the number of the dead whom on one day I dispatched hither. The ferryman tells me that his boat would not hold them; most of them had to come across on rafts of their own construction. In these enterprises, I was ever at the head of my troops, ever courted danger. To say nothing of Tyre and Arbela, I penetrated into India, and carried my empire to the shores of Ocean; I captured elephants; I conquered Porus; I crossed the Tanais, and worsted the Scythians — no mean enemies — in a tremendous cavalry engagement. I heaped benefits upon my friends: I made my enemies taste my resentment. If men took me for a god, I cannot blame them; the vastness of my undertakings might excuse such a belief. But to conclude. I died a king: Hannibal, a fugitive at the court of the Bithynian Prusias — fitting end for villany and cruelty. Of his Italian victories I say nothing; they were the fruit not of honest legitimate warfare, but of treachery, craft, and dissimulation. He taunts me with self-indulgence: my illustrious friend has surely forgotten the pleasant time he spent in Capua among the ladies, while the precious moments fled by. Had I not scorned the Western world, and turned my attention to the East, what would it have cost me to make the bloodless

conquest of Italy, and Libya, and all, as far West as Gades? But nations that already cowered beneath a master were unworthy of my sword. — I have finished, Minos, and await your decision; of the many arguments I might have used, these shall suffice.

Sci. First, Minos, let me speak.

Mi. And who are you, friend? and where do you come from?

Sci. I am Scipio, the Roman general, who destroyed Carthage, and gained great victories over the Libyans.

Mi. Well, and what have you to say?

Sci. That Alexander is my superior, and I am Hannibal's, having defeated him, and driven him to ignominious flight. What impudence is this, to contend with Alexander, to whom I, your conqueror, would not presume to compare myself!

Mi. Honestly spoken, Scipio, on my word! Very well, then: Alexander comes first, and you next; and I think we must say Hannibal third. And a very creditable third, too.

XIII

Diogenes. Alexander

Diog. Dear me, Alexander, *you* dead like the rest of us?

Alex. As you see, sir; is there anything extraordinary in a mortal's dying?

Diog. So Ammon lied when he said you were his son; you were Philip's after all.

Alex. Apparently; if I had been Ammon's, I should not have died.

Diog. Strange! there were tales of the same order about Olympias too. A serpent visited her, and was seen in her bed; we were given to understand that that was how you came into the world, and Philip made a mistake when he took you for his.

Alex. Yes, I was told all that myself; however, I know now that my mother's and the Ammon stories were all moonshine.

Diog. Their lies were of some practical value to you, though; your divinity brought a good many people to their knees. But now, whom did you leave your great empire to?

Alex. Diogenes, I cannot tell you. I had no time to leave any directions about it, beyond just giving Perdiccas my ring as I died. Why are you laughing?

Diog. Oh, I was only thinking of the Greeks' behaviour; directly you succeeded, how they flattered you! their elected patron, generalissimo against the barbarian; one of the twelve Gods according to some; temples built and sacrifices offered to the Serpent's son! If I may ask, where did your Macedonians bury you?

Alex. I have lain in Babylon a full month to-day; and Ptolemy of the Guards is pledged, as soon as he can get a moment's respite from present disturbances, to take and bury me in Egypt, there to be reckoned among the Gods.

Diog. I have some reason to laugh, you see; still nursing vain hopes of developing into an Osiris or Anubis! Pray, your Godhead, put these expectations from you; none may re-ascend who has once sailed the lake and penetrated our entrance; Aeacus is watchful, and Cerberus an awkward customer. But there is one thing I wish you would tell me: how do you like thinking over all the earthly bliss you left to come here — your guards and armour-bearers and lieutenant-governors, your heaps of gold and adoring

peoples, Babylon and Bactria, your huge elephants, your honour and glory, those conspicuous drives with white-cinctured locks and clasped purple cloak? does the thought of them *hurt*? What, crying? silly fellow! did not your wise Aristotle include in his instructions any hint of the insecurity of fortune's favours?

Alex. Wise? call him the craftiest of all flatterers. Allow me to know a little more than other people about Aristotle; his requests and his letters came to *my* address; *I* know how he profited by my passion for culture; how he would toady and compliment me, to be sure! now it was my beauty — that too is included under The Good; now it was my deeds and my money; for money too he called a Good — he meant that he was not going to be ashamed of taking it. Ah, Diogenes, an impostor; and a past master at it too. For me, the result of his wisdom is that I am distressed for the things you catalogued just now, as if I had lost in them the chief Goods.

Diog. Wouldst know thy course? I will prescribe for your distress. Our flora, unfortunately, does not include hellebore; but you take plenty of Lethe-water — good, deep, repeated draughts; that will relieve your distress over the Aristotelian Goods. Quick; here are Clitus, Callisthenes, and a lot of others making for you; they mean to tear you in pieces and pay you out. Here, go the opposite way; and remember, repeated draughts.

XIV

Philip. Alexander

Phil. You cannot deny that you are my son this time, Alexander; you would not have died if you had been Ammon's.

Alex. I knew all the time that you, Philip, son of Amyntas, were my father. I only accepted the statement of the oracle because I thought it was good policy.

Phil. What, to suffer yourself to be fooled by lying priests?

Alex. No, but it had an awe-inspiring effect upon the barbarians. When they thought they had a God to deal with, they gave up the struggle; which made their conquest a simple matter.

Phil. And whom did *you* ever conquer that was worth conquering? Your adversaries were ever timid creatures, with their bows and their targets and their wicker shields. It was other work conquering the Greeks: Boeotians, Phocians, Athenians; Arcadian hoplites, Thessalian cavalry, javelin-men from Elis, peltasts of Mantinea; Thracians, Illyrians, Paeonians; to subdue these was something. But for gold-laced womanish Medes and Persians and Chaldaeans, — why, it had been done before: did you never hear of the expedition of the Ten Thousand under Clearchus? and how the enemy would not even come to blows with them, but ran away before they were within bow-shot?

Alex. Still, there were the Scythians, father, and the Indian elephants; they were no joke. And *my* conquests were not gained by dissension or treachery; I broke no oath, no promise, nor ever purchased victory at the expense of honour. As to the Greeks, most of them joined me without a struggle; and I dare say you have heard how I handled Thebes.

Phil. I know all about that; I had it from Clitus, whom you ran through the body, in the middle of dinner, because he presumed to mention my achievements in the same breath with yours. They tell me too that you took to aping the manners of your conquered Medes; abandoned the Macedonian cloak in favour of the *candies*, assumed the upright tiara, and exacted oriental prostrations from Macedonian freemen! This is delicious. As to your brilliant matches, and your beloved Hephaestion, and your scholars in lions' cages, — the less said the better. I have only heard one thing to your credit: you respected the person of Darius's beautiful wife, and you provided for his mother and daughters; there you acted like a king.

Alex. And have you nothing to say of my adventurous spirit, father, when I was the first to leap down within the ramparts of Oxydracae, and was covered with wounds?

Phil. Not a word. Not that it is a bad thing, in my opinion, for a king to get wounded occasionally, and to face danger at the head of his troops: but this was the last thing that you were called upon to do. You were passing for a God; and your being wounded, and carried off the field on a litter, bleeding and groaning, could only excite the ridicule of the spectators: Ammon stood convicted of quackery, his oracle of falsehood, his priests of flattery. The son of Zeus in a swoon, requiring medical assistance! who could help laughing at the sight? And now that you have died, can you doubt that many a jest is being cracked on the subject of your divinity, as men contemplate the God's corpse laid out for burial, and already going the way of all flesh? Besides, your achievements lose half their credit from this very circumstance which you say was so useful in facilitating your conquests: nothing you did could come up to your divine reputation.

Alex. The world thinks otherwise. I am ranked with Heracles and Dionysus; and, for that matter, I took Aornos, which was more than either of them could do.

Phil. There spoke the son of Ammon. Heracles and Dionysus, indeed! You ought to be ashamed of yourself, Alexander; when will you learn to drop that bombast, and know yourself for the shade that you are?

Antilochus. Achilles

Ant. Achilles, what you were saying to Odysseus the other day about death was very poor-spirited; I should have expected better things from a pupil of Chiron and Phoenix. I was listening; you said you would rather be a servant on earth to some poor hind 'of scanty livelihood possessed,' than king of all the dead. Such sentiments might have been very well in the mouth of a poor-spirited cowardly Phrygian, dishonourably in love with life: for the son of Peleus, boldest of all Heroes, so to vilify himself, is a disgrace; it gives the lie to all your life; you might have had a long inglorious reign in Phthia, and your own choice was death and glory.

Ach. In those days, son of Nestor, I knew not this place; ignorant whether of those two was the better, I esteemed that flicker of fame more than life; now I see that it is worthless, let folk up there make what verses of it they will. 'Tis dead level among the dead, Antilochus; strength and beauty are no more; we welter all in the same gloom, one no better than another; the shades of Trojans fear me not, Achaeans pay me no reverence; each may say what he will; a man is a ghost, 'or be he churl, or be he peer.' It irks me; I would fain be a servant, and alive.

Ant. But what help, Achilles? 'tis Nature's decree that by all means all die. We must abide by her law, and not fret at her commands. Consider too how many of us are with you here; Odysseus comes ere long; how else? Is there not comfort in the common fate? 'tis something not to suffer alone. See Heracles, Meleager, and many another great one; they, methinks, would not choose return, if one would send them up to serve poor destitute men.

Ach. Ay, your intent is friendly; but I know not, the thought of the past life irks me — and each of you too, if I mistake not. And if you confess it not, the worse for you, smothering your pain.

Ant. Not the worse, Achilles; the better; for we see that speech is unavailing. Be silent, bear, endure — that is our resolve, lest such longings bring mockery on us, as on you.

XVI

Diogenes. Heracles

Diog. Surely this is Heracles I see? By his godhead, 'tis no other! The bow, the club, the lion's-skin, the giant frame; 'tis Heracles complete. Yet how should this be? — a son of Zeus, and mortal? I say, Mighty Conqueror, are you dead? I used to sacrifice to you in the other world; I understood you were a God!

Her. Thou didst well. Heracles is with the Gods in Heaven,

And hath white-ankled Hebe there to wife.

I am his phantom.

Diog. His phantom! What then, can one half of any one be a God, and the other half mortal?

Her. Even so. The God still lives. 'Tis I, his counterpart, am dead.

Diog. I see. You're a dummy; he palms you off upon Pluto, instead of coming himself. And here are you, enjoying *his* mortality!

Her. 'Tis somewhat as thou hast said.

Diog. Well, but where were Aeacus's keen eyes, that he let a counterfeit Heracles pass under his very nose, and never knew the difference?

Her. I was made very like to him.

Diog. I believe you! Very like indeed, no difference at all! Why, we may find it's the other way round, that you are Heracles, and the phantom is in Heaven, married to Hebe!

Her. Prating knave, no more of thy gibes; else thou shalt presently learn how great a God calls me phantom.

Diog. H'm. That bow looks as if it meant business. And yet, — what have I to fear now? A man can die but once. Tell me, phantom, — by your great Substance I adjure you — did you serve him in your present capacity in the upper world? Perhaps you were one individual during your lives, the separation taking place only at your deaths, when he, the God, soared heavenwards, and you, the phantom, very properly made your appearance here?

Her. Thy ribald questions were best unanswered. Yet thus much thou shalt know. — All that was Amphitryon in Heracles, is dead; I am that mortal part. The Zeus in him lives, and is with the Gods in Heaven.

Diog. Ah, now I see! Alcmena had twins, you mean, — Heracles the son of Zeus, and Heracles the son of Amphitryon? You were really half-bothers all the time?

Her. Fool! not so. We twain were one Heracles.

Diog. It's a little difficult to grasp, the two Heracleses packed into one. I suppose you must have been like a sort of Centaur, man and God all mixed together?

Her. And are not all thus composed of two elements, — the body and the soul? What then should hinder the soul from being in Heaven, with Zeus who gave it, and the mortal part — myself — among the dead?

Diog. Yes, yes, my esteemed son of Amphitryon, — that would be all very well if you were a body; but you see you are a phantom, you have no body. At this rate we shall get three Heracleses.

Her. Three?

Diog. Yes; look here. One in Heaven: one in Hades, that's you, the phantom: and lastly the body, which by this time has returned to dust. That makes three. Can you think of a good father for number Three?

Her. Impudent quibbler! And who art *thou*?

Diog. I am Diogenes's phantom, late of Sinope. But my original, I assure you, is not 'among th' immortal Gods,' but here among dead men; where he enjoys the best of company, and snaps my ringers at Homer and all hair-splitting.

XVII

Menippus. Tantalus

Me. What are you crying out about, Tantalus? standing at the edge and whining like that!

Tan. Ah, Menippus, I thirst, I perish!

Me. What, not enterprise enough to bend down to it, or scoop up some in your palm?

Tan. It is no use bending down; the water shrinks away as soon as it sees me coming. And if I do scoop it up and get it to my mouth, the outside of my lips is hardly moist before it has managed to run through my fingers, and my hand is as dry as ever.

Me. A very odd experience, that. But by the way, why do you want to drink? you have no body — the part of you that was liable to hunger and thirst is buried in Lydia somewhere; how can you, the spirit, hunger or thirst any more?

Tan. Therein lies my punishment — soul thirsts as if it were body.

Me. Well, let that pass, as you say thirst is your punishment. But why do you mind it? are you afraid of *dying*, for want of drink? I do not know of any second Hades; can you die to this one, and go further?

Tan. No, that is quite true. But you see this is part of the sentence: I must long for drink, though I have no need of it.

Me. There is no meaning in that. There *is* a draught you need, though; some neat hellebore is what *you* want; you are suffering from a converse hydrophobia; you are not afraid of water, but you are of thirst.

Tan. I would as life drink hellebore as anything, if I could but drink.

Me. Never fear, Tantalus; neither you nor any other ghost will ever do that; it is impossible, you see; just as well we have not all got a penal thirst like you, with the water running away from us.

XVIII

Menippus. Hermes

Me. Where are all the beauties, Hermes? Show me round; I am a new-comer.

Her. I am busy, Menippus. But look over there to your right, and you will see Hyacinth, Narcissus, Nireus, Achilles, Tyro, Helen, Leda, — all the beauties of old.

Me. I can only see bones, and bare skulls; most of them are exactly alike.

Her. Those bones, of which you seem to think so lightly, have been the theme of admiring poets.

Me. Well, but show me Helen; I shall never be able to make her out by myself.

Her. This skull is Helen.

Me. And for this a thousand ships carried warriors from every part of Greece; Greeks and barbarians were slain, and cities made desolate.

Her. Ah, Menippus, you never saw the living Helen; or you would have said with Homer,

Well might they suffer grievous years of toil
Who strove for such a prize.

We look at withered flowers, whose dye is gone from them, and what can we call them but unlovely things? Yet in the hour of their bloom these unlovely things were things of beauty.

Me. Strange, that the Greeks could not realize what it was for which they laboured; how short-lived, how soon to fade.

Her. I have no time for moralizing. Choose your spot, where you will, and lie down. I must go to fetch new dead.

XIX

Aeacus. Protesilaus. Menelaus. Paris

Aea. Now then, Protesilaus, what do you mean by assaulting and throttling Helen?

Pro. Why, it was all her fault that I died, leaving my house half built, and my bride a widow.

Aea. You should blame Menelaus, for taking you all to Troy after such a light-o'-love.

Pro. That is true; he shall answer it.

Me. No, no, my dear sir; Paris surely is the man; he outraged all rights in carrying off his host's wife with him. *He* deserves throttling, if you like, and not from you only, but from Greeks and barbarians as well, for all the deaths he brought upon them.

Pro. Ah, now I have it. Here, you — you *Paris!* *you* shall not escape my clutches.

Pa. Oh, come, sir, you will never wrong one of the same gentle craft as yourself. Am I not a lover too, and a subject of your deity? against love you know (with the best will in the world) how vain it is to strive; 'tis a spirit that draws us whither it will.

Pro. There is reason in that. Oh, would that I had Love himself here in these hands!

Aea. Permit me to charge myself with his defence. He does not absolutely deny his responsibility for Paris's love; but that for your death he refers to yourself, Protesilaus. You forgot all about your bride, fell in love with fame, and, directly the fleet touched the Troad, took that rash senseless leap, which brought you first to shore and to death.

Pro. Now it is my turn to correct, Aeacus. The blame does not rest with me, but with Fate; so was my thread spun from the beginning.

Aea. Exactly so; then why blame our good friends here?

Menippus. Aeacus. Various Shades

Me. In Pluto's name, Aeacus, show me all the sights of Hades.

Aea. That would be rather an undertaking, Menippus. However, you shall see the principal things. Cerberus here you know already, and the ferryman who brought you over. And you saw the Styx on your way, and Pyriphlegethon.

Me. Yes, and you are the gate-keeper; I know all that; and I have seen the King and the Furies. But show me the men of ancient days, especially the celebrities.

Aea. This is Agamemnon; this is Achilles; near him, Idomeneus; next comes Odysseus; then Ajax, Diomedes, and all the great Greeks.

Me. Why, Homer, Homer, what is this? All your great heroes flung down upon the earth, shapeless, undistinguishable; mere meaningless dust; 'strengthless heads,' and no mistake. — Who is this one, Aeacus?

Aea. That is Cyrus; and here is Croesus; beyond him Sardanapalus, and beyond him again Midas. And yonder is Xerxes.

Me. Ha! and it was before this creature that Greece trembled? this is our yoker of Hellespontos, our designer of Athos-canals? — Croesus too! a sad spectacle! As to Sardanapalus, I will lend him a box on the ear, with your permission.

Aea. And crack his skull, poor dear! Certainly not.

Me. Then I must content myself with spitting in his ladyship's face.

Aea. Would you like to see the philosophers?

Me. I should like it of all things.

Aea. First comes Pythagoras.

Me. Good-day, Euphorbus, *alias* Apollo, *alias* what you will.

Py. Good-day, Menippus.

Me. What, no golden thigh nowadays?

Py. Why, no. I wonder if there is anything to eat in that wallet of yours?

Me. Beans, friend; you don't like beans.

Py. Try me. My principles have changed with my quarters. I find that down here our parents' heads are in no way connected with beans.

Aea. Here is Solon, the son of Execestides, and there is Thales. By them are Pittacus, and the rest of the sages, seven in all, as you see. *Me.* The only resigned and cheerful countenances yet. Who is the one covered with ashes, like a loaf baked in the embers? He is all over blisters.

Aea. That is Empedocles. He was half-roasted when he got here from Etna.

Me. Tell me, my brazen-slippered friend, what induced you to jump into the crater?

Em. I did it in a fit of melancholy.

Me. Not you. Vanity, pride, folly; these were what burnt you up, slippers and all; and serve you right. All that ingenuity was thrown away, too: your death was detected. — Aeacus, where is Socrates?

Aea. He is generally talking nonsense with Nestor and Palamedes.

Me. But I should like to see him, if he is anywhere about.

Aea. You see the bald one? *Me.* They are all bald; that is a distinction without a difference.

Aea. The snub-nosed one.

Me. There again: they are all snub-nosed.

Soc. Do you want me, Menippus?

Me. The very man I am looking for.

Soc. How goes it in Athens?

Me. There are a great many young men there professing philosophy; and to judge from their dress and their walk, they should be perfect in it.

Soc. I have seen many such.

Me. For that matter, I suppose you saw Aristippus arrive, reeking with scent; and Plato, the polished flatterer from Sicilian courts?

Soc. And what do they think about *me* in Athens?

Me. Ah, you are fortunate in that respect. You pass for a most remarkable man, omniscient in fact. And all the time — if the truth must out — you know absolutely nothing.

Soc. I told them that myself: but they would have it that that was my irony.

Me. And who are your friends?

Soc. Charmides; Phaedrus; the son of Clinias.

Me. Ha, ha! still at your old trade; still an admirer of beauty.

Soc. How could I be better occupied? Will you join us?

Me. No, thank you; I am off, to take up my quarters by Croesus and Sardanapalus. I expect huge entertainment from their outcries.

Aea. I must be off, too; or some one may escape. You shall see the rest another day, Menippus.

Me. I need not detain you. I have seen enough.

XXI

Menippus. Cerberus

Me. My dear coz — for Cerberus and Cynic are surely related through the dog — I adjure you by the Styx, tell me how Socrates behaved during the descent. A God like you can doubtless articulate instead of barking, if he chooses.

Cer. Well, while he was some way off, he seemed quite unshaken; and I thought he was bent on letting the people outside realize the fact too. Then he passed into the opening and saw the gloom; I at the same time gave him a touch of the hemlock, and a pull by the leg, as he was rather slow. Then he squalled like a baby, whimpered about his children, and, oh, I don't know what he didn't do.

Me. So *he* was one of the theorists, was he? His indifference was a sham?

Cer. Yes; it was only that he accepted the inevitable, and put a bold face on it, pretending to welcome the universal fate, by way of impressing the bystanders. All that sort are the same, I tell you — bold resolute fellows as far as the entrance; it is inside that the real test comes.

Me. What did you think of *my* performance?

Cer. Ah, Menippus, you were the exception; you are a credit to the breed, and so was Diogenes before you. You two came in without any compulsion or pushing, of your own free will, with a laugh for yourselves and a curse for the rest.

XXII

Charon. Menippus. Hermes

Ch. Your fare, you rascal.

Me. Bawl away, Charon, if it gives you any pleasure.

Ch. I brought you across: give me my fare.

Me. I can't, if I haven't got it.

Ch. And who is so poor that he has not got a penny?

Me. I for one; I don't know who else.

Ch. Pay: or, by Pluto, I'll strangle you.

Me. And I'll crack your skull with this stick.

Ch. So you are to come all that way for nothing?

Me. Let Hermes pay for me: he put me on board.

Her. I dare say! A fine time I shall have of it, if I am to pay for the shades.

Ch. I'm not going to let you off.

Me. You can haul up your ship and wait, for all I care. If I have not got the money, I can't pay you, can I?

Ch. You knew you ought to bring it?

Me. I knew that: but I hadn't got it. What would you have? I ought not to have died, I suppose?

Ch. So you are to have the distinction of being the only passenger that ever crossed gratis?

Me. Oh, come now: gratis! I took an oar, and I baled; and I didn't cry, which is more than can be said for any of the others.

Ch. That's neither here nor there. I must have my penny; it's only right.

Me. Well, you had better take me back again to life.

Ch. Yes, and get a thrashing from Aeacus for my pains! I like that.

Me. Well, don't bother me.

Ch. Let me see what you have got in that wallet.

Me. Beans: have some? — and a Hecate's supper.

Ch. Where did you pick up this Cynic, Hermes? The noise he made on the crossing, too! laughing and jeering at all the rest, and singing, when every one else was at his lamentations.

Her. Ah, Charon, you little know your passenger! Independence, every inch of him: he cares for no one. 'Tis Menippus.

Ch. Wait till I catch you —

Me. Precisely; I'll wait — till you catch me again.

XXIII

Protesilaus. Pluto. Persephone

Pro. Lord, King, our Zeus! and thou, daughter of Demeter! Grant a lover's boon!

Pl. What do you want? who are you?

Pro. Protesilaus, son of Iphiclus, of Phylace, one of the Achaean host, the first that died at Troy. And the boon I ask is release and one day's life.

Pl. Ah, friend, that is the love that all these dead men love, and none shall ever win.

Pro. Nay, dread lord, 'tis not life I love, but the bride that I left new wedded in my chamber that day I sailed away — ah me, to be slain by Hector as my foot touched land! My lord, that yearning gives me no peace. I return content, if she might look on me but for an hour.

Pl. Did you miss your dose of Lethe, man?

Pro. Nay, lord; but this prevailed against it.

Pl. Oh, well, wait a little; she will come to you one day; it is so simple; no need for you to be going up.

Pro. My heart is sick with hope deferred; thou too, O Pluto, hast loved; thou knowest what love is.

Pl. What good will it do you to come to life for a day, and then renew your pains?

Pro. I think to win her to come with me, and bring two dead for one.

Pl. It may not be; it never has been.

Pro. Bethink thee, Pluto. 'Twas for this same cause that ye gave Orpheus his Eurydice; and Heracles had interest enough to be granted Alcestis; she was of my kin.

Pl. Would you like to present that bare ugly skull to your fair bride? will she admit you, when she cannot tell you from another man? I know well enough; she will be frightened and run from you, and you will have gone all that way for nothing.

Per. Husband, doctor that disease yourself: tell Hermes, as soon as Protesilaus reaches the light, to touch him with his wand, and make him young and fair as when he left the bridal chamber.

Pl. Well, I cannot refuse a lady. Hermes, take him up and turn him into a bridegroom. But mind, you sir, a strictly temporary one.

Diogenes. Mausolus

Diog. Why so proud, Carian? How are you better than the rest of us?

Man. Sinopean, to begin with, I was a king; king of all Caria, ruler of many Lydians, subduer of islands, conqueror of well-nigh the whole of Ionia, even to the borders of Miletus. Further, I was comely, and of noble stature, and a mighty warrior. Finally, a vast tomb lies over me in Halicarnassus, of such dimensions, of such exquisite beauty as no other shade can boast. Thereon are the perfect semblances of man and horse, carved in the fairest marble; scarcely may a temple be found to match it. These are the grounds of my pride: are they inadequate?

Diog. Kingship — beauty — heavy tomb; is that it?

Mau. It is as you say.

Diog. But, my handsome Mausolus, the power and the beauty are no longer there. If we were to appoint an umpire now on the question of comeliness, I see no reason why he should prefer your skull to mine. Both are bald, and bare of flesh; our teeth are equally in evidence; each of us has lost his eyes, and each is snub-nosed. Then as to the tomb and the costly marbles, I dare say such a fine erection gives the Halicarnassians something to brag about and show off to strangers: but I don't see, friend, that you are the better for it, unless it is that you claim to carry more weight than the rest of us, with all that marble on the top of you.

Mau. Then all is to go for nothing? Mausolus and Diogenes are to rank as equals?

Diog. Equals! My dear sir, no; I don't say that. While Mausolus is groaning over the memories of earth, and the felicity which he supposed to be his, Diogenes will be chuckling. While Mausolus boasts of the tomb raised to him by Artemisia, his wife and sister, Diogenes knows not whether he has a tomb or no — the question never having occurred to him; he knows only that his name is on the tongues of the wise, as one who lived the life of a man; a higher monument than yours, vile Carian slave, and set on firmer foundations.

XXV

Nireus. Thersites. Menippus

Ni. Here we are; Menippus shall award the palm of beauty. Menippus, am I not better-looking than he?

Me. Well, who are you? I must know that first, mustn't I?

Ni. Nireus and Thersites.

Me. Which is which? I cannot tell that yet.

Ther. One to me; I am like you; you have no such superiority as Homer (blind, by the way) gave you when he called you the handsomest of men; he might peak my head and thin my hair, our judge finds me none the worse. Now, Menippus, make up your mind which is handsomer.

Ni. I, of course, I, the son of Aglaia and Charopus,

Comeliest of all that came 'neath Trojan walls.

Me. But not comeliest of all that come 'neath the earth, as far as I know. Your bones are much like other people's; and the only difference between your two skulls is that yours would not take much to stove it in. It is a tender article, something short of masculine.

Ni. Ask Homer what I was, when I sailed with the Achaeans.

Me. Dreams, dreams. I am looking at what you are; what you were is ancient history.

Ni. Am I not handsomer here, Menippus?

Me. You are not handsome at all, nor any one else either. Hades is a democracy; one man is as good as another here.

Ther. And a very tolerable arrangement too, if you ask me.

XXVI

Menippus. Chiron

Me. I have heard that you were a god, Chiron, and that you died of your own choice?

Chi. You were rightly informed. I am dead, as you see, and might have been immortal.

Me. And what should possess you, to be in love with Death? He has no charm for most people.

Chi. You are a sensible fellow; I will tell you. There was no further satisfaction to be had from immortality.

Me. Was it not a pleasure merely to live and see the light?

Chi. No; it is variety, as I take it, and not monotony, that constitutes pleasure. Living on and on, everything always the same; sun, light, food, spring, summer, autumn, winter, one thing following another in unending sequence, — I sickened of it all. I found that enjoyment lay not in continual possession; that deprivation had its share therein.

Me. Very true, Chiron. And how have you got on since you made Hades your home?

Chi. Not unpleasantly. I like the truly republican equality that prevails; and as to whether one is in light or darkness, that makes no difference at all. Then again there is no hunger or thirst here; one is independent of such things.

Me. Take care, Chiron! You may be caught in the snare of your own reasonings.

Chi. How should that be?

Me. Why, if the monotony of the other world brought on satiety, the monotony here may do the same. You will have to look about for a further change, and I fancy there is no third life procurable.

Chi. Then what is to be done, Menippus?

Me. Take things as you find them, I suppose, like a sensible fellow, and make the best of everything.

XXVII

Diogenes. Antisthenes. Crates

Diog. Now, friends, we have plenty of time; what say you to a stroll? we might go to the entrance and have a look at the new-comers — what they are and how they behave.

Ant. The very thing. It will be an amusing sight — some weeping, some imploring to be let go, some resisting; when Hermes collars them, they will stick their heels in and throw their weight back; and all to no purpose.

Cra. Very well; and meanwhile, let me give you my experiences on the way down.

Diog. Yes, go on, Crates; I dare say you saw some entertaining sights.

Cra. We were a large party, of which the most distinguished were Ismenodorus, a rich townsman of ours, Arsaces, ruler of Media, and Oroetes the Armenian. Ismenodorus had been murdered by robbers going to Eleusis over Cithaeron, I believe. He was moaning, nursing his wound, apostrophizing the young children he had left, and cursing his foolhardiness. He knew Cithaeron and the Eleutherae district were all devastated by the wars, and yet he must take only two servants with him — with five bowls and four cups of solid gold in his baggage, too. Arsaces was an old man of rather imposing aspect; he expressed his feelings in true barbaric fashion, was exceedingly angry at being expected to walk, and kept calling for his horse. In point of fact it had died with him, it and he having been simultaneously transfixed by a Thracian pikeman in the fight with the Cappadocians on the Araxes. Arsaces described to us how he had charged far in advance of his men, and the Thracian, standing his ground and sheltering himself with his buckler, warded off the lance, and then, planting his pike, transfixed man and horse together.

Ant. How could it possibly be done simultaneously?

Cra. Oh, quite simple. The Median was charging with his thirty-foot lance in front of him; the Thracian knocked it aside with his buckler; the point glanced by; then he knelt, received the charge on his pike, pierced the horse's chest — the spirited beast impaling itself by its own impetus — , and finally ran Arsaces through groin and buttock. You see what happened; it was the horse's doing rather than the man's. However, Arsaces did not at all appreciate equality, and wanted to come down on horseback. As for Oroetes, he was so tender-footed that he could not stand, far less walk. That is the way with all

the Medes — once they are off their horses, they go delicately on tiptoe as if they were treading on thorns. He threw himself down, and there he lay; nothing would induce him to get up; so the excellent Hermes had to pick him up and carry him to the ferry; how I laughed!

Ant. When I came down, I did not keep with the crowd; I left them to their blubberings, ran on to the ferry, and secured a comfortable seat for the passage. Then as we crossed, they were divided between tears and seasickness, and gave me a merry time of it.

Diog. You two have described your fellow passengers; now for mine. There came down with me Blepsias, the Pisatan usurer, Lampis, an Acarnanian freelance, and the Corinthian millionaire Damis. The last had been poisoned by his son, Lampis had cut his throat for love of the courtesan Myrtium, and the wretched Blepsias is supposed to have died of starvation; his awful pallor and extreme emaciation looked like it. I inquired into the manner of their deaths, though I knew very well. When Damis exclaimed upon his son, ‘You only have your deserts,’ I remarked,— ‘an old man of ninety living in luxury yourself with your million of money, and fobbing off your eighteen-year son with a few pence! As for you, sir Acarnanian’ — he was groaning and cursing Myrtium — , ‘why put the blame on Love? it belongs to yourself; you were never afraid of an enemy — took all sorts of risks in other people’s service — and then let yourself be caught, my hero, by the artificial tears and sighs of the first wench you came across.’ Blepsias uttered his own condemnation, without giving me time to do it for him: he had hoarded his money for heirs who were nothing to him, and been fool enough to reckon on immortality. I assure you it was no common satisfaction I derived from their whinings.

But here we are at the gate; we must keep our eyes open, and get the earliest view. Lord, lord, what a mixed crowd! and all in tears except these babes and sucklings. Why, the hoary seniors are all lamentation too; strange! has madam Life given them a love-potion? I must interrogate this most reverend senior of them all. — Sir, why weep, seeing that you have died full of years? has your excellency any complaint to make, after so long a term? Ah, but you were doubtless a king.

Pauper. Not so.

Diog. A provincial governor, then?

Pauper. No, nor that.

Diog. I see; you were wealthy, and do not like leaving your boundless luxury to die.

Pauper. You are quite mistaken; I was near ninety, made a miserable

livelihood out of my line and rod, was excessively poor, childless, a cripple, and had nearly lost my sight.

Diog. And you still wished to live?

Pauper. Ay, sweet is the light, and dread is death; would that one might escape it!

Diog. You are beside yourself, old man; you are like a child kicking at the pricks, you contemporary of the ferryman. Well, we need wonder no more at youth, when age is still in love with life; one would have thought it should court death as the cure for its proper ills. — And now let us go our way, before our loitering here brings suspicion on us: they may think we are planning an escape.

XXVIII

Menippus. Tiresias

Me. Whether you are blind or not, Tiresias, would be a difficult question. Eyeless sockets are the rule among us; there is no telling Phineus from Lynceus nowadays. However, I know that you were a seer, and that you enjoy the unique distinction of having been both man and woman; I have it from the poets. Pray tell me which you found the more pleasant life, the man's or the woman's?

Ti. The woman's, by a long way; it was much less trouble. Women have the mastery of men; and there is no fighting for them, no manning of walls, no squabbling in the assembly, no cross-examination in the law-courts.

Me. Well, but you have heard how Medea, in Euripides, compassionates her sex on their hard lot — on the intolerable pangs they endure in travail? And by the way — Medea's words remind me did you ever have a child, when you were a woman, or were you barren?

Ti. What do you mean by that question, Menippus?

Me. Oh, nothing; but I should like to know, if it is no trouble to you.

Ti. I was not barren: but I did not have a child, exactly.

Me. No; but you might have had. That's all I wanted to know.

Ti. Certainly.

Me. And your feminine characteristics gradually vanished, and you developed a beard, and became a man? Or did the change take place in a moment?

Ti. Whither does your question tend? One would think you doubted the fact.

Me. And what should I do but doubt such a story? Am I to take it in, like a nincompoop, without asking myself whether it is possible or not?

Ti. At that rate, I suppose you are equally incredulous when you hear of women being turned into birds or trees or beasts, — Aedon for instance, or Daphne, or Callisto?

Me. If I fall in with any of these ladies, I will see what they have to say about it. But to return, friend, to your own case: were you a prophet even in the days of your femininity? or did manhood and prophecy come together?

Ti. Pooh, you know nothing of the matter. I once settled a dispute among the Gods, and was blinded by Hera for my pains; whereupon Zeus consoled me with the gift of prophecy.

Me. Ah, you love a lie still, Tiresias. But there, 'tis your trade. You prophets! There is no truth in you.

XXIX

Agamemnon. Ajax

Ag. If you went mad and wrought your own destruction, Ajax, in default of that you designed for us all, why put the blame on Odysseus? Why would you not vouchsafe him a look or a word, when he came to consult Tiresias that day? you stalked past your old comrade in arms as if he was beneath your notice.

Aj. Had I not good reason? My madness lies at the door of my solitary rival for the arms.

Ag. Did you expect to be unopposed, and carry it over us all without a contest?

Aj. Surely, in such a matter. The armour was mine by natural right, seeing I was Achilles's cousin. The rest of you, his undoubted superiors, refused to compete, recognizing my claim. It was the son of Laertes, he that I had rescued scores of times when he would have been cut to pieces by the Phrygians, who set up for a better man and a stronger claimant than I.

Ag. Blame Thetis, then, my good sir; it was she who, instead of delivering the inheritance to the next of kin, brought the arms and left the ownership an open question.

Aj. No, no; the guilt was in claiming them — alone, I mean.

Ag. Surely, Ajax, a mere man may be forgiven the sin of coveting honour — that sweetest bait for which each one of us adventured; nay, and he outdid you there, if a Trojan verdict counts.

Aj. Who inspired that verdict [Footnote: Athene is meant. The allusion is to Homer, *Od. xi. 547*, a passage upon the contest for the arms of Achilles, in which Odysseus states that 'The judges were the sons of the Trojans, and Pallas Athene.']*? I know, but about the Gods we may not speak. Let that pass; but cease to hate Odysseus? 'tis not in my power, Agamemnon, though Athene's self should require it of me.

Minos. Sostratus

Mi. Sostratus, the pirate here, can be dropped into Pyriphlegethon, Hermes; the temple-robber shall be clawed by the Chimera; and lay out the tyrant alongside of Tityus, there to have his liver torn by the vultures. And you honest fellows can make the best of your way to Elysium and the Isles of the Blest; this it is to lead righteous lives.

Sos. A word with you, Minos. See if there is not some justice in my plea.

Mi. What, more pleadings? Have you not been convicted of villany and murder without end?

Sos. I have. Yet consider whether my sentence is just.

Mi. Is it just that you should have your deserts? If so, the sentence is just.

Sos. Well, answer my questions; I will not detain you long.

Mi. Say on, but be brief; I have other cases waiting for me.

Sos. The deeds of my life — were they in my own choice, or were they decreed by Fate?

Mi. Decreed, of course.

Sos. Then all of us, whether we passed for honest men or rogues, were the instruments of Fate in all that we did?

Mi. Certainly; Clotho prescribes the conduct of every man at his birth.

Sos. Now suppose a man commits a murder under compulsion of a power which he cannot resist, an executioner, for instance, at the bidding of a judge, or a bodyguard at that of a tyrant. Who is the murderer, according to you?

Mi. The judge, of course, or the tyrant. As well ask whether the sword is guilty, which is but the tool of his anger who is prime mover in the affair.

Sos. I am indebted to you for a further illustration of my argument. Again: a slave, sent by his master, brings me gold or silver; to whom am I to be grateful? who goes down on my tablets as a benefactor?

Mi. The sender; the bringer is but his minister.

Sos. Observe then your injustice! You punish us who are but the slaves of Clotho's bidding, and reward these, who do but minister to another's beneficence. For it will never be said that it was in our power to gainsay the irresistible ordinances of Fate?

Mi. Ah, Sostratus; look closely enough, and you will find plenty of inconsistencies besides these. However, I see you are no common pirate, but a philosopher in your way; so much you have gained by your questions. Let him go, Hermes; he shall not be punished after that. But mind, Sostratus, you must not put it into other people's heads to ask questions of this kind.

DIALOGUES OF THE SEA-GODS — Ἐνάλιοι Διάλογοι



Translated by H. W. Fowler and F. G. Fowler

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I

Doris. Galatea.

Dor. A handsome lover, Galatea, this Sicilian shepherd who they say is so mad for you!

Gal. Don't be sarcastic, Doris; he is Posidon's son, after all.

Dor. Well, and if he were Zeus's, and still such a wild shaggy creature, with only one eye (there is nothing uglier than to have only one eye), do you think his birth would improve his beauty?

Gal. Shagginess and wildness, as you call them, are not ugly in a man; and his eye looks very well in the middle of his forehead, and sees just as well as if it were two.

Dor. Why, my dear, from your raptures about him one would think it was you that were in love, not he.

Gal. Oh no, I am not in love; but it is too bad, your all running him down as you do. It is my belief you are jealous, Do you remember? we were playing on the shore at the foot of Etna, where the long strip of beach comes between the mountain and the sea; he was feeding his sheep, and spied us from above; yes, but he never so much as glanced at the rest of you; I was the pretty one; he was all eyes — eye, I mean — for me. That is what makes you spiteful, because it showed I was better than you, good enough to be loved, while you were taken no notice of.

Dor. Hoity-toity! jealous indeed! because a one-eyed shepherd thinks you pretty! Why, what could he see in you but your white skin? and he only cared for that because it reminded him of cheese and milk; he thinks everything pretty that is like them. If you want to know any more than that about your looks, sit on a rock when it is calm, and lean over the water; just a bit of white skin, that is all; and who cares for that, if it is not picked out with some red?

Gal. Well, if I *am* all white, I have got a lover of some sort; there is not a shepherd or a sailor or a boatman to care for any of you. Besides, Polyphemus is very musical.

Dor. Take care, dear; we heard him singing the other day when he serenaded you. Heavens! one would have taken him for an ass braying. And his lyre! what a thing! A stag's skull, with its horns for the uprights; he put a bar across, and fastened on the strings without any tuning-pegs! then came the performance, all harsh and out of tune; he shouted something himself, and the

lyre played something else, and the love ditty sent us into fits of laughter. Why, Echo, chatterbox that she is, would not answer him; she was ashamed to be caught mimicking such a rough ridiculous song. Oh, and the pet that your beau brought you in his arms! — a bear cub nearly as shaggy as himself. Now then, Galatea, do you still think we envy you your lover?

Gal. Well, Doris, only show us your own; no doubt he is much handsomer, and sings and plays far better.

Dor. Oh, I have not got one; *I* do not set up to be lovely. But one like the Cyclops — faugh, he might be one of his own goats! — he eats raw meat, they say, and feeds on travellers — one like him, dear, you may keep; I wish you nothing worse than to return his love.

II

Cyclops. Posidon

Cy. Only look, father, what that cursed stranger has been doing to me! He made me drunk, and set upon me whilst I was asleep, and blinded me.

Po. Who has dared to do this?

Cy. He called himself 'Noman' at first: but when he had got safely out of range, he said his name was Odysseus.

Po. I know — the Ithacan; on his way back from Troy. But how did he come to do such a thing? He is not distinguished for courage.

Cy. When I got back from the pasture, I caught a lot of the fellows in my cave. Evidently they had designs upon the sheep: because when I had blocked up my doorway (I have a great big stone for that), and kindled a fire, with a tree that I had brought home from the mountain, — there they were trying to hide themselves. I saw they were robbers, so I caught a few of them, and ate them of course, and then that scoundrel of a Noman, or Odysseus, whichever it is, gave me something to drink, with a drug in it; it tasted and smelt very good, but it was villanously heady stuff; it made everything spin round; even the cave seemed to be turning upside down, and I simply didn't know where I was; and finally I fell off to sleep. And then he sharpened that stake, and made it hot in the fire, and blinded me in my sleep; and blind I have been ever since, father.

Po. You must have slept pretty soundly, my boy, or you would have jumped up in the middle of it. Well, and how did Odysseus get off? He couldn't move that stone away, *I* know.

Cy. I took that away myself, so as to catch him as he went out. I sat down in the doorway, and felt about for him with my hands. I just let the sheep go out to pasture, and told the ram everything I wanted done.

Po. Ah! and they slipped out under the sheep? But you should have set the other Cyclopes on to him.

Cy. I did call them, and they came: but when they asked me who it was that was playing tricks with me, I said 'Noman'; and then they thought I was mad, and went off home again. The villain! that name of his was just a trick! And what I minded most was the way in which he made game of my misfortune: 'Not even Papa can put this right,' he said.

Po. Never mind, my boy; I will be even with him. I may not be able to cure blindness, but he shall know that I have something to say to mariners. He is not home yet.

III

Posidon. Alpheus

Pos. What is the meaning of this, Alpheus? unlike others, when you take your plunge you do not mingle with the brine as a river should; you do not put an end to your labours by dispersing; you hold together through the sea, keep your current fresh, and hurry along in all your original purity; you dive down to strange depths like a gull or a heron; I suppose you will come to the top again and show yourself somewhere or other.

Al. Do not press me, Posidon; a love affair; and many is the time you have been in love yourself.

Pos. Woman, nymph, or Nereid?

Al. All wrong; she is a fountain.

Pos. A fountain? and where does she flow?

Al. She is an islander — in Sicily. Her name is Arethusa.

Pos. Ah, I commend your taste. She is pellucid, and bubbles up in perfect purity; the water as bright over her pebbles as if it were a mass of silver.

Al. You know my fountain, Posidon, and no mistake. It is to her that I go.

Pos. Go, then; and may the course of love run smooth! But pray where did you meet her? Arcadia and Syracuse, you know!

Al. I am in a hurry; you are detaining me, with these superfluous questions.

Pos. Ah, so I am. Be off to your beloved, rise from the sea, mingle your channels and be one water.

IV

Menelaus. Proteus

Me. I can understand your turning into *water*, you know, Proteus, because you *are* a sea-god. I can even pass the tree; and the lion is not wholly beyond the bounds of belief. But the idea of your being able to turn into *fire*, living under water as you do, — this excites my surprise, not to say my incredulity.

Pro. Don't let it; because I can.

Me. I have seen you do it. But (to be frank with you) I think there must be some deception; you play tricks with one's eyes; you don't really turn into anything of the kind?

Pro. Deception? What deception can there possibly be? Everything is above-board. Your eyes were open, I suppose, and you saw me change into all these things? If that is not enough for you, if you think it is a fraud, an optical illusion, I will turn into fire again, and you can touch me with your hand, my sagacious friend. You will then be able to conclude whether I am only visible fire, or have the additional property of burning.

Me. That would be rash.

Pro. I suppose you have never seen such a thing as a polypus, nor observed the proceedings of that fish?

Me. I have seen them; as to their proceedings, I shall be glad of your information.

Pro. The polypus, having selected his rock, and attached himself by means of his suckers, assimilates himself to it, changing his colour to match that of the rock. By this means he hopes to escape the observation of fishermen: there is no contrast of colour to betray his presence; he looks just like stone.

Me. So I have heard. But yours is quite another matter, Proteus.

Pro. I don't know what evidence would satisfy you, if you reject that of your own eyes.

Me. I have seen it done, but it is an extraordinary business; fire and water, one and the same person!

V

Panope. Galene

Pa. Galene, did you see what Eris did yesterday at the Thessalian banquet, because she had not had an invitation?

Ga. No, I was not with you; Posidon had told me to keep the sea quiet for the occasion. What did Eris do, then, if she was not there?

Pa. Thetis and Peleus had just gone off to the bridal chamber, conducted by Amphitrite and Posidon, when Eris came in unnoticed — which was easy enough; some were drinking, some dancing, or attending to Apollo's lyre or the Muses' songs — Well, she threw down a lovely apple, solid gold, my dear; and there was written on it, FOR THE FAIR. It rolled along as if it knew what it was about, till it came in front of Hera, Aphrodite, and Athene. Hermes picked it up and read out the inscription; of course we Nereids kept quiet; what should *we* do in such company? But they all made for it, each insisting that it was hers; and if Zeus had not parted them, there would have been a battle. He would not decide the matter himself, though they asked him to. 'Go, all of you, to Ida,' he said, 'to the son of Priam; he is a man of taste, quite capable of picking out the beauty; he will be no bad judge.'

Ga. Yes. and the Goddesses, Panope?

Pa. They are going to Ida to-day, I believe; we shall soon have news of the result.

Ga. Oh, I can tell you that now; if the umpire is not a blind man, no one else can win, with Aphrodite in for it.

Triton. Posidon. Amymone

Tri. Posidon, there is such a pretty girl coming to Lerna for water every day; I don't know that I ever saw a prettier.

Pos. What is she, a lady? or a mere water-carrier?

Tri. Oh no; she is one of the fifty daughters of that Egyptian king. Her name is Amymone; I asked about that and her family. Danaus understands discipline; he is bringing them up to do everything for themselves; they have to fetch water, and make themselves generally useful.

Pos. And does she come all that way by herself, from Argos to Lerna?

Tri. Yes; and Argos, you know, is a thirsty place; she is always having to get water.

Pos. Triton, this is most exciting. We must go and see her.

Tri. Very well. It is just her time now; I reckon she will be about half-way to Lerna.

Pos. Bring out the chariot, then. Or no; it takes such a time getting it ready, and putting the horses to. Just fetch me out a good fast dolphin; that will be quickest.

Tri. Here is a racer for you.

Pos. Good; now let us be off. You swim alongside. — Here we are at Lerna. I'll lie in ambush hereabouts; and you keep a look-out. When you see her coming —

Tri. Here she comes.

Pos. A charming child; the dawn of loveliness. We must carry her off.

Am. Villain! where are you taking me to? You are a kidnapper. I know who sent you — my uncle Aegyptus. I shall call my father.

Tri. Hush, Amymone; it is Posidon.

Am. Posidon? What do you mean? Unhand me, villain! would you drag me into the sea? Help, help, I shall sink and be drowned.

Pos. Don't be frightened; no harm shall be done to you. Come, you shall have a fountain called after you; it shall spring up in this very place, near the waves; I will strike the rock with my trident. — Think how nice it will be being dead, and not having to carry water any more, like all your sisters.

VII

South Wind. West Wind

S. Zephyr, is it true about Zeus and the heifer that Hermes is convoying across the sea to Egypt? — that he fell in love with it?

W. Certainly. She was not a heifer then, though, but a daughter of the river Inachus. Hera made her what she is now; Zeus was so deep in love that Hera was jealous.

S. And is he still in love, now that she is a cow?

W. Oh, yes; that is why he has sent her to Egypt, and told us not to stir up the sea till she has swum across; she is to be delivered there of her child, and both of them are to be Gods.

S. The heifer a God?

W. Yes, I tell you. And Hermes said she was to be the patroness of sailors and our mistress, and send out or confine any of us that she chooses.

S. So we must regard ourselves as her servants at once?

W. Why, yes; she will be the kinder if we do. Ah, she has got across and landed. Do you see? she does not go on four legs now; Hermes has made her stand erect, and turned her back into a beautiful woman.

S. This is most remarkable, Zephyr; no horns, no tail, no cloven hoofs; instead, a lovely maid. But what is the matter with Hermes? he has changed his handsome face into a dog's.

W. We had better not meddle; he knows his own business best.

VIII

Posidon. Dolphins

Pos. Well done, Dolphins! — humane as ever. Not content with your former exploit, when Ino leapt with Melicertes from the Scironian cliff, and you picked the boy up and conveyed him to the Isthmus, one of you swims from Methymna to Taenarum with this musician on his back, mantle and lyre and all. Those sailors had almost had their wicked will of him; but you were not going to stand that.

Dol. You need not be surprised to find us doing a good turn to a man, Posidon; we were men before we were fishes.

Pos. Yes; I think it was too bad of Dionysus to celebrate his victory by such a transformation scene; he might have been content with adding you to the roll of his subjects. — Well, Dolphin, tell me all about Arion.

Dol. From what I can gather, Periander was very fond of him, and was always sending for him to perform; till Arion grew quite rich at his expense, and thought he would take a trip to Methymna, and show off his wealth at home. He took ship accordingly; but it was with a crew of rogues. He had made no secret of the gold and silver he had with him; and when they were in mid Aegean, the sailors rose against him. As I was swimming alongside, I heard all that went on. ‘Since your minds are made up,’ says Arion, ‘at least let me get my mantle on, and sing my own dirge; and then I will throw myself into the sea of my own accord.’ — The sailors agreed. He threw his minstrel’s cloak about him, and sang a most sweet melody; and then he let himself drop into the water, never doubting but that his last moment had come. But I caught him up on my back, and swam to shore with him at Taenarum.

Pos. I am glad to find you a patron of the arts. This was handsome pay for a song.

IX

Posidon. Amphitrite and other Nereids

Pos. The strait where the child fell shall be called Hellespont after her. And as for her body, you Nereids shall take it to the Troad to be buried by the inhabitants.

Amph. Oh no, Posidon. Let her grave be the sea which bears her name. We are so sorry for her; that step-mother's treatment of her was shocking.

Pos. No, my dear, that may not be. And indeed it is not desirable that she should lie here under the sand; her grave shall be in the Troad, as I said, or in the Chersonese. It will be no small consolation to her that Ino will have the same fate before long. She will be chased by Athamas from the top of Cithaeron down the ridge which runs into the sea, and there plunge in with her son in her arms. But her we must rescue, to please Dionysus; Ino was his nurse and suckled him, you know.

Amph. Rescue a wicked creature like her?

Pos. Well, we do not want to disoblige Dionysus.

Nereid. I wonder what made the poor child fall off the ram; her brother Phrixus held on all right.

Pos. Of course he did; a lusty youth equal to the flight; but it was all too strange for her; sitting on that queer mount, looking down on yawning space, terrified, overpowered by the heat, giddy with the speed, she lost her hold on the ram's horns, and down she came into the sea.

Nereid. Surely her mother Nephele should have broken her fall.

Pos. I dare say; but Fate is a great deal too strong for Nephele.

X

Iris. Posidon

Ir. Posidon: you know that floating island, that was torn away from Sicily, and is still drifting about under water; you are to bring it to the surface, Zeus says, and fix it well in view in the middle of the Aegean; and mind it is properly secured; he has a use for it.

Pos. Very good. And when I have got it up, and anchored it, what is he going to do with it?

Ir. Leto is to lie in there; her time is near.

Pos. And is there no room in Heaven? Or is Earth too small to hold her children?

Ir. Ah, you see, Hera has bound the Earth by a great oath not to give shelter to Leto in her travail. This island, however, being out of sight, has not committed itself.

Pos. I see. — Island, be still! Rise once more from the depths; and this time there must be no sinking. Henceforth you are *terra firma*; it will be your happiness to receive my brother's twin children, fairest of the Gods. — Tritons, you will have to convey Leto across. Let all be calm. — As to that serpent who is frightening her out of her senses, wait till these children are born; they will soon avenge their mother. — You can tell Zeus that all is ready. Delos stands firm: Leto has only to come.

XI

The Xanthus. The Sea

Xan. O Sea, take me to you; see how horribly I have been treated; cool my wounds for me.

Sea. What is this, Xanthus? who has burned you?

Xan. Hephaestus. Oh, I am burned to cinders! oh, oh, oh, I boil!

Sea. What made him use his fire upon you?

Xan. Why, it was all that son of your Thetis. He was slaughtering the Phrygians; I tried entreaties, but he went raging on, damming my stream with their bodies; I was so sorry for the poor wretches, I poured down to see if I could make a flood and frighten him off them. But Hephaestus happened to be about, and he must have collected every particle of fire he had in Etna or anywhere else; on he came at me, scorched my elms and tamarisks, baked the poor fishes and eels, made me boil over, and very nearly dried me up altogether. You see what a state I am in with the burns.

Sea. Indeed you are thick and hot, Xanthus, and no wonder; the dead men's blood accounts for one, and the fire for the other, according to your story. Well, and serve you right; assaulting my grandson, indeed! paying no more respect to the son of a Nereid than that!

Xan. Was I not to take compassion on the Phrygians? they are my neighbours.

Sea. And was Hephaestus not to take compassion on Achilles? He is the son of Thetis.

XII

Doris. Thetis

Dor. Crying, dear?

The. Oh, Doris, I have just seen a lovely girl thrown into a chest by her father, and her little baby with her; and he gave the chest to some sailors, and told them, as soon as they were far enough from the shore, to drop it into the water; he meant them to be drowned, poor things.

Dor. Oh, sister, but why? What was it all about? Did you hear?

The. Her father, Acrisius, wanted to keep her from marrying. And, as she was so pretty, he shut her up in an iron room. And — I don't know whether it's true — but they say that Zeus turned himself into gold, and came showering down through the roof, and she caught the gold in her lap, — and it was Zeus all the time. And then her father found out about it — he is a horrid, jealous old man — and he was furious, and thought she had been receiving a lover; and he put her into the chest, the moment the child was born.

Dor. And what did she do then?

The. She never said a word against her own sentence; *she* was ready to submit: but she pleaded hard for the child's life, and cried, and held him up for his grandfather to see; and there was the sweet babe, that thought no harm, smiling at the waves. I am beginning again, at the mere remembrance of it.

Dor. You make me cry, too. And is it all over?

The. No; the chest has carried them safely so far; it is by Seriphus.

Dor. Then why should we not save them? We can put the chest into those fishermen's nets, look; and then of course they will be hauled in, and come safe to shore.

The. The very thing. She shall not die; nor the child, sweet treasure!

XIV

Triton. Iphianassa. Doris. Nereids

Tri. Well, ladies: so the monster you sent against the daughter of Cepheus has got killed himself, and never done Andromeda any harm at all!

Nereid. Who did it? I suppose Cepheus was just using his daughter as a bait, and had a whole army waiting in ambush to kill him?

Tri. No, no. — Iphianassa, you remember Perseus, Danae's boy? — they were both thrown into the sea by the boy's grandfather, in that chest, you know, and you took pity on them.

Iph. I know; why, I suppose he is a fine handsome young fellow by now?

Tri. It was he who killed your monster.

Iph. But why? This was not the way to show his gratitude.

Tri. I'll tell you all about it. The king had sent him on this expedition against the Gorgons, and when he got to Libya —

Iph. How did he get there? all by himself? he must have had some one to help him? — it is a dangerous journey otherwise.

Tri. He flew, — Athene gave him wings. — Well, so when he got to where the Gorgons were living, he caught them napping, I suppose, cut off Medusa's head, and flew away.

Iph. How could he see them? The Gorgons are a forbidden sight. Whoever looks at them will never look at any one else again.

Tri. Athene held up her shield — I heard him telling Andromeda and Cepheus about it afterwards — Athene showed him the reflection of the Gorgon in her shield, which is as bright as any mirror; so he took hold of her hair in his left hand, grasped his scimeter with the right, still looking at the reflection, cut off her head, and was off before her sisters woke up. Lowering his flight as he reached the Ethiopian coast yonder, he caught sight of Andromeda, fettered to a jutting rock, her hair hanging loose about her shoulders; ye Gods, what loveliness was there exposed to view! And first pity of her hard fate prompted him to ask the cause of her doom: but Fate had decreed the maiden's deliverance, and presently Love stole upon him, and he resolved to save her. The hideous monster now drew near, and would have swallowed her: but the youth, hovering above, smote him with the drawn scimeter in his right hand,

and with his left uncovered the petrifying Gorgon's head: in one moment the monster was lifeless; all of him that had met that gaze was turned to stone. Then Perseus released the maiden from her fetters, and supported her, as with timid steps she descended from the slippery rock. — And now he is to marry her in Cepheus's palace, and take her home to Argos; so that where she looked for death, she has found an uncommonly good match.

Iph. I am not sorry to hear it. It is no fault of hers, if her mother has the vanity to set up for our rival.

Dor. Still, she *is* Andromeda's mother; and we should have had our revenge on her through the daughter.

Iph. My dear, let bygones be bygones. What matter if a barbarian queen's tongue runs away with her? She is sufficiently punished by the fright. So let us take this marriage in good part.

XV

West Wind. South Wind

W. Such a splendid pageant I never saw on the waves, since the day I first blew. You were not there, Notus? *S.* Pageant, Zephyr? what pageant? and whose?

W. You missed a most ravishing spectacle; such another chance you are not likely to have.

S. I was busy with the Red Sea; and I gave the Indian coasts a little airing too. So I don't know what you are talking about.

W. Well, you know Agenor the Sidonian?

S. Europa's father? what of him?

W. Europa it is that I am going to tell you about.

S. You need not tell me that Zeus has been in love with her this long while; that is stale news.

W. We can pass the love, then, and get on to the sequel.

Europa had come down for a frolic on the beach with her playfellows. Zeus transformed himself into a bull, and joined the game. A fine sight he was — spotless white skin, crumpled horns, and gentle eyes. He gambolled on the shore with them, bellowing most musically, till Europa took heart of grace and mounted him. No sooner had she done it than, with her on his back, Zeus made off at a run for the sea, plunged in, and began swimming; she was dreadfully frightened, but kept her seat by clinging to one of his horns with her left hand, while the right held her skirt down against the puffs of wind.

S. A lovely sight indeed, Zephyr, in every sense — Zeus swimming with his darling on his back.

W. Ay, but what followed was lovelier far.

Every wave fell; the sea donned her robe of peace to speed them on their way; we winds made holiday and joined the train, all eyes; fluttering Loves skimmed the waves, just dipping now and again a heedless toe — in their hands lighted torches, on their lips the nuptial song; up floated Nereids — few but were prodigal of naked charms — and clapped their hands, and kept pace on dolphin steeds; the Triton company, with every sea-creature that frights not

the eye, tripped it around the maid; for Posidon on his car, with Amphitrite by him, led them in festal mood, ushering his brother through the waves. But, crowning all, a Triton pair bore Aphrodite, reclined on a shell, heaping the bride with all flowers that blow.

So went it from Phoenice even to Crete. But, when he set foot on the isle, behold, the bull was no more; 'twas Zeus that took Europa's hand and led her to the Dictaeon Cave — blushing and downward-eyed; for she knew now the end of her bringing.

But we plunged this way and that, and roused the still seas anew.

S. Ah me, what sights of bliss! and I was looking at griffins, and elephants, and blackamoors!

DIALOGUES OF THE GODS — Θεῶν Διάλογοι



Translated by H. W. Fowler and F. G. Fowler

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I

Prometheus. Zeus

Prom. Release me, Zeus; I have suffered enough.

Zeus. Release you? you? Why, by rights your irons should be heavier, you should have the whole weight of Caucasus upon you, and instead of one, a dozen vultures, not just pecking at your liver, but scratching out your eyes. You made these abominable human creatures to vex us, you stole our fire, you invented women. I need not remind you how you overreached me about the meat-offerings; my portion, bones disguised in fat: yours, all the good.

Prom. And have I not been punished enough — riveted to the Caucasus all these years, feeding your bird (on which all worst curses light!) with my liver?

Zeus. 'Tis not a tithe of your deserts.

Prom. Consider, I do not ask you to release me for nothing. I offer you information which is invaluable.

Zeus. Promethean wiles!

Prom. Wiles? to what end? you can find the Caucasus another time; and there are chains to be had, if you catch me cheating.

Zeus. Tell me first the nature of your 'invaluable' offer.

Prom. If I tell you your present errand right, will that convince you that I can prophesy too?

Zeus. Of course it will.

Prom. You are bound on a little visit to Thetis.

Zeus. Right so far. And the sequel? I trust you now.

Prom. Have no dealings with her, Zeus. As sure as Nereus's daughter conceives by you, your child shall mete you the measure you meted to —

Zeus. I shall lose my kingdom, you would say?

Prom. Avert it, Fate! I say only, that union portends this issue.

Zeus. Thetis, farewell! and for this Hephaestus shall set you free.

II

Eros. Zeus

Eros. You might let me off, Zeus! I suppose it *was* rather too bad of me; but there! — I am but a child; a wayward child.

Zeus. A child, and born before Iapetus was ever thought of? You bad old man! Just because you have no beard, and no white hairs, are you going to pass yourself off for a child?

Eros. Well, and what such mighty harm has the old man ever done you, that you should talk of chains?

Zeus. Ask your own guilty conscience, what harm. The pranks you have played me! Satyr, bull, swan, eagle, shower of gold, — I have been everything in my time; and I have you to thank for it. You never by any chance make the women in love with *me*; no one is ever smitten with *my* charms, that I have noticed. No, there must be magic in it always; I must be kept well out of sight. They like the bull or the swan well enough: but once let them set eyes on *me*, and they are frightened out of their lives.

Eros. Well, of course. They are but mortals; the sight of Zeus is too much for them.

Zeus. Then why are Branchus and Hyacinth so fond of Apollo?

Eros. Daphne ran away from him, anyhow; in spite of his beautiful hair and his smooth chin. Now, shall I tell you the way to win hearts? Keep that aegis of yours quiet, and leave the thunderbolt at home; make yourself as smart as you can; curl your hair and tie it up with a bit of ribbon, get a purple cloak, and gold-bespangled shoes, and march forth to the music of flute and drum; — and see if you don't get a finer following than Dionysus, for all his Maenads.

Zeus. Pooh! I'll win no hearts on such terms.

Eros. Oh, in that case, don't fall in love. Nothing could be simpler.

Zeus. I dare say; but I like being in love, only I don't like all this fuss. Now mind; if I let you off, it is on this understanding.

III

Zeus. Hermes

Zeus. Hermes, you know Inachus's beautiful daughter?

Her. I do. Io, you mean?

Zeus. Yes; she is not a girl now, but a heifer.

Her. Magic at work! how did that come about?

Zeus. Hera had a jealous fit, and transformed her. But that is not all; she has thought of a new punishment for the poor thing. She has put a cowherd in charge, who is all over eyes; this Argus, as he is called, pastures the heifer, and never goes to sleep.

Her. Well, what am I to do?

Zeus. Fly down to Nemea, where the pasture is, kill Argus, take Io across the sea to Egypt, and convert her into Isis. She shall be henceforth an Egyptian Goddess, flood the Nile, regulate the winds, and rescue mariners.

VI

Hera. Zeus

Hera. Zeus! What is your opinion of this man Ixion?

Zeus. Why, my dear, I think he is a very good sort of man; and the best of company. Indeed, if he were unworthy of our company, he would not be here.

Hera. He *is* unworthy! He is a villain! Discard him!

Zeus. Eh? What has he been after? I must know about this.

Hera. Certainly you must; though I scarce know how to tell you. The wretch!

Zeus. Oh, oh; if he is a 'wretch,' you must certainly tell me all about it. I know what 'wretch' means, on your discreet tongue. What, he has been making love?

Hera. And to me! to me of all people! It has been going on for a long time. At first, when he would keep looking at me, I had no idea — . And then he would sigh and groan; and when I handed my cup to Ganymede after drinking, he would insist on having it, and would stop drinking to kiss it, and lift it up to his eyes; and then he would look at me again. And then of course I knew. For a long time I didn't like to say anything to you; I thought his mad fit would pass. But when he actually dared to *speak* to me, I left him weeping and groveling about, and stopped my ears, so that I might not hear his impertinences, and came to tell you. It is for you to consider what steps you will take.

Zeus. Whew! I have a rival, I find; and with my own lawful wife. Here is a rascal who has tippled nectar to some purpose. Well, we have no one but ourselves to blame for it: we make too much of these mortals, admitting them to our table like this. When they drink of our nectar, and behold the beauties of Heaven (so different from those of Earth!), 'tis no wonder if they fall in love, and form ambitious schemes! Yes, Love is all-powerful; and not with mortals only: we Gods have sometimes fallen beneath his sway.

Hera. He has made himself master of *you*; no doubt of that. He does what he likes with you; — leads you by the nose. You follow him whither he chooses, and assume every shape at his command; you are his chattel, his toy. I know how it will be: you are going to let Ixion off, because you have had relations with his wife; she is the mother of Pirithous.

Zeus. Why, what a memory you have for these little outings of mine! — Now,

my idea about Ixion is this. It would never do to punish him, or to exclude him from our table; that would not look well. No; as he is so fond of you, so hard hit — even to weeping point, you tell me, —

Hera. Zeus! What *are* you going to say?

Zeus. Don't be alarmed. Let us make a cloud-phantom in your likeness, and after dinner, as he lies awake (which of course he will do, being in love), let us take it and lay it by his side. 'Twill put him out of his pain: he will fancy he has attained his desire.

Hera. Never! The presumptuous villain!

Zeus. Yes, I know. But what harm can it do to you, if Ixion makes a conquest of a cloud?

Hera. But he will think that *I* am the cloud; he will be working his wicked will upon *me* for all he can tell.

Zeus. Now you are talking nonsense. The cloud is not Hera, and Hera is not the cloud. Ixion will be deceived; that is all.

Hera. Yes, but these men are all alike — they have no delicacy. I suppose, when he goes home, he will boast to every one of how he has enjoyed the embraces of Hera, the wife of Zeus! Why, he may tell them that *I* am in love with *him*! And they will believe it; *they* will know nothing about the cloud.

Zeus. If he says anything of the kind he shall soon find himself in Hades, spinning round on a wheel for all eternity. That will keep him busy! And serve him right; not for falling in love — I see no great harm in that — but for letting his tongue wag.

VII

Hephaestus. Apollo

Heph. Have you seen Maia's baby, Apollo? such a pretty little thing, with a smile for everybody; you can see it is going to be a treasure.

Ap. That baby a treasure? well, in mischief, Iapetus is young beside it.

Heph. Why, what harm can it do, only just born?

Ap. Ask Posidon; it stole his trident. Ask Ares; he was surprised to find his sword gone out of the scabbard. Not to mention myself, disarmed of bow and arrows.

Heph. Never! that infant? he has hardly found his legs yet; he is not out of his baby-linen.

Ap. Ah, you will find out, Hephaestus, if he gets within reach of you.

Heph. He has been.

Ap. Well? all your tools safe? none missing?

Heph. Of course not.

Ap. I advise you to make sure.

Heph. Zeus! where are my pincers?

Ap. Ah, you will find them among the baby-linen.

Heph. So light-fingered? one would swear he had practised petty larceny in the womb.

Ap. Ah, and you don't know what a glib young chatterbox he is; and, if he has his way, he is to be our errand-boy! Yesterday he challenged Eros — tripped up his heels somehow, and had him on his back in a twinkling; before the applause was over, he had taken the opportunity of a congratulatory hug from Aphrodite to steal her girdle; Zeus had not done laughing before — the sceptre was gone. If the thunderbolt had not been too heavy, and very hot, he would have made away with that too.

Heph. The child has some spirit in him, by your account.

Ap. Spirit, yes — and some music, moreover, young as he is.

Heph. How can you tell that?

Ap. He picked up a dead tortoise somewhere or other, and contrived an instrument with it. He fitted horns to it, with a cross-bar, stuck in pegs, inserted a bridge, and played a sweet tuneful thing that made an old harper like me quite envious. Even at night, Maia was saying, he does not stay in Heaven; he goes down poking his nose into Hades — on a thieves' errand, no doubt. Then he has a pair of wings, and he has made himself a magic wand, which he uses for marshalling souls — convoying the dead to their place.

Heph. Ah, I gave him that, for a toy.

Ap. And by way of payment he stole —

Heph. Well thought on; I must go and get them; you may be right about the baby-linen.

VIII *Hephaestus. Zeus*

Heph. What are your orders, Zeus? You sent for me, and here I am; with such an edge to my axe as would cleave a stone at one blow.

Zeus. Ah; that's right, Hephaestus. Just split my head in half, will you?

Heph. You think I am mad, perhaps? — Seriously, now, what can I do for you?

Zeus. What I say: crack my skull. Any insubordination, now, and you shall taste my resentment; it will not be the first time. Come, a good lusty stroke, and quick about it. I am in the pangs of travail; my brain is in a whirl.

Heph. Mind you, the consequences may be serious: the axe is sharp, and will prove but a rough midwife.

Zeus. Hew away, and fear nothing. I know what I am about.

Heph. H'm. I don't like it: however, one must obey orders.... Why, what have we here? A maiden in full armour! This is no joke, Zeus. You might well be waspish, with this great girl growing up beneath your *pia mater*; in armour, too! You have been carrying a regular barracks on your shoulders all this time. So active too! See, she is dancing a war-dance, with shield and spear in full swing. She is like one inspired; and (what is more to the point) she is extremely pretty, and has come to marriageable years in these few minutes; those grey eyes, even, look well beneath a helmet. Zeus, I claim her as the fee for my midwifery.

Zeus. Impossible! She is determined to remain a maid for ever. Not that *I* have any objection, personally.

Heph. That is all I want. You can leave the rest to me. I'll carry her off this moment.

Zeus. Well, if you think it so easy. But I am sure it is a hopeless case.

XI

Aphrodite. Selene

Aph. What is this I hear about you, Selene? When your car is over Caria, you stop it to gaze at Endymion sleeping hunter-fashion in the open; sometimes, they tell me, you actually get out and go down to him.

Sel. Ah, Aphrodite, ask that son of yours; it is he must answer for it all.

Aph. Well now, what a naughty boy! he gets his own mother into all sorts of scrapes; I must go down, now to Ida for Anchises of Troy, now to Lebanon for my Assyrian stripling; — mine? no, he put Persephone in love with him too, and so robbed me of half my darling. I have told him many a time that if he would not behave himself I would break his artillery for him, and clip his wings; and before now I have smacked his little behind with my slipper. It is no use; he is frightened and cries for a minute or two, and then forgets all about it. But tell me, is Endymion handsome? That is always a comfort in our humiliation.

Sel. *Most* handsome, *I* think, my dear; you should see him when he has spread out his cloak on the rock and is asleep; his javelins in his left hand, just slipping from his grasp, the right arm bent upwards, making a bright frame to the face, and he breathing softly in helpless slumber. Then I come noiselessly down, treading on tiptoe not to wake and startle him — but there, you know all about it; why tell you the rest? I am dying of love, that is all.

XII

Aphrodite. Eros

Aph. Child, child, you must think what you are doing. It is bad enough on earth, — you are always inciting men to do some mischief, to themselves or to one another; — but I am speaking of the Gods. You change Zeus into shape after shape as the fancy takes you; you make Selene come down from the sky; you keep Helios loitering about with Clymene, till he sometimes forgets to drive out at all. As for the naughty tricks you play on your own mother, you know you are safe there. But Rhea! how could you *dare* to set her on thinking of that young fellow in Phrygia, an old lady like her, the mother of so many Gods? Why, you have made her quite mad: she harnesses those lions of hers, and drives about all over Ida with the Corybantes, who are as mad as herself, shrieking high and low for Attis; and there they are, slashing their arms with swords, rushing about over the hills, like wild things, with dishevelled hair, blowing horns, beating drums, clashing cymbals; all Ida is one mad tumult. I am quite uneasy about it; yes, you wicked boy, your poor mother is quite uneasy: some day when Rhea is in one of her mad fits (or when she is in her senses, more likely), she will send the Corybantes after you, with orders to tear you to pieces, or throw you to the lions. You are so venturesome!

Eros. Be under no alarm, mother; I understand lions perfectly by this time. I get on to their backs every now and then, and take hold of their manes, and ride them about; and when I put my hand into their mouths, they only lick it, and let me take it out again. Besides, how is Rhea going to have time to attend to me? She is too busy with Attis. And I see no harm in just pointing out beautiful things to people; they can leave them alone; — it is nothing to do with me. And how would you like it if Ares were not in love with you, or you with him?

Aph. Masterful boy! always the last word! But you will remember this some day.

XIII

Zeus. Asclepius. Heracles

Zeus. Now, Asclepius and Heracles, stop that quarrelling; you might as well be men; such behaviour is very improper and out of place at the table of the Gods.

Her. Is this druggist fellow to have a place above me, Zeus?

Asc. Of course I am; I am your better.

Her. Why, you numskull? because it was Zeus's bolt that cracked your skull, for your unholy doings, and now you have been allowed your immortality again out of sheer pity?

Asc. You twit me with my fiery end; you seem to have forgotten that you too were burnt to death, on Oeta.

Her. Was there no difference between your life and mine, then? I am Zeus's son, and it is well known how I toiled, cleansing the earth, conquering monsters, and chastising men of violence. Whereas you are a root-grubber and a quack; I dare say you have your use for doctoring sick men, but you never did a bold deed in your life.

Asc. That comes well from you, whose burns I healed, when you came up all singed not so long ago; between the tunic and the flames, your body was half consumed. Anyhow, it would be enough to mention that I was never a slave like you, never combed wool in Lydia, masquerading in a purple shawl and being slippered by an Omphale, never killed my wife and children in a fit of the spleen. *Her.* If you don't stop being rude, I shall soon show you that immortality is not much good. I will take you up and pitch you head over heels out of Heaven, and Apollo himself shall never mend your broken crown. *Zeus.* Cease, I say, and let us hear ourselves speak, or I will send you both away from table. Heracles, Asclepius died before you, and has the right to a better place.

XIV

Hermes. Apollo

Her. Why so sad, Apollo?

Ap. Alas, Hermes, — my love!

Her. Oh; that's bad. What, are you still brooding over that affair of Daphne?

Ap. No. I grieve for my beloved; the Laconian, the son of Oebalus.

Her. Hyacinth? he is not dead?

Ap. Dead.

Her. Who killed him? Who could have the heart? That lovely boy!

Ap. It was the work of my own hand.

Her. You must have been mad!

Ap. Not mad; it was an accident.

Her. Oh? and how did it happen?

Ap. He was learning to throw the quoit, and I was throwing with him. I had just sent my quoit up into the air as usual, when jealous Zephyr (damned be he above all winds! he had long been in love with Hyacinth, though Hyacinth would have nothing to say to him) — Zephyr came blustering down from Taygetus, and dashed the quoit upon the child's head; blood flowed from the wound in streams, and in one moment all was over. My first thought was of revenge; I lodged an arrow in Zephyr, and pursued his flight to the mountain. As for the child, I buried him at Amyclae, on the fatal spot; and from his blood I have caused a flower to spring up, sweetest, fairest of flowers, inscribed with letters of woe. — Is my grief unreasonable?

Her. It is, Apollo. You knew that you had set your heart upon a mortal: grieve not then for his mortality.

XV

Hermes. Apollo

Her. To think that a cripple and a blacksmith like him should marry two such queens of beauty as Aphrodite and Charis!

Ap. Luck, Hermes — that is all. But I do wonder at their putting up with his company; they see him running with sweat, bent over the forge, all sooty-faced; and yet they cuddle and kiss him, and sleep with him!

Her. Yes, it makes me angry too; how I envy him! Ah, Apollo, you may let your locks grow, and play your harp, and be proud of your looks; I am a healthy fellow, and can touch the lyre; but, when it comes to bedtime, we lie alone.

Ap. Well, my loves never prosper; Daphne and Hyacinth were my great passions; she so detested me that being turned to a tree was more attractive than I; and him I killed with a quoit. Nothing is left me of them but wreaths of their leaves and flowers.

Her. Ah, once, once, I and Aphrodite — but no; no boasting.

Ap. I know; that is how Hermaphroditus is accounted for. But perhaps you can tell me how it is that Aphrodite and Charis are not jealous of one another.

Her. Because one is his wife in Lemnus and the other in Heaven. Besides, Aphrodite cares most about Ares; he is her real love; so she does not trouble her head about the blacksmith.

Ap. Do you think Hephaestus sees?

Her. Oh, he sees, yes; but what can he do? he knows what a martial young fellow it is; so he holds his tongue. He talks of inventing a net, though, to take them in the act with.

Ap. Ah, all I know is, I would not mind being taken in that act.

XVI

Hera. Leto

Hera. I must congratulate you, madam, on the children with whom you have presented Zeus.

Leto. Ah, madam; we cannot all be the proud mothers of Hephaestuses.

Hera. My boy may be a cripple, but at least he is of some use. He is a wonderful smith, and has made Heaven look another place; and Aphrodite thought him worth marrying, and dotes on him still. But those two of yours! — that girl is wild and mannish to a degree; and now she has gone off to Scythia, and her doings *there* are no secret; she is as bad as any Scythian herself, — butchering strangers and eating them! Apollo, too, who pretends to be so clever, with his bow and his lyre and his medicine and his prophecies; those oracle-shops that he has opened at Delphi, and Clarus, and Dindyma, are a cheat; he takes good care to be on the safe side by giving ambiguous answers that no one can understand, and makes money out of it, for there are plenty of fools who like being imposed upon, — but sensible people know well enough that most of it is clap-trap. The prophet did not know that he was to kill his favourite with a quoit; he never foresaw that Daphne would run away from him, so handsome as he is, too, such beautiful hair! I am not sure, after all, that there is much to choose between your children and Niobe's.

Leto. Oh, of course; my children are butchers and impostors. I know how you hate the sight of them. You cannot bear to hear my girl complimented on her looks, or my boy's playing admired by the company.

Hera. His playing, madam! — excuse a smile; — why, if the Muses had not favoured him, his contest with Marsyas would have cost him his skin; poor Marsyas was shamefully used on that occasion; 'twas a judicial murder. — As for your charming daughter, when Actaeon once caught sight of her charms, she had to set the dogs upon him, for fear he should tell all he knew: I forbear to ask where the innocent child picked up her knowledge of obstetrics.

Leto. You set no small value on yourself, madam, because you are the wife of Zeus, and share his throne; you may insult whom you please. But there will be tears presently, when the next bull or swan sets out on his travels, and you are left neglected.

XVIII

Hera. Zeus

Hera. Well, Zeus, I should be ashamed if *I* had such a son; so effeminate, and so given to drinking; tying up his hair in a ribbon, indeed! and spending most of his time among mad women, himself as much a woman as any of them; dancing to flute and drum and cymbal! He resembles any one rather than his father.

Zeus. Anyhow, my dear, this wearer of ribbons, this woman among women, not content with conquering Lydia, subduing Thrace, and enthralling the people of Tmolus, has been on an expedition all the way to India with his womanish host, captured elephants, taken possession of the country, and led their king captive after a brief resistance. And he never stopped dancing all the time, never relinquished the thyrsus and the ivy; always drunk (as you say) and always inspired! If any scoffer presumes to make light of his ceremonial, he does not go unpunished; he is bound with vine-twigs; or his own mother mistakes him for a fawn, and tears him limb from limb. Are not these manful doings, worthy of a son of Zeus? No doubt he is fond of his comforts, too, and his amusements; we need not complain of that: you may judge from his drunken achievements, what a handful the fellow would be if he were sober.

Hera. I suppose you will tell me next, that the invention of wine is very much to his credit; though you see for yourself how drunken men stagger about and misbehave themselves; one would think the liquor had made them mad. Look at Icarius, the first to whom he gave the vine: beaten to death with mattocks by his own boon companions!

Zeus. Pooh, nonsense. That is not Dionysus's fault, nor the wine's fault; it comes of the immoderate use of it. Men *will* drink their wine neat, and drink too much of it. Taken in moderation, it engenders cheerfulness and benevolence. Dionysus is not likely to treat any of his guests as Icarius was treated. — No; I see what it is: — you are jealous, my love; you can't forget about Semele, and so you must disparage the noble achievements of her son.

XIX

Aphrodite. Eros

Aph. Eros, dear, you have had your victories over most of the Gods — Zeus, Posidon, Rhea, Apollo, nay, your own mother; how is it you make an exception for Athene? against her your torch has no fire, your quiver no arrows, your right hand no cunning.

Eros. I am afraid of her, mother; those awful flashing eyes! she is like a man, only worse. When I go against her with my arrow on the string, a toss of her plume frightens me; my hand shakes so that it drops the bow.

Aph. I should have thought Ares was more terrible still; but you disarmed and conquered him.

Eros. Ah, he is only too glad to have me; he calls me to him. Athene always eyes me so! once when I flew close past her, quite by accident, with my torch, 'If you come near me,' she called out, 'I swear by my father, I will run you through with my spear, or take you by the foot and drop you into Tartarus, or tear you in pieces with my own hands' — and more such dreadful things. And she has such a sour look; and then on her breast she wears that horrid face with the snaky hair; that frightens me worst of all; the nasty bogy — I run away directly I see it.

Aph. Well, well, you are afraid of Athene and the Gorgon; at least so you say, though you do not mind Zeus's thunderbolt a bit. But why do you let the Muses go scot free? do *they* toss their plumes and hold out Gorgons' heads?

Eros. Ah, mother, they make me bashful; they are so grand, always studying and composing; I love to stand there listening to their music.

Aph. Let them pass too, because they are grand. And why do you never take a shot at Artemis?

Eros. Why, the great thing is that I cannot catch her; she is always over the hills and far away. But besides that, her heart is engaged already.

Aph. Where, child?

Eros. In hunting stags and fawns; she is so fleet, she catches them up, or else shoots them; she can think of nothing else. Her brother, now, though he is an archer too, and draws a good arrow —

Aph. I know, child, you have hit *him* often enough.

XXI

Ares. Hermes

Ar. Did you hear Zeus's threat, Hermes? most complimentary, wasn't it, and most practicable? 'If I choose,' says he, 'I could let down a cord from Heaven, and all of you might hang on to it and do your very best to pull me down; it would be waste labour; you would never move me. On the other hand, if I chose to haul up, I should have you all dangling in mid air, with earth and sea into the bargain and so on; you heard? Well, I dare say he *is* too much for any of us individually, but I will never believe he outweighs the whole of us in a body, or that, even with the makeweight of earth and sea, we should not get the better of him.

Her. Mind what you say, Ares; it is not safe to talk like that; we might get paid out for chattering.

Ar. You don't suppose I should say this to every one; I am not afraid of you; I know you can keep a quiet tongue. I *must* tell you what made me laugh most while he stormed: I remember not so long ago, when Posidon and Hera and Athene rebelled and made a plot for his capture and imprisonment, he was frightened out of his wits; well, there were only three of them, and if Thetis had not taken pity on him and called in the hundred-handed Briareus to the rescue, he would actually have been put in chains, with his thunder and his bolt beside him. When I worked out the sum, I could not help laughing.

Her. Oh, do be quiet; such things are too risky for you to say or me to listen to.

XXIV

Hermes. Maia

Her. Mother, I am the most miserable god in Heaven.

Ma. Don't say such things, child.

Her. Am I to do all the work of Heaven with my own hands, to be hurried from one piece of drudgery to another, and never say a word? I have to get up early, sweep the dining-room, lay the cushions and put all to rights; then I have to wait on Zeus, and take his messages, up and down, all day long; and I am no sooner back again (no time for a wash) than I have to lay the table; and there was the nectar to pour out, too, till this new cup-bearer was bought. And it really is too bad, that when every one else is in bed, I should have to go off to Pluto with the Shades, and play the usher in Rhadamanthus's court. It is not enough that I must be busy all day in the wrestling-ground and the Assembly and the schools of rhetoric, the dead must have their share in me too. Leda's sons take turn and turn about betwixt Heaven and Hades — *I* have to be in both every day. And why should the sons of Alemena and Semele, paltry women, why should they feast at their ease, and I — the son of Maia, the grandson of Atlas — wait upon them? And now here am I only just back from Sidon, where he sent me to see after Europa, and before I am in breath again-off I must go to Argos, in quest of Danae, 'and you can take Boeotia on your way,' says father, 'and see Antiope.' I am half dead with it all. Mortal slaves are better off than I am: they have the chance of being sold to a new master; I wish I had the same!

Ma. Come, come, child. You must do as your father bids you, like a good boy. Run along now to Argos and Boeotia; don't loiter, or you will get a whipping. Lovers are apt to be hasty.

Zeus. Helius

Zeus. What have you been about, you villainous Titan? You have utterly done for the earth, trusting your car to a silly boy like that; he has got too near and scorched it in one place, and in another killed everything with frost by withdrawing the heat too far; there is not a single thing he has not turned upside down; if I had not seen what was happening and upset him with the thunderbolt, there would not have been a remnant of mankind left. A pretty deputy driver!

Hel. I was wrong, Zeus; but do not be angry with me; my boy pressed me so; how could I tell it would turn out so badly?

Zeus. Oh, of course you didn't know what a delicate business it is, and how the slightest divergence ruins everything! it never occurred to you that the horses are spirited, and want a tight hand! oh no! why, give them their heads a moment, and they are out of control; just what happened: they carried him now left, now right, now clean round backwards, and up or down, just at their own sweet will; he was utterly helpless.

Hel. I knew it all; I held out for a long time and told him he mustn't drive. But he wept and entreated, and his mother Clymene joined in, and at last I put him up. I showed him how to stand, and how far he was to mount upwards, and where to begin descending, and how to hold the reins, and keep the spirited beasts under control; and I told him how dangerous it was, if he did not keep the track. But, poor boy, when he found himself in charge of all that fire, and looking down into yawning space, he was frightened, and no wonder; and the horses soon knew I was not behind them, took the child's measure, left the track, and wrought all this havoc; he let go the reins — I suppose he was afraid of being thrown out — and held on to the rail. But he has suffered for it, and my grief is punishment enough for me, Zeus.

Zeus. Punishment enough, indeed! after daring to do such a thing as that! — Well, I forgive you this time. But if ever you transgress again, or send another substitute like him, I will show you how much hotter the thunderbolt is than your fire. Let his sisters bury him by the Eridanus, where he was upset. They shall weep amber tears and be changed by their grief into poplars. As for you, repair the car — the pole is broken, and one of the wheels crushed — , put the horses to and drive yourself. And let this be a lesson to you.

XXVI

Apollo. Hermes

Ap. Hermes, have you any idea which of those two is Castor, and which is Pollux? I never can make out.

Her. It was Castor yesterday, and Pollux to-day.

Ap. How do you tell? They are exactly alike.

Her. Why, Pollux's face is scarred with the wounds he got in boxing; those that Amycus, the Bebrycian, gave him, when he was on that expedition with Jason, are particularly noticeable. Castor has no marks; his face is all right.

Ap. Good; I am glad I know that. Everything else is the same for both. Each has his half egg-shell, with the star on top, each his javelin and his white horse. I am always calling Pollux Castor, and Castor Pollux. And, by the way, why are they never both here together? Why should they be alternately gods and shades?

Her. That is their brotherly way. You see, it was decreed that one of the sons of Leda must die, and the other be immortal; and by this arrangement they split the immortality between them.

Ap. Rather a stupid way of doing it: if one of them is to be in Heaven, whilst the other is underground, they will never see one another at all; and I suppose that is just what they wanted to do. Then again: all the other gods practise some useful profession, either here or on earth; for instance, I am a prophet, Asclepius is a doctor, you are a first-rate gymnast and trainer, Artemis ushers children into the world; now what are these two going to do? surely two such great fellows are not to have a lazy time of it?

Her. Oh no. Their business is to wait upon Posidon, and ride the waves; and if they see a ship in distress, they go aboard of her, and save the crew.

Ap. A most humane profession.

**DIALOGUES OF THE COURTESANS — Ἑταιρικοὶ
Διάλογοι**



Translated by H. W. Fowler and F. G. Fowler

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I

Glycera. Thais

Gly. Thais, that Acarnanian soldier, who used to be so fond of Abrotonum, and then fell in love with me — he was decorated, and wore a military cloak — do you know the man I mean? I suppose you have forgotten him?

Th. Oh no, dear, I know; why, he shared our table last harvest festival. Well? you look as if you had something to tell me about him.

Gly. That wicked Gorgona (such a *friend* of mine, to be sure!) — she has stolen him away from me.

Th. What! he has given you up, and taken her in your place?

Gly. Yes, dear; isn't it *horrid* of her?

Th. Well, Glycera darling, it *is* wicked, of course; but it is not very surprising; it is what all we poor girls do. You mustn't be too much vexed; I shouldn't blame her, if I were you; Abrotonum never blamed you about him, you know; and you were friends, too. But *I* cannot think what he *finds* in her; where are his eyes? has he never found out how thin her hair is? what a lot of forehead she shows! and her lips! all livid; they might be a dead woman's; and that scraggy neck, veined all over; and what an amount of nose! I grant you she is tall and straight; and she has quite a nice smile.

Gly. Oh, Thais, you don't think it was her *looks* caught him. Don't you know? her mother Chrysarium is a witch; she knows Thessalian charms, and can draw down the moon; they do say she flies o' nights. It was she bewitched him with drugs in his drink, and now they are making their harvest out of him.

Th. Ah well, dear, you will get a harvest out of some one else; never mind him.

II

Myrtium. Pamphilus. Doris

Myr. Well, Pamphilus? So I hear you are to marry Phido the shipmaster's daughter, — if you have not done so already! And this is the end of your vows and tears! All is over and forgotten! And I so near my time! Yes, that is all I have to thank my lover for; that, and the prospect of having a child to bring up; and you know what that means to us poor girls. I mean to keep the child, especially if it is a boy: it will be some comfort to me to call him after you; and perhaps some day you will be sorry, when he comes to reproach you for betraying his poor mother. I can't say much for the lady's looks. I saw her only the other day, with her mother, at the Thesmophoria; little did I know then that she was to rob me of my Pamphilus! Hadn't you better see what she is like first? Take a good look at her eyes; and try not to mind the colour, and the cast (she has such a squint!). Or no: there is no need for you to see her: you have seen Phido; you know what a face *he* has.

Pa. How much more nonsense are you going to talk about shipowners and marriages? What do I know about brides, ugly or pretty? If you mean Phido of Alopece, I never knew he had a grown-up daughter at all. Why, now I think of it, he is not even on speaking terms with my father. They were at law not long ago — something about a shipping contract. He owed my father a talent, I think it was, and refused to pay; so he was had up before the Admiralty Court, and my father never got paid in full, after all, so he said. Do you suppose if I wanted to marry I should pass over Demeas's daughter in favour of Phido's? Demeas was general last year, and she is my cousin on the mother's side. Who has been telling you all this? Is it just a cobweb spun in that jealous little brain of yours?

Myr. Pamphilus! You mean to say you are *not* going to be married?

Pa. Are you mad, or what is the matter with you? We did not have much to drink yesterday.

Myr. Ask Doris; it is all her fault. I sent her out to buy some wool, and to offer up prayer to Artemis for me. And she said that she met Lesbia, and Lesbia — Doris, tell him what Lesbia said, unless you invented it all yourself.

Dor. May I die, miss, if I said a word more than the truth! Just by the town-hall Lesbia met me, and 'Doris,' says she, smiling, 'your young gentleman is to marry Phido's daughter. And if you don't believe me,' says she, 'look up their street, and you will see everything crowned with garlands, and a fine bustle going on; flutes playing, and people singing the wedding-song.'

Pa. Well; and you did?

Dor. That I did, sir; and it was all as Lesbia had said.

Pa. Ah, now I see! You have told your mistress nothing but the truth; and there was some ground for what Lesbia told you. However, it is a false alarm. The wedding is not at our house. I remember now. When I went back home yesterday, after leaving you, 'Pamphilus,' said my mother, 'here is neighbour Aristaenetus's son, Charmides, who is no older than you, just going to marry and settle down: when are *you* going to turn over a new leaf?' And then I dropped off to sleep. I went out early this morning, so that I saw nothing of all that Doris has seen. If you doubt my word, Doris can go again; and look more carefully this time, Doris; mark the house, not the street only, and you will find that the garlands are next door.

Myr. I breathe again! Pamphilus, if it had been true, I should have killed myself!

Pa. *True*, indeed! Am I mad, that I should forget Myrtium, so soon to become the mother of my child?

III

Philinna. Her Mother

Mother. You must be mad, Philinna; what *was* the matter with you at the dinner last night? Diphilus was in tears this morning when he came and told me how he had been treated. You were tipsy, he said, and made an exhibition of yourself, dancing when he asked you not to; then you kissed his friend Lamprias, and when Diphilus did not like that, you left him and went and put your arms round Lamprias; and he choking with rage all the time. And afterwards you would not go near him, but let him cry by himself, and kept singing and teasing him.

Phi. Ah, mother, he never told you how *he* behaved; if you knew how rude he was, you would not take his part. He neglected me and made up to Thais, Lamprias's girl, before Lamprias came. I was angry, and let him see what I thought of him, and then he took hold of Thais's ear, bent her neck back and gave her — oh, such a kiss! I thought it would never end. So I began to cry; but he only laughed, and kept whispering to her — about me, of course; Thais was looking at me and smiling. However, when they heard Lamprias coming, and had had enough of each other at last, I did take my place by him all the same, not to give him an excuse for a fuss afterwards. It was Thais got up and danced first, showing her ankles ever so much, as if no one else had pretty ones. And when she stopped, Lamprias never said a word, but Diphilus praised her to the skies — such perfect time! such varied steps! foot and music always right; and what a lovely ankle! and so on, and so on; it might have been the *Sosandra* of Calamis he was complimenting, and not Thais; what she is really like, *you* know well enough. And how she insulted me, too! 'If some one is not ashamed of her spindle-shanks,' she said, 'she will get up and dance now.' Well, that is all, mammy; of course I did get up and dance. What was I to do? take it quietly and make her words seem true and let her be queen?

Mother. You are too touchy, my lass; you should have taken no notice. But go on.

Phi. Well, the others applauded, but Diphilus lay on his back and looked up at the ceiling, till I was tired and gave up.

Mother. But what about kissing Lamprias? is that true? and going across and embracing him? Well, why don't you speak? Those are things I cannot forgive.

Phi. I wanted to pay him out.

Mother. And then not sitting near him! singing while he was in tears! Think how poor we are, girl; you forget how much we have had from him, and what last winter would have been if Aphrodite had not sent him to us.

Phi. I dare say! and I am to let him outrage my feelings just for that?

Mother. Oh, be as angry as you like, but no tit for tat. You ought to know that if a lover's feelings are outraged his love ends, and he finds out his folly. You have always been too hard on the lad; pull too tight, and the rope breaks, you know.

IV

Melitta. Bacchis

Me. Bacchis, don't you know any of those old women — there are any number of them about, 'Thessalians,' they call them — they have incantations, you know, and they can make a man in love with you, no matter how much he hated you before? Do go and bring me one, there's a dear! I'd give the clothes off my back, jewellery and all, to see Charinus here again, and to have him hate Simiche as he hates me at this moment.

Ba. Melitta! You mean to tell me that Charinus has gone off after Simiche, and that after making his people so angry because he wouldn't marry the heiress, all for your sake? She was to have brought him five talents, so they said. I have not forgotten what you told me about that.

Me. Oh, that is all over now; I have not had a glimpse of him for the last five days. No; he and Simiche are with his friend Pammenes enjoying themselves.

Ba. Poor darling! But it can't have been a trifle that drove him away: what was it all about?

Me. I don't know exactly. All I can say is, that he came back the other day from Piraeus (his father had sent him there to collect some money), and wouldn't even look at me! I ran to meet him, expecting him to take me in his arms, instead of which he pushed me away! 'Go to Hermotimus the ship-owner,' he said; 'go and read what is written on the column in the Ceramicus; you will find your name there, and his.' 'Hermotimus? column? what do you mean?' said I. But he would tell me nothing more; he went to bed without any dinner, and never gave me so much as a look. I tried everything: I lavished all my endearments on him, and did all I could to make him look at me. Nothing would soften him: all he said was, 'If you keep on bothering, I shall go away this minute, I don't care what time it is.'

Ba. But you *did* know Hermotimus, I suppose?

Me. My dear, if I ever so much as heard of a Hermotimus who was a ship-owner, may I be more wretched than I am now! — Next morning, at cock-crow, Charinus got up, and went off. I remembered his saying something about my name being written up in the Ceramicus, so I sent Acis to have a look; and all she found was just this, chalked up close by the Dipylus, on the right as you come in: *Melitta loves Hermotimus*; and again a little lower down: *Hermotimus the ship-owner loves Melitta*.

Ba. Ah, mischievous boys! I see what it is! Some one must have written it up to tease Charinus, knowing how jealous he is. And he took it all in at once! I must speak to him if I see him anywhere. He is a mere child, quite unsophisticated.

Me. If you see him, yes: but you are not likely to. He has shut himself up with Simiche; his people have been asking for him, they think he is here still. No, Bacchis, I want one of those old women; she would put all to rights.

Ba. Well, love, I know a capital witch; she comes from Syria, such a brisk, vigorous old thing! Once when Phantias had quarrelled with me in the same way, all about nothing, she brought us together again, after four whole months; I had quite given him up, but her spells drew him back.

Me. What was her fee? do you remember?

Ba. Oh, she was most reasonable: one drachma, and a loaf of bread. Then you have to provide salt, of course, and sulphur, and a torch, and seven pennies. And besides this, you must mix her a bowl of wine, which she has to drink all by herself; and then there must be something belonging to the man, his coat, or his shoes, or a lock of hair, or something.

Me. I have got his shoes.

Ba. She hangs them up on a peg, and fumigates them with the sulphur, throwing a little salt into the fire, and muttering both your names. Then she brings out her magic wheel, and spins it, and rattles off an incantation, — such horrid, outlandish words! Well, she had scarcely finished, when, sure enough, in came Phantias; Phoebis (that was the girl he was with) had begged and implored him not to go, and his friends declared it was a shame; but the spell was too strong for them. Oh yes, and she taught me a splendid charm against Phoebis. I was to mark her footsteps, and rub out the last of them, putting my right foot into her left footprint, and my left into her right; and then I was to say: *My foot on thy foot; I trample thee down!* I did it exactly as she told me.

Me. Oh, Bacchis, dear, do be quick and fetch the witch. Acis, you see to the bread and sulphur and things.

VII

Musarium. Her Mother

Mother. Well, child, if we get another gallant like Chaereas, we must make some offerings; the earthly Aphrodite shall have a white kid, the heavenly one in the Gardens a heifer, and our lady of windfalls a garland. How well off we shall be, positively rolling in wealth! You see how much this boy brings in; not an obol, not a dress, not a pair of shoes, not a box of ointment, has he ever given you; it is all professions and promises and distant prospects; always, *if* my father *should* ——, and I *should* inherit, everything *would* be yours. And according to you, he swears you shall be his wife.

Mu. Oh yes, mother, he swore it, by the two Goddesses and Polias.

Mother. And you believe it, no doubt. So much so that the other day, when he had a subscription to pay and nothing to pay with, you gave him your ring without asking me, and the price of it went in drink. Another time it was the pair of Ionian necklaces that Praxias the Chian captain got made in Ephesus and brought you; two darics apiece they weighed; a club-dinner with the men of his year it was that time. As for shirts and linen, those are trifles not worth mention. A mighty catch he has been, to be sure!

Mu. He is so handsome with his smooth chin; and he loves me, and cries as he tells me so; and he is the son of Laches the Areopagite and Dinomache; and we shall be his *real* wife and mother-in-law, you know; we have great expectations, if only the old man would go to bye-bye.

Mother. So when we want shoes, and the shoemaker expects to be paid, we are to tell him we have no money, 'but take a few expectations.' And the baker the same. And on rent-day we shall ask the man to wait till Laches of Collytus is dead; he shall have it after the wedding. Well, I should be ashamed to be the only pretty girl that could not show an earring or a chain or a bit of lace.

Mu. Oh well, mother, are the rest of them happier or better-looking than I am?

Mother. No; but they have more sense; they know their business better than to pin their faith to the idle words of a boy with a mouthful of lover's oaths. But you go in for constancy and true love, and will have nothing to say to anybody but your Chaereas. There was that farmer from Acharnae the other day; his chin was smooth too; and he brought the two mina he had just got for his father's wine; but oh dear me no! you send him away with a sneer; none but your Adonis for you.

Mu. Mother, you could not expect me to desert Chaereas and let that nasty working-man (faugh!) come near me. Poor Chaereas! he is a pet and a duck.

Mother. Well, the Acharnian did smell rather of the farm. But there was Antiphon — son to Menecrates — and a whole mina; why not him? he is handsome, and a gentleman, and no older than Chaereas.

Mu. Ah, but Chaereas vowed he would cut both our throats if he caught me with him.

Mother. The first time such a thing was ever threatened, I suppose. So you will go without your lovers for this, and be as good a girl as if you were a priestess of Demeter instead of what you are. And if that were all! — but to-day is harvest festival; and where is his present?

Mu. Mammy dear, he has none to give.

Mother. They don't all find it so hard to get round their fathers; why can't he get a slave to wheedle him? why not tell his mother he will go off for a soldier if she doesn't let him have some money? instead of which he haunts and tyrannizes over us, neither giving himself nor letting us take from those who would. Do you expect to be eighteen all your life, Musarium? or that Chaereas will be of the same mind when he has his fortune, and his mother finds a marriage that will bring him another? You don't suppose he will remember tears and kisses and vows, with five talents of dowry to distract him?

Mu. Oh yes, he will. They have done everything to make him marry now; and he wouldn't! that shows.

Mother. I only hope it shows true. I shall remind you of all this when the time comes.

VIII

Ampelis. Chrysis

Am. Well, but, Chrysis, I don't call a man in love at all, if he doesn't get jealous, and storm, and slap one, and clip one's hair, and tear one's clothes to pieces.

Ch. Is that the only way to tell?

Am. To tell a serious passion, yes. The kisses and tears and vows, the constant attendance, — all that only shows that he's *beginning* to be in love; it's still coming on. But the real flame is jealousy, pure and simple. So if Gorgias is jealous, and slaps you, as you say, you may hope for the best; pray that he may always go on as he has begun!

Ch. Go on slapping me?

Am. No, no; but getting angry if you ever look at any one else. If he were not in love with you, why should he mind your having another lover?

Ch. Oh, but I *haven't*! It's all a mistake! He took it into his head that old Moneybags had been paying me attentions, because I just happened to mention his name once.

Am. Well, that's very nice, too. You want him to think that there are rich men after you. It will make him all the more angry, and all the more liberal; he'll be afraid of being cut out by his rivals.

Ch. But Gorgias never gives me anything. He only storms and slaps.

Am. Oh, you wait. Nothing tames them like jealousy.

Ch. Ampelis, I believe you *want* me to be slapped!

Am. Nonsense! All I mean is this: if you want to make a man wildly in love with you, let him see that you can do without him. When he thinks that he has you all to himself, he is apt to cool down. You see I've had twenty years' experience: whereas you, I suppose, are about eighteen, perhaps not that. Come now; I'll tell you what happened to me, not so many years ago. Demophantus was my admirer in those days; the usurer, you know, at the back of the Poecile. He had never given me more than five drachmae at a time, and he wanted to have everything his own way. The fact was, my dear, his love was only skin-deep. There were no sighs or tears with him; no knocking me up at unearthly hours; he would spend an evening with me now and then —

very occasionally — and that was all. But one day when he called, I was ‘not at home’; I had Callides the painter with me (he had given me ten drachmae). Well, at the time Demophantus said some very rude things, and walked off. However, the days went by, and I never sent to him; and at last (finding that Callides had been with me again) even Demophantus began to catch fire, and to get into a passion about it; so one day he stood outside, and waited till he found the door open: my dear, I don’t know what he didn’t do! cried, beat me, vowed he would murder me, tore my clothes dreadfully! And it all ended with his giving me a talent; after which I saw no one else for eight months on end. His wife told everybody that I had bewitched him with some drug. ’Twas easy to see what the drug had been: jealousy. Now you should try the same drug upon Gorgias. The boy will have money, if anything happens to his father.

IX

Dorcas. Pannychis. Philostratus. Polemon

Dor. Oh, miss, we are lost, lost! Here is Polemon back from the wars a rich man, they say. I saw him myself in a mantle with a purple border and a clasp, and a whole train of men at his back. His friends when they caught sight of him crowded round to get their greetings in. I made out in the train his man who went abroad with him. So I said How d'ye do, and then asked, 'Do tell me, Parmenon, how you got on; have you made anything to repay you for all your fighting?'

Pa. Ah, you should not have begun with that. Thanks to all the Gods you were not killed (you ought to have said), and most of all to Zeus who guards the stranger and Athene who rules the battle! My mistress was always trying to find out how you were doing and where you were. And if you had added that she was always weeping and talking of Polemon, that would have been still better.

Dor. Oh, I said all that right at the beginning; but I never thought of telling you that; I wanted to get on to the news. This was how I began to Parmenon: 'Did you and your master's ears burn, Parmenon?' I said; 'mistress was always talking of him and crying; and when any one came back from the last battle and reported that many had been killed, she would tear her hair and beat her breast, and grieve so every time!'

Pa. Ah, that was right, Dorcas.

Dor. And then after a little while I went on to the other questions. And he said, 'Oh, yes, we have come back great men.'

Pa. What, straight off like that? never a word of how Polemon had talked or thought of me, or prayed he might find me alive?

Dor. Yes, he said a good deal of that. But his real news was enormous riches — gold, raiment, slaves, ivory. As for the money, they didn't count it, but measured it by the bushel, and it took some time that way. On Parmenon's own finger was a huge queer-shaped ring with one of those three-coloured stones, the outer part red. I left him when he wanted to give me the history of how they crossed the Halys and killed somebody called Tiridates, and how Polemon distinguished himself in the battle with the Pisidians. I ran off to tell you, and give you time to think. Suppose Polemon were to come — and you may be sure he will, as soon as he has got rid of his company — and find when he asked after you that Philostratus was here; what *would* he do?

Pa. Oh, Dorcas, we *must* find some way out of it. It would be shabby to send Philostratus about his business so soon after having that talent from him; and he is a merchant, and if he keeps all his promises — . And on the other hand, it is a pity not to be at home to Polemon now he is come back such a great man; besides, he is so jealous; when he was poor, there was no getting on with him for it; and what *will* he be like now?

Dor. Here he comes.

Pa. Oh, Dorcas, what *am* I to do? I shall faint; how I tremble!

Dor. Why, here is Philostratus too.

Pa. Oh, what will become of me? oh that the earth would swallow me up!

Phi. Well, my dear, where is that wine?

Pa. (Now he has gone and done it!) Ah, Polemon, so you are back at last; are you well?

Po. Who is this person coming to you? What, no answer? Oh, mighty fine, Pannychis! Here have I come on the wings of love — the whole way from Thermopylae in five days; and all for a woman like this! But I deserve it; I ought to be grateful; I shall not be plundered any more, that is something.

Phi. And who may you be, good sir?

Po. Polemon, deme Stiria, tribe Pandionis; will that do for you? late colonel, now general of division, and Pannychis's lover, so long as he supposed a mere man was good enough for her.

Phi. At present, however, sir free-lance, Pannychis is mine. She has had one talent, and will have another as soon as my cargoes are disposed of. Come along, Pannychis; the colonel can keep his colonelling for the Odrysians.

Dor. She is a free woman; it is for her to say whether she will come along or not.

Pa. What shall I do, Dorcas?

Dor. Better go in; Polemon is too angry to talk to now, and a little jealousy will only whet his appetite.

Pa. Well, if you think so, let us go in.

Po. I give you both fair warning that you drink your last drink to-day; I ought to know by this time how to part soul from body. Parmenon, the Thracians.

Full armour, battle array, this alley blocked. Pikemen in the centre, slingers and archers on the flanks, and the remainder in the rear.

Phi. You take us for babies, Mr. Mercenary, to judge from your appeal to our imaginations. Now I wonder whether you ever shed as much blood as runs in a cock's veins, or ever looked on war; to stretch a point in your favour, I dare say you may have been corporal in charge of a bit of wall somewhere.

Po. You will know ere long, when you look upon our serried ranks of glittering steel.

Phi. Oh, pack up your traps and come, by all means. I and my Tibius — I have only one man, you see — will scatter you so wide with a few stones and bricks that you shall never find one another again.

XI

Tryphaena. Charmides

Try. Well, to be sure! Get a girl to keep company with you, and then turn your back on her! Nothing but tears and groans! The wine was not good enough, I suppose, and you didn't want a *tête-à-tête* dinner. Oh yes, I saw you were crying at dinner too. And now it is one continued wail like a baby's. What *is* it all about, Charmides? *Do* tell me; let me get that much out of my evening with you.

Ch. Love is killing me, Tryphaena; I can stand it no longer.

Try. It is not love for me, that is clear. You would not be so cold to me, and push me away when I want to put my arms round you. It really is not fair to keep me off like this! Never mind, tell me who it is; perhaps I may help you to her; I know one ought to make oneself useful.

Ch. Oh, you two know each other quite well; she is quite a celebrity.

Try. Name, name, Charmides!

Ch. Well then — Philematium.

Try. Which? there are two of them; one in Piraeus, who has only just come there; Damyllus the governor's son is in love with her; is it that one? or the other, the one they call The Trap?

Ch. Yes, that is she; she has caught me and got me tight, poor mouse.

Try. And the tears were all for her?

Ch. Even so.

Try. Is this recent? or how long has it been going on?

Ch. Oh, it is nothing new. I saw her first at the Dionysia; that makes seven months.

Try. Had you a full view of her, or did you just see her face and as much as a woman of forty-five likes to show?

Ch. Oh, come! I have her word for it she will be two-and-twenty next birthday.

Try. Well, which are you going to trust — her word, or your own eyes? Just

take a careful look at her temples some day; that is the only place where her own hair shows; all the rest is a thick wig; but at the temples, when the dye fades a little, you can easily detect the grey. But that is nothing; insist on seeing more than her face.

Ch. Oh, but I am not favoured so far as that.

Try. No, I should think not. She knows what the effect would be; why, she is all over — oh, talk of leopard-skins! And it was she made you cry like that, was it? I dare say, now, she was very cruel and scornful?

Ch. Yes, she was, dear; and such a lot of money as she has from me! Just now she wants a thousand drachmas; well, I am dependent on my father, and he is very close, and I could not very well get it; so she is at home to Moschion, and will not see me. That is why you are here; I thought it might vex her.

Try. Well, I'm sure I never never would have come if I had been told what it was for — just to vex somebody else, and that somebody old coffin-ripe Philematium! I shall go away; for that matter the third cock-crow is past.

Ch. No, no, not so fast, Tryphaena. If it is all true — the wig, the dye, and the leopard-skin — I shall hate the sight of her.

Try. If your mother has ever seen her at the bath, ask her. As to the age, you had better ask your grandfather about that, if he is alive.

Ch. Well, as that is what she is like, come up close to me. Give me your arms — and your lips — and let us be friends. Philematium be hanged!

XII

Joessa. Pythias. Lysias

Jo. Cross boy! But I deserve it all! I ought to have treated you as any other girl would do, — bothered you for money, and been engaged when you called, and made you cheat your father or rob your mother to get presents for me; instead of which, I have always let you in from the very first time, and it has never cost you a penny, Lysias. Think of all the lovers I have sent away: Ethocles, now a Chairman of Committees, and Pasion the ship-owner, and young Melissus, who had just come into all his father's money. I would not have a word to say to one of them; I kept myself for you, hard-hearted Phaon that you are! I was fool enough to believe all your vows, and have been living like a Penelope for your sake; mother is furious about it, and is always talking at me to her friends. And now that you feel sure of me, and know how I dote on you, what is the consequence? You flirt with Lycaena under my very eyes, just to vex me; you sit next to *me* at dinner, and pay compliments to Magidium, a mere music-girl, and hurt my feelings, and make me cry. And that wine-party the other day, with Thraso and Diphilus, when Cymbalium the flute-girl was there, and Pyrallis: you know how I hate that girl: as for Cymbalium, whom you kissed no less than five times, I didn't mind so much about that, — it must have been sufficient punishment in itself: — but the way in which you were always making signs to Pyrallis to notice your cup, and whispering to the boy, when you gave it back to him, that he was not to fill it for any one but Pyrallis! and that piece of apple that you bit off and shot across right into her lap, when you saw that Diphilus was occupied with Thraso, — you never even tried to conceal it from me! and she kissed it, and hid it away beneath her girdle. What is the meaning of it all? What have I ever done to you? Did I ever displease you? ever look at any other man? Do I not live for you alone? A brave thing, is it not, Lysias, to vex a poor weak woman who loves you to distraction! There is a Nemesis who watches such deeds. You will be sorry some day, perhaps, when you hear of my hanging myself, or jumping head first into a well; for die I will, one way or another, rather than live to be an eyesore to you. There will be an achievement for you to boast of! You need not look at me like that, nor gnash your teeth: if you have anything to say against me, here is Pythias; let her judge between us. Oh, you are going away without a word? — You see what I have to put up with, Pythias!

Py. Monster! He cares nothing for her tears. He must be made of stone instead of flesh and blood. But the truth is, my dear, you have spoilt him, by letting him see how fond you are of him. It is a great mistake to make so much of them; they get uppish. Don't cry, dear: take my advice, and shut him out once or twice; it will be his turn to dote on *you* then.

Jo. Shut him out? Don't breathe a word of such a thing! I only wish he would wait till I turned him out!

Py. Why, here he is back again.

Jo. Pythias! What *have* you done? If he should have overheard that about shutting him out!

Ly. I am coming back on your account, Pythias, not on hers; I will never look at her again, after what she has done: but I don't want *you* to think badly of me; it shall not be said that Lysias was hard-hearted.

Py. Exactly what I *was* saying.

Ly. But what would you have me do? This girl, who is so tearful now, has been disloyal to me, and received another lover; I actually found them together!

Py. Well, after all ——— . But when did you make this discovery?

Ly. It must have been something like five days ago; yes, it was, because it was on the second, and to-day is the seventh. My father had found out about this precious Joessa, and how long it had been going on, and he locked me in, and gave the porter orders not to open to me. Well, I wasn't going to be kept away from her, so I told Dromo to slip along the courtyard to the lowest part of the wall, and then let me mount on his back; I knew I could easily get over that way. To make a long story short, I got out, and came here. It was midnight, and I found the door carefully barred. Instead of knocking, I quietly lifted the door off its hinges (it was not the first time I had done so) and passed noiselessly in. Every one was asleep. I groped my way along the wall, and stopped at the bedside.

Jo. Good Heavens! What is coming? I am in torment!

Ly. I perceived from the breathing that there was more than one person there, and thought at first that Lyde must be sleeping with her. Pythias, I was mistaken! My hands passed over a smooth, beardless *man's* face; the fellow was close-cropped, and reeked of scent like any woman. I had not brought my sword with me, or you may be sure I should have known what to do with it. — What are you both laughing at? Is it so amusing, Pythias?

Jo. Oh, Lysias! is that all? Why, it was Pythias who was sleeping with me!

Py. Joessa, don't tell him!

Jo. Why not? Lysias, dear, it *was* Pythias; I had asked her to come and sleep

with me; I was so lonely without you.

Ly. Pythias? Then her hair has grown pretty fast in five days.

Jo. She has been ill, and her hair was falling off, and she had to have it cropped. And now she has got false hair. Pythias, show him that it is so. Behold your rival, Lysias! this is the young gentleman of whom you were jealous.

Ly. And what lover would not have been jealous? I had the evidence of my hands, remember.

Jo. Well, you know better now. Suppose I were to return you evil for evil? What should you say to that? It is my turn to be angry with you now.

Ly. No, you mustn't be angry. We will have some wine, and Pythias must join us; the truce cannot be ratified without her.

Jo. Of course not. A pretty scrape you have led me into, Pythias, you nice young man!

Py. The nice young man has led you out of it again too, so you must forgive him. I say, Lysias, you need not tell any one — about my hair, you know.

XIII

Leontichus. Chenidas. Hymnis

Le. And then that battle with the Galatians; tell her about that, Chenidas — how I rode out in front on the grey, and the Galatians (brave fellows, those Galatians, too) — but they ran away directly they saw me; not a man stood his ground. That time, you know, I used my lance for a javelin, and sent it through their captain and his horse as well; and then, as some of them were left — the phalanx was broken up, you see, but a certain number had rallied — well, I pulled out my trusty blade, rode at them as hard as I could go, knocked over half a dozen of the front rank with the mere rush of my horse, brought down my sword on one of the officers, and clove his head in two halves, helmet and all. The rest of you came up shortly, you remember, when they were already running.

Che. Oh, but that duel of yours with the satrap in Paphlagonia! that was a fine display, too.

Le. Well remembered; yes, that was not so bad, either. A great big fellow that satrap was, supposed to be a champion fighter too — thought nothing of Greek science. Out he came, and challenged all comers to single combat. There was consternation among our officers, from the lowest to the general himself — though he was a pretty good man. Aristaechnus the Aetolian he was — very strong on the javelin; I was only a colonel then. However, I was not afraid. I shook off the friends who clung to me — they were anxious about me when they saw the barbarian resplendent in his gilded armour, towering high with his terrible plume and brandishing his lance —

Che. Yes, *I* was afraid that time; you remember how I clung to you and besought you not to sacrifice yourself; life would not have been worth living, if you had fallen.

Le. I ventured it, though. Out I went, as well armed as the Paphlagonian, all gold like him. What a shout there was on both sides! the barbarians recognized me too; they knew my buckler and medals and plume. Who was it they all compared me to, Chenidas?

Che. Why, who should it be? Achilles, of course; the son of Peleus and Thetis, of course. Your helmet was so magnificent, your purple so rich, your buckler so dazzling.

Le. We met. The barbarian drew first blood — just a scratch with his lance a little above the knee; but my great spear drove through his shield and right

into the breast-bone Then I ran up, just sliced his head off with my sword, and came back carrying his arms, the head spiked on my spear dripping gore upon me.

Hym. How horrid, Leontichus! what disgusting frightful tales you tell about yourself! What girl would look at a man who likes such nastiness — let alone drink or sleep with him? I am going away.

Le. Pooh! I double your pay.

Hym. No, nothing shall induce me to sleep with a murderer.

Le. Don't be afraid, my dear. All that was in Paphlagonia. I am a man of peace now.

Hym. No, you are unclean; the blood of the barbarian's head on the spear has dripped over you! I embrace and kiss a man like that? the Graces forbid! he is no better than the executioner.

Le. I am certain you would be in love with me if you had seen me in my armour.

Hym. I tell you it makes me sick and frightened even to hear of such things; I see the shades and ghosts of the slain; that poor officer with his head cloven! what would it be if I saw the thing done, and the blood, and the bodies lying there? I am sure I should die; I never saw a chicken killed, even.

Le. Such a coward, girl? so poor of heart? I thought you would like to hear it.

Hym. Well, try the Lemnian women, or the daughters of Danaus, if you want to please with that sort of tale. I shall run home to my mother, while there is some daylight left. Come along, Grammis. Good-bye, mightiest of colonels, and murderer of however many it is!

Le. Stay, girl, stay. — Why, she is gone!

Che. Well, Leontichus, you frightened the simple little thing with your nodding plumes and your incredible exploits. I saw her getting pale as far back as the officer story; her face was all puckered up and quivering when you split his head.

Le. I thought it would make me more attractive. Well, but it was your fault too; you started the duel.

Che. Well, I had to chime in when I saw what you were bragging for. But you laid it on so thick. Pass the cutting off the wretched Paphlagonian's head, what

did you want to spike it on a spear for, and let the blood run down on you?

Le. That was a bit too strong, I admit; the rest was rather well put together. Well, go and persuade her to come back.

Che. Shall I tell her you lied to make her think you a fine fellow?

Le. Oh, plague upon it!

Che. It's the only way. Choose — a mighty champion, and loathed, or a confessed liar, and — Hymnis?

Le. Bad is the best; but I say Hymnis. Go to her, then, Chenidas, and say I lied — in parts.

XIV

Dorion. Myrtale

Do. So, Myrtale! You ruin me first, and then close your doors on me! It was another tale when I brought you all those presents: I was your love, then; your lord, your life. But you have squeezed me dry now, and have got hold of that Bithynian merchant; so I am left to whimper on the wrong side of the door, while he, the favoured lover, enjoys your embraces, and is to become a father soon, so you tell him.

Myr. Come, Dorion, that is too much! Ruined you, indeed! A lot you ever gave me! Let us go through the list of your presents, from the very beginning.

Do. Very well; let us. First, a pair of shoes from Sicyon, two drachmae. Remember two drachmae.

Myr. Ah, but you were here for two nights.

Do. A box of Phoenician ointment, when I came back from Syria; the box of alabaster. The same price, as I'm a seaman!

Myr. Well, and when you sailed again, didn't I give you that waistcoat, that you might have something to wear when you were rowing? It was Epiurus the boatswain's, that waistcoat; he left it here one night by mistake.

Do. Epiurus recognized it, and took it away from me in Samos, only the other day; and a rare tussle we had before he got it. Then there were those onions I brought you from Cyprus, and five haddocks and four perch, the time we came back from the Bosphorus. Oh, and a whole basket of ship's bread — eight loaves of it; and a jar of figs from Caria. Another time it was a pair of slippers from Patara, gilded ones, you ungrateful girl! Ah, and I was forgetting that great cheese from Gythium.

Myr. Say five drachmae the lot.

Do. It was all that my pay would run to, Myrtale; I was but a common seaman in those days. I have risen to be mate now, my haughty miss. And didn't I put down a solid drachma for you at the feet of Aphrodite's statue, when it was her feast the other day? Then I gave your mother two drachmae to buy shoes with; and Lyde there, — many is the copper I have slipped into her hand, by twos and threes. Put all that together, and it makes a seaman's fortune.

Myr. Onions and haddocks.

Do. Yes; 'twas all I had; if I were rich, I should not be a sailor. I have never brought my own mother so much as a head of garlic. I should like to know what sort of presents the Bithynian makes you?

Myr. Look at this dress: he bought it me; and this necklace, the thick one.

Do. Pooh, you have had that for years.

Myr. No, the one you knew was much lighter, and it had no emeralds. My earrings were a present of his too, and so was that rug; and he gave me two minae the other day, besides paying our rent. Rather different from Patara slippers, and Gythium cheeses and stuff!

Do. And how do you like him for a lover? you say nothing about that. He is fifty years old if he is a day; his hair is all gone in front, and he has the complexion of a lobster. Did you ever notice his teeth? And so accomplished too! it is a treat to hear him when he sings and tries to make himself agreeable; what is it they tell me about an ass that would learn the lyre? Well, I wish you joy of him; you deserve no better luck; and may the child be like his father! As for me, I'll find some Delphis or Cymbalium that's more in my line; your neighbour, perhaps, the flute-girl; anyhow, I shall get some one. We can't all afford necklaces and rugs and two minae presents.

Myr. How I envy the lucky girl who gets you, Dorion! What onions she will have from Cyprus! what cheeses next time you come from Gythium!

Cochlis. Parthenis

Co. Crying, Parthenis! what is it? how do your pipes come to be broken?

Par. Oh! oh! I have been beaten by Crocale's lover — that tall Aetolian soldier; he found me playing at Crocale's, hired by his rival Gorgus. He broke in while they were at dinner, smashed my pipes, upset the table, and emptied out the wine-bowl. Gorgus (the country fellow, you know) he pulled out of the dining-room by the hair of his head, and the two of them, Dinomachus (I think they call him) and a fellow soldier, stood over thumping him. Oh, Cochlis, I doubt whether he will live; there was a great rush of blood from his nostrils, and his face is all swollen and livid.

Co. Is the man mad? or was it just a drunken freak?

Par. All jealousy, my dear — love run wild. Crocale had asked two talents, I believe, if Dinomachus wanted her all to himself. He refused; so she shut the door in his face, I was told, and would not let him in at all. Instead of him she took Gorgus of Oenoë, a well-to-do farmer and a nice man; they were drinking together, and she had got me in to play the pipes. Well, the wine was going, I was striking up one of those Lydian tunes, the farmer standing up to dance, Crocale clapping, and all as merry as could be. Suddenly there was a noise and a shout, crash went the front door, and a moment after in burst eight great strong men, that brute among them. Everything was upside down directly, Gorgus on the ground, as I told you, being thumped and kicked. Crocale got away somehow and took refuge with Thespias next door. Dinomachus boxed my ears, and 'Go to blazes!' he said, throwing me the broken pipes. I am running to tell master about it now. And the farmer is going to find some of his friends in town and get the brute summonsed in the police-court.

Co. Yes, bruises and the courts — that is all we get out of the military. They tell you they are generals and colonels, and then when it comes to paying, 'Oh, wait for settling day,' they say; 'then I shall get my pay, and put everything right.' I wish they were all dead, they and their bragging. But I never have anything to do with them; it is the best way. Give me a fisherman or a sailor or farmer no better than myself, with few compliments and plenty of money. These plume-tossing word-warriors! they are nothing but noise, Parthenis.

The Spurious Works

— *Lucian's birthplace*

LETTERS — Ἐπιστολαί



Translated by H. W. Fowler and F. G. Fowler

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SATURNALIAN LETTERS

I

I to Cronus, Greeting.

I have written to you before telling you of my condition, how poverty was likely to exclude me from the festival you have proclaimed. I remember observing how unreasonable it was that some of us should be in the lap of wealth and luxury, and never give a share of their good things to the poor, while others are dying of hunger with your holy season just upon them. But as you did not answer, I thought I might as well refresh your memory. Dear good Cronus, you ought really to remove this inequality and pool all the good things before telling us to make merry. The world is peopled with camels and ants now, nothing between the two. Or, to put it another way, kindly imagine an actor, with one foot mounted on the tragic stilt and the other bare; if he walks like that, he must be a giant or a dwarf according to the leg he stands on; our lives are about as equal as his heights. Those who are taken on by manager Fortune and supplied with stilts come the hero over us, while the rest pad it on the ground, though you may take my word for it we could rant and stalk with the best of them if we were given the same chance.

Now the poets inform me that in the old days when you were king it was otherwise with men; earth bestowed her gifts upon them unsown and unploughed, every man's table was spread automatically, rivers ran wine and milk and honey. Most wonderful of all, the men themselves were gold, and poverty never came near them. As for us, we can hardly pass for lead; some yet meaner material must be found. In the sweat of our face the most of us eat bread. Poverty, distress, and helplessness, sighs and lamentations and pinings for what is not, such is the staple of man's life, the poor man's at least. All which, believe me, would be much less painful to us, if there were not the felicity of the rich to emphasize it. They have their chests of gold and silver, their stored wardrobes, their slaves and carriages and house property and farms, and, not content with keeping to themselves their superfluity in all these, they will scarce fling a glance to the generality of us.

Ah, Cronus, there is the sting that rankles beyond endurance — that one should loll on cloth of finest purple, overload his stomach with all delicacies, and keep perpetual feast with guests to wish him joy, while I and my like dream over the problematic acquisition of a sixpence to provide us a loaf white or brown, and send us to bed with a smack of cress or thyme or onion in our mouths. Now, good Cronus, either reform this altogether and feed us alike, or at the least induce the rich not to enjoy their good things alone; from their bushels of gold let them scatter a poor pint among us; the raiment that they would never feel the loss of though the moth were to consume it utterly, seeing that in any case it must perish by mere lapse of time, let them devote to

covering our nakedness rather than to propagating mildew in their chests and drawers.

Further let them entertain us by fours and fives, and not as they now do, but more on principles of equality; let us all share alike. The way now is for one to gorge himself on some dainty, keeping the servant waiting about him till he is pleased to have done; but when it reaches us, as we are in the act of helping ourselves it is whisked off, and we have but that fleeting glimpse of the entrée or fag-end of a sweet. Or in comes a sucking-pig; half of it, including the head, falls to the host; the rest of us share the bones, slightly disguised. And pray charge the butlers not to make us call unto seven times, but bring us our wine when we ask for it first; and let it be a full-sized cup and a bumper, as it is for their masters. And the same wine, please, for every one at table; where is the legal authority for my host's growing mellow on the choicest bouquet while my stomach is turned with mere must?

These things if you correct and reform, you will have made life life, and your feast a feast. If not, we will leave the feasting to them, and just kneel down and pray that as they come from the bath the slave may knock down and spill their wine, the cook smoke their sauce and absent-mindedly pour the pea-soup over the caviare, the dog steal in while the scullions are busy and make away with the whole of the sausage and most of the pastry. Boar and buck and sucking-pigs, may they rival in their roasting Homer's oxen of the Sun! only let them not confine themselves to crawling, but jump up and make off to the mountains with their spits sticking in them! and may the fat fowls, all plucked and trussed, fly far away and rob them of their unsociable delights!

But we can touch them more closely than that. May Indian gold-ants come by night, unearth their hoards and convey them to their own state treasury! May their wardrobe-keepers be negligent, and our good friends the mice make sieve-work of their raiment, fit for nothing but tunny-nets! May every pretty curled minion, every Hyacinth and Achilles and Narcissus they keep, turn bald as he hands the cup! let his hair fall off and his chin grow bristly, till he is like the peak-bearded fellows on the comic stage, hairy and prickly on cheek and temple, and on the top smooth and bare! These are specimens of the petitions we will send up, if they will not moderate their selfishness, acknowledge themselves trustees for the public, and let us have our fair share.

II

Cronus to his well-beloved me, Greeting.

My good man, why this absurdity of writing to me about the state of the world, and advising redistribution of property? It is none of my business; the present ruler must see to that. It is an odd thing you should be the only person unaware that I have long abdicated; my sons now administer various departments, of which the one that concerns you is mainly in the hands of Zeus; my own charge is confined to draughts and merry-making, song and good cheer, and that for one week only. As for the weightier matters you speak of, removal of inequalities and reducing of all men to one level of poverty or riches, Zeus must do your business for you. On the other hand, if any man is wronged or defrauded of his holiday privileges, that is a matter within my competence; and I am writing to the rich on the subject of dinners, and that pint of gold, and the raiment, directing them to send you what the season requires. The poor are reasonable there; it is right and proper for the rich to do these things, unless it turns out that they have good reasons to the contrary.

Speaking generally, however, I must tell you that you are all in error; it is quite a misconception to imagine the rich in perfect bliss; they have no monopoly of life's pleasures because they can eat expensive food, drink too much good wine, revel in beauty, and go in soft raiment. You have no idea of how it works out. The resulting anxieties are very considerable. A ceaseless watch must be kept, or stewards will be lazy and dishonest, wine go sour, and grain be weeviled; the burglar will be off with the rich man's plate; agitators will persuade the people that he is meditating a *coup d'état*. And these are but a minute fraction of their troubles; if you could know their apprehensions and cares, you would think riches a thing to be avoided at all costs.

Why, look at me; if wealth and dominion were good things, do you suppose I should have been fool enough to relinquish them, make room for others, and sit down like a common man content with a subordinate position? No, it was because I knew all the conditions the rich and powerful cannot escape that I had the sense to abdicate.

You made a great fuss in your letter about *their* gorging on boar's head and pastry while *your* festival consists of a mouthful of cress or thyme or onion. Now, what are the facts? As to the immediate sensation, on the palate, there is little to choose between the two diets — not much to complain of in either; but with the after effects it is quite otherwise. *You* get up next morning without either the headache the rich man's wine leaves behind, or the disgusting queasiness that results from his surfeit of food. To these effects he adds those of nights given to lust and debauchery, and as likely as not reaps the fruit of his luxury in consumption, pneumonia, or dropsy. It is quite a difficult matter to find a rich man who is not deathly pale; most of them by the

time they are old men use eight legs belonging to other people instead of their own two; they are gold without and rags within, like the stage hero's robes. No fish dinners for you, I admit; you hardly know what fish tastes like; but then observe, no gout or pneumonia either, nor other ailments due to other excesses. Apart from that, though, the rich themselves do not enjoy their daily over-indulgence in these things; you may see them as eager, and more, for a dinner of herbs as ever you are for game.

I say nothing of their other vexations — one has a disreputable son, another a wife who prefers his slave to himself, another realizes that his minion yields to necessity what he would not to affection; there are numberless things, in fact, that you know nothing about; you only see their gold and purple, or catch sight of them behind their high-steppers, and open your mouths and abase yourselves before them. If you left them severely alone, if you did not turn to stare at their silver-plated carriages, if you did not while they were talking eye their emerald rings, or finger their clothes and admire the fineness of the texture, if you let them keep their riches to themselves, in short, I can assure you they would seek you out and implore the favour of your company; you see, they *must* show you their couches and tables and goblets, the sole good of which is in the being known to possess them.

You will find that most of their acquisitions are made for you; they are not for their own use, but for your astonishment. I am one that knows both lives, and I write this for your consolation. You should keep the feast with the thought in your minds that both parties will soon leave this earthly scene, they resigning their wealth, and you your poverty. However, I will write to them as I promised, and am confident that they will not disregard what I say.

III

Cronus to the Rich, Greeting.

I lately received a letter from the poor, complaining that you give them no share of your prosperity. They petitioned me in general terms to institute community of goods and let each have his part: it was only right that equality should be established, instead of one's having a superfluity while another was cut off from pleasure altogether. I told them that had better be left to Zeus; but their particular festival grievances I considered to belong to my own jurisdiction, and so I undertook to write to you. These demands of theirs are moderate enough, it seems to me. How can we possibly keep the feast (they ask), when we are numb with frost and pinched with hunger? if I meant them to participate, I must compel you to bestow on them any clothes that you do not require, or find too heavy for your own use, and also to vouchsafe them just a slight sprinkling of gold. If you do this, they engage not to dispute your right to your property any further in the court of Zeus. Otherwise they will demand redistribution the next time he takes his seat upon the bench. Well, this is no heavy call, considering the vast property on the possession of which I congratulate you.

They also requested me to mention the subject of dinners; you were to ask them to dinner, instead of closing your doors and living daintily by yourselves. When you do entertain a few of them at long intervals, they say you make it rather a humiliation than an enjoyment; everything is done to degrade them — that monstrous piece of snobbishness, for instance, the giving different people different wines. It is really a little discreditable to them that they do not get up and walk out in such a case, leaving you in sole possession. But that is not all; they tell me there is not *enough* to drink either; your butlers' ears are as impervious as those of Odysseus's crew. Other vulgarities I can hardly bring myself to name. The helpings and the waiters are complained of; the latter linger about you till you are full to repletion, but post by your poor guests at a run — with other meannesses hardly conceivable in the house of a gentleman. For mirth and good-fellowship it is essential that all the company be on the same footing; if your carver does not secure equality, better not have one, but a general scramble.

It rests with you to obviate these complaints and secure honour and affection; a liberality that costs you nothing appreciable will impress itself permanently by its timeliness on the memory of recipients. Why, your cities would not be habitable, if you had not poor fellow citizens to make their numberless contributions to your well-being; you would have no admirers of your wealth if you lived alone with it in the obscurity of isolation. Let there be plenty to see it and to marvel at your silver and your exquisite tables; let them drink to your health, and as they drink examine the goblet, feel and guess at its weight, enjoy its storied workmanship enhanced by and enhancing the

preciousness of the material. So you may not only gain a reputation for goodness and geniality, but also escape envy; that is a feeling not directed against people who let others participate in their prosperity to a reasonable extent; every one prays that they may live long to enjoy it. Your present practice results in an unsatisfying life, with none to see your happiness, but plenty to grudge you your wealth.

It is surely not so agreeable to gorge yourself alone, like a lion or an old wolf that has deserted the pack, as to have the company of well-bred people who do their best to make things pleasant. In the first place they banish dull silence from your table, and are ready with a good story, a harmless jest, or some other contribution to entertainment; that is the way to please the Gods of wine and love and beauty. And secondly they win you love by spreading abroad next morning your hospitable fame. These are things that would be cheap at a considerable price.

For I put it to you whether, if blindness were a regular concomitant of poverty (fancy is free), you would be indifferent to the want of any one to impress with your purple clothes and attendant crowds and massive rings. I will not dwell on the certainty that plots and ill-feeling will be excited against you by your exclusiveness; suffice it to say that the curses they threaten to imprecate upon you are positively horrible; God forbid they should really be driven to it! You would never taste sausage or pastry more; if the dog's depredations stopped short of completeness, you would still find a fishy flavour in your soup, the boar and the buck would effect an escape to the mountains from off the very roasting-jack, and your birds (no matter for their being plucked) would be off with a whiz and a whirr to the poor men's tables. Worst of all, your pretty cup-bearers would turn bald in a twinkling — the wine, by the way, having previously all been spilt. I now leave you to make up your minds on the course that the festival proprieties and your own safety recommend; these people are extremely poor; a little relief will gain you friends worth having at a trifling cost.

IV

The Rich to Cronus, Greeting.

Do you really suppose, Sire, that these letters of the poor have gone exclusively to *your* address? Zeus is quite deaf with their clamour, their appeals for redistribution, their complaints of Destiny for her unfairness and of us for refusing them relief. But Zeus is Zeus; *he* knows where the fault lies, and consequently pays them very little attention. However, as the authority is at present with you, to you we will address our defence. Having before our eyes all that you have laid down on the beauty of assisting out of our abundance those who are in want, and the delight of associating and making merry with the poor, we adopted the principle of treating them on such equal terms that a guest could not possibly have anything to complain of.

On their side, they started with professions of wanting very little indeed; but that was only the thin edge of the wedge. Now, if their demands are not instantly and literally satisfied, there is bad temper and offence and talk; their tales may be as false as they will, every one believes them: they have been there; they must know! Our only choice was between a refusal that meant detestation, and a total surrender that meant speedy ruin and transfer to the begging class for ourselves.

But the worst is to come. At table that filling of the stomach (of which we have by no means the monopoly) does not so completely occupy them but that, when they have drunk a drop too much, they find time for familiarities with the attendants or saucy compliments to the ladies. Then, after being ill at our tables, they go home, and next day reproach us with the hunger and thirst they feelingly describe. If you doubt the accuracy of this account, we refer you to your own quondam guest Ixion, who being hospitably received by you and treated as one of yourselves distinguished himself by his drunken addresses to Hera.

For these among other reasons we determined to protect ourselves by giving them the entrée no longer. But if they engage under your guarantee to make only the moderate demands they now profess, and to abstain from outraging their hosts' feelings, what is ours shall be theirs; we shall be only too glad of their company. We will comply with your suggestions about the clothes and, as far as may be, about the gold, and in fact will do our duty. We ask them on their side to give up trading on our hospitality, and to be our friends instead of our toadies and parasites. If only they will behave themselves, you shall have no reason to complain of us.

PHILOPATRIS; OR, THE PATRIOT — Φιλόπατρις ἢ Διδασκόμενος



Translated by M. D. Mcleod

THE poor Greek of the *Philopatris* with its syntactical foibles, its confusion of dialects and its mixture of prose and verse forms betrays this work as being not by Lucian but by an imitator. It is in fact a Byzantine work, as first realised by C. B. Hase in 1813, though the most important contribution to the study of the dialogue is S. Reinach's "*La question du Philopatris*," in *Revue Archéologique* 1902.

The dialogue was written in the time of Nicephorus Phocas who recaptured Crete from the Saracens in 961, usurped the throne of Byzantium in 963, won victories over the Saracens in Cilicia, Mesopotamia and Syria in 964-6, and over the Bulgars in 967. He captured Antioch and Aleppo in 969, and, had he not been murdered in December of that year, had visions of further conquests. The dialogue was perhaps written in the spring of 969, or, less probably, of 965, but its purpose is uncertain.

Phocas' campaigns were expensive and, despite his military successes, he was unpopular with the Byzantines because of his heavy taxes and his debasing of the coinage. He had also forfeited the favour of his old friends, the monks, by marrying the notorious widow Theophano, by forbidding money being spent on new monasteries and legacies being given to existing ones and by insisting that new bishops should be approved by the Emperor. His unpopularity was such that he was almost killed in a riot in 967.

THE PATRIOT; OR, THE PUPIL

TRIEPHO

1. What's this, Critias? You've changed completely and now have puckered brows and wander up and down deep in thought, like the "designing wight" of the poet, "and pallor hath possessed thy cheeks." You've haven't seen the three-headed hound have you, or Hecate risen from Hades? Or has Providence vouchsafed you a meeting with one of the gods? One wouldn't have expected you to be in this state yet, even if, I suppose, you had heard that the world itself had been subjected to a flood as in the time of Deucalion. I'm speaking to *you* my good Critias!—"Dost thou not hear me," even though I'm shouting so loud from such close quarters? Are you offended with me, or have you gone deaf, or are you waiting for me to give you a push?

CRITIAS

My dear Triepho, I've just heard a speech that was long, puzzling, devious and involved, and I'm still counting up its nonsensicalities and keeping my ears closed for fear I may hear it again and die of madness, becoming a story for poets as was Niobe once. But I would have cast myself headlong over a precipice in my dizziness, if you hadn't called out to me, my good fellow, and stories would have credited me with the leap of Cleombrotus, the Ambraciot.

TRIEPHO

2. By Heracles, what marvels to see or hear these were if they so astounded Critias! For how many thunderstruck poets and marvellous tales of philosophers failed to make the slightest impression on your mind, but became so much empty talk for you!

CRITIAS

Stop for a little; don't pester me any further, for you won't be ignored or neglected by me.

TRIEPHO

I know that it's nothing small or contemptible that you keep turning over in your mind, but some profound mystery. For your colour, your angry look, your uncertain steps and your wanderings up and down make that right manifest. Take a rest from your tribulations, spit out these follies, "for fear you suffer aught of ill."

CRITIAS

You must retire a good thirty yards from me, Triepho, for fear lest the breeze lift you up, the multitude see you 'mid earth and sky and you fall down somewhere to give your name to a Triephontian Sea after the manner of Icarus of old. For what I have heard to-day from these trebly cursed professors has

caused my belly greatly to swell.

TRIEPHO

I for my part shall retire as far as you wish, but you must rest from your tribulations.

CRITIAS

Alas, alas, alas, alas for those follies! Woe, woe, woe, woe for these terrible schemes! Alack, alack, alack, alack for those empty hopes!

TRIEPHO

3. Good gracious, what a gust of wind! How it dispersed those clouds! For when the Zephyr was blowing fresh and driving the shipping over the waves, you've just stirred up a North Wind throughout the Propontis, so that only by use of ropes will the merchantmen pass to the Euxine, as wind and wave make them roll. What a swelling assailed your internal organs! What a rumbling and agitation afflicted your stomach! You've shown yourself possessed of many ears by hearing so many things that you've been a prodigy and even heard through your fingernails.

CRITIAS

There's nothing strange even in hearing through the fingernails, Triepho. For you've seen a leg become a womb, a head pregnant, men change to women and women to birds. In short, life's full of prodigies, if you care to believe the poets. But first, "since in this place I do thee find," let us depart to where the plane-trees keep off the sun, and nightingales and swallows pour forth sweet melodies, so that our souls may be enchanted by the melody of the birds that delights the ears, and by the gentle murmur of the water.

TRIEPHO

4. Let us go there, Critias. But I'm afraid that perhaps what you've heard is a magic incantation and the wonders which amazed you will make me into pestle or" a door or some other inanimate object.

CRITIAS

By Zeus in the skies, this won't happen to you!

TRIEPHO

You've frightened me again by swearing by Zeus. For how could "he thee chastise," if you broke your oath? For I know that you too are knowledgeable about your Zeus.

CRITIAS

What do you mean? Can't Zeus send me to Tartarus? Don't you know that he has hurled all the gods "from heaven's threshold" and not long ago destroyed Salmoneus with lightning for rivalling his thunder, and still to the present day

does so to particularly wanton men, and that he is hymned by poets as “Victor over the Titans” and “Destroyer of the Giants,” as indeed in Homer?

TRIEPHO

You’ve completed *your* description of Zeus, Critias; now please listen to me. Didn’t he become swan and satyr out of wantonness, yes and bull too? And if he hadn’t been quick in putting that little strumpet on his shoulder and escaped over the sea, your thunder-producing, lightning-hurling Zeus would perhaps have been made to plough, “when that he met a husbandman,” and instead of hurling his lightning would have been pricked by the ox- goad. And as for his feasting along with Ethiopians, dusky men with dark faces, and not stopping for twelve days but sitting there tipsy, though having such a great beard on his face, aren’t these things of which to be ashamed? The episode of the eagle and Mount Ida and his being pregnant all over his body I’m ashamed even to mention!

CRITIAS

5. Shall we then, my good fellow, swear by Apollo, the excellent prophet and doctor?

TRIEPHO

The false prophet, you mean, who destroyed Croesus the other day and after him the men of Salamis and countless others by giving ambiguous oracles to all of them?

CRITIAS

6. And what of Poseidon? Poseidon who wields a trident and in war utters shrill terrifying shouts as loud as nine or ten thousand men, but is also, Triepho, called “Earth-shaker”?

TRIEPHO

The adulterer you mean, who the other day ravished Salmoneus’ daughter Tyro, and still continued his lecherous habits and is the saviour and champion of folk like himself? For when Ares was cramped by his bonds and confined along with Aphrodite in inextricable chains, and all the gods were silent with shame at his adultery, Poseidon, the equestrian god, burst into streams of tears, as infants do when afraid of their teachers or old women when deceiving maidens. He importuned Hephaestus to release Ares, and that lame deity out of pity for the senior god set Ares free. Thus Poseidon too is guilty of adultery by his protection of adulterers.

CRITIAS

7. And what of Hermes?

TRIEPHO

Speak not to me of that base slave of Zeus' worst lecheries, who in adultery mad, lecherous joy doth take.

CRITIAS

8. I know you won't accept Ares or Aphrodite as they've just been attacked by you. Let us therefore leave them aside. But I can still mention Athena, the virgin, the armed, terrifying goddess with the Gorgon's head fastened to her bosom, the giant-destroying goddess. You can't say anything about *her*.

TRIEPHO

I'll tell you about her too, if you'll answer my questions.

CRITIAS

Ask whatever you wish.

TRIEPHO

Tell me, Critias, what's the use of the Gorgon, and why does the goddess wear it on her bosom?

CRITIAS

Because it's a frightening sight and protects her from dangers. Moreover she terrifies her enemies and gives victory "unto the other side," whenever she wishes.

TRIEPHO

Is that why the Goddess Grey of Eye is invincible?

CRITIAS

Yes indeed.

TRIEPHO

And why do we not thighs burn "of bulls, yea and of goats" to those able to save us rather than to those saved by others, so that they may make us as invincible as Athena?

CRITIAS

But you Gorgon hasn't power to help from afar, as the gods have, but only if it is worn.

TRIEPHO

9. And what is the Gorgon? For I'd like you to tell me, since you have conducted researches into such matters and with very great success. For I know nothing of her but her name.

CRITIAS

She was a beautiful and lovely maiden. But, ever since Perseus, a noble hero famed for his magic, cast his spells around her and treacherously cut off her head, the gods have kept her as their defence.

TRIEPHO

I was unaware of this glorious fact that gods need men. But what use did she have during her lifetime? Was she a courtesan entertaining men in public inns or did she keep her amours secret and call herself a virgin?

CRITIAS

By the unknown god in Athens, she remained a virgin till her head was cut off.

TRIEPHO

And if one *did* cut off a virgin's head, would that prove something to frighten most men? For I know that countless maidens have been cut limb from limb.

"In a sea-girt isle, which men call Crete."

If men knew this, my fine Critias, what numbers of Gorgons they would have brought you from Crete! And I would have made you an invincible generalissimo, while poets and orators would have rated me far superior to Perseus as having discovered more Gorgons than he did. But there's something else I recall about the Cretans. They showed me the tomb of your Zeus and the thickets which nurtured his mother, for they remain verdant for aye.

CRITIAS

But you didn't know the charm or rites he used.

TRIEPHO

If these things were done by a charm, Critias, perhaps he would also have brought her back from the dead and raised her to the sweet light of day. But all these things are idle talk, fairy tales, myths and wondrous stories spread by the poets. So forget about the Gorgon also.

CRITIAS

11. But don't you accept Hera, Zeus' wife and sister?

TRIEPHO

Keep quiet because of her most wanton lovemaking and pass over her who was stretched out with feet and hands extended.

CRITIAS

12. And by whom *shall* I swear?

TRIEPHO

The mighty god that rules on high, Immortal dwelling in the sky, the son of the father, spirit proceeding from the father, three in one and one in three
Think him your Zeus, consider him your god.

CRITIAS

You're teaching me to count, and using arithmetic for your oath. For you're counting like Nicomachus, the Gerasene. For I don't know what you mean by "three in one and one in three." You don't mean Pythagoras' four numbers or his eight or his thirty?

TRIEPHO

"Speak not of things below that none may tell." We don't measure the footprints of fleas here. For I shall teach you what is all, who existed before all else and how the universe works. For only the other day I too was in the same state as you, but, when I was met by a Galilean with receding hair and a long nose, who had walked on air into the third heaven and acquired the most glorious knowledge, he regenerated us with water, led us into the paths of the blessed and ransomed us from the impious places. If you listen to me, I shall make you too a man in truth.

CRITIAS

13. Speak on, most learned Triepho; for fear is upon me.

TRIEPHO

Have you ever read the poetic composition of the dramatist Aristophanes called the *Birds*?

CRITIAS

Certainly I have.

TRIEPHO

He wrote the following words:

"At first Chaos there was and night, Black Erebus and Tartarus broad, But nought of earth or air or sky."

CRITIAS

Bravo! Then what followed?

TRIEPHO

There was light imperishable, invisible, incomprehensible, which dispels the darkness and has banished this confusion; by a single word spoken by him, as the slow-tongued one recorded, he planted land on the waters, spread out the heavens, fashioned the fixed stars, appointed the course of the planets which you revere as gods, beautified the earth with flowers and brought man into

existence out of nothingness. He exists in the heavens, looking down upon the just and the unjust, and writing down their deeds in his books, and he shall requite all men on his own appointed day.

CRITIAS

14. And do they also inscribe the things which the Fates have spun for all men?

TRIEPHO

What things?

CRITIAS

The things of Destiny.

TRIEPHO

Tell me about the Fates, my fine Critias, for I would fain listen to you as an eager disciple.

CRITIAS

Has not Homer, the renowned poet, said, "And Fate I say has none of men escaped"? And of mighty Heracles he says:

"For even mighty Heracles escaped not doom, Although right dear he was to Cronus' son, king Zeus, But Fate and Hera's cruel wrath did him o'ercome."

But he also says that all life and its vicissitudes too are governed by Fate, "Then will he meet what Fate and thread of Spinners grim Did spin for him the day his mother gave him birth," and that delays on foreign soil arise from Fate.

"To Aeolus we came who gave me welcome glad And sped me on my way. For not as yet was it My Fate that I should reach beloved fatherland." Thus the poet has testified that all things are brought about by the Fates. He tells us that Zeus did not wish his son "from woeful death to save," but rather "Did pour upon the earth beneath a bloody rain To honour his dear son, whom Patroclus was soon In Troy to slay."

Therefore, Triepho, you musn't feel inclined to say anything more about the Fates, even if perchance you *were* lifted 'twixt earth and sky along with your teacher and *were* initiated into mysteries.

TRIEPHO

15. And how can that same poet, my fine Critias, call Destiny double and doubtful, so that if a man does one thing he encounters one result, but if he does something else he meets with a different result. Thus in the case of Achilles, "Two Fates lead on to death that cometh as the end.

If here I stay and fight around the Trojans' town, My home-coming is gone,
but glory will be mine To all eternity. But if I reach my home, My glorious
fame is gone, hut long will be my life."

Moreover in the case of Euchenor "He knowing well his deadly doom set foot
on ship; For Polyidos, that fine old man, had told him oft Either he must
succumb to sickness grim at home, Or else sail with the Greeks and fall by
Trojan hand."

16. Are these things not written in Homer? Or do you think them ambiguous,
dangerous and deluding words? If you wish, I'll also tell you about the speech
of Zeus. Didn't he tell Aegisthus that if he refrained from adultery and
plotting against Agamemnon he was fated to have a long life, but if he
attempted to do these things he wouldn't have to wait for death? This I too
have often foretold, maintaining that if you kill your neighbour you will meet
death at the hands of Justice, whereas if you refrain from such actions, you
will have an excellent life, "Nor will you quickly meet with death that endeth
all."

Don't you see how imperfect, ambiguous and unstable are the words of the
poets? Therefore leave all these aside, so that they may list your name too in
the heavenly books of the good.

CRITIAS

17. How cleverly you bring everything back to the same point. But tell me
whether they inscribe the deeds of the Scythians too in heaven.

TRIEPHO

They inscribe the deeds of every good man, even though he be among the
Gentiles.

CRITIAS

By your account there must be many scribes in heaven to list all these deeds.

TRIEPHO

"Hush thy mouth and nothing slighting say" of God for he is accomplished,
but be instructed and persuaded by me, if you are to live for ever. If he has
unfolded the heavens like a curtain, planted land on the water, fashioned the
stars, and brought forth men out of nothingness, how is it strange that he
should also list the deeds of all men? For even you with the modest house you
have built and the serving men and women you have collected are aware of
their every deed however unimportant. How much more easily can you expect
the god who made all things to keep track of all things, of the thoughts and
deeds of each man! For your gods have become a mere bagatelle to men of
right mind.

CRITIAS

18. You are absolutely right; you make me experience Niobe's fate in reverse; for I've changed back from tomb-stone to man. Therefore I add this god to my oath in promising you will suffer no harm from me.

TRIEPHO

"If with all your heart you really do me love," do nothing untoward to me nor let "A different thought your inmost heart conceal, From what your tongue doth outwardly reveal." But come now, sing to me of the wonderful thing you have heard, that I too may grow pale and be utterly changed, and not grow dumb like Niobe, but become a nightingale like Aëdon, and throughout flower decked meadows celebrate in tragic song the wonder that amazed you.

CRITIAS

By the son of the father, that shall not come about!

TRIEPHO

Take powers of speech from the spirit and speak, while I shall sit "Waiting until the son of Aeacus doth cease from song."

CRITIAS

19. I had gone into the street to buy what things I most needed, when behold I saw a great crowd of people! They were whispering in each other's ears, with the lips of one glued to the ear of another. I looked at them all and bent my hand round my eyes, straining them to see if I could catch sight of any of my friends. I saw Crato, the man of affairs, who from boyhood had been my friend and drinking companion.

TRIEPHO

I know him. It's the inspector of taxes you mean. Then what happened?

CRITIAS

20. Well I had pushed a great many people aside and was reaching the front. I had wished him good morning and was just coming up to him when a fellow, Charicenus by name, a mouldering wheezy old creature, gave a deep cough, slowly cleared his throat and spat. And his spittle was darker than death. Then he began to speak in a thin voice, saying: "He, as I have just said, will cancel all arrears due to the inspectors of taxes. He will pay creditors what they are owed and pay all rents and public dues. He will welcome to him even police magistrates without enquiring after their calling." And he went on talking still more offensive rubbish. But those around him found pleasure in his words and were engrossed by the novelty of what they heard.

21. But another man, Chleuocharmus by name, one clad in a dilapidated cloak, bare-footed and half naked, did speak in their midst with chattering

teeth and said, "A poorly clad man from the mountains with hair cut short showed me that name inscribed in the theatre in hieroglyphic writing, telling how he would flood the highway with streams of gold."

But I spoke after the manner of Aristander and Artemidorus saying: "These dreams will not turn out well for you all, but the more debts, sir, you dream you pay, the more will you find them multiply. And this fellow here will lose almost every farthing, since in dreams he has been rich in gold. But you seem to me to have reached in your sleep the White Rock and Land of Dreams, and to have crowded so many dreams into a split second of the night."

22. They all cackled as though choking with laughter, and thought me guilty of stupidity. But I said to Crato "Have I, to use a comic phrase, missed the scent in all this and failed to follow the tracks of the dreams after the manner of Aristander of Telmessus and Artemidorus of Ephesus?"

But he said "Hush, Critias. If you hold your tongue, I shall initiate you into the most beautiful mysteries and events presently to take place. For these things are not dreams but very truth, and will come about in the month of Messori.

When I had heard these words of Crato, and had passed judgment on the fallibility of their thoughts, I blushed for shame and walked away dejectedly with many hard thoughts about Crato. But one of them directed on me the fierce gaze of a Titan, seized my robe and started to tear it, for that old devil kept urging and goading him to make a speech.

23. After a conversation of some length between us, I had the misfortune to be persuaded by him to meet with mountebank fellows and, to use the common saying, to strike an unlucky day. For he said he had been initiated into everything by these men. And behold we passed through the gates of iron and o'er the thresholds of bronze, and after we had twisted and turned our way up many steps, we found ourselves up in a golden-roofed residence such as was possessed by Menelaus according to Homer. And behold I surveyed everything with the curiosity of that young islander of his. But what I saw, by Jove, was not Helen but men with downcast heads and pale faces.

"On seeing me their hearts were filled with joy" and they came to meet me; for they kept asking if we had brought any bad news. For they appeared to be praying for the worst, and rejoiced in things of sorrow like singers of dirges in the theatre. They kept putting their heads close together and whispering. After all this they questioned me, saying, "What man art thou and whence? Where stands your town, Where do your parents dwell? For from your appearance you must be an honourable man."

I replied, "Few men are honourable, to judge from what I see everywhere. My name is Critias, and I come from the same city as you."

24. Then, like men with their heads in the clouds, they asked how things were in the city and in the world, and I said, "All men are happy and will continue to be so."

But they raised their brows in dissent and said, "It is not so; the city is pregnant with evil."

Agreeing with them, I said, "Because you are raised on high and are like men who look down on everything from aloft, you have been most keen-sighted in perceiving this too. But how of things in the sky? Will there be an eclipse of the sun? Will the moon rise on a vertical course? Will Mars be in quartile aspect with Jupiter, and Saturn be diametrically opposite to the sun? Will Venus be in conjunction with Mercury, so that they produce the Hermaphrodites in whom you find such pleasure? Will they send torrential rain? Will they bestrew the earth with drifts of snow? Will they bring down hail and blight? Will they send upon us pestilence and famine and drought? Is the vessel of the thunderbolt empty? Is the receptacle of the lightning replenished?"

25. But they like people with everything arranged to their liking went on talking their own beloved nonsense, saying that things were to change, that disorders and turmoils would seize the city and her armies succumb to her foes. I, astounded at this and "swelling like a burning oak" uttered a piercing cry, "Accursed men, speak not with excessive pride, Whetting your teeth against lion-hearted men Whose breath bears spears and lances and white-crested casques."

But these things shall descend upon your heads, for you are a drain on your country's strength. For you did not hear this when prancing through the sky, nor have you mastered the mathematics you've studied so hard. If you've been led astray by prophecies and false pretences, then you're guilty of double folly. For these things are inventions of old women and are infantile. For usually it's women's imaginations which are attracted by such things.

TRIEPHO

26. What reply, my fine Critias, was made to this by those fellows shorn of all sense and intellect?

CRITIAS

They passed over all those words of mine, taking refuge in a skilfully prepared plan. For they kept saying, "For ten days now shall we be remaining in fasting, and we have been dreaming such things while keeping vigil with

all-night hymns.”

TRIEPHO

And what answer did *you* give to them? For this was a weighty and perplexing thing they said.

CRITIAS

Have no fear; I didn’t disgrace myself, but made the best of replies by saying, “The talk of the town says of you that only when you’re dreaming do such things occur to you.”

They clenched their teeth in a grin and said, “We’re out of bed when they come to us.”

“If this is true, you creatures of the sky,” I said, “you can never discover the future with any certainty, but, convinced by these dreams, you will talk nonsense about what doesn’t exist and never will. But somehow you talk all this nonsense because you trust in dreams. You loathe all that is most beautiful, and rejoice in evil things, though your loathing does you no good. Abandon therefore these strange fancies and these evil plans and prophecies, lest perchance God hurl you to perdition for cursing your native land and ascribing these falsified words to him.

27. Then they “did all with one accord” heap reproaches on me. If you wish, I’ll tell you of these too. They made me like a mute gravestone, till your blessed words released me from my petrification and made me human again.

TRIEPHO

Hush, Critias. Do not prolong to excess your account of their inanities. For you can see that my stomach is swollen and I’m, in a manner of speaking, pregnant. For I’ve been bitten by your words as though by a mad dog, and, if I don’t take some potion to make me forget them and give me rest, my memory of them will stay with me and do me great harm. You must therefore dismiss these words from your thoughts. Start your prayer with “Our Father,” and add at the end the hymn of many epithets.

28. But what’s this? Isn’t that Cleolaus who “doth take such lengthy strides” and eagerly “doth come and doth return”? Shall we hail him?

CRITIAS

By all means.

THIEPHO

Cleolaus, “Speed not on with running foot, nor pass me by, But gladly come if news perchance you bring.”

CLEOLAUS

Greetings both, ye glorious twain.

TRIEPHO

Why such haste? You're quite out of breath. Is there news of any sort?

CLEOLAUS

"The Persians' long-famed pride is humbled now, Along with Susa's glorious town, And all Arabia too will be subdued By glorious might of his o'empowering hand."

CRITIAS

29. It's as they always said; heaven never neglects good men, but ever promotes their welfare and improves their fortunes. But we, Triepho, have found the most glorious lot of all. For I was distressed by worrying over what to leave my children in my will when I died. For you know my poverty as well as I know what you possess. But it suffices for my children that the Emperor should live; for then wealth will not fail us, nor any race terrify us.

TRIEPHO

I too, Critias, leave to my children as their heritage that they should see Babylon destroyed, Egypt enslaved, the children of the Persians enduring "chains and slavery," the inroads of the Scythians checked and, I pray, utterly defeated. Since we have found the Unknown God of Athens, let us fall down before him with our hands extended to the heavens, and pay him thanks that we have been thought worthy to be made subject to such a power. But the others let us leave to talk their nonsense and concerning them let us be content to say with the proverb, "Hippoclidides doesn't care."

IT is generally agreed that this work is not by Lucian. It is not found in the better MSS. of Lucian, and both its Greek and its uninspired contents are quite unworthy of him. The author is presumably a sophist of quite unknown date, who knew his Lucian as he introduces several of Lucian's motifs and Homeric quotations, though he is also influenced by Plato and Xenophon, and draws heavily from Isocrates' *Helen*, particularly in cc. 16-18 which are largely a paraphrase of *Helen* 18-20, 39-43 and 50-53. The careful, and mostly successful, avoidance of hiatus is also worth noting.

CHARIDEMUS — Χαρίδημος ἡ Περί Κάλλους



Translated by M. D. Mcleod

HERMIPPUS

1. I was taking a stroll in the suburbs yesterday, Charidemus, both for relaxation in the fields and also because I had something on my mind and needed peace and quiet, when lo and behold I met Proxenus, the son of Epicrates. After greeting him in my usual fashion, I asked where he'd come from and where he was going. He said he too had come there for the refreshment he'd always found in looking at the fields, and also to enjoy the mild and gentle breezes that blew over them. He'd come from an excellent party at the Piraeus in the house of Androcles, son of Epichares; Androcles had been sacrificing to Hermes by way of thanks for his victory with the hook he'd read at the Diasia.

2. He told me that it had been an occasion that evoked much wit and culture and, in particular, praises of beauty had been pronounced by the men. These he could not report to me, he said, because his old age had impaired his memory, and in any case he had not taken much part in the conversation, but he said *you* would have no difficulty in recounting them, as you had yourself pronounced an encomium and had paid attention to all the other speakers throughout the party.

CHARIDEMUS

All this is quite true, Hermippus. But even I shall find it difficult to give an accurate account of everything as it was quite impossible to hear everything because of the great din made by the waiters and the guests. Besides, it's not particularly easy to remember speeches made at a dinner. For you know how forgetful *that* makes even those blessed with the very best of memories. However, to oblige you, I shall try as best I can to describe the proceedings without omitting anything that comes to mind.

HERMIPPUS

3. For *that* you have my thanks. But, if you were to recount the whole discussion from the beginning, tell me what book Androcles read, what rival he defeated, and who you were that he invited to the party, then you *would* put me greatly in your debt.

CHARIDEMUS

The hook was an encomium of Heracles, which he said he'd composed as a

result of a dream. He defeated Diotimus from Megara, who competed against him for the ears of wheat, or rather for glory.

HERMIPPUS

And what book did *he* read?

CHARIDEMUS

An encomium of the Dioscuri. He said that he himself too had been saved by them from great dangers and so had paid his thanks to them in this way, particularly as they had told him to do so, when they appeared at the top of the sails while the danger was at its height.

4. Then there were many others at the party. Some of them were related to Diotimus, others were acquaintances of his, but noteworthy for having graced the whole party by delivering encomia of beauty were Philo, son of Dinias, Aristippus, son of Agasthenes, and I myself. Another of our companions at table was Cleonymus, the handsome nephew of Androcles, a delicate effeminate lad. He seemed, however, not to be lacking in intellect, as he listened very eagerly to the speeches. First to begin speaking about beauty was Philo, whose introductory remarks were as follows:

HERMIPPUS

No, my friend! Please don't start on the encomia before telling me the reason which led you to discuss this topic.

CHARIDEMUS

You're wasting my time, my good fellow. I could have reported the whole discussion long ago and been on my way. But what is one to do when a friend constrains? For then one must submit to anything.

5. You ask what caused the discussion; it was handsome Cleonymus himself. For he was sitting between Androcles, his uncle, and me, when much discussion of him arose amongst the less educated people present, who were staring at him utterly amazed at his beauty. Scarcely heeding anything else they sat delivering encomia of the boy. We felt and expressed admiration for the men's appreciation of beauty, and thought that it would show the greatest idleness on our part to be outdone by the uneducated in discussing the highest forms of beauty; for in this respect alone do we consider ourselves superior to them. Thus it was that we also started discussing beauty. We decided to pronounce our praises of the boy without mentioning his name, as that would be wrong and merely give him further airs. We agreed to avoid their disorderly, haphazard manner of discussion and that each of us in turn should make his personal contribution on the topic under discussion.

6. Thus it was that Philo began first and spoke as follows: "How scandalous it is that in all our everyday activities we are full of zeal, as though for something beautiful, while beauty itself we hold of no account, but remain

seated thus in silence, as though afraid that a word might escape us unawares concerning the thing we pursue zealously all our days! But what would be the right occasion for a man to speak, if he showed zeal for what's worthless and had nothing to say about the most beautiful of all things? And what more beautiful way of preserving the beauty of speech than for us to leave aside all else and talk about the actual end of all our actions? But, so as not to seem to you to claim knowledge of the correct attitude towards this without being able to say anything about it, I shall try as briefly as I can to discourse on this subject.

Beauty is what all men have ever yearned to have, though very few have been considered worthy of it. But those who have had this gift have ever been thought the most fortunate of all and have been fittingly honoured by both gods and men. This can be proved. Among heroes who became gods are Heracles, the son of Zeus, the Dioscuri and Helen. One of these is said to have gained this honour for his bravery, Helen to have changed into a goddess herself on account of her beauty and to have won godhead for the Dioscuri, who had been numbered with those in the underworld before she ascended to heaven.

7. Moreover one cannot find any humans who've been thought worthy to associate with the gods except for those who've had beauty. For that was why Pelops is said to have shared immortality with the gods, and Ganymede, son of Dardanus, is said to have mastered the highest of all gods so completely that he could not bear to let any of the other gods share his expedition in pursuit of his darling boy, but thought it an expedition befitting himself alone that he should fly down to Gargaron on Ida and take up his darling boy to the place where he would enjoy his company for all time. He has always paid such attention to beauties that not only has he given them a title to life in heaven by taking them up there but he himself, each time he joined his loved ones on earth, would become anything at all, now becoming a swan to court Leda, now in the shape of a bull carrying off Europa, or adopting the likeness of Amphitryon to produce Heracles. One can enumerate many devices adopted by Zeus in his schemes for enjoying the company of those who excited his desire.

8. But what is the most important thing and a surprising one is that in his conversations with the gods — he had none with any human beings unless they were beautiful — in his harangues amongst the gods, I say, he has been depicted as being so dashing, bold and terrifying by the poet of all Greeks alike, that in his earlier speech he so frightened Hera that, though she had been used before that to censure everything he did, she was then content to escape unharmed and allow the anger to Zeus to be confined to words. Again, in his later speech, he struck no less fear into all the gods by his threats to pull up land and sea and all men with them. Yet, when he's about to keep company with beauties, he becomes so kind and gentle and so completely reasonable that, in addition to all else, he even leaves off being Zeus, and, so as not to

appear displeasing to his darlings, he adopts some other appearance, and, what's more, one that's very beautiful and likely to attract the beholder. Such is the respect and honour shown by him to beauty.

9. And, so that these words may not be thought to be spoken in criticism of Zeus rather than in defence of beauty, let me tell you that Zeus isn't the only god so to have become the captive of beauty. No, anyone willing to consider the matter carefully would find that all the gods have been affected in the same way as Zeus. For example, Posidon fell victim to Pelops, Apollo to Hyacinthus, and Hermes to Cadmus.

10. Goddesses too are not ashamed to reveal their subjection to beauty, but seem to take a sort of pride in intercourse with this or that beautiful man, and giving accounts of the favours they've bestowed on men. Furthermore, in the wide range of all other customary pursuits, each goddess is a patroness of one particular thing and never quarrels with another over her sphere of power, for Athena is leader of men in matters of war but does not compete against Artemis in the chase, while she in the same way yields to Athena in military matters, and, where marriage is concerned, Hera yields to Aphrodite, while in her own department she meets with no interference from her. But each so prides herself on her beauty and thinks herself so superior to all others that, when Discord wished to make them fight against each other, she merely made beauty the issue amongst them, for she thought that thus she would easily achieve her wish, and her calculations were shrewd and accurate. One can see the preeminence of beauty from this: when they had taken up the apple and read the inscription, since each assumed the apple was hers, and none of them would vote against herself and admit her inferiority in looks to another, they went up to Zeus, who was the father of two of them, and brother and husband to the third, to entrust the decision to him. But though he could himself have pronounced who was the most beautiful and though there were many brave, wise and intelligent men in Greece and elsewhere, yet he entrusted the decision to Paris, son of Priam, and thereby gave a clear honest vote to show that beauty is superior to intellect, wisdom and strength.

11. These goddesses have always been so eager and zealous to hear their beauty praised that they have persuaded the glorifier of heroes and poet of the gods to take the names he gives them only from their beauty. Thus Hera would prefer to be called "white-armed" than "reverend goddess, daughter of mighty Cronos," Athena would not choose to be called "Trito-born" rather than "grey-eyed," and Aphrodite will set the highest store on being called "golden." All these words refer to beauty.

12. Indeed this not only shows the attitude of the mighty to this question but is also an infallible proof of the superiority of beauty to everything else. Thus Athena's verdict is that it is superior both to courage and intellect, for she was patroness of both these, while Hera proclaims that beauty is preferable to all power and authority, and she also had Zeus to support her plea. If then beauty is so divine and august and taken so very seriously by the gods, how would it

be right for us not to imitate the gods ourselves in word and deed and use all we have in the service of beauty?"

13. Such was the speech on beauty made by Philo, who added at the end of it that he would have said more had he not known that long speeches are unpopular at dinners. Immediately after him Aristippus began to speak, though only after much persuasion by Androcles, since he was chary of following Philo and didn't wish to speak. He began as follows.

14. "Many men have on many occasions forgone discussion of the topics best and most advantageous to us and have embarked upon other subjects from which they think they bring themselves renown, although to their audience their words are of no profit. In their expositions some of them vie with each other on the same topics, some impart information that is untrue, while others discourse on quite unessential topics, though they ought to have left all these aside and been at pains to say something of greater value. Since I think that they have formed no sound opinion of the truth and since moreover I consider it quite inane to accuse people of mistaking the highest ideal and then to be guilty of the same oneself, I shall make the subject of my speech at once most profitable and most beautiful to my hearers, and one which anyone at all would admit to be ideal to hear.

15. If, then, we were now discussing anything other than beauty, we should have been satisfied to have a single speech and be rid of the subject; but this topic affords such boundless scope to those wishing to embark upon its discussion that a man does not consider himself unlucky if his speech should fail to do justice to the subject, but rather does he consider himself comparatively fortunate if he can add to the praises paid by many others some contribution of his own. For, when something has been so conspicuously honoured by the Higher Powers, when it has been held so divine and pursued so eagerly by men, when something is the most proper ornament of all living things, making its possessors to be courted by all, while its absence makes men hated and unfit to be seen, who, I ask, could be eloquent enough to praise that thing as it deserves? However, since it needs so many to praise it that it can scarcely receive its due, it is in no way unfitting for me too to say something about it, even though I shall be speaking after Philo. Indeed, it is so much the most august and divine of all things that — but I won't go into all the ways in which gods have honoured beauties.

16. Be that as it may, in olden times Helen, daughter of Zeus, excited such admiration amongst all men that, even before she had reached marriageable age, Theseus, who had gone to the Peloponnese on some business, upon seeing her, was struck with such admiration for her beauty that, though he had the most assured of thrones and no ordinary glory, he considered that life would be intolerable without her, whereas he would surpass all men in good fortune, should it fall to him to have her for wife. With these thoughts in his mind, rejecting the idea of receiving her in marriage from her father, since he knew that he wouldn't give her before she had reached marriageable age, and,

because he held her father's power in contempt and scorn and despised everything formidable in the Peloponnese, Theseus took Peirithous with him to help carry her off, and, after seizing her against her father's will, brought her to Aphidna in Attica. He conceived such gratitude to Peirithous for aiding him in this that he loved him so dearly for the rest of his days that the friendship of Theseus and Peirithous became an example even for later generations. When Peirithous for his part had to go to Hades to court the daughter of Demeter, and Theseus despite his many pleas could not dissuade him from this enterprise, Theseus went with him, thinking that he would thus fittingly pay his debt of gratitude by risking his life for him.

17. Helen returned to Argos during another absence of Theseus, when she was now of marriageable age, and, though the kings of Greece had no lack of beautiful well-born women to marry, they ignored all other women as inferior and assembled to court her. Since they realised that she would be fought for and they feared that Greece would be cast into war if they fought against each other, by common agreement they took a solemn oath to support the man thought worthy of Helen, and not to allow anyone to attempt anything unjust, since each thought that thus he was securing allies for himself. All accordingly failed in their private aim except Menelaus, but they very soon put their common aim to the test. For shortly afterwards a quarrel about beauty started among the goddesses, and they left the decision to Paris, son of Priam. Though overpowered by the physical attractions of the goddesses, he was compelled to decide between the gifts they offered. When Hera offered him the kingdom of Asia, Athena prowess in war and Aphrodite marriage with Helen, he reflected that, while mean fellows might on occasion obtain a kingdom as great, the privilege of Helen's favours would fall to nobody of a future generation, and so preferred marriage with her.

18. When that celebrated expedition had been made against the Trojans and Europe then for the first time had invaded Asia, though the Trojans could have given Helen back and lived without fear in their own country, and the Greeks could have allowed them to keep Helen and be rid of the hardships of war and campaigning, nevertheless neither side proved willing to do so, since they thought they'd never find a war with a better cause for which to die. The gods too, though well aware that their own sons would die in the war, did nothing to stop them but encouraged them, thinking it brought them no less glory to die fighting for Helen than to have been horn sons of gods. But why talk of the *children* of the gods? The gods themselves then engaged with each other in a mightier and more terrible war than the one they had fought against the Giants. For in that they fought alongside each other, but on this occasion they fought against each other. What clearer proof than this could there be to show how much beauty excels everything else connected with men in the judgment of the immortals? For, when they can be clearly seen never to have quarrelled over anything else at all, and yet for beauty not only to have sacrificed their sons but once even to have fought against each other and some

of them even to have suffered wounds, are they not showing by a unanimous vote that they value beauty above all else?

19. But, lest I be thought for want of things to say about beauty to be lingering on the same theme for ever, I wish to pass to another proof of the merit of beauty no less weighty than what I've just been saying and to tell of Hippodamia, the daughter of Oenomaus of Arcadia, and all those victims of her beauty whom she induced to choose death in preference to the light of day, if parted from her. For, once she was of age, and her father saw that she far surpassed all other women, he was overpowered by her beauty, for she had such a superabundance of it that her own father was unnaturally attracted to her. He therefore wished to keep her for himself, but in order to escape the censure of men, he pretended to be willing to give her in marriage to the man worthy of her, and devised a plan even more wicked than his lust and one which he thought would easily secure him what he wished. For he would yoke the swiftest horses then in Arcadia to a chariot skilfully constructed to ensure the greatest possible speed and compete against his daughter's suitors, offering her to them as the prize of victory, if they passed him, or death if they were defeated. He also insisted that she should mount the chariot with them so that they might be distracted by her and their attention wander from their horsemanship. But, after the first competitor in the race had proved unsuccessful and lost the maiden as well as his life, the others, considering it puerile to show fear for the contest or to change any of their plans and detesting Oenomaus' cruelty, vied one with another in being first to die, as though afraid they might lose the chance of dying for the maiden. And so the butchery went on till thirteen young men had died. But the gods were filled with hatred for Oenomaus for being so wicked, while they pitied the victims and also the maiden, then because of the prize they'd lost and her because she wasn't having the proper enjoyment of her beauty, and were also concerned for the young man, Pelops by name, who was about to enter the contest. They therefore presented him with a chariot even more skilfully constructed than that of Oenomaus and with immortal steeds. These were to enable him to gain possession of the maiden, which he did after he had killed his father-in-law at the end of his victorious race.

20. Thus beauty is regarded by men as something divine, and valued as all-important, and many are the places to which its eager pursuit has taken the gods. Therefore no one could justly blame me for considering that this discourse of mine on beauty serves a useful purpose."

Such was the discourse of Aristippus.

HERMIPPUS

21. That leaves *you*, Charidemus. You must add *your* speech to set the final seal on the beauties of beauty.

CHARIDEMUS

In heaven's name, please don't force me to continue any further; for what I've

already told you is sufficient to show you how our conversation went. Besides, I forget what I said. It's easier to remember other people's words than one's own.

HERMIPPUS

But that's what we wanted to get from you right from the start; for we were not so much concerned to hear their words as yours. If therefore you deprive us of *that*, all your efforts so far will have been in vain. By Hermes, I beg you, give me the full discussion, as you promised at the outset.

CHARIDEMUS

It would have been better for you to be content with this much and relieve me of an unpleasant task. But since you are so set on hearing my speech also, I must oblige you with this further favour. This then was how *my* speech went:

22. "If I were beginning the first speech on beauty, I should need many introductory remarks, but since I am following many previous speakers, it seems reasonable for me to treat their speeches as introductory remarks and continue the argument where they left off, since the discussions are not being held in two different places, but here, and at one and the same time, so that it's possible even for those present to forget that each of us is not making a speech of his own, but each is proceeding in turn with the same discussion. Therefore what each of you has said individually about beauty would be sufficient to bring honour to any other man, but I have the very much greater task of ensuring that later generations too shall be well supplied with praises of beauty over and above those just delivered. For beauty brings to one's mind from many quarters a great many ideas, each of which one feels one should mention first, as though one were in a meadow rich with flowers, where each successive bloom that appears invites one to pick it. I shall choose out of everything those points which I feel should not be omitted, and speak briefly, so that I may pay due tribute to beauty and also act in a way acceptable to you by refraining from a long speech.

23. Those whom we think superior to ourselves for courage or in any other virtue tend to incur our envy, unless by their daily benefactions they force us to be well disposed to them; as a result of this the things they undertake may not go well for them. But so far are we from envying the beautiful for their loveliness that, immediately we see them, we become their captives, show them inordinate affection and unhesitatingly act as their slaves in every way we can, as though they were our superiors. Thus one would more gladly obey someone blessed with beauty than issue orders to a person without beauty, and one would feel more gratitude to the beauty who gives many orders than the one who gives none at all.

24. Our enthusiasm for all other good things which we lack ends when we obtain them, but of beauty we have never ever had too much; no, even if we surpass the son of Aglaia, who once set sail with the Achaeans for Troy, or

beautiful Hyacinthus, or Narcissus of Lacedaemon, we are not satisfied, but are afraid that we may unwittingly be surpassed in beauty by later generations.

25. Beauty is, as it were, the universal ideal in very nearly every human activity; beauty is considered by generals in arraying their armies, by orators in composing their speeches, and moreover by artists in painting their portraits. But why should I only mention those things which have beauty for their end? For, in constructing the things which we have come to find indispensable, we show the greatest zeal for making them as beautiful as possible. For Menelaus was not so much concerned with using his palace as with astonishing his visitors; that is why he lavished such wealth on its construction and made it so very beautiful. Moreover he succeeded in his purpose, for the son of Odysseus is said, when visiting Menelaus in search of news about his father, to have admired it so much that he said to Peisistratus, son of Nestor “Twas like being in the palace of Olympian Zeus.’ Furthermore Odysseus himself, the boy’s father, had ships ‘with cheeks of red’ simply because he wished to be able to astonish those that saw them. And, if one cares to examine each of the arts and crafts, one will find that they all more or less aim at beauty and regard the achieving of beauty as all important.

26. Beauty is thought so superior to everything else that, though one could find many things more honoured than those that partake of justice or wisdom or courage, nothing can be found better than the things informed with beauty, just as indeed nothing is held in less honour than the things without beauty. At any rate it’s only those lacking beauty that we call ugly, since we regard any other advantage possessed by a man as immaterial if he be without beauty.

27. Therefore those who transact state affairs for citizens of a democracy and those subject to tyrants are called by us demagogues and toadies respectively, but we reserve our admiration for those subject to the power of beauty, calling those who show concern for the beautiful diligent and aesthetic and regarding them as common benefactors. When, therefore, beauty is so revered and so much a part of all men’s prayers, and, when people count it gain to be able to serve it in any way, could we not have been blamed with good cause if, when able to gain so great a benefit, we have been wilfully relinquishing it without even being able to see that we’re punishing ourselves?”

28. Such was the extent of *my* speech, for I excluded from it many of the things which I could have said about beauty, because I could see that the discussion was becoming protracted.

HERMIPPUS

How lucky you are to have enjoyed such a discussion! Still, thanks to you, I have now become almost as lucky as you.

NERO — Νέρων



Translated by M. D. Mcleod

NERO is attributed to Lucian in N and two other Lucianic manuscripts, but there can be little doubt that it is the work of one of the three Philostrati, and probably of the first Philostratus, whose other works have been lost though their titles are listed in the Suda, rather than his son, Philostratus the “Athenian,” who wrote *The Life of Apollonius of Tyana* for the empress Julia Domna, though her death in 217 A.D. seems to have preceded its publication. The reasons for ascribing Nero to a Philostratus are as follows:

(1) The style is quite unlike that of Lucian, but in the view of C. L. Kayser, the Teubner editor, it is very like that of the Philostrati.

(2) C. 4 of Nero is very like *The Life of Apollonius* 4.24, while the only other mention of Musonius digging at Corinth rather than being in exile at Gyara is *ibid.* 5.19. Note that elsewhere the “Athenian” mentions Musonius as imprisoned, presumably at Rome (*ibid.* 4.35 and 4.46), and as under detention in Gyara (*ibid.* 7.16).

(3) The title *Nero* is included in the Suda’s list of the works of the first Philostratus. (It must however be borne in mind that the Suda’s evidence is often unreliable, and in this instance it arouses misgivings by describing the first Philostratus as a contemporary of Nero, while in an adjacent article describing his son as alive almost 200 years later. Furthermore it is not quite certain that Θεατής which follows *Nero* other speaker, Menecrates, is usually taken to be an imaginary character. Nero, however, had a favourite lyre-player of that name (cf. Suetonius, *Nero*, 30, Dio Cassius 63.1 and Petronius 73.19), so that it is a strange coincidence that the Menecrates of this dialogue should ask about Nero’s musical accomplishments. The Menecrates of *Nero* could therefore be the historical Menecrates; if so, it is most unrealistic for him to ask questions to which he knows the answers; more probably the writer has forgotten Menecrates’ connection with Nero, just as he blunders in other ways (cf notes on cc. 2 and 5).

NERO; OR, THE DIGGING OF THE ISTHMUS

MENECRATES

1. Tell me, Musonius, about the digging of the Isthmus, for people say that you took part in it with your own hands. Did that enterprise reveal a Greek spirit on the part of the emperor?

MUSONIUS

I can assure you, Menecrates, that Nero's intentions were even better than Greek; for by breaking through two and a half miles of the Isthmus he proposed to save seafarers the voyage round the Peloponnese past Cape Malea. This would have benefited not only commerce but also the coastal and inland cities; for the inland cities find their home produce sufficient for their needs when the seaboard prospers.

MENECRATES

Tell us about this, Musonius, for we are all of us eager to hear, if you've no other serious business in mind.

MUSONIUS

I'll tell you, since it is your wish; for I don't know any better way of obliging those who have come for serious study to such an austere schoolroom.

2. Nero, then, had been brought to Greece by the call of music and his own exaggerated conviction that even the Muses could not surpass the sweetness of his song. He even wished to win a victor's crown for song at the Olympic games, where if anywhere the contests are for athletes; for the Pythian games he regarded as belonging to himself more than they did to Apollo; for he believed that not even Apollo would dare play the lyre or sing in competition with him. But the Isthmus had no part in the plans which he had formed from far away; it was only when he had seen what the place was like that he fell in love with a grandiose scheme, when he thought of the king who once led the Achaeans against Troy and how he severed Euboea from Boeotia by digging the Euripus at Chalcis, and when moreover he thought how Darius had bridged the Bosphorus to attack the Scythians. Perhaps even before either of these he had thought of the feat of Xerxes, the mightiest of all mighty works, and how moreover by giving men a short route of access to each other he would make it possible for foreigners to enjoy the glorious hospitality of Greece. For tyrannical natures, though intoxicated, yet somehow thirst to hear praises of this sort.

3. He advanced from his tent and sang a hymn in honour of Amphitrite and Poseidon and a ditty addressed to Melicerte and Leucothea. After the governor of Greece had handed him a golden fork he fell to digging amid

clapping and chants of applause. When he had directed blows at the ground to the number of three, I believe, and exhorted those delegated to start the work to tackle their task with energy, he went to Corinth believing he had surpassed all the feats of Heracles. The men from the prison started toiling away at the rocky and difficult ground, while the army worked where there was soil and flat ground.

4. When we had now been chained to the Isthmus for seventy-five days, an unconfirmed report came from Corinth that Nero had changed his mind about cutting the Isthmus. They say that the Egyptians when calculating the features of both seas had found they were not both at the same level but thought the sea on the Lechaëum side was higher and were afraid for Aegina; for they thought it would be swamped and carried away if so mighty a sea poured over the island. But Nero would not have been dissuaded from cutting the Isthmus even by Thales, the wisest of men and greatest natural philosopher; for he had a greater passion for cutting it than for singing in public.

5. But the revolt of the Western nations and the fact that the energetic Vindex has now joined it have forced Nero to leave Greece and the Isthmus after his inane calculations; for I know that the seas keep the same level as the land and as each other. They say that affairs at Rome too are now slipping and receding from his grasp. This you heard for yourselves yesterday from the military tribune whose ship ran aground.

MENEKRATES

6. But tell me, Musonius, about that voice of his which makes him mad about music and enamoured of Olympian and Pythian victories. What is the tyrant's voice like? For some of those who have sailed to Lemnos expressed admiration for it, while others laughed at it.

MUSONIUS

But in fact, my dear Menekrates, his voice deserves neither admiration nor yet ridicule, for nature has made him tolerably and moderately tuneful. His voice is naturally hollow and low, as his throat is deep set, and his singing has a sort of buzzing sound because his throat is thus constituted. However, the pitch of his voice makes him seem less rough when he puts his trust not in his natural powers but in gentle modifications, attractive melody and adroit harp-playing, in choosing the right time to walk, stop and move, and in swaying his head in time to the music; then the only disgraceful feature is that a king should seem to strive for perfection in these accomplishments.

7. Should he ape his superiors, then, good heavens, what laughter emanates from the audience despite the countless threats hanging over the head of anyone laughing at him! For he holds his breath and sways his head immoderately, and stands on tiptoe with feet apart and with his body bent

back like men bound to a wheel. Though his complexion is naturally ruddy, he grows redder still and his face burns, but his supply of breath is short and insufficient.

MENECRATES

8. But how do the competitors yield to him? For I imagine they have craft enough to humour him.

MUSONIUS

They show the craft of wrestlers who fall down on purpose. But bear in mind, my dear Menecrates, how the tragic actor was killed at the Isthmus. For craft too carries no less danger if its practitioners carry it too far.

MENECRATES

What's all this, my dear Musonius? I've heard nothing at all about it.

MUSONIUS

Listen then to a tale that may be extraordinary but yet took place before the eyes of Greeks.

9. Although custom ordains that there should be no comic or tragic contests at the Isthmus, Nero resolved to win a tragic victory. This contest was entered by several including the man from Epirus, who, having an excellent voice which had won him fame and admiration, was unusually ostentatious in pretending that he had set his heart on the crown of victory and wouldn't give it up before Nero gave him ten talents as the price of victory. Nero was mad with rage; for he had been listening under the stage during the actual contest. When the Greeks shouted in applause of the Epirote, Nero sent his secretary to bid him yield to him. But he raised his voice and went on competing as if they were all free and equal, till Nero sent his own actors on to the platform as though they belonged to the act. For they held writing tablets of ivory and double ones indeed poised before them like daggers and, forcing the Epirote against the pillar near-by, they smashed his throat in with the edge of their tablets.

MENECRATES

10. Did he win the tragic prize, Musonius, after perpetrating so monstrous a deed before the eyes of the Greeks?

MUSONIUS

That was child's play to the youth who had murdered his mother. Why need one be surprised that he killed a tragic actor by cutting out his vocal chords? Why he even set out to seal the Pythian cavity from which the oracular utterances came wafting up, so that not even Apollo should have a voice. And yet the Pythian god had merely classed him with men like Orestes and Alcmaeon, to whom matricide even gave some claim to renown, since they

had avenged their fathers. But he, though quite unable to say whom he had avenged, considered himself insulted by the god, though he had been described in kinder terms than the truth warranted.

11. But what is this ship which has been approaching while we have been talking? It seems to bring good news, for they have garlands on their head like a chorus that has good tidings to tell. Someone is stretching out his hand from the prow, bidding us be of good courage and rejoice. He is shouting, unless my ears deceive me, that Nero is dead.

MENECRATES

Yes, he is shouting that, and all the more clearly the nearer he draws to the land. The gods he praised.

MUSONIUS

No, let us not thank the gods, for they say we should not do so where the dead are concerned.

EPIGRAMS — Ἐπιγράμματα



Translated by W. R. Paton

FIFTY-THREE epigrams in all have been attributed to Lucian. Some of these are without doubt the work of others; but those who reject all fifty-three as non-Lucianic are perhaps going too far, as at least a few are not un-Lucianic in style and thought. The epigrams are presented here under their corresponding Teubner numbers.

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I.

This is the work of Lucian's pen,
Who follies knew of bygone men.
For e'en the things considered wise
Are nought but folly in mine eyes.
No single thought that men embrace
Can merit have or pride of place.
For what seems wonderful to thee
Others deride with mockery.

II.

Thero, the son of Menippus, in his youth wasted his inheritance shamefully on prodigal outlay; but Euctemon, his father's friend, when he saw that he was already pressed by parching poverty, strove with tears to cheer him, and gave him his daughter to wife with a large dowry. But when wealth got the better of Thero's wits, he began to live again in the same extravagance, satisfying disgracefully every lust of his vile belly and the parts beneath it. Thus the returning wave of baneful poverty buried Thero the second time, and Euctemon wept a second time, not for Thero, but for his daughter's dowry and bed, and learnt that a man who has made ill use of his own substance will not make honest use of another's.

III.

ENJOY thy possessions as if about to die, and use thy goods sparingly as if about to live. That man is wise who understands both these commandments, and hath applied a measure both to thrift and unthrift.

IV.

ALL that belongs to mortals is mortal, and all things pass us by; or if not, we pass them by.

V.

FOR men who are fortunate all life is short, but for those who fall into misfortune one night is infinite time.

VI.

IT is not Love that wrongs the race of men, but Love is an excuse for the souls of the dissolute.

VII.

SWIFT gratitude is sweetest; if it delays, all gratitude is empty and should not even be called gratitude.

VIII.

A BAD man is like a jar with a hole in it. Pour every kindness into him and you have shed it in vain.

IX.

IF thou doest any foul thing it may perchance be hidden from men, but from the gods it shall not be hidden, even if thou but thinkest of it.

X.

NOTHING more noxious hath Nature produced among men than the man who simulates pure friendship; for we are no longer on our guard against him as an enemy, but love him as a friend, and thus suffer more injury.

XI.

LET a seal be set on the tongue concerning words that should not be spoken;
for it is better to guard speech than to guard wealth.

XII.

THE wealth of the soul is the only true wealth; the rest has more trouble than the possessions are worth. Him one may rightly call lord of many possessions and wealthy who is able to use his riches. But if a man wears himself out over accounts, ever eager to heap wealth on wealth, his labour shall be like that of the bee in its many-celled honeycomb, for others shall gather the honey.

XIII.

I Was once the field of Achaemenides and am now Menippus', and I shall continue to pass from one man to another. For Achaemenides once thought he possessed me, and Menippus again thinks he does; but I belong to no man, only to Fortune.

XIV.

IF thou art fortunate thou art dear to men and dear to gods, and readily they hear thy prayers; but if thou meetest with ill-fortune thou hast no longer any friend, but everything goes against thee, changing with the gusts of fortune.

XV.

HEAVEN can do many things even though they be unlikely; it exalteth the little and casteth down the great. Thy lofty looks and pride it shall make to cease, even though a river bring thee streams of gold. The wind hurts not the rush or the mallow, but the greatest oaks and planes it can lay low on the ground.

XVI.

SLOW-FOOTED counsel is much the best, for swift counsel ever drags repentance behind it.

XVII.

SIX hours are most suitable for labour, and the four that follow, when set forth in letters, say to men “Live.”

XVIII.

If you are quick at eating and tardy in running, eat with your feet and run with your mouth.

XIX.

Why do you wash in vain your Indian body? Give up that device. You cannot shed the sunlight on dark night.

XX.

His competitors set up here the statue of Apis the boxer, for he never hurt anyone.

XXI.

I, Androleos, took part in every boxing contest that the Greeks preside over, every single one. At Pisa saved one ear, and in Plataea one eyelid, but at Delphi I was carried out insensible. Damoteles, my father, and my fellow-townsmen had been summoned by herald to bear me out of the stadion either dead or mutilated.

XXII.

Hail, Grammar, giver of life! Hail, thou whose cure for famine is “ Sing, O goddess, the wrath”! Men should build a splendid temple to thee, too, and an altar never lacking sacrifice, “For the ways are full of thee, and the sea and its harbours are full of thee,” Grammar, the hostess of all.

XXIII.

The exorcist with the stinking mouth cast out many devils by speaking, not by the virtue of his exorcisms, but by that of dung.

XXIV.

Not Homer's Chimaera breathed such foul breath, not the fire-breathing herd of bulls of which they tell, not all Lemnos nor the excrements of the Harpies, nor Philoctetes' putrefying foot. So that in universal estimation, Telesilla, you surpass Chimerae, rotting sores, bulls, birds, and the women of Lemnos.

XXV.

A POET coming to the Isthmian games to the contest, when he found other poets there said he had paristhmia (mumps). He is going to start off for the Pythian games, and if he finds poets there again he can't say he has parapythia as well.

XXVI.

Tell me, I ask you, Hermes, how did the soul of Lollianus go down to the house of Persephone? If in silence, it was a marvel, and very likely he wanted to teach you also something. Heavens, to think of meeting that man even when one is dead!

XXVII.

You know the rule of my little banquets. To-day, Aulus, I invite you under new convivial laws. No lyric poet shall sit there and recite, and you yourself shall neither trouble us nor be troubled with literary discussions.

XXVIII.

MY name is Callimachus, and pitiless Hades carried me off when I was five years old and knew not care. Yet weep not for me; but a small share of life was mine and a small share of life's evil.

XXIX.

'Tis Echo of the rocks thou seest, my friend, the companion of Pan, singing back to us a responsive note, the garrulous counterfeit of every kind of tongue, the shepherds' sweet toy. After hearing every word thou utterest, begone.

XXX.

None ever saw the Paphian naked, but if anyone did, it is this man who here erected the naked Paphian.

XXXI.

To thee, Cypris, I dedicate the beautiful image of thy form, since I have nothing better than thy form.

XXXII.

EUTYCHIDES set me, Priapus, here in vain, for the sake of convention, to guard his dried-up vines; and there is a high cliff all round me. Whoever attacks me has nothing to steal but myself, the guardian.

XXXIII.

To Glaucus, Nereus, and Melicertes, Ino's son, to the Lord of the Depths, the son of Cronos, and to the Samothracian gods, do I, Lucillius, saved from the deep, offer these locks clipped from my head, for I have nothing else.

XXXIV.

To Glaucus, Nereus, and Melicertes, Ino's son, to the Lord of the Depths, the son of Cronos, and to the Samothracian gods, do I, Lueilius, saved from the deep, oiler these locks clipped from my head, for I have nothing else.

XXXV.

Acindynus wished to keep sober when all the others were drunk; therefore he was the only man who was thought to be drunk.

XXXVI.

On an overheated Bath

You should call this not a bath but rather a funeral pyre such as Achilles lit for Patroclus, or Medea's crown that the Fury set afire (?) in the bridal chamber of Glauce because of Jason. Spare me, bathman, for God's sake, for I am a man who write all the deeds of men and gods. But if it is your purpose to burn numbers of us alive, light a wooden pyre, executioner, and not a stone one.

XXXXVII.

If you see a hairless head, breast, and shoulders, make no enquiries; it is a bald fool that you see.

XXXVIII.

You dye your hair, but you will never dye your old age, or smooth out the wrinkles of your cheeks. Then don't plaster all your face with white lead, so that you have not a face, but a mask; for it serves no purpose. Why are you out of your wits? Rouge and paste will never turn Hecuba into Helen.

XXXIX.

DIOPHANTES with the hydrocele, when he wants to cross to the other side, never gets into the ferryboat, but putting all his packages and his donkey on the hydrocele, sails across hoisting a sheet. So that in vain have the Tritons glory in the waters if a man with a hydrocele can do the same.

XL.

CROOK-NOSED Nikon has an admirable nose for wine, but he can't tell quickly what it is like, for scarcely as well as luxuries, but I have no idea what is the "garland" alluded to.

XLI.

Painter, thou stealest the form only, and canst not, trusting in thy colours,
capture the voice.

XLII.

It strikes me as wonderful how Bytus is a sophist, since he has neither common speech nor reason.

XLIII.

You will sooner find white crows and winged tortoises than a Cappadocian who is an accomplished orator.

XLIV.

Artemidorus, reckoning his fortune at many times ten thousand, and spending nothing, leads the life of mules, who often, carrying on their backs a heavy and precious load of gold, only eat hay.

XLV.

If you think that to grow a beard is to acquire wisdom, a goat with a fine beard is at once a complete Plato.

XLVI.

We saw at supper the great wisdom of the Cynic, that bearded beggar with the staff. To begin with he abstained from pulse and radishes, saying that virtue should not be the belly's slave. But when he saw before his eyes a snow-white sow's womb with sharp sauce, a dish that soon stole away his prudent mind, he asked for some unexpectedly, and really started eating, saying that a sow's womb does no harm to virtue.

XLVII.

To the Gout

GODDESS who hatest the poor, sole vanquisher of wealth, who ever knowest to live well, even though it is thy joy to sit on the feet of others, thou knowest how to wear felt, and thou art fond of ointments. A garland delights thee and draughts of Italian wine. These things are never found among the poor. Therefore thou fliest the brassless threshold of poverty, and delightest to come to the feet of wealth.

XLVIII.

You often sent me wine and I was often grateful to you, enjoying the draught of sweet nectar. But now if you love me, don't send any, for I don't wish for such wine, not having now any lettuces.

XLIX.

Tres tibi, Venus, ludicra haec dedicaverunt meretrices alio alia ab opificio. Haec Euphro a clunibus, ista vero Clio qua fas est, Atthis autem ab ore. Pro quibus illi mitte lucrum puerilis operis, huic vero feminei, tertiae autem neutrius.

L.

May none of the gods, Erasistratus, create for me that luxury in which you riot, monstrously eating plagues of the stomach worse than famine, such as I wish the children of my enemies might eat. I would starve again even more than I used to starve rather than gorge myself with the luxuries of your table.

LI.

Your grey hairs, if you keep silent, are wisdom, but if you speak they are not wisdom but hairs, like those of youth.

LII.

A PHYSICIAN sent me his dear son to be taught by me those elementary lessons. And when he had read "Sing the Wrath" and "imposed a thousand woes," and the third verse that follows these, "Many strong souls he sped to Hades," his father no longer sends him to learn from me, but on seeing me said: "All thanks to you, my friend, but the boy can learn that at home, for I speed down many souls to Hades, and for that I have no need of a grammarian."

LIII.

I ORDERED you. Diodorus, to paint a pretty child, but you produce a child strange to me, putting a dog's head on his shoulders, so that I weep to think how my Zopyrion was born to me by Hecuba. And finally I, Erasistratus the butcher, have got for six drachmae a son Anubis from the shrines of Isis.

The Greek Texts



A dexiosis stele representing King Antiochos I shaking the hand of Heracles — ruins in the Kingdom of Commagene, Lucian's homeland

LIST OF GREEK TEXTS



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PHALARIS 1 — Φάλαρις Α

[1] Ἐπεμψεν ἡμᾶς, ὦ Δελφοί, ὁ ἡμέτερος δυνάστης Φάλαρις ἄζοντας τῷ θεῷ τὸν ταῦρον τοῦτον καὶ ὑμῖν διαλεξομένους τὰ εἰκότα ὑπὲρ τε αὐτοῦ ἐκείνου καὶ ὑπὲρ τοῦ ἀναθήματος. Ὡν μὲν οὖν ἔνεκα ἤκομεν, ταυτὰ ἐστίν· ἃ δὲ γε πρὸς ὑμᾶς ἐπέστειλεν τάδε·

Ἐγώ, φησίν, ὦ Δελφοί, καὶ παρὰ πᾶσι μὲν τοῖς Ἑλλήσι τοιοῦτος ὑπολαμβάνεσθαι ὁποῖός εἰμι, ἀλλὰ μὴ ὁποῖον ἢ παρὰ τῶν μισούντων καὶ φθονούντων φήμη ταῖς τῶν ἀγνοούντων ἀκοαῖς παραδέδωκεν, ἀντὶ τῶν πάντων ἀλλαξάμην ἄν, μάλιστα δὲ παρ' ὑμῖν, ὅσῳ ἱεροὶ τέ ἐστε καὶ πάρεδροι τοῦ Πυθίου καὶ μόνον οὐ σύνοικοι καὶ ὁμωρόφιοι τοῦ θεοῦ. Ἥγοῦμαι γάρ, εἰ ὑμῖν ἀπολογησαίμην καὶ πείσαιμι μάτην ὥμους ὑπειλῆφθαι, καὶ τοῖς ἄλλοις ἅπασι δι' ὑμῶν ἀπολελογημένος ἔσεσθαι. Καλῶ δὲ ὦν ἐρῶ τὸν θεὸν αὐτὸν μάρτυρα, ὃν οὐκ ἔνι δὴ που παραλογίσασθαι καὶ ψευδεῖ λόγῳ παραγαγεῖν· ἀνθρώπους μὲν γὰρ ἴσως ἐξαπατῆσαι ῥάδιον, θεὸν δέ, καὶ μάλιστα τοῦτον, διαλαθεῖν ἀδύνατον.

[2] Ἐγὼ γὰρ οὐ τῶν ἀφανῶν ἐν Ἀκράγαντι ὦν, ἀλλ' εἰ καὶ τις ἄλλος εὖ γεγωνῶς καὶ τραφεὶς ἐλευθερίως καὶ παιδείᾳ προσεσχηκῶς, αἰεὶ διετέλουν τῇ μὲν πόλει δημοτικὸν ἔμμαντὸν παρέχων, τοῖς δὲ συμπολιτευομένοις ἐπιεικῇ καὶ μέτριον, βίαιον δὲ ἢ σκαιὸν ἢ ὕβριστικὸν ἢ αὐθέκαστον οὐδεὶς οὐδὲν ἐπεκάλει μου τῷ προτέρῳ ἐκείνῳ βίῳ. Ἐπειδὴ δὲ ἐώρων τοὺς τάναντία μοι πολιτευομένους ἐπιβουλεύοντας καὶ ἐξ ἅπαντος τρόπου ἀνελεῖν με ζητοῦντας — διήρητο δὲ ἡμῶν τότε ἡ πόλις — μίαν ταύτην ἀποφυγὴν καὶ ἀσφάλειαν εὑρισκον, τὴν αὐτὴν ἅμα καὶ τῇ πόλει σωτηρίαν, εἰ ἐπιθέμενος τῇ ἀρχῇ ἐκείνους μὲν ἀναστείλαιμι καὶ παύσαιμι ἐπιβουλεύοντας, τὴν πόλιν δὲ σωφρονεῖν καταναγκάσαιμι· καὶ ἦσαν γὰρ οὐκ ὀλίγοι ταῦτα ἐπαινοῦντες, ἄνδρες μέτριοι καὶ φιλοπόλιδες, οἱ καὶ τὴν γνώμην ἥδεσαν τὴν ἐμὴν καὶ τῆς ἐπιχειρήσεως τὴν ἀνάγκην· τούτοις οὖν συναγωνισταῖς χρησάμενος ῥαδίως ἐκράτησα.

[3] Τοῦντεῦθεν οἱ μὲν οὐκέτι ἐτάραττον, ἀλλ' ὑπήκουον, ἐγὼ δὲ ἦρχον, ἡ πόλις δὲ ἀστασίαστος ἦν. Σφαγὰς δὲ ἢ ἐλάσεις ἢ δημεύσεις οὐδὲ κατὰ τῶν ἐπιβεβουλευκότων εἰργαζόμεν, καίτοι ἀναγκαῖον ὂν τὰ τοιαῦτα τολμᾶν ἐν ἀρχῇ τῆς δυναστείας μάλιστα. Φιλανθρωπία γὰρ καὶ πραότῃ καὶ τῷ ἡμέρῳ κατὰ ἰσοτιμίας θαυμασίως ἐγὼ ἥλπιζον ἐς τὸ πείθεσθαι προσάξεσθαι τούτους. Εὐθὺς γοῦν τοῖς μὲν ἐχθροῖς ἐσπέισμην καὶ διηλλάγμην, καὶ συμβούλοις καὶ συνεστίοις ἐχρώμην τοῖς πλείστοις αὐτῶν. Τὴν δὲ πόλιν αὐτὴν ὁρῶν ὀλιγωρία τῶν προεστώτων διεφθαρμένην, τῶν πολλῶν κλεπτόντων, μᾶλλον δὲ ἀρπαζόντων τὰ κοινά, ὑδάτων τε ἐπιρροαῖς ἀνεκτησάμην καὶ οἰκοδομημάτων ἀναστάσεσιν ἐκόσμησα καὶ τειχῶν περιβολῇ ἐκράτυνα καὶ τὰς προσόδους, ὅσαι ἦσαν κοιναί, τῇ τῶν ἐφεστώτων ἐπιμελείᾳ ῥαδίως ἐπύρξισα καὶ τῆς νεολαίας ἐπεμελούμην καὶ τῶν γερόντων προϋνόουν καὶ τὸν δῆμον ἐν θεαῖς καὶ διανομαῖς καὶ πανηγύρεσι καὶ δημοθoinαῖς διῆγον, ὕβρεις δὲ παρθένων ἢ ἐφήβων διαφθοραὶ ἢ γυναικῶν ἀπαγωγαὶ ἢ δορυφόρων ἐπιτέμψεις ἢ

δεσποτική τις ἀπειλή ἀποτρόπαιά μοι καὶ ἀκοῦσαι ἤν.

[4] ἤδη δὲ καὶ περὶ τοῦ ἀφείναι τὴν ἀρχὴν καὶ καταθέσθαι τὴν δυναστείαν ἐσκοπούμην, ὅπως μόνον ἀσφαλῶς παύσαιτο ἂν τις ἐννοῶν, ἐπεὶ τό γε ἄρχειν αὐτὸ καὶ πάντα πράττειν ἐπαχθὲς ἤδη καὶ σὺν φθόνῳ καματηρὸν ἐδόκει μοι εἶναι· τὸ δ' ὅπως μηκέτι τοιαύτης τινὸς θεραπείας δεῖσεται ἡ πόλις, τοῦτ' ἐζήτουν ἔτι. Καγὼ μὲν ὁ ἀρχαῖος περὶ ταῦτα εἶχον, οἱ δὲ ἤδη τε συνίσταντο ἐπ' ἐμὲ καὶ περὶ τοῦ τρόπου τῆς ἐπιβουλῆς καὶ ἀποστάσεως ἐσκοποῦντο καὶ συνωμοσίας συνεκρότουσαν καὶ ὅπλα ἡθροίζον καὶ χρήματα ἐπορίζοντο καὶ τοὺς ἀστυγείτονας ἐπεκαλοῦντο καὶ εἰς τὴν Ἑλλάδα παρὰ Λακεδαιμονίους καὶ Ἀθηναίους ἐπρεσβεύοντο· ἃ μὲν γὰρ περὶ ἐμοῦ αὐτοῦ, εἰ ληφθείην, ἐδέδοκτο ἤδη αὐτοῖς καὶ ὅπως με αὐτοχειρίᾳ διασπάσσεσθαι ἠπείλουν καὶ ἅς κολάσεις ἐπενόουν, δημοσίᾳ στρεβλούμενοι ἐξεῖπον. Τοῦ μὲν δὴ μηδὲν παθεῖν τοιοῦτον οἱ θεοὶ αἴτιοι φωράσαντες τὴν ἐπιβουλὴν, καὶ μάλιστα γὰρ ὁ Πύθιος ὀνειράτα τε προδείξας καὶ τοὺς μὲν ὑψόντας ἕκαστα ἐπιτέμπων.

[5] Ἐγὼ δὲ ἐνταῦθα ἤδη ὑμᾶς, ὦ Δελφοί, ἐπὶ τοῦ αὐτοῦ δέους νῦν τῷ λογισμῷ γενομένους ἀξιώ περὶ τῶν τότε πρακτέων μοι συμβουλευσαι, ὅτε ἀφύλακτος ὀλίγου δεῖν ληφθῆις ἐζήτουν τινὰ σωτηρίαν περὶ τῶν παρόντων. Πρὸς ὀλίγον οὖν τῇ γνώμῃ ἐς Ἀκράγαντα παρ' ἐμὲ ἀποδημήσαντες καὶ ἰδόντες τὰς παρασκευὰς αὐτῶν καὶ τὰς ἀπειλὰς ἀκούσαντες εἵπατε τί δεῖ ποιεῖν; φιλανθρωπία χρῆσθαι πρὸς αὐτοὺς ἔτι καὶ φεῖδεσθαι καὶ ἀνέχεσθαι ὅσον αὐτίκα μελλήσοντα πείσεσθαι τὰ ὕστατα; μᾶλλον δὲ γυμνὴν ἤδη ὑπέχειν τὴν σφαγὴν καὶ τὰ φίλτατα ἐν ὀφθαλμοῖς ὄρᾶν ἀπολλύμενα; ἢ τὰ μὲν τοιαῦτα πάνυ ἡλιθίου τινὸς εἶναι, γενναῖα δὲ καὶ ἀνδρώδη διανοηθέντα καὶ χολὴν ἔμφρονος καὶ ἡδικημένου ἀνδρὸς ἀναλαβόντα μετελθεῖν ἐκείνους, ἐμαντῷ δὲ ἐκ τῶν ἐνόντων τὴν ἐς τὸ ἐπὶ ὀν ἀσφάλειαν παρασχεῖν; ταῦτ' οἷδ' ὅτι συνεβουλευσατε ἄν.

[6] Τί οὖν ἐγὼ μετὰ τοῦτο ἐποίησα; μεταστειλάμενος τοὺς αἰτίους καὶ λόγους μεταδούς αὐτοῖς καὶ τοὺς ἐλέγχους παραγαγὼν καὶ σαφῶς ἐξελέγξας ἕκαστα, ἐπεὶ μὴδ' αὐτοὶ ἔτι ἔξαρνοι ἦσαν, ἡμυνόμην ἀγανακτῶν τὸ πλεον οὐχ ὅτι ἐπεβεβουλεύμην, ἀλλ' ὅτι μὴ εἰάθην ὑπ' αὐτῶν ἐν ἐκείνῃ τῇ προαιρέσει μεῖναι, ἣν ἐξ ἀρχῆς ἐνεστησάμην. Καὶ τὸ ἀπ' ἐκείνου φυλάττων μὲν ἐμαυτὸν διατελῶ, ἐκείνων δὲ τοὺς αἰεὶ ἐπιβουλευόντάς μοι κολάζων. Εἴθ' οἱ ἄνθρωποι ἐμὲ τῆς ὀμότητος αἰτιῶνται οὐκέτι λογιζόμενοι παρὰ ποτέρου ἡμῶν ἦν ἡ πρώτη τούτων ἀρχή, συνελόντες δὲ τὰν μέσῃ καὶ ἐφ' οἷς ἐκολάζοντο τὰς τιμωρίας αὐτὰς ἡτιῶντο καὶ τὰς δοκούσας ἐν αὐταῖς ὀμότητας, ὅμοιον ὡς εἴ τις παρ' ὑμῖν ἱερόσυλόν τινα ἰδὼν ἀπὸ τῆς πέτρας ῥιπτόμενον ἃ μὲν ἐτόλμησε μὴ λογίζοιτο, ὡς νύκτωρ ἐς τὸ ἱερὸν παρῆλθε καὶ κατέσπασε τὰ ἀναθήματα καὶ τοῦ ξοάνου ἤψατο, κατηγοροίη δὲ ὑμῶν πολλὴν τὴν ἀγριότητα, ὅτι Ἕλληνές τε καὶ ἱεροὶ εἶναι λέγοντες ὑπεμείνατε ἄνθρωπον Ἕλληνα πλησίον τοῦ ἱεροῦ — καὶ γὰρ οὐ πάνυ πόρρω τῆς πόλεως εἶναι λέγεται ἡ πέτρα — κολάσει τοιαύτη περιβαλεῖν. Ἀλλ', οἶμαι, αὐτοὶ καταγελάσεσθε, ἣν ταῦτα λέγει τις καθ' ὑμῶν, καὶ οἱ ἄλλοι πάντες ἐπαινέσονται ὑμῶν τὴν κατὰ τῶν ἀσεβούντων ὀμότητα.

[7] Τὸ δ' ὅλον οἱ δῆμοι οὐκ ἐξετάζοντες ὁποῖός τις ὁ τοῖς πράγμασιν

ἐφεστώς ἐστίν, εἴτε δίκαιος εἴτε ἄδικος, αὐτὸ ἀπλῶς τὸ τῆς τυραννίδος ὄνομα μισοῦσι καὶ τὸν τύραννον, κἂν Αἰακὸς ἢ Μίνως ἢ Ῥαδάμανθυς ᾤ, ὁμοίως ἐξ ἅπαντος ἀνελεῖν σπεύδουσιν, τοὺς μὲν πονηροὺς αὐτῶν πρὸ ὀφθαλμῶν τιθέμενοι, τοὺς δὲ χρηστοὺς τῇ κοινωνίᾳ τῆς προσηγορίας τῷ ὁμοίῳ μίσει συμπεριλαμβάνοντες. Ἐγὼ γοῦν ἀκούω καὶ παρ' ὑμῖν τοῖς Ἑλλήσι πολλοὺς γενέσθαι τυράννους σοφοὺς ὑπὸ φαύλῳ ὀνόματι δοκοῦντι χρηστὸν καὶ ἡμερον ἦθος ἐπιδεδειγμένους, ὧν ἐνίων καὶ λόγους εἶναι βραχεῖς ἐν τῷ ἱερῷ ὑμῶν ἀποκειμένους, ἀγάλματα καὶ ἀναθήματα τῷ Πυθίῳ.

[8] Ὅρατε δὲ καὶ τοὺς νομοθέτας τῷ κολαστικῷ εἶδει τὸ πλεον νέμοντας, ὡς τῶν γε ἄλλων οὐδὲν ὄφελος, εἰ μὴ ὁ φόβος προσεῖη καὶ ἐλπίς τῆς κολάσεως. Ἡμῖν δὲ τοῦτο πολλῷ ἀναγκαιότερον τοῖς τυράννοις, ὅσῳ πρὸς ἀνάγκην ἐξηγούμεθα καὶ μισοῦσί τε ἅμα καὶ ἐπιβουλεύουσιν ἀνθρώποις σύνεσμεν, ὅπου μὴδὲ τῶν μορμολυκείων ὄφελός τι ἡμῖν γίγνεται, ἀλλὰ τῷ περὶ τῆς Ὑδρας μύθῳ τὸ πρᾶγμα ἔοικεν· ὅσῳ γὰρ ἂν ἐκκόπτωμεν, τοσῶδε πλείους ἡμῖν ἀναφύονται τοῦ κολάζειν ἀφορμαί. Φέρειν δὲ ἀνάγκη καὶ τὸ ἀναφυόμενον ἐκκόπτειν αἰεὶ καὶ ἐπικαίειν νῆ Δία κατὰ τὸν Ἰόλεων, εἰ μέλλομεν ἐπικρατήσειν· τὸν γὰρ ἅπαξ εἰς τὰ τοιαῦτα ἐμπεσεῖν ἠναγκασμένον ὅμοιον χρὴ τῇ ὑποθέσει καὶ αὐτὸν εἶναι, ἢ φειδόμενον τῶν πλησίον ἀπολωλέναι. Ὅλως δέ, τίνα οἴεσθε οὕτως ἄγριον ἢ ἀνήμερον ἄνθρωπον εἶναι ὡς ἡδεσθαι μαστιγοῦντα καὶ οἰμωγῶν ἀκούοντα καὶ σφαττομένους ὀρώντα, εἰ μὴ ἔχοι τινὰ μεγάλην τοῦ κολάζειν αἰτίαν; ποσάκις γοῦν ἐδάκρυσα μαστιγούμενων ἄλλων, ποσάκις δὲ θρηνεῖν καὶ ὀδύρεσθαι τὴν ἐμαυτοῦ τύχην ἀναγκάζομαι μείζῳ κόλασιν αὐτὸς καὶ χρονιωτέραν ὑπομένων; ἀνδρὶ γὰρ φύσει μὲν ἀγαθῷ, διὰ δὲ ἀνάγκην πικρῷ, πολὺ τοῦ κολάζεσθαι τὸ κολάζειν χαλεπώτερον.

[9] Εἰ δὲ δεῖ μετὰ παρρησίας εἰπεῖν, ἐγὼ μὲν, εἰ αἵρεσίς μοι προτεθεῖη, πότερα βούλομαι κολάζειν τινὰς ἀδίκως ἢ αὐτὸς ἀποθανεῖν, εὐ ἴστε ὡς οὐδὲν μελλήσας ἐλοίμην ἂν τεθνάναι μᾶλλον ἢ μὴδὲν ἀδικοῦντας κολάζειν. Εἰ δέ τις φαίη, Βούλει, ὦ Φάλαρι, τεθνάναι αὐτὸς ἀδίκως ἢ δικαίως κολάζειν τοὺς ἐπιβούλους; τοῦτο βουλοίμην ἂν; αὐθις γὰρ ὑμᾶς, ὦ Δελφοί, συμβούλους καλῷ, πότερον ἄμεινον εἶναι ἀδίκως ἀποθανεῖν ἢ ἀδίκως σώζειν τὸν ἐπιβεβουλευκότα; οὐδεὶς οὕτως, οἶμαι, ἀνόητός ἐστιν ὅς οὐκ ἂν προτιμήσειε ζῆν μᾶλλον ἢ σώζων τοὺς ἐχθροὺς ἀπολωλέναι. Καίτοι πόσους ἐγὼ καὶ τῶν ἐπιχειρησάντων μοι καὶ φανερῶς ἐληλεγμένων ὁμῶς ἔσωσα; οἷον Ἀκανθὸν τουτοῖ καὶ Τιμοκράτη καὶ Λεωγόραν τὸν ἀδελφὸν αὐτοῦ, παλαιᾶς συνηθείας τῆς πρὸς αὐτοὺς μνημονεύσας.

[10] Ὅταν δὲ βουλευθῆτε τοῦμὸν εἰδέναι, τοὺς εἰσφοιτῶντας εἰς Ἀκράγαντα ξένους ἐρωτήσατε ὅποιος ἐγὼ περὶ αὐτοὺς εἰμι καὶ εἰ φιλανθρώπως προσφέρομαι τοῖς καταίρουσιν, ὅς γε καὶ σκοποὺς ἐπὶ τῶν λιμένων ἔχω καὶ πευθίνας, τίνες ὅθεν καταπεπλεύκασιν, ὡς κατ' ἀξίαν τιμῶν ἀποπέμποιμι αὐτούς. Ἐνιοὶ δὲ καὶ ἐξεπίτηδες φοιτῶσι παρ' ἐμέ, οἱ σοφώτατοι τῶν Ἑλλήνων, καὶ οὐ φεύγουσι τὴν συνουσίαν τὴν ἐμήν, ὥσπερ ἀμέλει καὶ πρῶην ὁ σοφὸς Πυθαγόρας ἦκεν ὡς ἡμᾶς, ἄλλα μὲν ὑπὲρ ἐμοῦ ἀκηκόως· ἐπεὶ δὲ ἐπειράθη, ἀπῆλθεν ἐπαινῶν με τῆς δικαιοσύνης καὶ ἐλεῶν τῆς ἀναγκαίας

ὁμότητος. Εἶτα οἴεσθε τὸν πρὸς τοὺς ὀθνεῖους φιλόανθρωπον οὕτως ἂν πικρῶς τοῖς οἰκείοις προσφέρεσθαι, εἰ μὴ τι διαφερόντως ἡδίκητο;

[11] Ταῦτα μὲν οὖν ὑπὲρ ἑμαυτοῦ ἀπολελόγημαι ὑμῖν, ἀληθῆ καὶ δίκαια καὶ ἐπαίνου μᾶλλον, ὥς ἑμαυτὸν πείθω, ἢ μίσους ἄξια. Ὑπὲρ δὲ τοῦ ἀναθήματος καιρὸς ὑμᾶς ἀκοῦσαι ὅθεν καὶ ὅπως τὸν ταῦρον τοῦτον ἐκτησάμην, οὐκ ἐκδοὺς αὐτὸς τῷ ἀνδριαντοποιῷ — μὴ γὰρ οὕτω μαγεῖν, ὥς τοιούτων ἐπιθυμῆσαι κτημάτων — ἀλλὰ Περίλαος ἦν τις ἡμεδαπός, χαλκεὺς μὲν ἀγαθός, πονηρὸς δὲ ἄνθρωπος. Οὗτος πάμπλου τῆς ἐμῆς γνώμης διημαρτηκῶς ὤετο χαριεῖσθαι μοι, εἰ καινὴν τινα κόλασιν ἐπινοήσειεν, ὥς ἐξ ἅπαντος κολάζειν ἐπιθυμοῦντι. Καὶ δὴ κατασκευάσας τὸν βοῦν ἥκέ μοι κομίζων κάλλιστον ἰδεῖν καὶ πρὸς τὸ ἀκριβέστατον εἰκασμένον· κινήσεως γὰρ αὐτῷ καὶ μυκηθμοῦ ἔδει μόνον πρὸς τὸ καὶ ἔμψυχον εἶναι δοκεῖν. Ἰδὼν δὲ ἀνέκραγον εὐθύς, ἄξιον τὸ κτῆμα τοῦ Πυθίου, πεμπτέος ὁ ταῦρος τῷ θεῷ. Ὁ δὲ Περίλαος παρεστώς, τί δ' εἰ μάθοις, ἔφη, τὴν σοφίαν τὴν ἐν αὐτῷ καὶ τὴν χρεῖαν ἣν παρέχεται; καὶ ἀνοίξας ἅμα τὸν ταῦρον κατὰ τὰ νῶτα, Ἦν τινα, ἔφη, κολάζειν ἐθέλεις, ἐμβιβάσας εἰς τὸ μηχανήμα τοῦτο καὶ κατακλείσας προστιθέναι μὲν τοὺς αὐλοὺς τούσδε πρὸς τοὺς μυξωτῆρας τοῦ βοός, πῦρ δὲ ὑποκαίειν κελεύειν, καὶ ὁ μὲν οἰμώζεται καὶ βοήσεται ἀλήκτοις ταῖς ὁδύναϊς ἐχόμενος, ἡ βοή δὲ διὰ τῶν αὐλῶν μέλη σοι ἀποτελέσει οἷα λιγυρώτατα καὶ ἐπαυλήσει θρηνῶδες καὶ μυκήσεται γοερώτατον, ὥς τὸν μὲν κολάζεσθαι, σὲ δὲ τέρπεσθαι μεταξὺ καταυλούμενον.

[12] Ἐγὼ δὲ ὥς τοῦτο ἤκουσα, ἐμυσάχθην τὴν κακομηχανίαν τοῦ ἀνδρὸς καὶ τὴν ἐπίνοιαν ἐμίσησα τοῦ κατασκευάσματος καὶ οἰκείαν αὐτῷ τιμωρίαν ἐπέθηκα· καί, Ἄγε δὴ, ἔφην, ὦ Περίλαε, εἰ μὴ κενὴ ἄλλως ὑπόσχεσις ταῦτά ἐστι, δεῖξον ἡμῖν αὐτὸς εἰσελθὼν τὴν ἀλήθειαν τῆς τέχνης καὶ μίμησαι τοὺς βοῶντας, ἵν' εἰδῶμεν εἰ καὶ ἃ φῆς μέλη διὰ τῶν αὐλῶν φθέγγεται. Πείθεται μὲν ταῦτα ὁ Περίλαος, ἐγὼ δέ, ἐπεὶ ἔνδον ἦν, κατακλείσας αὐτὸν πῦρ ὑφάπτειν ἐκέλευον, Ἀπολάμβανε, εἰπὼν, τὸν ἄξιον μισθὸν τῆς θαυμαστῆς σου τέχνης, ἵν' ὁ διδάσκαλος τῆς μουσικῆς πρῶτος αὐτὸς αὐλῆς. Καὶ ὁ μὲν δίκαια ἔπασχεν ἀπολαύων τῆς αὐτοῦ εὐμηχανίας· ἐγὼ δὲ ἔτι ἔμπνουν καὶ ζῶντα τὸν ἄνδρα ἐξαίρεθῆναι κελεύσας, ὥς μὴ μιάνειε τὸ ἔργον ἐναποθανών, ἐκείνον μὲν ἄταφον κατὰ κρημνῶν ρίπτειν ἐκέλευσα, καθήρας δὲ τὸν βοῦν ἀνέπεμψα ὑμῖν ἀνατεθισόμενον τῷ θεῷ. Καὶ ἐπιγράψαι γε ἐπ' αὐτῷ ἐκέλευσα τὴν πᾶσαν διήγησιν, τοῦ ἀνατιθέντος ἐμοῦ τοῦνομα, τὸν τεχνίτην τὸν Περίλαον, τὴν ἐπίνοιαν τὴν ἐκείνου, τὴν δικαιοσύνην τὴν ἐμήν, τὴν πρέπουσαν τιμωρίαν, τὰ τοῦ σοφοῦ χαλκῶς μέλη, τὴν πρώτην πείραν τῆς μουσικῆς.

[13] Ὑμεῖς δέ, ὦ Δελφοί, δίκαια ποιήσετε θύσαντες μὲν ὑπὲρ ἐμοῦ μετὰ τῶν πρέσβων, ἀναθέντες δὲ τὸν ταῦρον ἐν καλῷ τοῦ ἱεροῦ, ὥς πάντες εἰδεῖεν οἷος ἐγὼ πρὸς τοὺς πονηροὺς εἰμι καὶ ὅπως ἀμύνομαι τὰς περιττὰς ἐς κακίαν ἐπιθυμίας αὐτῶν. Ἰκανὸν γοῦν καὶ τοῦτο μόνον δηλῶσαί μου τὸν τρόπον, Περίλαος κολασθεὶς καὶ ὁ ταῦρος ἀνατεθείς καὶ μηκέτι φυλαχθεὶς πρὸς ἄλλων κολαζομένων αὐλήματα μηδὲ μελωδήσας ἄλλο ἔτι πλὴν μόνα τὰ τοῦ τεχνίτου μυκήματα, καὶ ὅτι ἐν μόνῳ αὐτῷ καὶ πείραν ἔλαβον τῆς τέχνης καὶ κατέπαυσα τὴν ἄμουσον ἐκείνην καὶ ἀπάνθρωπον ὥδήν. Καὶ τὰ μὲν παρόντα ταῦτα παρ'

ἐμοῦ τῷ θεῷ· ἀναθήσω δὲ καὶ ἄλλα πολλάκις, ἐπειδάν μοι παράσχη μηκέτι δεῖσθαι κολάσεων.

[14] Ταῦτα μὲν, ὦ Δελφοί, τὰ παρὰ τοῦ Φαλάριδος, ἀληθῆ πάντα καὶ οἷα ἐπράχθη ἕκαστα, καὶ δίκαιοι ἂν εἶημεν πιστεῦεσθαι ὑφ' ὑμῶν μαρτυροῦντες, ὡς ἂν καὶ εἰδότες καὶ μηδεμίαν τοῦ ψεύδεσθαι νῦν αἰτίαν ἔχοντες. Εἰ δὲ δεῖ καὶ δεηθῆναι ὑπὲρ ἀνδρὸς μάτην πονηροῦ δοκοῦντος καὶ ἄκοντος κολάζειν ἠναγκασμένου, ἱκετεύομεν ὑμᾶς ἡμεῖς οἱ Ἀκραγαντῖνοι Ἕλληνές τε ὄντες καὶ τὸ ἀρχαῖον Δωριεῖς, προσέσθαι τὸν ἄνδρα φίλον εἶναι ἐθέλοντα καὶ πολλὰ καὶ δημοσίᾳ καὶ ἰδίᾳ ἕκαστον ὑμῶν εὖ ποιῆσαι ὥρμημένον. Λάβετε οὖν αὐτοὶ τὸν ταῦρον καὶ ἀνάθετε καὶ εὐξασθε ὑπὲρ τε τῆς Ἀκράγαντος καὶ ὑπὲρ αὐτοῦ Φαλάριδος, καὶ μήτε ἡμᾶς ἀπράκτους ἀποπέμψητε μήτε ἐκεῖνον ὑβρίσητε μήτε τὸν θεὸν ἀποστερήσητε καλλίστου τε ἅμα καὶ δικαιοτάτου ἀναθήματος.

PHALARIS 2 — Φάλαρις Β

[1] Οὔτε Ἀκραγαντίνων, ὃ ἄνδρες Δελφοί, πρόξενος ὦν οὔτε ιδιόξενος αὐτοῦ Φαλάριδος οὔτ' ἄλλην ἔχων πρὸς αὐτὸν ἢ εὐνοίας ἰδίαν αἰτίαν ἢ μελλούσης φιλίας ἐλπίδα, τῶν δὲ πρέσβειων ἀκούσας τῶν ἡκόντων παρ' αὐτοῦ ἐπεικῇ καὶ μέτρια διεξιόντων, καὶ τὸ εὐσεβὲς ἅμα καὶ τὸ κοινῇ συμφέρον καὶ μάλιστα τὸ Δελφοῖς πρέπον προορώμενος ἀνέστην παραινέσων ὑμῖν μήτε ὑβρίζειν ἄνδρα δυνάστην εὐσεβοῦντα μήτε ἀνάθημα ἤδη τῷ θεῷ καθωμολογημένον ἀπαλλοτριοῦν, καὶ ταῦτα τριῶν τῶν μεγίστων ὑπόμνημα εἰς αἰεὶ γενησόμενον, τέχνης καλλίστης καὶ ἐπινόας κακίστης καὶ δικαίας κολάσεως.

[2] Ἐγὼ μὲν οὖν καὶ τὸ ἐνδοιάσαι ὑμᾶς ὅλως περὶ τούτου καὶ ἡμῖν προθεῖναι τὴν διάσκεψιν, εἰ χρὴ δέχεσθαι τὸ ἀνάθημα ἢ ὀπίσω αὐθις ἀποπέμπειν, ἀνόσιον ἤδη εἶναι νομίζω, μᾶλλον δὲ οὐδ' ὑπερβολὴν ἀσεβείας ἀπολελοιπέναι· οὐδὲν γὰρ ἄλλ' ἢ ἱεροσυλία τὸ πρᾶγμά ἐστι μακρῷ τῶν ἄλλων χαλεπωτέρα, ὅσῳ τοῦ τὰ ἤδη ἀνατεθέντα συλᾶν τὸ μηδὲ τὴν ἀρχὴν τοῖς ἀνατιθένοι βουλομένοις ἐπιτρέπειν ἀσεβέστερον.

[3] Δέομαι δὲ ὑμῶν Δελφὸς καὶ αὐτὸς ὦν καὶ τὸ ἴσον μετέχων τῆς τε δημοσίας εὐκλείας, εἰ φυλάττοιτο, καὶ τῆς ἐναντίας δόξης, εἰ ἐκ τῶν παρόντων προσγένοιτο, μήτ' ἀποκλείειν τὸ ἱερὸν τοῖς εὐσεβοῦσι μήτε τὴν πόλιν πρὸς ἅπαντας ἀνθρώπους διαβάλλειν ὥς τὰ πεμπόμενα τῷ θεῷ συκοφαντοῦσαν καὶ ψήφῳ καὶ δικαστηρίῳ δοκιμάζουσιν τοὺς ἀνατιθέντας· οὐδεὶς γὰρ ἔτι ἀναθεῖναι τολμήσειεν ἂν εἰδὼς οὐ προσησόμενον τὸν θεὸν ὃ τι ἂν μὴ πρότερον Δελφοῖς δοκῇ.

[4] Ὁ μὲν οὖν Πύθιος τὴν δικαίαν ἤδη περὶ τοῦ ἀναθήματος ψήφον ἤνεγκεν· εἰ γοῦν ἐμίσει τὸν Φάλαριν ἢ τὸ δῶρον αὐτοῦ ἐμυσάττετο, ῥάδιον ἦν ἐν τῷ Ἰονίῳ μέσῳ καταδῦσαι αὐτὸ μετὰ τῆς ἀγούσης ὀλκάδος, ὃ δὲ πολὺ τούναντίον ἐν εὐδίᾳ τε διαπεραιωθῆναι, ὥς φασι, παρέσχεν αὐτοῖς καὶ σῶς ἐς τὴν Κίρραν κατᾶραι.

[5] Ὡ καὶ δῆλον ὅτι προσίεται τὴν τοῦ μονάρχου εὐσέβειαν. Χρὴ δὲ καὶ ὑμᾶς τὰ αὐτὰ ἐκείνῳ ψηφισαμένους προσθεῖναι καὶ τὸν ταῦρον τουτονὶ τῷ ἄλλῳ κόσμῳ τοῦ ἱεροῦ· ἐπεὶ πάντων ἂν εἴῃ τοῦτο ἀτοπώτατον, πέμψαντά τινα μεγαλοπρεπὲς οὕτω δῶρον θεῷ τὴν καταδικάζουσιν ἐκ τοῦ ἱεροῦ ψήφον λαβεῖν καὶ μισθὸν κομίσασθαι τῆς εὐσεβείας τὸ κεκρίσθαι μηδὲ τοῦ ἀνατιθέναι ἄξιον.

[6] Ὁ μὲν οὖν τάναντία μοι ἐγνωκώς, καθάπερ ἐκ τοῦ Ἀκράγαντος ἄρτι καταπεπλευκώς, σφαγὰς τινος καὶ βίας καὶ ἀρπαγὰς καὶ ἀπαγωγὰς ἐτραγώδει τοῦ τυράννου μόνον οὐκ αὐτόπτης γεγενῆσθαι λέγων, ὃν ἴσμεν οὐδ' ἄχρι τοῦ πλοίου ἀποδεδημηκότα. Χρὴ δὲ τὰ μὲν τοιαῦτα μηδὲ τοῖς πεπονθέναι φάσκουσιν πάννυ πιστεύειν διηγουμένοις — ἄδηλον γὰρ εἰ ἀληθὴ λέγουσιν — οὐχ ὅπως αὐτοὺς ἂ μὴ ἐπιστάμεθα κατηγορεῖν.

[7] Εἰ δ' οὖν τι καὶ πέπρακται τοιοῦτον ἐν Σικελίᾳ, τοῦτ' οὐ Δελφοῖς ἀναγκαῖον πολυπραγμονεῖν, εἰ μὴ ἀντὶ ἱερέων ἤδη δικασταὶ εἶναι ἀξιούμεν

καί, δέον θύειν καὶ ἄλλα θεραπεύειν τὸν θεὸν καὶ συνανατιθέναι εἰ πέμψει τις, σκοποῦντες καθήμεθα εἴ τινες τῶν ὑπὲρ τὸν Ἴονιον δικαίως ἢ ἀδίκως τυραννοῦνται.

[8] Καὶ τὰ μὲν τῶν ἄλλων ἐχέτω ὅπῃ βούλεται· ἡμῖν δὲ ἀναγκαῖον, οἶμαι, τὰ ἡμέτερα αὐτῶν εἰδέναι, ὅπως τε πάλαι διέκειτο καὶ ὅπως νῦν ἔχει καὶ τί ποιοῦσι λῶον ἔσται· ὅτι μὲν δὴ ἐν κρημνοῖς τε οἰκοῦμεν αὐτοὶ καὶ πέτρας γεωργοῦμεν, οὐχ Ὅμηρον χρὴ περιμένειν δηλώσοντα ἡμῖν, ἀλλ' ὅρᾳν πάρεστι ταῦτα. Καὶ ὅσον ἐπὶ τῇ γῇ, βαθεῖ λιμῶ ἀεὶ συνῆμεν ἄν, τὸ δ' ἱερὸν καὶ ὁ Πύθιος καὶ τὸ χρηστήριον καὶ οἱ θύοντες καὶ οἱ εὖσεβοῦντες, ταῦτα Δελφῶν τὰ πεδία, ταῦτα ἢ πρόσδοδος, ἐντεῦθεν ἢ εὐπορία, ἐντεῦθεν αἱ τροφαί — χρὴ γὰρ τάληθ' ἢ πρὸς γε ἡμᾶς αὐτοὺς λέγειν — καὶ τὸ λεγόμενον ὑπὸ τῶν ποιητῶν, ἄσπαρτα ἡμῖν καὶ ἀνήροτα φύεται τὰ πάντα ὑπὸ γεωργῷ τῷ θεῷ, ὃς οὐ μόνον τὰ παρὰ τοῖς Ἑλλήσιν ἀγαθὰ γιγνόμενα παρέχει, ἀλλ' εἴ τι ἐν Φρυξίν ἢ Λυδοῖς ἢ Πέρσαις ἢ Ἀσσυρίοις ἢ Φοίνικιν ἢ Ἰταλιώταις ἢ Ὑπερβορέοις αὐτοῖς, πάντα ἐς Δελφοὺς ἀφικνεῖται. Καὶ τὰ δευτέρα μετὰ τὸν θεὸν ἡμεῖς τιμώμεθα ὑφ' ἀπάντων καὶ εὐποροῦμεν καὶ εὐδαιμονοῦμεν· ταῦτα τὸ ἀρχαῖον, ταῦτα τὸ μέχρι νῦν, καὶ μὴ παυσαίμεθ' ὅτε οὕτω βιοῦντες.

[9] Μέμνηται δὲ οὐδεὶς πώποτε ψῆφον ὑπὲρ ἀναθήματος παρ' ἡμῖν ἀναδοθεῖσαν οὐδὲ κωλυθέντα τινὰ θύειν ἢ ἀνατιθέναι. Καὶ διὰ τοῦτ', οἶμαι, καὶ αὐτὸ εἰς ὑπερβολὴν ἠϋξῆται τὸ ἱερὸν καὶ ὑπερπλουτεῖ ἐν τοῖς ἀναθήμασιν. Δεῖ τοίνυν μὴδ' ἐν τῷ παρόντι καινοτομεῖν μὴδὲν μὴδὲ παρὰ τὰ πάτρια νόμον καθιστάναι, φυλοκρινεῖν τὰ ἀναθήματα καὶ γενεαλογεῖν τὰ πεμπόμενα, ὅθεν καὶ ἀφ' ὅτου καὶ ὅποια, δεξαμένους δὲ ἀπραγμόνως ἀνατιθέναι ὑπηρετοῦντας ἀμφοῖν, καὶ τῷ θεῷ καὶ τοῖς εὖσεβέσι.

[10] Δοκεῖτε δέ μοι, ὧ ἄνδρες Δελφοί, ἄριστα βουλευέσθαι περὶ τῶν παρόντων, εἰ λογίσαισθε ὑπὲρ ὅσων καὶ ἡλίκων ἐστὶν ἡ σκέψις, πρῶτον μὲν ὑπὲρ τοῦ θεοῦ καὶ τοῦ ἱεροῦ καὶ θυσῶν καὶ ἀναθημάτων καὶ ἐθῶν ἀρχαίων καὶ θεσμῶν παλαιῶν καὶ δόξης τοῦ μαντείου, ἔπειτα ὑπὲρ τῆς πόλεως ὅλης καὶ τῶν συμφερόντων τῷ τε κοινῷ ἡμῶν καὶ ἰδίᾳ ἐκάστῳ Δελφῶν, ἐπὶ πᾶσι δὲ τῆς παρὰ πᾶσιν ἀνθρώποις εὐκλείας ἢ κακοδοξίας· τούτων γὰρ οὐκ οἶδα εἴ τι μεῖζον, εἰ σωφρονεῖτε, ἢ ἀναγκαιότερον ἡγήσαισθε ἄν.

[11] Περὶ μὲν οὖν ὧν βουλευόμεθα, ταῦτά ἐστιν, οὐ Φάλαρις τύραννος εἶς οὐδ' ὁ ταῦρος οὗτος οὐδὲ χαλκὸς μόνον, ἀλλὰ πάντες βασιλεῖς καὶ πάντες δυνάσται, ὅσοι νῦν χρῶνται τῷ ἱερῷ, καὶ χρυσὸς καὶ ἄργυρος καὶ ὅσα ἄλλα τίμια, πολλάκις ἀνατεθησόμενα τῷ θεῷ· πρῶτον μὲν γὰρ τὸ κατὰ τὸν θεὸν ἐξετασθῆναι ἄξιον.

[12] Τίνος οὖν ἕνεκα μὴ ὥς ἀεὶ μὴδὲ ὥς πάλαι τὰ περὶ τῶν ἀναθημάτων ποιήσωμεν; ἢ τί μεμφόμενοι τοῖς παλαιοῖς ἔθεσιν καινοτομήσωμεν; καὶ ὁ μὴδὲ πώποτε, ἀφ' οὗ τὴν πόλιν οἰκοῦμεν καὶ ὁ Πύθιος χρᾶ καὶ ὁ τρίπους φθέγγεται καὶ ἡ ἱέρεια ἐμπνεῖται, γεγένηται παρ' ἡμῖν, νῦν καταστησώμεθα, κρίνεσθαι καὶ ἐξετάζεσθαι τοὺς ἀνατιθέντας; καὶ μὴν ἐξ ἐκείνου μὲν τοῦ παλαιοῦ ἔθους, τοῦ ἀνέδην καὶ πᾶσιν ἐξεῖναι, ὁρᾶτε ὅσων ἀγαθῶν ἐμπέπλησται τὸ ἱερόν, ἀπάντων ἀνατιθέντων καὶ ὑπὲρ τὴν ὑπάρχουσαν δύναμιν ἐνίων δωρουμένων τὸν θεόν.

[13] Εἰ δ' ὑμᾶς αὐτοὺς δοκιμαστὰς καὶ ἐξεταστὰς ἐπιστήσετε τοῖς ἀναθήμασιν, ὁκνῶ μὴ ἀπορήσωμεν τῶν δοκιμασθησομένων ἔτι, οὐδενὸς ὑπομένοντος ὑπόδικον αὐτὸν καθιστάναι, καὶ ἀναλίσκοντα καὶ καταδαπανῶντα παρ' αὐτοῦ κρίνεσθαι καὶ ὑπὲρ τῶν ὅλων κινδυνεύειν. Ἡ τίνι βιωτόν, εἰ κριθήσεται τοῦ ἀνατιθέναι ἀνάξιος;

HIPPIAS — Ἱππίας ἢ Βαλανεῖον

1 Τῶν σοφῶν ἐκείνους μάλιστα ἔγωγέ φημι δεῖν ἐπαινεῖν, ὅποσοι μὴ λόγους μόνον δεξιούς παρέσχοντο ὑπὲρ τῶν πραγμάτων ἐκάστων, ἀλλὰ καὶ ἔργοις ὁμοίοις τὰς τῶν λόγων ὑποσχέσεις ἐπιστάσαντο. καὶ γὰρ τῶν ἱατρῶν ὁ γε νοῦν ἔχων οὐ τοὺς ἄριστα ὑπὲρ τῆς τέχνης εἰπεῖν δυναμένους μεταστέλλεται νοσῶν, ἀλλὰ τοὺς πρᾶξαι τι κατ' αὐτὴν μεμελετηκότας. ἀμείνων δὲ καὶ μουσικός, οἶμαι, τοῦ διακρίνειν ῥυθμούς καὶ ἀρμονίας ἐπισταμένου ὁ καὶ ψᾶλαι καὶ κιθαρίσαι αὐτὸς δυνάμενος. τί γὰρ ἂν σοι τῶν στρατηγῶν λέγοιμι τοὺς εἰκότως ἀρίστους κριθέντας, ὅτι οὐ τάττειν μόνον καὶ παραινεῖν ἦσαν ἀγαθοί, ἀλλὰ καὶ προμάχεσθαι τῶν ἄλλων καὶ χειρὸς ἔργα ἐπιδείκνυσθαι; οἷον πάλαι μὲν Ἀγαμέμνονα καὶ Ἀχιλλέα, τῶν κάτω δὲ τὸν Ἀλέξανδρον καὶ Πύρρον ἴσμεν γεγονότας.

2 Πρὸς δὴ τί ταῦτ' ἔφην; οὐ γὰρ ἄλλως ἱστορίαν ἐπιδείκνυσθαι βουλόμενος ἐπεμνήσθην αὐτῶν, ἀλλ' ὅτι καὶ τῶν μηχανικῶν ἐκείνους ἄξιον θαυμάζειν, ὅποσοι ἐν τῇ θεωρίᾳ λαμπροὶ γενόμενοι καὶ μνημόσυνα ὅμως τῆς τέχνης καὶ παραδείγματα τοῖς μετ' αὐτοὺς κατέλιπον: ἐπεὶ οἱ γε τοῖς λόγοις μόνοις ἐγγεγυμνασμένοι σοφισταὶ ἂν εἰκότως μᾶλλον ἢ σοφοὶ καλοῖντο. τοιοῦτον ἀκούομεν τὸν Ἀρχιμήδη γενέσθαι καὶ τὸν Κνίδιον Σώστρατον, τὸν μὲν Πτολεμαίῳ χειρωσάμενον τὴν Μέμφιν ἄνευ πολιορκίας ἀποστροφῇ καὶ διαίρεσει τοῦ ποταμοῦ, τὸν δὲ τὰς τῶν πολεμίων τρήρεις καταφλέξαντα τῇ τέχνῃ. καὶ Θαλῆς δὲ ὁ Μιλήσιος πρὸ αὐτῶν ὑποσχόμενος Κροίσῳ ἄβροχον διαβιβάσειν τὸν στρατὸν ἐπινοίᾳ κατόπιν τοῦ στρατοπέδου μιᾷ νυκτὶ τὸν Ἄλυν περιήγαγεν, οὐ μηχανικὸς οὗτος γενόμενος, σοφὸς δὲ καὶ ἐπινοῆσαι καὶ συνεῖναι πιθανώτατος. τὸ μὲν γὰρ τοῦ Ἐπειοῦ πάνυ ἀρχαῖον, ὃς οὐ μόνον τεχνήσασθαι τοῖς Ἀχαιοῖς τὸν ἵππον, ἀλλὰ καὶ συγκαταβῆναι αὐτοῖς ἐς αὐτὸν λέγεται.

3 ἐν δὴ τούτοις καὶ Ἱππίου τουτουὶ τοῦ καθ' ἡμᾶς μεμνήσθαι ἄξιον, ἀνδρὸς λόγοις μὲν παρ' [στ. 20] ὄντινα βούλει τῶν πρὸ αὐτοῦ γεγυμνασμένου καὶ συνεῖναι τε ὁξέος καὶ ἐρμηνεύσαι σαφεστάτου, τὰ δὲ ἔργα πολὺ τῶν λόγων ἀμείνω παρεχομένου καὶ τὴν τῆς τέχνης ὑπόσχεσιν ἀποπληροῦντος, οὐκ ἐν τοιαύταις μὲν ὑποθέσεσιν ἐν αἷς οἱ πρὸ αὐτοῦ πρῶτοι γενέσθαι εὐτύχησαν, κατὰ δὲ τὸν γεωμετρικὸν λόγον ἐπὶ τῆς δοθείσης, φασίν, εὐθείας τὸ τρίγωνον ἀκριβῶς συνισταμένου. καίτοι τῶν γε ἄλλων ἕκαστος ἔν τι τῆς ἐπιστήμης ἔργον ἀποτεμόμενος ἐν ἐκείνῳ εὐδοκίμησας εἶναι τις ὅμως ἔδοξεν, ὁ δὲ μηχανικῶν τε ὧν τὰ πρῶτα καὶ γεωμετρικῶν, ἔτι δὲ ἀρμονικῶν καὶ μουσικῶν φαίνεται, καὶ ὅμως ἕκαστον τούτων οὕτως ἐντελῶς δείκνυσιν ὥς ἐν αὐτῷ μόνον ἐπιστάμενος. τὴν μὲν γὰρ περὶ ἀκτίνων καὶ ἀνακλάσεων καὶ κατόπτρων θεωρίαν, ἔτι δὲ ἀστρονομίαν, ἐν ἣ παῖδας τοὺς πρὸ αὐτοῦ ἀπέφηνεν, οὐκ ὀλίγον χρόνον ἂν εἴη ἐπαινεῖν.

4 ἃ δὲ ἔναγχος ἰδὼν αὐτοῦ τῶν ἔργων κατεπλάγην, οὐκ ὀκνήσω εἰπεῖν: κοινὴ μὲν γὰρ ἡ ὑπόθεσις κἂν τῷ καθ' ἡμᾶς βίῳ πάνυ πολλή, βαλανεῖου κατασκευῇ: ἡ περίνοια δὲ καὶ ἐν τῷ κοινῷ τούτῳ σύνεσις θαυμαστή. τόπος

μὲν ἦν οὐκ; ἐπίπεδος, ἀλλὰ πάννυ προσάντης καὶ ὀρθίος, ὃν παραλαβὼν κατὰ θάτερα εἰς ὑπερβολὴν ταπεινόν, ἰσόπεδον θάτερον θατέρῳ ἀπέφηνεν, κρητῖδα μὲν βεβαιωτάτην ἅπαντι τῷ ἔργῳ βαλλόμενος καὶ θεμελίων θέσει τὴν τῶν ἐπιτιθεμένων ἀσφάλειαν ἐμπεδωσάμενος, ὕψει δὲ πάννυ ἀποτόμοις καὶ πρὸς ἀσφάλειαν συνεχόμενοις τὸ ὅλον κρατυνόμενος· τὰ δὲ ἐποικοδομηθέντα τῷ τε τοῦ τόπου μεγέθει σύμμετρα καὶ τῷ εὐλόγῳ τῆς κατασκευῆς ἀρμοδιώτατα καὶ τὸν τῶν φώτων λόγον φυλάττοντα.

5 Πυλὼν μὲν ὑψηλὸς ἀναβάσεις πλατείας ἔχων, ὑπτίας μᾶλλον ἢ ὀρθίας πρὸς τὴν τῶν ἀνιόντων εὐμάρειαν εἰσιόντα δὲ τοῦτον ἐκδέχεται κοινὸς οἶκος εὐμεγέθης, ἱκανὴν ἔχων ὑπηρεταῖς καὶ ἀκολουθοῖς διατριβὴν, ἐν ἀριστερᾷ δὲ τὰ ἐς τρυφὴν παρεσκευασμένα οἰκήματα βαλανεῖω δ' οὖν καὶ ταῦτα πρεπωδέστατα, χαρίεσσαι καὶ φωτὶ πολλῷ καταλαμπόμεναι ὑποχωρήσεις. εἴτ' ἐχόμενος αὐτῶν οἶκος, [στ. 40] περιττὸς μὲν ὡς πρὸς τὸ λουτρόν, ἀναγκαῖος δὲ ὡς πρὸς τὴν τῶν εὐδαιμονεστέρων ὑποδοχὴν. μετὰ δὲ τοῦτον ἐκατέρωθεν διαρκεῖς τοῖς ἀποδυομένοις ἀποθέσεις, καὶ μέσος οἶκος ὕψει τε ὑψηλότατος καὶ φωτὶ φαιδρότατος, ψυχροῦ ὕδατος ἔχων τρεῖς κολυμβήθρας, Λακαίνῃ λίθῳ κεκοσμημένος, καὶ εἰκόνες ἐν αὐτῷ λίθου λευκοῦ τῆς ἀρχαίας ἐργασίας, ἡ μὲν Ὑγιείας, ἡ δὲ Ἀσκληπιοῦ.

6 ἐξελθόντας δὲ ὑποδέχεται ἡρέμα χλιαινόμενος οἶκος οὐκ ἀπηνεῖ τῇ θέρμῃ προαπαντῶν, ἐπιμήκης, ἀμφιστρόγγυλος, μεθ' ὃν ἐν δεξιᾷ οἶκος εὐμάλα φαιδρὸς, ἀλείψασθαι προσηνῶς παρεχόμενος, ἐκατέρωθεν εἰσόδους ἔχων Φρυγίῳ λίθῳ κεκαλλωπισμένης, τοὺς ἀπὸ παλαιστρας εἰσιόντας δεχόμενος. εἴτ' ἐπὶ τούτῳ ἄλλος οἶκος οἰκῶν ἀπάντων κάλλιστος, στήναί τε καὶ ἐγκαθίζεσθαι προσηνέστατος καὶ ἐμβραδύναι ἀβλαβέστατος καὶ ἐγκυλίσασθαι ὠφελιμώτατος, Φρυγίου καὶ αὐτὸς εἰς ὀροφὴν ἄκραν ἀποστίλβων. ἐξῆς δὲ ὁ θερμὸς ὑποδέχεται διάδρομος Νομάδι λίθῳ διακεκολλημένος. ὁ δὲ ἔνδον οἶκος κάλλιστος, φωτὸς τε πολλοῦ ἀνάμεστος καὶ ὡς πορφύρα διηνηθισμένος. τρεῖς καὶ οὗτος θερμὰς πυέλους παρέχεται.

7 λουσαμένῳ δὲ ἔνεστί σοι μὴ τὴν διὰ τῶν αὐτῶν οἰκῶν αὐθις ἐπανιέναι, ἀλλὰ ταχεῖαν τὴν ἐπὶ τὸ ψυχρὸν δι' ἡρέμα θερμοῦ οἰκήματος, καὶ ταῦτα πάντα ὑπὸ φωτὶ μεγάλῳ καὶ πολλῇ τῇ ἔνδον ἡμέρᾳ. ὕψη πρὸς τούτοις ἀνάλογα καὶ πλάτη τοῖς μήκεσι σύμμετρα καὶ πανταχοῦ πολλὴ χάρις καὶ Ἀφροδίτῃ ἐπανθεῖ· κατὰ γὰρ τὸν καλὸν Πίνδαρον, ἀρχομένου ἔργου πρόσωπον χρὴ θέμεν τηλαυγές. τοῦτο δ' ἂν εἴῃ ἐκ τῆς αὐγῆς μάλιστα καὶ τοῦ φέγγους καὶ τῶν φωταγωγῶν μεμηχανημένον. ὁ γὰρ σοφὸς ὡς ἀληθῶς Ἰππίας τὸν μὲν ψυχροδόχον οἶκον εἰς βορρᾶν προσκεχωρηκότα ἐποίησεν, οὐκ ἄμοιρον οὐδὲ τοῦ μεσημβρινοῦ ἀέρος· τοὺς δὲ πολλοῦ τοῦ θάλπου δεομένους νότῳ καὶ εὐρῳ καὶ ζεφύρῳ ὑπέθηκε

8 Τί δ' ἂν σοι τὸ ἐπὶ τούτῳ λέγοιμι παλαιστρας καὶ τὰς κοινὰς τῶν ἱματιοφυλακούντων κατασκευὰς ταχεῖαν ἐπὶ τὸ λουτρόν καὶ μὴ διὰ μακροῦ τὴν ὁδὸν ἐχούσας τοῦ χρησίμου τε καὶ ἀβλαβοῦς ἔνεκα; καὶ μὴ με ὑπολάβῃ τις μικρὸν ἔργον προθέμενον κοσμεῖν τῷ λόγῳ προαιρεῖσθαι· τὸ γὰρ ἐν τοῖς κοινοῖς καινὰ ἐπινοῆσαι κάλλους δείγματα, οὐ μικρὰς σοφίας ἔγωγε τίθεμαι, οἷον καὶ τότε τὸ ἔργον ὁ θαυμάσιος ἡμῖν Ἰππίας ἐπεδείξατο πάσας ἔχον τὰς

βαλανείου ἀρετάς, τὸ χρήσιμον, τὸ εὐκαιρον, τὸ εὐφεγγές, τὸ σύμμετρον, τὸ τῷ τόπῳ ἡρμοσμένον, τὸ τὴν χρεῖαν ἀσφαλῆ παρεχόμενον, καὶ :προσέτι τῇ ἄλλῃ περινοίᾳ κεκοσμημένον, ἀφόδων μὲν ἀναγκαίων δυσὶν ἀναχωρήσεσιν, ἐξόδοις δὲ πολλαῖς τεθυρωμένον, ὥρῳ δὲ διττὰς δηλώσεις, τὴν μὲν δι' ὕδατος καὶ μυκήματος, τὴν δὲ δι' ἡλίου ἐπιδεικνύμενον. ταῦτα ἰδόντα μὴ ἀποδοῦναι τὸν πρέποντα ἔπαινον τῷ ἔργῳ οὐκ ἀνοήτου μόνον, ἀλλὰ καὶ ἀχαρίστου, μᾶλλον δὲ βασκάνου μοι εἶναι ἔδοξεν. ἐγὼ μὲν οὖν εἰς δύναμιν καὶ τὸ ἔργον καὶ τὸν τεχνίτην καὶ δημιουργὸν ἡμειψάμην τῷ λόγῳ. εἰ δὲ θεὸς παράσχοι καὶ λούσασθαί ποτε, πολλοὺς οἶδα ἔξω τούτοις κοινωνήσοντάς μοι τῶν ἐπαίνων.

DIONYSUS — Διόνυσος

[1] ὅτε ὁ Διόνυσος ἐπ' Ἰνδοὺς στρατιὰν ἦλασε - — κωλύει γὰρ οὐδέν, οἶμαι, καὶ μῦθον ὑμῖν διηγῆσασθαι Βακχικὸν — φασὶν οὕτω καταφρονῆσαι αὐτοῦ τὰ πρῶτα τοὺς ἀνθρώπους τοὺς ἐκεῖ, ὥστε καταγελᾶν ἐπιόντος, μᾶλλον δὲ ἐλεεῖν τὴν τόλμαν αὐτίκα μάλα συμπαθηθησομένου ὑπὸ τῶν ἐλεφάντων, εἰ ἀντιτάσσαιτο: ἤκουον γάρ, οἶμαι, τῶν σκοπῶν ἀλλόκοτα ὑπὲρ τῆς στρατιᾶς αὐτοῦ ἀγγελλόντων, ὡς ἡ μὲν φάλαγξ αὐτῷ καὶ οἱ λόχοι γυναῖκες εἶεν ἔκφρονες καὶ μεμνηῦσαι, κιττῷ ἐστεμμέναι, νεβρίδας ἐνημμέναι, δοράτια μικρὰ ἔχουσai ἀσίδηρα, κιττοποίητα καὶ ταῦτα, καὶ τινα πελτάρια, κοῦφα, βομβοῦντα, εἴ τις μόνον προσάσσαιτο — ἀσπίσι γὰρ εἵκαζον, οἶμαι, τὰ τύμπανα — - ὀλίγους δὲ τινὰς ἀγροίκους νεανίσκους ἐνεῖναι, γυμνοὺς, κόρδακα ὀρχουμένους, οὐρὰς ἔχοντας, κεράστας, οἷα τοῖς ἄρτι γεννηθεῖσιν ἐρίφοις ὑποφύεται.

[2] καὶ τὸν μὲν στρατηλάτην αὐτὸν ἐφ' ἄρματος ὀχεῖσθαι παρδάλεων ὑπεξευγμένων, ἀγένειον ἀκριβῶς, οὐδ' ἐπ' ὀλίγον τὴν παρεῖαν χροῶντα, κερασφόρον, βοτρυοῖς ἐστεφανωμένον, μίτρα τὴν κόμην ἀναδεδεμένον, ἐν πορφυρίδι καὶ χρυσεῇ ἐμβάδι: ὑποστρατηγεῖν δὲ δύο., ἓνα μὲν τιναβραχύν, πρεσβύτερον, ὑπόπαχυν, προγαστορα, ρινόσιμον, ὧτα μεγάλα ὄρθια ἔχοντα, ὑπότρομον, νάρθηκι ἐπερειδόμενον, ἐπ' ὄνου τὰ πολλὰ ἱππεύοντα, ἐν κροκωτῷ καὶ τοῦτον, πάνυ πιθανόν τινα συνταγματάρχην αὐτοῦ: ἕτερον δὲ τεράστιον ἄνθρωπον, τράγω τὰ νέρθεν εἰοκότα, κομήτην τὰ σκέλη, κέρατα ἔχοντα, βαθυπώγωνα, ὀργίλον καὶ θυμικόν, θατέρω μὲν σύριγγα φέροντα, τῇ δεξιᾷ δὲ ῥάβδον καμπύλην ἐπηρμένον καὶ περισκιρτῶντα ὅλον τὸ στρατόπεδον, καὶ τὰ γυναῖκα δὲ φοβεῖσθαι αὐτὸν καὶ σείειν ἡνεμωμένας τὰς κόμας, ὁπότε προσίοι, καὶ βοᾶν εὐοῖ: τοῦτο δ' εἰκάζειν καλεῖσθαι αὐτῶν τὸν δεσπότην. τὰς δ' οὖν ποίμνας διηρπάσθαι ἤδη ὑπὸ τῶν γυναικῶν καὶ διεσπᾶσθαι ἔτι ζῶντα τὰ θρέμματα: ὠμοφάγους γὰρ τινὰς αὐτὰς εἶναι.

[3] ταῦτα οἱ Ἰνδοὶ καὶ ὁ βασιλεὺς αὐτῶν ἀκούοντες ἐγέλων, ὡς τὸ εἰκός, καὶ οὐδ' ἀντεπεξάγειν ἢ παρατάττεσθαι ἠξίου, ἀλλ' εἴπερ ἄρα, τὰς γυναῖκας ἐπαφήσειν αὐτοῖς, εἰ πλησίον γένοιτο, σφίσι δὲ καὶ νικᾶν αἰσχρὸν ἐδόκει καὶ φονεῦειν γυναῖκα μεμνηότα καὶ θηλυμίτην ἄρχοντα καὶ μεθύον σμικρὸν γερόντιον καὶ ἡμίτραγον στρατιώτην ἄλλον καὶ γυμνήτας ὀρχηστάς, πάντας γελοίους. ἐπεὶ δὲ ἡγγελτο πυρπολῶν ὁ θεὸς ἤδη τὴν χώραν καὶ πόλεις αὐτάνδρους καταφλέγων καὶ ἀνάπτων τὰς ὕλας καὶ ἐν βραχεῖ πᾶσαν τὴν Ἰνδικὴν φλογὸς ἐμπεπληκώς — ὅπλον γάρ τι Διονυσιακὸν τὸ πῦρ, πατρῶον αὐτῷ κακ τοῦ κεραυνοῦ — ἐνταῦθα ἤδη σπουδῇ ἀνελάμβανον τὰ ὅπλα καὶ τοὺς ἐλέφαντας ἐπισάξαντες καὶ ἐγχαλινώσαντες καὶ τοὺς πύργους ἀναθέμενοι ἐπ' αὐτοὺς ἀντεπεξῆσαν, καταφρονοῦντες μὲν καὶ τότε, ὀργιζόμενοι δὲ ὅμως καὶ συντρίψαι σπεύδοντες αὐτῷ στρατοπέδῳ τὸν ἀγένειον ἐκεῖνον στρατηλάτην.

[4] ἐπεὶ δὲ πλησίον ἐγένοντο καὶ εἶδον ἀλλήλους, οἱ μὲν Ἰνδοὶ προτάξαντες τοὺς ἐλέφαντας ἐπῆγον τὴν φάλαγγα, ὁ Διόνυσος δὲ τὸ μέσον μὲν αὐτὸς εἶχε,

τοῦ κέρως δὲ αὐτῷ τοῦ δεξιοῦ μὲν ὁ Σιληνός, τοῦ εὐωνύμου δὲ ὁ Πάν ἡγοῦντο· λοχαγοὶ δὲ καὶ ταξίαρχοι οἱ Σάτυροι ἐγκαθειστήκεσαν καὶ τὸ μὲν σύνθημα ἦν ἅπασι τὸ εὐοῖ. εὐθύς δὲ τὰ τύμπανα ἐπαταγεῖτο καὶ τὰ κύμβαλα τὸ πολεμικὸν ἐσήμαινε καὶ τῶν Σατύρων τις λαβὼν τὸ κέρας ἐπηύλει τὸ ὄρθιον καὶ ὁ τοῦ Σιληνοῦ ὄνος ἐνυάλιον τι ὠγκήσατο καὶ αἱ Μαινάδες σὺν ὀλολυγῇ ἐνεπήδησαν αὐτοῖς δράκοντας ὑπεζωσμέναι κακὰ τῶν θύρσων ἄκρων ἀπογυμνοῦσαι τὸν σίδηρον. οἱ Ἴνδοι δὲ καὶ οἱ ἐλέφαντες αὐτῶν αὐτίκα ἐγκλίναντες σὺν οὐδενὶ κόσμῳ ἔφευγον οὐδ' ἐντὸς βέλους γενέσθαι ὑπομείναντες, καὶ τέλος κατὰ κράτος ἐαλώκεσαν καὶ αἰχμάλωτοι ἀπήγοντο ὑπὸ τῶν τέως καταγελωμένων, ἔργῳ μαθόντες ὥς οὐκ ἐχρῆν ἀπὸ τῆς πρώτης ἀκοῆς καταφρονεῖν ξένων στρατοπέδων,

[5] ἀλλὰ τί πρὸς τὸν Διόνυσον ὁ Διόνυσος οὗτος; εἴποι τις ἄν. ὅτι μοι δοκοῦσι — καὶ πρὸς Χαρίτων μὴ με κορυβαντιᾶν ἢ τελέως μεθύειν ὑπολάβητε, εἰ τὰμὰ εἰκάζω τοῖς θεοῖς — ὅμοιόν τι πάσχειν οἱ πολλοὶ πρὸς τοὺς καινοὺς τῶν λόγων τοῖς Ἰνδοῖς ἐκεῖνοις, οἷον καὶ πρὸς τοὺς ἐμούς· οἰόμενοι γὰρ σατυρικὰ καὶ γελοῖα τινα καὶ κομιδῇ κωμικὰ παρ' ἡμῶν ἀκούσεσθαι — τοιαῦτα γὰρ ἂν πεπιστεύκασιν, οὐκ οἶδ' ὅ τι δόξαν αὐτοῖς ὑπὲρ ἐμοῦ οἱ μὲν οὐδὲ τὴν ἀρχὴν ἀφικνοῦνται, ὥς οὐδὲν δέον παρέχειν τὰ ὧτα κώμοις γυναικείοις καὶ σκιρτήμασι σατυρικοῖς καταβάντας ἀπὸ τῶν ἐλεφάντων, οἱ δὲ ὥς ἐπὶ τοιοῦτό τι ἤκοντες ἀντὶ τοῦ κιττοῦ σίδηρον εὐρόντες οὐδ' οὕτως ἐπαινεῖν τολμῶσι τῷ παραδόξῳ τοῦ πράγματος τεθορυβημένοι. ἀλλὰ θαρρῶν ἐπαγγέλλομαι αὐτοῖς, ὅτι ἦν καὶ νῦν ὥς πρότερόν ποτε τὴν τελετὴν ἐθελήσωσιν ἐπιδεῖν πολλάκις καὶ ἀναμνησθῶσιν οἱ παλαιοὶ συμπόται κώμων κοινῶν τῶν τότε καιρῶν καὶ μὴ καταφρονήσωσιν τῶν Σατύρων καὶ Σιληνῶν, πῶσι δὲ ἐς κόρον τοῦ κρατῆρος τούτου, ἔτι βακχεύσειν καὶ αὐτοὺς καὶ πολλάκις μεθ' ἡμῶν ἐρεῖν τὸ εὐοῖ. οὗτοι μὲν οὖν —

[6] ἐλεύθερον γὰρ ἀκοῇ — ποιοῦντων ὅ τι καὶ φίλον. ἐγὼ δέ, ἐπειδήπερ ἔτι ἐν Ἰνδοῖς ἐσμέν, ἐθέλω καὶ ἄλλο ὑμῖν διηγῆσασθαι τι τῶν ἐκεῖθεν, οὐκ ἀπροσδιόνυσον οὐδ' αὐτό, οὐδ' ὃν ποιοῦμεν ἀλλότριον. ἐν Ἰνδοῖς τοῖς Μαχλαίοις, οἱ τὰ λαιὰ τοῦ Ἰνδοῦ ποταμοῦ, εἰ κατὰ ῥοὴν αὐτοῦ βλέποισ, ἐπινεμόμενοι μέχρι πρὸς τὸν Ὠκεανὸν καθήκουσι, παρὰ τούτοις ἄλσος ἐστὶν ἐν περιφράκτῳ, οὐ πάνυ μεγάλῳ χωρίῳ, συνηρεφεῖ δέ· κιττὸς γὰρ πολὺς καὶ ἄμπελοι σύσκιον αὐτὸ ἀκριβῶς ποιοῦσιν . . ἐνταῦθα πηγαί εἰσι τρεῖς καλλίστου καὶ διειδεστάτου ὕδατος, ἡ μὲν Σατύρων, ἡ δὲ Πανός, ἡ δὲ Σιληνοῦ. καὶ εἰσέρχονται εἰς αὐτὸ οἱ Ἴνδοι ἅπαξ τοῦ ἔτους ἐορτάζοντες τῷ θεῷ, καὶ πίνουσι τῶν πηγῶν, οὐχ ἅπασων ἅπαντες, ἀλλὰ καθ' ἡλικίαν, τὰ μὲν μεράκια τῆς τῶν Σατύρων, οἱ ἄνδρες δὲ τῆς Πανικῆς, τῆς δὲ τοῦ Σιληνοῦ οἱ κατ' ἐμέ.

[7] ἂ μὲν οὖν πάσχουσιν οἱ παῖδες ἐπειδὴν πῶσιν, ἢ οἷα οἱ ἄνδρες τολμῶσι κατεχόμενοι τῷ Πανί, μακρὸν ἂν εἴη λέγειν· ἂ δ' οἱ γέροντες ποιοῦσιν, ὅταν μεθυσθῶσιν τοῦ ὕδατος, οὐκ ἀλλότριον εἰπεῖν ἐπειδὴν πῆν ὁ γέρον καὶ κατάσχη αὐτὸν ὁ Σιληνός, αὐτίκα ἐπὶ πολὺ ἄφωνός ἐστι καὶ καρηβαροῦνται καὶ βεβαπτισμένῳ ἔοικεν, εἴτα ἄφνω φωνή τε λαμπρὰ καὶ φθέγμα τορὸν καὶ πνεῦμα λιγυρὸν ἐγγίγνεται αὐτῷ καὶ λαλίστατος ἐξ ἄφωνοτάτου ἐστίν, οὐδ'

ἄν 'ἐπιστομίσας παύσειας αὐτὸν μὴ οὐχὶ συνεχῇ λαλεῖν καὶ ῥήσεις μακρὰς συνείρειν. συνετὰ μέντοι πάντα καὶ κόσμια καὶ κατὰ τὸν Ὅμηρου ἐκεῖνον ῥήτορα: νιφάδεσσι γὰρ εἰκότα χειμερίησι διεξέρχονται, οὐδ' ἀποχρήσει σοι κύκνοις κατὰ τὴν ἡλικίαν εἰκάσαι αὐτούς, ἀλλὰ τεττιγῶδές τι πυκνὸν καὶ ἐπίτροχον συνάπτουσιν ἄχρι βαθείας ἐσπέρας. τοῦντεῦθεν δὲ ἤδη ἀφεθείσης αὐτοῖς τῆς μέθης σιωπῶσι καὶ πρὸς τὸ ἀρχαῖον ἀνατρέχουσι τὸ μέντοι παραδοξότατον οὐδέπω εἶπον ἦν γὰρ ἀτελῆ ὁ γέρων μεταξύ καταλίπη ὃν διεξῆει τὸν λόγον, δύντος ἡλίου κωλυθεὶς ἐπὶ πέρας αὐτὸν ἐπεξελθεῖν, ἐς νέωτα πιὼν αὖθις ἐκεῖνα συνάπτει ἃ πέρυσι λέγοντα ἢ μέθη αὐτὸν κατέλειπεν.

[8] ταῦτά μοι κατὰ τὸν Μῶμον εἰς ἑμαυτὸν ἀπεσκώφθω, καὶ μὰ τὸν Δί' οὐκ ἂν ἔτι ἐπαγάγοιμι τὸ ἐπιμύθιον ὁρᾶτε γὰρ ἤδη καθ' ὃ τι τῷ μύθῳ ἔοικα. ὥστε ἦν μὲν τι παραπαίωμεν, ἢ μέθη αἰτία: εἰ δὲ πινυτὰ δόξειε τὰ λεγόμενα, ὁ Σιληνὸς ἄρα ἦν ἴλεως.

HERACLES — Ἡρακλῆς

[1] τὸν Ἡρακλέα οἱ Κελτοὶ Ὅγμιον ὀνομάζουσι φωνῇ τῇ ἐπιχωρίῳ, τὸ δὲ εἶδος τοῦ θεοῦ πάνυ ἀλλόκοτον γράφουσι, γέρων ἐστὶν αὐτοῖς ἐς τὸ ἔσχατον, ἀναφαλάντιας, πολὺς ἀκριβῶς ὅσαι λοιπαὶ τῶν τριχῶν, ῥυσὸς τὸ δέρμα καὶ διακεκαυμένος ἐς τὸ μελάντατον οἷοι εἰσιν οἱ θαλαττουργοὶ γέροντες· μᾶλλον δὲ Χάρωνα ἢ Ἰαπετὸν τινὰ τῶν ὑποταρταρίων καὶ πάντα μᾶλλον ἢ Ἡρακλέα εἶναι ἂν εἰκάσειας. ἀλλὰ καὶ τοιοῦτος ὢν ἔχει ὁμῶς τὴν σκευὴν τὴν Ἡρακλέους· καὶ γὰρ τὴν διφθέραν ἐνήπτει τὴν τοῦ λέοντος καὶ τὸ ρόπαλον ἔχει ἐν τῇ δεξιᾷ καὶ τὸν γωρυτὸν παρήρηται, καὶ τὸ τόξον ἐντεταμένον ἢ ἀριστερὰ προδείκνυσιν, καὶ ὅλος Ἡρακλῆς ἐστὶ ταῦτά γε. [2] ὥμην οὖν ἐφ' ὕβρει τῶν Ἑλληνίων θεῶν τοιαῦτα παρανομεῖν τοὺς Κελτοὺς ἐς τὴν μορφήν τὴν Ἡρακλέους ἀμυνομένους αὐτὸν τῇ γραφῇ, ὅτι τὴν χώραν ποτὲ αὐτῶν ἐπῆλθεν λείαν ἐλαύνων, ὁπότε τὰς Γηρυόνου ἀγέλας ζητῶν κατέδραμε τὰ πολλὰ τῶν ἐσπερίων γενῶν. [3] καίτοι τὸ παραδοξότατον οὐδέπω ἔφην [] τῆς εἰκόνης· ὁ γὰρ δὴ γέρων Ἡρακλῆς ἐκεῖνος ἀνθρώπων ἀμπολύ τι πλῆθος ἔλκει ἐκ τῶν ὧτων ἅπαντας δεδεμένους. δεσμὰ δὲ εἰσιν οἱ σερραὶ λεπταὶ χρυσοῦ καὶ ἡλέκτρον εἰργασμένοι ὅρμοις ἐοικυῖαι τοῖς καλλίστοις. καὶ ὁμῶς ὑφ' οὕτως ἀσθενῶν ἀγόμενοι οὔτε δρασμὸν βουλεύουσι, δυνάμενοι ἂν εὐμαρῶς, οὔτε ὅλως ἀντιτείνουσιν ἢ τοῖς ποσὶν ἀντερείδουσι πρὸς τὸ ἐναντίον τῆς ἀγωγῆς ἐξυπιάζοντες, ἀλλὰ φαιδροὶ ἔπονται καὶ γεγηθότες καὶ τὸν ἄγοντα ἐπαινοῦντες, ἐπειγόμενοι ἅπαντες καὶ τῷ φθάνειν ἐθέλιν τὸν δεσμὸν ἐπιχαλῶντες, ἐοικότες ἀχθεσθησομένοις εἰ λυθήσονται. ὁ δὲ πάντων ἀτοπώτατον εἶναι μοι ἔδοξεν, οὐκ ὀκνήσω καὶ τοῦτο εἰπεῖν οὐ γὰρ ἔχων ὁ ζωγράφος ὅθεν ἐξάψει ταῖς σειραῖς τὰς ἀρχάς,^ ἅτε τῆς δεξιᾶς μὲν ἤδη τὸ ρόπαλον, τῆς λαῖας δὲ τὸ τόξον ἐχούσης, τρυπήσας τοῦ θεοῦ τὴν γλῶτταν ἄκραν ἐξ ἐκείνης ἐλκομένους αὐτοὺς ἐποίησεν, καὶ ἐπέστραπταί γε εἰς τοὺς ἀγομένους μειδιῶν. [4] ταῦτ' ἐγὼ μὲν ἐπὶ πολὺ εἰσθήκειν ὁρῶν καὶ θαυμάζων καὶ ἀπορῶν καὶ ἀγανακτῶν Κελτὸς δὲ τις παρεστὼς οὐκ ἀπαίδευτος τὰ ἡμέτερα, ὥς ἔδειξεν ἀκριβῶς Ἑλλάδα φωνὴν ἀφιεῖς, φιλόσοφος, οἶμαι, τὰ ἐπιχώρια, Ἐγὼ σοι, ἔφη, ὦ ξένε, λύσω τῆς γραφῆς τὸ αἰνίγμα· πάνυ γὰρ ταραττομένῳ ἔοικας πρὸς αὐτήν. τὸν λόγον ἡμεῖς οἱ Κελτοὶ οὐχ ὥσπερ ὑμεῖς οἱ Ἕλληνες Ἑρμῆν οἰόμεθα εἶναι, ἀλλ' Ἡρακλεῖ αὐτὸν εἰκάζομεν, ὅτι παρὰ πολὺ τοῦ Ἑρμοῦ ἰσχυρότερος οὗτος. εἰ δὲ γέρων πεποίηται, μὴ θαυμάσης· μόνος γὰρ ὁ λόγος ἐν γήρᾳ, φιλεῖ ἐντελεῖ ἐπιδείκνυσθαι τὴν ἀκμήν, εἰ [] γε ἀληθῇ ὕμῶν οἱ ποιηταὶ λέγουσιν, ὅτι αἱ μὲν τῶν ὀπλοτέρων φρένες ἡερέθονται, τὸ δὲ γῆρας ἔχει· τι λέξαι· τῶν νέων σοφώτερον. οὕτω γὰρ τοι καὶ τοῦ Νέστορος ὕμιν ἀπορρεῖ ἐκ τῆς γλῶττης τὸ μέλι, καὶ οἱ ἀγορηταὶ τῶν Τρώων τὴν ὅπα ἀφῖασιν εὐανθῇ τινὰ λείρια γὰρ καλεῖται, εἰ γε μέμνημαι, τὰ ἄνθη. [5] ὥστε εἰ τῶν ὧτων ἐκδεδεμένους τοὺς ἀνθρώπους πρὸς τὴν γλῶτταν ὁ γέρων οὗτος Ἡρακλῆς ἔλκει,^ μὴδὲ τοῦτο θαυμάσης εἰδὼς τὴν ὧτων καὶ γλῶττης συγγένειαν· οὐδ' ὕβρις εἰς αὐτόν, εἰ ταύτῃ τετρύπηται· μέμνημαι γοῦν, ἔφη, καὶ κωμικῶν τινῶν ἱαμβείων παρ' ὕμῶν μαθὼν, τοῖς γὰρ λάλοις ἐξ

ἄκρου ἢ γλῶττα πᾶσιν ἐστι τετρυπημένη. [6] τὸ δ' ὅλον καὶ αὐτὸν ἡμεῖς τὸν Ἡρακλέα λόγῳ τὰ πάντα ἡγούμεθα ἐξεργάσασθαι σοφὸν γενόμενον, καὶ πειθοῖ τὰ πλεῖστα βιάσασθαι. καὶ τὰ γε βέλη αὐτοῦ οἱ λόγοι εἰσὶν, οἶμαι, ὀξεῖς καὶ εὐστοχοὶ καὶ ταχεῖς καὶ τὰς ψυχὰς τιτρώσκοντες· πτερόεντα γοῦν τὰ ἔπη καὶ ὑμεῖς φατε εἶναι. [7] τοσαῦτα. μὲν ὁ Κελτός. ἐμοὶ δὲ ἡνίκα περὶ τῆς δεῦρο παρόδου ταύτης ἐσκοπούμην πρὸς ἑμαυτόν, εἴ μοι καλῶς ἔχει τηλικῶδε ὄντι καὶ πάλοι τῶν ἐπιδείξεων πεπανμένῳ αὐθις ὑπὲρ ἑμαυτοῦ ψῆφον διδόναι τοσοῦτοις δικασταῖς, κατὰ καιρὸν ἐπῆλθεν ἀναμνησθῆναι τῆς εἰκόνης· τέως [] μὲν γὰρ ἐδεδίδειν, μὴ τινι ὑμῶν δόξαιμι κομιδῇ μειρακιώδη ταῦτα ποιεῖν καὶ παρ' ἡλικίαν νεανιεύεσθαι, κατὰ τις Ὀμηρικὸς νεανίσκος ἐπιπλήξειεν μοι εἰπὼν τὸ σὴ δὲ βίη λέλυται, καὶ χαλεπὸν γῆρας κατείληφε σε, ἡπεδανὸς δὲ νῦν τοι θεράπων, βραδέες δὲ τοι ἵπποι, ἐς τοὺς πόδας τοῦτο ἀποσκώπτων. ἀλλ' ὅταν ἀναμνησθῶ τοῦ γέροντος ἐκείνου Ἡρακλέους, πάντα ποιεῖν προάγομαι καὶ οὐκ αἰδοῦμαι τοιαῦτα τολμῶν ἡλικιώτης ὢν τῆς εἰκόνης. [8] ὥστε ἰσχύς μὲν καὶ τάχος καὶ κάλλος καὶ ὅσα σώματος ἀγαθὰ χαιρέτω, καὶ ὁ Ἔρως ὁ σός, ὃ Τῆϊε ποιητά, ἐσιδὼν με ὑποπόλιον τὸ ^ γένειον χρυσοφαέννων εἰ βούλεται πτερύγων ταρσοῖς ^ παραπετέσθω, καὶ ὁ Ἴπποκλείδης οὐ φροντιεῖ. τῷ λόγῳ δὲ νῦν ἂν μάλιστα ἀνηβᾶν καὶ ἀνθεῖν καὶ ἀκμάζειν καθ' ὥραν εἶη καὶ ἔλκειν τῶν ὧτων ὅσους ἂν πλείστους δύνηται, καὶ τοξεύειν πολλάκις, ὥς οὐδέν γε δέος μὴ κενωθείς λάθοι ὁ γωρυτὸς αὐτῷ. ὁρᾷς ὅπως παραμυθοῦμαι τὴν ἡλικίαν καὶ τὸ γῆρας τὸ ἑμαυτοῦ. καὶ διὰ τοῦτο ἐτόλμησα πάλοι νενεωλκημένον τὸ ἀκάτιον κατασπάσας καὶ ἐκ τῶν ἐνόντων ἐπισκευάσας αὐθις ἀφεῖναι ἐς μέσον τὸ πέλαγος. εἴη δ', ὃ θεοί, καὶ [] τὰ παρ' ὑμῶν ἐμπνεῦσαι δεξιὰ, ὥς νῦν γε μάλιστα πλησιστίου τε καὶ ἐσθλοῦ ἐταίρου ἀνέμου δεόμεθα, ἵνα, εἰ ἄξιοι φαινοίμεθα, καὶ ἡμῖν τὸ Ὀμηρικὸν ἐκεῖνο ἐπιφθέγγηται τίς, οἷν ἐκ ῥακέων ὁ γέρων ἐπιγουνίδα φαίνει.

AMBER; OR, THE SWANS — Περὶ τοῦ Ἡλέκτρου ἢ Κύκνων

[1] Ἡλέκτρου πτέρι καὶ ὑμᾶς δηλαδὴ ὁ μῦθος πέπεικεν, αἰγείρους ἐπὶ τῷ Ἡριδανῷ ποταμῷ δακρύνει αὐτὸ θρηγνύσας τὸν Φαέθοντα, καὶ ἀδελφάς γε εἶναι τὰς αἰγείρους ἐκεῖνας τοῦ Φαέθοντος, εἴτα ὁδυρομένας τὸ μειράκιον ἀλλαγῆναι ἐς τὰ δένδρα, καὶ ἀποστάζειν ἔτι αὐτῶν δάκρυον δῆθεν τὸ ἥλεκτρον. τοιαῦτα γὰρ ἀμέλει καὶ αὐτὸς ἀκούων τῶν ποιητῶν ἄδόντων ἡλπίζον, εἴ ποτε γενοίμην ἐπὶ τῷ Ἡριδανῷ, ὑπελθὼν μίαν τῶν αἰγείρων ἐκπετάσας τὸ προκόλπιον ὑποδέξεσθαι τῶν δακρύων ὀλίγα, ὥς ἥλεκτρον ἔχοιμι.

[2] καὶ .δὴ οὐ πρὸ πολλοῦ κατ' ἄλλο μὲν τι χρέος, ἦκον δὲ ὁμως ἐς τὰ χωρία ἐκεῖνα, καὶ — ἔδει γὰρ ἀναπλεῖν κατὰ τὸν Ἡριδανόν — οὐτ' αἰγείρους εἶδον πάνυ περισκοπῶν οὔτε τὸ ἥλεκτρον, ἀλλ' οὐδὲ τοῦνομα τοῦ Φαέθοντος ἤδесαν οἱ ἐπιχώριοι. ἀναζητοῦντος γοῦν ἐμοῦ καὶ διαπυνθανομένου, τότε δὴ ἐπὶ τὰς αἰγείρους ἀφιζόμεθα τὰς τὸ ἥλεκτρον, ἐγέλων οἱ ναῦται καὶ ἡξίουں σαφέστερον λέγειν ὃ τι καὶ θέλοιμι: καγὼ τὸν μῦθον διηγούμεν αὐτοῖς, Φαέθοντα γενέσθαι Ἡλίου παῖδα, καὶ τοῦτον ἐς ἡλικίαν ἐλθόντα αἰτῆσαι παρὰ τοῦ πατρὸς ἐλάσαι τὸ ἄρμα, ὥς ποιήσειε καὶ αὐτὸς μίαν ἡμέραν, τὸν δὲ δοῦναι, τὸν δὲ ἀπολέσθαι ἐκδιφρευθέντα, καὶ τὰς ἀδελφάς αὐτοῦ [] πενθούσας ἐνταῦθά που, ἔφην, παρ' ὑμῖν, ἵναπερ καὶ κατέπεσεν, ἐπὶ τῷ Ἡριδανῷ, αἰγείρους γενέσθαι καὶ δακρύνειν ἔτι ἐπ' αὐτῷ τὸ ἥλεκτρον,

[3] τίς ταῦτά σοι, ἔφασκον, διηγῆσατο ἀπατεῶν καὶ ψευδολόγος ἄνθρωπος; ἡμεῖς δὲ οὔτε ἡνίοχον τινα ἐκπίπτοντα εἶδομεν οὔτε τὰς αἰγείρους ἄς φῆς ἔχομεν. εἰ δὲ ἦν τι τοιοῦτον, οἶει ἡμᾶς δυοῖν ὀβολοῖν ἔνεκα ἐρέττειν ἂν ἢ ἔλκειν τὰ πλοῖα πρὸς ἐναντίον τὸ ὕδωρ, οἷς ἐξῆν πλουτεῖν ἀναλέγοντας τῶν αἰγείρων τὰ δάκρυα; τοῦτο λεχθὲν οὐ μετρίως μου καθίκετο, καὶ ἐσιώπησα αἰσχνυθείς, ὅτι παιδίου τινος ὥς ἀληθῶς ἔργον ἐπεπόνθειν πιστεύσας τοῖς ποιηταῖς ἀπίθανα οὕτως ψευδομένοις, ὥς μηδὲν ὑγιὲς ἀρέσκεσθαι αὐτοῖς. μῖας μὲν δὴ ταύτης ἐλπίδος οὐ μικρᾶς ἐψευσμένος ἡνιώμην καθάπερ ἐκ τῶν χειρῶν τὸ ἥλεκτρον ἀπολωλεκώς, ὅς γε ἤδη ἀνέπλαττον ὅσα καὶ οἷα χρῆσομαι αὐτῷ.

[4] ἐκεῖνο δὲ καὶ πάνυ ἀληθὲς ὄμην εὐρήσειν παρ' αὐτοῖς, κύκνους πολλοὺς ἄδοντας ἐπὶ ταῖς ὄχθαις τοῦ ποταμοῦ. καὶ αὐθις ἡρώτων τοὺς ναύτας — ἀνεπλέομεν γὰρ ἔτι — ἀλλ' οἷ γε κύκνοι πηνίκα ὑμῖν τὸ λιγυρὸν ἐκεῖνο ἄδουσιν ἐφεστῶτες τῷ ποταμῷ ἔνθεν καὶ ἔνθεν; φασὶ γοῦν Ἀπόλλωνος παρέδρους αὐτοὺς ὄντας, ὠδικοὺς ἀνθρώπους, ἐνταῦθά που ἐς τὰ ὄρνεα μεταπεσεῖν καὶ διὰ τοῦτο ἄδειν ἔτι οὐκ ἐκλαθομένους τῆς μουσικῆς.

[5] οἱ δὲ σὺν γέλῳτι, Σύ, ἔφησαν, ὦ ἄνθρωπε, οὐ παύσῃ τήμερον καταψευδόμενος τῆς χώρας ἡμῶν καὶ τοῦ ποταμοῦ; ἡμεῖς δὲ ἀεὶ πλέοντες καὶ ἐκ παίδων σχεδὸν ἐργαζόμενοι ἐν τῷ Ἡριδανῷ ὀλίγους μὲν [] κύκνους ἐνίοτε ὀρῶμεν ἐν τοῖς ἔλεσι τοῦ ποταμοῦ, καὶ κρῶζουσιν οὗτοι πάνυ ἄμουσον καὶ ἀσθενές, ὥς τοὺς κόρακας ἢ τοὺς κολοιοὺς Σειρήνας εἶναι πρὸς αὐτούς,

ἄδόντων δὲ ἡδὺ καὶ οἶον σὺ φῆς οὐδὲ ὄναρ ἀκηκόαμεν ὥστε θαναμάζομεν πόθεν ταῦτα εἰς ὑμᾶς ἀφίκετο περὶ ἡμῶν.

[6] πολλὰ τοιαῦτα ἐξαπατηθῆναι ἔστι πιστεύοντας τοῖς πρὸς τὸ μεῖζον ἕκαστα ἐξηγουμένοις. ὥστε κἀγὼ νῦν δέδια ὑπὲρ ἑμαυτοῦ μὴ ὑμεῖς ἄρτι ἀφιγμένοι, καὶ τοῦτο πρῶτον ἀκροασόμενοι ἡμῶν, ἤλεκτρά τινα καὶ κύκνους ἐλπίσαντες εὐρήσειν παρ' ἡμῖν, ἔπειτα μετ' ὀλίγον ἀπέλθῃτε καταγελῶντες τῶν ὑποσχομένων ὑμῖν τοιαῦτα πολλὰ κειμήλια ἐνεῖναι τοῖς λόγοις. ἀλλὰ μαρτύρομαι, ὥς ἐμοῦ τοιαῦτα μεγαλαυχομένου περὶ τῶν ἐμῶν οὔτε ὑμεῖς οὔτε ἄλλος πῶ ἀκήκοεν, οὐδ' ἂν ἀκούσειέν ποτε. ἄλλοις μὲν γὰρ οὐκ ὀλίγοις ἐντύχοις ἂν Ἡριδανοῖς τισι καὶ οἷς οὐκ ἤλεκτρον, ἀλλὰ χρυσὸς αὐτὸς ἀποστάζει τῶν λόγων, πολὺ τῶν κύκνων τῶν ποιητικῶν λιγυρωτέροις· τὸ δὲ ἐμὸν ὁρᾶτε ἤδη ὅποιον ἀπλοϊκὸν καὶ ἄμυθον, οὐδέ τις ᾧδὴ πρόσεστιν. ὥστε ὄρα μὴ τοιοῦτό τι πάθῃς μείζω περὶ ἡμῶν ἐλπίσας, οἷόν τι πάσχουσιν οἱ τὰ ἐν τῷ ὕδατι ὁρῶντες· οἰόμενοι γὰρ τηλικαῦτα εἶναι αὐτὰ οἷα διεφαίνετο αὐτοῖς ἄνωθεν, εὐρυνομένης τῆς σκιᾶς πρὸς τὴν αὐγὴν, ἐπειδὴν ἀνασπάσῃ, πολλῶ μικρότερα εὐρίσκοντες ἀνιῶνται. ἤδη οὖν σοι προλέγω, ἐκχέας τὸ ὕδωρ καὶ ἀποκαλύψας τὰμὰ μηδὲν μέγα προσδοκῆσης ἀνιμήσεσθαι, ἢ σαυτὸν αἰτιάση τῆς ἐλπίδος.

THE FLY — Μυίας Ἐγκώμιον

[1] ἡ μύια ἔστι μὲν οὐ τὸ σμικροτάτον τῶν ὀρνέων, ὅσον ἐμπίσι καὶ κώνωψι καὶ τοῖς ἔτι λεπτοτέροις παραβάλλειν, ἀλλὰ τοσοῦτον ἐκείνων μεγέθει προὔχει ὅσον αὐτὴ μελίττης ἀπολείπεται. ἐπτέρωται δὲ οὐ κατὰ τὰ αὐτὰ τοῖς ἄλλοις, ὡς τοῖς μὲν ἀπανταχόθεν κομᾶν τοῦ σώματος, τοῖς δὲ ὠκυπτέροις χρῆσθαι, ἀλλὰ κατὰ τὰς ἀκρίδας καὶ τέττιγας καὶ μελίττας ἔστιν ὑμενόπτερος, τοσοῦτον ἀπαλώτερα ἔχουσα τὰ πτερὰ ὅσον τῆς Ἑλληνικῆς ἐσθῆτος ἡ Ἰνδικὴ λεπτοτέρα καὶ μαλακώτερα· καὶ μὴν διήνθισται κατὰ τοὺς ταῶνας, εἴ τις ἀτενὲς βλέπει ἐς αὐτήν, ὁπότεν ἐκπετάσασα πρὸς τὸν ἥλιον πτερύσσηται.

[2] ἡ δὲ πτῆσις οὔτε κατὰ τὰς νυκτερίδας εἰρεσία συνεχεῖ τῶν πτερῶν οὔτε κατὰ τὰς ἀκρίδας μετὰ πηδήματος οὔτε ὡς οἱ σφήκες μετὰ ροιζήματος, ἀλλ' εὐκαμπὴς πρὸς ὃ τι ἂν μέρος ὀρμήσῃ τοῦ ἀέρος· καὶ μὴν κἀκεῖνο πρόσεστιν αὐτῇ, τὸ μὴ καθ' ἡσυχίαν, ἀλλὰ μετ' ὥδης πέτεσθαι οὐκ ἀπηνόως οἷα κωνόπων καὶ ἐμπίδων, οὐδὲ τὸ βαρύβρομον τῶν μελιττῶν ἢ τῶν σφηκῶν τὸ [] φοβερὸν καὶ ἀπειλητικὸν ἐνδεικνυμένης, ἀλλὰ τοσοῦτόν ἐστι λιγυρωτέρα, ὅσον σάλπιγγος καὶ κυμβάλων αὐλοὶ μελιχρότεροι.

[3] τὸ δὲ ἄλλο σῶμα ἡ μὲν κεφαλὴ λεπτότατα τῷ αὐχένι συνέχεται καὶ ἔστιν εὐπεριάγωγος, οὐ συμπεφυκυῖα ὡς ἡ τῶν ἀκρίδων ὀφθαλμοὶ δὲ προπετεῖς, πολὺ τοῦ κέρατος ἔχοντες· στέρνον εὐπαγές, καὶ ἐμπεφύκασιν αὐτῇ τῇ ἐντομῇ οἱ πόδες οὐ κατὰ τοὺς σφήκας πάνυ ἐσφιγμένη· ἡ γαστήρ δὲ ὠχύρωται καὶ αὐτῇ ^ καὶ θώρακι ἔοικεν ζώνας πλατείας καὶ φολίδας ἔχουσα. ἀμύνεται μέντοι οὐ κατὰ τοῦρροπύγιον ὡς σφήξ καὶ μέλιττα, ἀλλὰ τῷ στόματι καὶ τῇ προβοσκίδι, ἣν κατὰ τὰ αὐτὰ τοῖς ἐλέφασιν καὶ αὐτὴ ἔχουσα προνομεύει τε καὶ ἐπιλαμβάνεται καὶ προσφῶσα κατέχει κοτυληδόνι κατὰ τὸ ἄκρον ἐοικυῖαν. ἐκ δὲ αὐτῆς ὁδοὺς προκύπτει, ᾧ κεντοῦσα πίνει τοῦ αἵματος — πίνει μὲν γὰρ καὶ γάλακτος, ἡδὺ δὲ αὐτῇ καὶ τὸ αἷμα — οὐ μετὰ μεγάλης ὀδύνης τῶν κεντουμένων. ἐξάπους δὲ οὗσα τοῖς μὲν τέσσαρσι βαδίζει μόνοις, τοῖς δὲ προσθίοις δυσὶ καὶ ὅσα χερσὶ χρῆται. ἴδοις ἂν οὖν αὐτὴν ἐπὶ τεττάρων βεβηκυῖαν ἔχουσάν τι ἐν τοῖν χεροῖν μετέωρον ἐδώδιμον, ἀνθρωπίνως πάνυ καὶ καθ' ἡμᾶς.

[4] γίνεται δὲ οὐκ εὐθύς τοιαύτη, ἀλλὰ σκώληξ τὸ πρῶτον ἥτοι ἐξ ἀνθρώπων ἢ ἄλλων ζῶων ἀποθανόντων εἶτα κατ' ὀλίγον πόδας τε ἐκφέρει καὶ φύει τὰ πτερὰ καὶ ἐξ ἐρπετοῦ ὄρνεον γίνεται καὶ κυοφορεῖ δὲ καὶ ἀποτίκτει σκώληκα μικρὸν τὴν μύϊαν ὕστερον. σύντροφος δὲ ἀνθρώποις [] ὑπάρχουσα καὶ ὁμοδίαιτος καὶ ὁμοτράπεζος ἀπάντων γεύεται, πλὴν ἐλαίου· θάνατος γὰρ αὐτῇ τοῦτο πιεῖν. καὶ μέντοι ὠκύμορος οὗσα — πάνυ γὰρ ἐς στενὸν ὁ βίος αὐτῇ συμμεμέτρηται τῷ φωτὶ χαίρει μάλιστα κἂν τούτῳ πολιτεύεται· νυκτὸς δὲ εἰρήνην ἄγει καὶ οὔτε πέτεται οὔτε ἄδει, ἀλλ' ὑπέπτηχε καὶ ἀτρεμεῖ.

[5] σύνεσιν δὲ οὐ μικρὰν αὐτῆς εἰπεῖν ἔχω, ὁπότεν τὸν ἐπίβουλον καὶ πολέμιον αὐτῇ τὸν ἀράχην διαδιδράσκη· λοχῶντά τε γὰρ ἐπιτηρεῖ καὶ ἀντίον αὐτῷ ὀρᾷ ἐκκλίνουσα τὴν ὀρμήν, ὡς μὴ ἀλίσκοιτο σαγηνευθεῖσα καὶ περιπεσοῦσα ταῖς τοῦ θηρίου πλεκτάναις, τὴν μὲν γὰρ ἀνδρίαν καὶ τὴν ἀλκὴν

αὐτῆς οὐχ ἡμᾶς χρὴ λέγειν, ἀλλ' ὃς μεγαλοφρονότατος τῶν ποιητῶν Ὅμηρος: τὸν γὰρ ἄριστον τῶν ἡρώων ἐπαινέσαι ζητῶν οὐ λέοντι ἢ παρδάλει ἢ ὑἱὸν τὴν ἀλκὴν αὐτοῦ εἰκάζει, ἀλλὰ τῷ θάρσει τῆς μυίας καὶ τῷ ἀτρέστῳ καὶ λιπαρεῖ τῆς ἐπιχειρήσεως: οὐδὲ γὰρ θράσος ἀλλὰ θάρσος φησὶν αὐτῇ προσεῖναι. καὶ γὰρ εἰργομένη, φησὶν, ὅμως οὐκ ἀφίσταται, ἀλλ' ἐφίεται τοῦ δῆγματος. οὕτω δὲ πάνυ ἐπαινεῖ καὶ ἀσπάζεται τὴν μυῖαν, ὥστε οὐχ ἅπαξ οὐδ' ἐν ὀλίγοις μέμνηται αὐτῆς, ἀλλὰ πολλάκις: οὕτω κοσμεῖ τὰ ἔπη μνημονευομένη. ἄρτι μὲν τὴν ἀγελαίαν πτήσιν αὐτῆς ἐπὶ τὸ γάλα διέρχεται, ἄρτι δὲ τὴν [] Ἀθηνᾶν, ὁπότε τοῦ Μενέλεω τὸ βέλος ἀποκρούεται, ὡς μὴ ἐπὶ τὰ καιριώτατα ἐμπέσοι, εἰκάζων μητρί κηδομένη κοιμωμένου αὐτῇ τοῦ βρέφους, τὴν μυῖαν αὐθις ἐπεισάγει τῷ παραδείγματι. καὶ μὴν καὶ ἐπιθέτω καλλίστῳ αὐτὰς ἐκόσμησεν ἀδινὰς προσειπὼν καὶ τὴν ἀγέλην αὐτῶν ἔθνη καλῶν.

[6] οὕτω δὲ ἰσχυρά ἐστιν, ὥσθ' ὁπότεν τι δάκνη, τιτρώσκει οὐκ ἀνθρώπου δέρμα μόνον, ἀλλὰ καὶ βοδὸς καὶ ἵππου, καὶ ἐλέφαντα λυπεῖ ἐς τὰς ρυτίδας αὐτοῦ παρεισδυομένη καὶ τῇ αὐτῆς προνομαίᾳ κατὰ λόγον τοῦ μεγέθους ἀμύσσουσα. μίξεως δὲ καὶ ἀφροδισίων καὶ γάμων πολλῇ αὐταῖς ἡ ἐλευθερία, καὶ ὁ ἄρρην οὐ κατὰ τοὺς ἀλεκτρούνας ἐπιβάς εὐθὺς ἀπεπύδησεν, ἀλλ' ἐποχεῖται τῇ θηλείᾳ ἐπὶ πολὺ, κἀκεῖνη φέρει τὸν νυμφίον, καὶ συμπέτονται τὴν ἐναέριον ἐκείνην μῖξιν τῇ πτήσει μὴ διαφθεύρουσαι. ἀποτμηθεῖσα δὲ τὴν κεφαλὴν μυῖα ἐπὶ πολὺ ζῇ τῷ σώματι καὶ ἔμπνους ἐστίν.

[7] ὁ δὲ μέγιστον ἐν τῇ φύσει αὐτῶν ὑπάρχει, τοῦτο δὴ βούλομαι εἰπεῖν. καί μοι δοκεῖ ὁ Πλάτων μόνον αὐτὸ παριδεῖν ἐν τῷ περὶ ψυχῆς καὶ ἀθανασίας αὐτῆς λόγῳ. ἀποθανοῦσα γὰρ μυῖα τέφρας ἐπιχυθείσης ἀνίσταται καὶ παλιγγενεσία τις αὐτῇ καὶ βίος ἄλλος ἐξ ὑπαρχῆς γίνεται, ὡς ἀκριβῶς πεπεισθαι πάντας, ὅτι κἀκείνων ἀθάνατός ἐστιν ἡ ψυχὴ, εἴ γε καὶ ἀπελθοῦσα ἐπανέρχεται πάλιν καὶ γνωρίζει καὶ ἐπανίστησι τὸ σῶμα καὶ πέτεσθαι τὴν μυῖαν ποιεῖ, καὶ ἐπαληθεύει τὸν περὶ Ἑρμοτίμου τοῦ Κλαζομένου μῦθον, ὅτι πολλάκις ἀφιεῖσα αὐτὸν ἡ ψυχὴ [] ἀπεδήμει καθ' ἑαυτήν, εἴτα ἐπανελθοῦσα ἐπλήρου αὐθις τὸ σῶμα καὶ ἀνίστα τὸν Ἑρμότιμον.

[8] ἀργὸς δὲ αὐτῇ καὶ ἄνετος οὖσα τὰ ὑπὸ τῶν ἄλλων πονούμενα καρποῦται καὶ πλήρης αὐτῇ πανταχοῦ τράπεζα: καὶ γὰρ αἱ αἴγες αὐτῇ ἀμέλγονται, καὶ ἡ μέλιττα οὐχ ἥκιστα, μυῖαις καὶ ἀνθρώποις ἐργάζεται, καὶ οἱ ὀψοποιοὶ ταύτη τὰ ὄψα ἡδύνουσι, καὶ βασιλέων αὐτῶν προγεύεται καὶ ταῖς τραπέζαις ἐμπεριπατοῦσα συνεστιᾷται αὐτοῖς καὶ συναπολαύει πάντων.

[9] νεοττιὰν δὲ ἡ καλιὰν οὐκ ἐν ἐνὶ τόπῳ κατεστήσατο, ἀλλὰ πλάνητα τὴν πτήσιν κατὰ τοὺς Σκύθας ἐπανηρημένη, ὅπου ἂν τύχη ὑπὸ τῆς νυκτὸς καταληφθεῖσα, ἐκεῖ καὶ ἐστίαν καὶ εὐνὴν ποιεῖται. ὑπὸ σκότῳ μέντοι, ὡς ἔφην, οὐδὲν ἐργάζεται οὐδὲ ἀξιοῖ λανθάνειν τι πράττουσα, οὐδὲ ἡγεῖται τι αἰσχρὸν ποιεῖν, ὃ ἐν φωτὶ δρώμενον αἰσχυνεῖ αὐτήν.

[10] φησὶν δὲ ὁ μῦθος καὶ ἀνθρωπὸν τινα Μυῖαν τὸ ἀρχαῖον γενέσθαι πάνυ καλήν, λάλον μέντοι γε καὶ στωμύλον καὶ ᾧδικήν, καὶ ἀντερασθῆναι γε τῇ Σελήνῃ κατὰ τὸ αὐτὸ ἀμφοτέρας τοῦ Ἐνδυμίωνος. εἴτ' ἐπειδὴ κοιμώμενον τὸν μενιάκιον. συνεχὲς ἐπήγειρεν ἐρεσηλοῦσα καὶ ἄδουσα καὶ κωμάζουσα ἐπ' αὐτόν, τὸν μὲν ἀγανακτῆσαι, τὴν δὲ Σελήνην ὀργισθεῖσαν εἰς τοῦτο τὴν

Μυῖαν μεταβαλεῖν καὶ διὰ τοῦτο πᾶσι νῦν τοῖς κοιμωμένοις αὐτὴν τοῦ ὕπνου φθονεῖν μεμνημένην ἔτι τοῦ Ἐνδυμίωνος, καὶ μάλιστα τοῖς νέοις καὶ ἀπαλοῖς· καὶ τὸ δῆγμα δὲ αὐτὸ καὶ ἡ τοῦ αἵματος ἐπιθυμία οὐκ ἀγριότητος, ἀλλ' ἔρωτός ἐστι [] σημεῖον καὶ φιланθρωπίας· ὥς γὰρ δυνατόν ἀπολαύει καὶ τοῦ κάλλους τι ἀπανθίζεται.

[11] ἐγένετο κατὰ τοὺς παλαιοὺς καὶ γυνὴ τις ὁμώνυμος αὐτῇ, ποιήτρια, πάνυ καλὴ καὶ σοφὴ, καὶ ἄλλη ἐταῖρα τῶν Ἀττικῶν ἐπιφανής, περὶ ἧς καὶ ὁ κωμικὸς ποιητὴς ἔφη, ἡ Μυῖα ἔδακνεν αὐτὸν ἄχρι τῆς καρδίας· οὕτως οὐδὲ ἡ κωμικὴ χάρις ἀπηξίωσεν οὐδὲ ἀπέκλεισε τῆς σκηνῆς τὸ τῆς μυίας ὄνομα, οὐδ' οἱ γονεῖς ἠδοῦντο τὰς θυγατέρας οὕτω καλοῦντες. ἡ μὲν γὰρ τραγωδία καὶ σὺν . μεγάλῳ ἐπαίνῳ μέμνηται τῆς μυίας, ὥς ἐν τούτοις,

δεινόν γε τὴν μὲν μυῖαν ἀλκίμῳ σθένει

πηδᾶν ἐπ' ἀνδρῶν σώμαθ', ὥς πλησθῆι φόνου,

ἄνδρας δ' ὀπλίτας πολέμιον ταρβεῖν δόρυ.

πολλὰ δ' ἂν εἶχον εἰπεῖν καὶ περὶ Μυίας τῆς Πυθαγορικῆς, εἰ μὴ γνώριμος ἦν ἅπασιν ἢ κατ' αὐτὴν ἱστορία.

[12] γίνονται δὲ καὶ μέγισταί τινες μυῖαι, ἃς στρατιώτιδας οἱ πολλοὶ καλοῦσιν, οἱ δὲ κύνας, τραχύταται τὸν βόμβον καὶ τὴν πτῆσιν ὠκύταται, αἱ γε καὶ μακροβιώταται εἰσιν καὶ τοῦ χειμῶνος ὅλου ἄσιτοι διακαρτεροῦσιν ὑπεπτηχυῖαι τοῖς ὀρόφοις μάλιστα, ἐφ' ὧν κάκεῖνο θαυμάζειν ἄξιον, ὅτι ἀμφότερα, καὶ τὰ θηλειῶν καὶ τὰ ἀρρένων, [] δρῶσιν καὶ βαινόμεναι καὶ ᾤ βαινόντες ἐν τῷ μέρει κατὰ τὸν Ἑρμοῦ καὶ Ἀφροδίτης παῖδα τὸν μικτὸν τὴν φύσιν καὶ διττὸν τὸ κάλλος. πολλὰ δ' ἔτι ἔχων εἰπεῖν καταπαύσω τὸν λόγον, μὴ καὶ δόξω κατὰ τὴν παροιμίαν ἐλέφαντα ἐκ μυίας ποιεῖν.

NIGRINUS — Νιγρίνου Φιλοσοφία

ΦΙΛΟΣ

1 Ως σεμνὸς ἡμῖν σφόδρα καὶ μετέωρος ἐπανελήλυθας. οὐ τοίνυν προσβλέπειν ἡμᾶς ἔτι ἀξιοῖς οὔτε ὁμιλίας μεταδίδως οὔτε κοινωνεῖς τῶν ὁμοίων λόγων, ἀλλ' ἄφνω μεταβέβλησαι καὶ ὅλως ὑπεροπτικῶ τινι ἔοικας. ἡδέως δ' ἂν παρὰ σοῦ πυθοίμην, ὅθεν οὕτως ἀτόπως ἔχεις καὶ τί τούτων αἴτιον.

ΛΟΥΚ.

Τί γὰρ ἄλλο γε, ὦ ἐταῖρε, ἢ εὐτυχία;

ΕΤΑΙ.

Πῶς λέγεις;

ΛΟΥΚ.

ὁδοῦ πάρεργον ἦκω σοι εὐδαίμων τε καὶ μακάριος γεγεννημένος καὶ τοῦτο δὴ τὸ ἀπὸ τῆς σκηνῆς ὄνομα, τρισόλβιος.

ΕΤΑΙ.

Ἡράκλεις, οὕτως ἐν βραχεῖ;

ΛΟΥΚ.

Καὶ μάλα.

ΕΤΑΙ.

Τί δέ, τὸ μέγα τοῦτο ἐστίν, ἐφ' ὅτῳ καὶ κομᾷς; ἵνα μὴ ἐν κεφαλαίῳ μόνῳ εὐφραινώμεθα, ἔχωμεν δέ τι καὶ ἀκριβὲς εἰδέναι τὸ πᾶν ἀκούσαντες;

ΛΟΥΚ.

Οὐ θαυμαστὸν εἶναι σοι δοκεῖ. πρὸς Διός, ἀντί μὲν δούλου με ἐλεύθερον, ἀντί δὲ πένητος ὡς ἀληθῶς πλούσιον, ἀντί δὲ ἀνοήτου τε καὶ τετυφωμένου γενέσθαι μετριώτερον;

ΕΤΑΙ.

2 Μέγιστον μὲν οὖν ἀτὰρ οὕπῳ μανθάνω σαφῶς ὅ τι καὶ λέγεις.

ΛΟΥΚ.

ἐστάλην μὲν εὐθὺς τῆς πόλεως βουλόμενος ἱατρὸν ὀφθαλμῶν θεάσασθαι τινα
τὸ γάρ μοι πάθος τὸ ἐν τῷ ὀφθαλμῷ μᾶλλον ἐπετείνετο.

ΛΟΥΚ.

Οἶδα τούτων ἕκαστα, καὶ ἡὑξάμην σέ τι. σπουδαίῳ ἐπιτυχεῖν.

ΛΟΥΚ.

Δόξαν οὖν μοι διὰ πολλοῦ προσειπεῖν Νιγρῖνον τὸν Πλατωνικὸν φιλόσοφον,
ἔωθεν ἐξαναστὰς ὡς αὐτὸν ἀφικόμεν καὶ κόψας τὴν θύραν τοῦ παιδὸς
εἰσαγγεῖλαντος ἐκλήθη καὶ παρελθὼν εἴσω καταλαμβάνω τὸν μὲν ἐν χερσὶ
βιβλίον ἔχοντα, πολλὰς δὲ εἰκόνας παλαιῶν φιλοσόφων ἐν κύκλῳ κειμένας.
προὔκειτο δὲ ἐν μέσῳ καὶ πινάκιόν τισι τῶν ἀπὸ γεωμετρίας σχημάτων
καταγεγραμμένον καὶ σφαῖρα καλάμου πρὸς τὸ τοῦ παντὸς μίμημα ὡς ἐδόκει
πεποιημένη.

3 Σφόδρα οὖν με φιλοφρόνως ἀσπασάμενος ἡρώτα ὃ τι πράττοιμι. καὶ γὰρ
πάντα διηγησάμην αὐτῷ, καὶ δῆτα ἐν μέρει καὶ αὐτὸς ἡξίουν εἰδέναι ὃ τι τε
πράττοι καὶ εἰ αὐθις αὐτῷ ἐγνωσμένον εἶη στέλλεσθαι τὴν ἐπὶ τῆς Ἑλλάδος. ὁ
δὲ ἀπ' ἀρχῆς ἀρξάμενος, ὃ ἐταῖρε, περὶ τούτων λέγειν καὶ τὴν ἑαυτοῦ γνώμην
διηγῆσθαι τοσαύτην τινά μου λόγων ἀμβροσίαν κατεσκεδάσεν, ὥστε καὶ τὰς
Σειρήνας ἐκεῖνας, εἴ τινες ἄρα ἐγένοντο, καὶ τὰς Κηληδόνας καὶ τὸν Ὀμήρου
λωτὸν ἀρχαῖον ἀποδείξαι: οὕτω θεσπέσια ἐφθέγγετο.

4 Προήχθη γὰρ αὐτὴν τε φιλοσοφίαν ἐπαινέσαι καὶ τὴν ἀπὸ ταύτης
ἐλευθερίαν καὶ τῶν δημοσίων νομιζομένων ἀγαθῶν καταγελάσαι, πλούτου καὶ
δόξης καὶ βασιλείας καὶ τιμῆς, ἔτι τε χρυσοῦ καὶ πορφύρας, τῶν πάντων
περιβλέπτων τοῖς πολλοῖς, τέως δὲ καί μοι δοκοῦντων. ἅπερ ἔγωγε ἀτενεῖ καὶ
ἀναπεπταμένη τῇ - ψυχῇ δεξάμενος αὐτίκα μὲν οὐδὲ εἶχον εἰκάσαι ὅπερ
ἐπεπόνθειν, ἀλλὰ παντοῖος ἐγιγνόμεν καὶ ἄρτι μὲν ἐλυπούμην, ἐληλεγμένων
μοι τῶν φιλτάτων, πλούτου τε καὶ ἀργυρίου καὶ δόξης, καὶ μόνον οὐκ;
ἐδάκρυον ἐπ' αὐτοῖς καθηρημένοις, ἄρτι δὲ αὐτὰ μὲν ἐδόκει μοι ταπεινὰ καὶ
καταγέλαστα: ἔχαιρον δ' αὖ ὥσπερ ἐκ ζοφεροῦ τινος ἀέρος τοῦ βίου τοῦ
πρόσθεν ἐς αἰθρίαν τε καὶ μέγα φῶς ἀναβλέπων ὥστε δῆ, τὸ καινότατον, τοῦ
ὀφθαλμοῦ μὲν καὶ τῆς περὶ αὐτὸν ἀσθενείας ἐπελανθανόμεν, τὴν δὲ ψυχὴν
ὀξυτερὸν κατὰ μικρὸν ἐγιγνόμεν ἐλελήθειν γὰρ τέως αὐτὴν
τυφλώττουσαν περιφέρων.

5 Προῖὼν δὲ ἐς τόδε περιήχην, ὅπερ ἀρτίως ἡμῖν ἐπεκάλεις: γαῦρός τε γὰρ
ὑπὸ τοῦ λόγου καὶ μετέωρός εἰμι καὶ ὅλως μικρὸν οὐκέτι οὐδὲν ἐπινοῶ: δοκῶ
γάρ μοι ὅμοιον τι πεπονθέναι πρὸς φιλοσοφίαν, οἷόν περ καὶ οἱ Ἴνδοι πρὸς τὸν
οἶνον λέγονται παθεῖν, ὅτε πρῶτον ἔπιον αὐτοῦ: θερμότεροι γὰρ ὄντες φύσει
πιόντες ἰσχυρὸν οὕτω ποτὸν αὐτίκα μάλα ἐξεβακχεύθησαν καὶ διπλασίως ὑπὸ

τοῦ ἀκράτου ἐξεμάνησαν. οὕτω σοι καὶ αὐτὸς ἔνθεος καὶ διπλασίως ὑπὸ τῶν λόγων περιέρχομαι.

ΕΤΑΙ.

6 Καὶ μὴν τοῦτό γε οὐ μεθύειν, ἀλλὰ νήφειν τε καὶ σωφρονεῖν ἐστίν. ἐγὼ δὲ βουλοίμην ἄν, εἰ οἶόν τε, αὐτῶν ἀκοῦσαι τῶν λόγων οὐδὲ γὰρ οὐδὲ φθονεῖν αὐτῶν οἶμαι θέμις, ἄλλως τε εἰ καὶ φίλος καὶ περὶ τὰ ὅμοια ἐσπουδακῶς ὁ βουλούμενος ἀκούειν εἴη.

ΛΟΥΚ.

θάρρει, ὦγαθέ· τοῦτο γάρ τοι τὸ τοῦ Ὀμήρου, σπεύδοντα καὶ αὐτὸν παρακαλεῖς, καὶ εἴ γε μὴ ἔφθης, αὐτὸς ἂν ἐδεήθην ἀκοῦσαί μου διηγουμένου· μάρτυρα γάρ σε παραστήσασθαι πρὸς τοὺς πολλοὺς ἐθέλω, ὅτι οὐκ ἀλόγως μαίνομαι· ἄλλως τε καὶ ἡδύ μοι τὸ μεμνησθαι αὐτῶν πολλάκις, καὶ ταύτην ἤδη μελέτην ἐποίησάμην ἐπεὶ κἂν τις μὴ παρὼν τύχη, καὶ οὕτω δις ἢ τρίς τῆς ἡμέρας ἀνακυκλῶ πρὸς ἑμαυτὸν τὰ εἰρημένα.

7 Καὶ ὥσπερ οἱ ἐρασταὶ τῶν παιδικῶν οὐ παρόντων ἔργ’ ἅττα καὶ λόγους εἰρημένους αὐτοῖς διαμνημονεύουσι καὶ τούτοις ἐνδιατρίβοντες ἐξαπατῶσι τὴν νόσον, ὥς παρόντων σφίσι τῶν ἀγαπωμένων — ἔνιοι γοῦν αὐτοῖς καὶ προσλαλεῖν οἶονται καὶ ὥς ἄρτι λεγομένων πρὸς αὐτοὺς ὧν τότε ἤκουσαν, ἤδονται καὶ προσάψαντες τὴν ψυχὴν τῇ μνήμῃ τῶν παρεληλυθότων σχολὴν οὐκ ἄγουσιν τοῖς ἐν ποσὶν ἀνιάσθαι — οὕτω δὴ καὶ αὐτὸς φιλοσοφίας οὐ παρούσης τοὺς λόγους, οὓς τότε ἤκουσα, συναγείρων καὶ πρὸς ἑμαυτὸν ἀνατυλίττων οὐ μικρὰν ἔχω παραμυθίαν, καὶ ὅλως καθάπερ ἐν πελάγει καὶ νυκτὶ πολλῇ φερόμενος ἐς πυρσὸν τινα τοῦτον ἀποβλέπω, πᾶσι μὲν παρεῖναι τοῖς ὑπ’ ἐμοῦ πραττομένοις τὸν ἄνδρα ἐκεῖνον οἰόμενος, αἰεὶ δὲ ὥσπερ ἀκούων αὐτοῦ τὰ αὐτὰ πρὸς με λέγοντος· ἐνίοτε δέ, καὶ μάλιστα ὅταν ἐνερεῖσω τὴν ψυχὴν, καὶ τὸ πρόσωπον αὐτοῦ μοι φαίνεται καὶ τῆς φωνῆς ὁ ἦχος ἐν ταῖς ἀκοαῖς παραμένει· καὶ γάρ τοι κατὰ τὸν κωμικὸν ὥς ἀληθῶς ἐγκατέλιπέν τι κέντρον τοῖς ἀκούουσιν.

ΕΤΑΙ.

8 Παῦε, ὦ θαυμάσιε, μακρὸν ἀνακρουόμενος καὶ λέγε ἐξ ἀρχῆς ἀναλαβὼν ἤδη τὰ εἰρημένα· ὥς οὐ μετρίως με ἀποκναίεις περιάγων.

ΛΟΥΚ.

Εὖ λέγεις, καὶ οὕτω χρὴ ποιεῖν. ἀλλ’ ἐκεῖνο, ὦ ἑταῖρε — ἤδη τραγικοὺς ἢ καὶ νῆ Δία κωμικοὺς φαύλους ἐώρακας ὑποκριτάς, τῶν συριττομένων λέγω τούτων καὶ διαφθειρόντων τὰ ποιήματα καὶ τὸ τελευταῖον ἐκβαλλομένων, καίτοι τῶν δραμάτων πολλάκις εὖ ἐχόντων τε καὶ νενικηκότων;

ΕΤΑΙ.

Πολλοὺς οἶδα τοιούτους. ἀλλὰ τί τοῦτο;

ΛΟΥΚ.

Δέδοικα μή σοι μεταξὺ δόξω γελοίως αὐτὰ μιμεῖσθαι, τὰ μὲν ἀτάκτως συνείρων, ἐνίοτε δὲ καὶ αὐτὸν ὑπ' ἀσθενείας τὸν νοῦν διαφθείρων, κᾶτα 'προαχθῆς ἡρέμα καὶ αὐτοῦ καταγνῶναι τοῦ δράματος. καὶ τό μὲν ἐμόν, οὐ πάνυ ἄχθομαι, ἡ δὲ ὑπόθεσις οὐ μετρίως με λυπήσειν ἔοικε συνεκπίπτουσα καὶ τὸ ἐμόν μέρος ἀσχημονούσα.

9 Τοῦτ' οὖν παρ' ὅλον μέμνησό μοι τὸν λόγον, ὥς ὁ μὲν ποιητὴς ἡμῖν τῶν τοιούτων ἀμαρτημάτων ἀνεύθυνος καὶ τῆς σκηνῆς πόρρῳ ποι κάθηται, οὐδὲν αὐτῷ μέλον τῶν ἐν θεάτρῳ πραγμάτων. ἐγὼ δ' ἐμαυτοῦ σοι πείραν παρέχω, ὁποῖός τις εἰμι τὴν μνήμην ὑποκριτῆς, οὐδὲν ἀγγέλου τὰ ἄλλα τραγικοῦ διαφέρων. ὥστε κἂν ἐνδεέστερόν τι δοκῶ λέγειν, ἐκεῖνο μὲν ἔστω πρόχειρον, ὥς ἄμεινον ἦν, καὶ ἄλλως ὁ ποιητὴς ἴσως διεξήει: ἐμὲ δὲ κἂν ἐκσυρίττης, οὐ πάνυ τι λυπήσομαι.

ΕΤΑΙ.

10 ὥς εὖ γε νῆ τὸν Ἑρμῆν καὶ κατὰ τὸν τῶν ῥητόρων νόμον πεπροοιμίασταί σοι: ἔοικας γοῦν κάκεῖνα προσθήσειν, ὥς δι' ὀλίγου τε ὑμῖν ἡ συνουσία ἐγένετο καὶ ὥς οὐδ' αὐτὸς ἦκες πρὸς τὸν λόγον παρεσκευασμένος καὶ ὥς ἄμεινον εἶχεν αὐτοῦ ταῦτα λέγοντος ἀκούειν σὺ γὰρ ὀλίγα καὶ ὅσα οἶόν τε ἦν, τυγχάνεις τῇ μνήμῃ συγκεκομισμένος. οὐ ταῦτ' ἐρεῖν ἔμελλες; οὐδὲν οὖν αὐτῶν ἔτι σοι δεῖ πρὸς ἐμέ: νόμισον δὲ τούτου γε ἔνεκα πάντα σοι προειρηθῆναι: ὥς ἐγὼ καὶ βοᾶν καὶ κροτεῖν ἔτοιμος. ἦν δὲ διαμέλλης, μνησικακήσω γε παρὰ τὸν ἀγῶνα καὶ ὀξύτατα συρίζομαι.

ΛΟΥΚ.

11 Καὶ ταῦτα μὲν, ἃ σὺ διῆλθες, ἐβουλόμην ἂν εἰρησθαί μοι, κάκεῖνα δέ, ὅτι οὐχ ἐξῆς οὐδὲ ὥς ἐκεῖνος ἔλεγε, ῥῆσίν τινα περὶ πάντων ἐρῶ: πάνυ γὰρ τοῦθ' ἡμῖν ἀδύνατον οὐδ' αὖ ἐκείνῳ περιθεῖς τοὺς λόγους, μὴ καὶ κατ' ἄλλο τι γένωμαι τοῖς ὑποκριταῖς ἐκείνοις ὅμοιος, οἱ πολλάκις ἢ Ἀγαμέμνωνος ἢ Κρέοντος ἢ καὶ Ἑρακλέους αὐτοῦ πρόσωπον ἀνειληφότες, χρυσίδας ἡμφιεσμένοι καὶ δεινὸν βλέποντες καὶ μέγα κεχηνότες μικρὸν φθέγγονται καὶ ἰσχνὸν καὶ γυναικῶδες καὶ τῆς Ἑκάβης ἢ Πολυξένης πολὺ ταπεινότερον. ἴν' οὖν μὴ καὶ αὐτὸς ἐλέγχωμαι πάνυ μεῖζον τῆς ἐμαυτοῦ κεφαλῆς προσωπεῖον περικείμενος καὶ τὴν σκευὴν καταισχνύνων, ἀπὸ γυμνοῦ σοι βούλομαι τοῦμοῦ προσώπου προσλαλεῖν, ἵνα μὴ συγκατασπάσω που πεσὼν τὸν ἥρωα ὃν ὑποκρίνομαι.

ΕΤΑΙ.

12 Οὗτος ἀνὴρ οὐ παύσεται τήμερον πρὸς με πολλῇ τῇ σκηνῇ καὶ τῇ τραγωδίᾳ χρώμενος.

ΛΟΥΚ.

Καὶ μὴν παύσομαί γε: πρὸς ἐκεῖνα δὲ ἤδη τρέψομαι, ἢ μὲν ἀρχὴ τῶν λόγων ἔπαινος ἦν Ἑλλάδος καὶ τῶν Ἀθήνησιν ἀνθρώπων, ὅτι φιλοσοφία καὶ πενία σύντροφοί εἰσιν καὶ οὔτε τῶν ἀστῶν οὔτε τῶν ξένων οὐδένα τέρπονται ὀρῶντες, ὃς ἂν τρυφὴν εἰσάγειν εἰς αὐτοὺς βιάζεται, ἀλλὰ κἂν τις ἀφίκηται παρ' αὐτοὺς οὕτω διακείμενος, ἡρέμα τε μεθαρμόττουσι καὶ παραπαιδαγωγοῦσι καὶ πρὸς τὸ καθαρὸν τῆς διαίτης μεθιστᾶσιν.

13 ἐμέμνητο γοῦν τινος τῶν πολυχρύσων, ὃς ἐλθὼν Ἀθήναζε μάλ' ἐπίσημος καὶ φορτικὸς ἀκολούθων ὄχλῳ καὶ ποικίλῃ ἐσθῆτι καὶ χρυσῷ αὐτὸς μὲν ᾧετο ζηλωτὸς εἶναι πᾶσι τοῖς Ἀθηναίοις καὶ ὥς ἂν εὐδαίμων ἀποβλέπεσθαι: τοῖς δ' ἄρα δυστυχεῖν ἐδόκει τὸ ἀνθρώπιον, καὶ παιδεύειν ἐπεχείρουν αὐτὸν οὐ πικρῶς οὐδ' ἄντικρυς ἀπαγορεύοντες ἐν ἐλευθέρᾳ τῇ πόλει καθ' ὄντινα τρόπον βούλεται μὴ βιοῦν: ἀλλ' ἐπεὶ κἂν τοῖς γυμνασίοις καὶ λουτροῖς ὀχληρὸς ἦν θλίβων τοῖς οἰκέταις καὶ στενοχωρῶν τοὺς ἀπαντῶντας, ἡσυχῇ τις ἂν ὑπεφθέγγετο προσποιούμενος λανθάνειν, ὥσπερ οὐ πρὸς αὐτὸν ἐκείνων ἀποτείνων, Δέδοικε μὴ παραπόληται μεταξὺ λουόμενος: καὶ μὴν εἰρήνη γε μακρὰ κατέχει τὸ βαλανεῖον οὐδὲν οὖν δεῖ στρατοπέδου. ὁ δὲ ἀκούων ἀεὶ μεταξὺ ἐπαιδεύετο. τὴν δὲ ἐσθῆτα τὴν ποικίλην καὶ τὰς πορφυρίδας ἐκείνας ἀπέδυσαν αὐτὸν ἀστείως πάνυ τὸ ἀνθηρὸν ἐπισκώπτοντες τῶν χρωμάτων, Ἔαρ ἤδη, λέγοντες, καί, Πόθεν ὁ ταῶς οὗτος; καί, Τάχα τῆς μητρός ἐστὶν αὐτοῦ: καὶ τὰ τοιαῦτα. καὶ τὰ ἄλλα δὲ οὕτως ἀπέσκωπτον, ἢ τῶν δακτυλίων τὸ πλῆθος ἢ τῆς κόμης τὸ περίεργον ἢ τῆς διαίτης τὸ ἀκόλαστον: ὥστε κατὰ μικρὸν ἐσωφρονίσθη καὶ παρὰ πολὺ βελτίων ἀπῆλθε δημοσίᾳ πεπαιδευμένος.

14 ὅτι δ' οὐκ αἰσχύνονται πενίαν ὁμολογοῦντες, ἐμέμνητο πρὸς με φωνῆς τινος, ἦν ἀκοῦσαι πάντων ἔφη κοινῇ προεμένων ἐν τῷ ἀγῶνι τῶν Παναθηναίων: ληφθέντα μὲν γάρ τινα τῶν πολιτῶν ἄγεσθαι παρὰ τὸν ἀγωνοθέτην, ὅτι βαπτὸν ἔχων ἱμάτιον ἐθεώρει, τοὺς δὲ ἰδόντας ἐλεῆσαι τε καὶ παραιτεῖσθαι καὶ τοῦ κήρυκος ἀνειπόντος, ὅτι παρὰ τὸν νόμον ἐποίησεν ἐν τοιαύτῃ ἐσθῆτι θεώμενος, ἀναβοῆσαι μιᾷ φωνῇ πάντας ὥσπερ ἐσκεμμένους, συγγνώμην ἀπονέμειν αὐτῷ τοιαῦτά γε ἀμπεχομένῳ: μὴ γὰρ ἔχειν αὐτὸν ἕτερα., Ταῦτά τε οὖν ἐπῆνει καὶ προσέτι τὴν ἐλευθερίαν τὴν ἐκεῖ καὶ τῆς διαίτης τὸ ἀνεπίφθονον, ἡσυχίαν τε καὶ ἀπραγμοσύνην, ἃ δὴ ἄφθονα παρ' αὐτοῖς ἐστίν. ἀπέφαινε γοῦν φιλοσοφία συνῳδὸν τὴν παρὰ τοῖς τοιοῦτοις διατριβὴν καὶ καθαρὸν ἦθος φυλάττειν δυναμένην, σπουδαίῳ τε ἀνδρὶ καὶ πλούτου καταφρονεῖν πεπαιδευμένῳ καὶ τῷ πρὸς τὰ φύσει καλὰ ζῆν προαιρουμένῳ τὸν ἐκεῖ βίον μάλιστα ἡρμοσμένον.

15 ὅστις δὲ πλούτου ἐρᾷ καὶ χρυσῷ κεκήληται καὶ πορφύρᾳ καὶ δυναστείᾳ μετρεῖ τὸ εὐδαιμον, ἄγευστος μὲν ἐλευθερίας, ἀπείρατος δὲ παρρησίας,

ἀθέατος δὲ ἀληθείας, κολακεία τὰ πάντα καὶ δουλεία σύντροφος, ἥ ὅστις ἡδονῇ πᾶσαν τὴν ψυχὴν ἐπιτρέψας ταύτῃ μόνῃ ἑλτρεῦειν διέγνωκε, φίλος μὲν περιέργων τραπεζῶν, φίλος δὲ πότων καὶ ἀφροδισίων, ἀνάπλεως γοητείας καὶ ἀπάτης καὶ ψευδολογίας, ἥ ὅστις ἀκούων τέρπεται κρουμάτων τε καὶ τερετισμάτων καὶ διεφθορότων ἁσμάτων, τοῖς δὴ τοιοῦτοις πρέπει τὴν ἐνταῦθα διατριβὴν.

16 Μεστὰ γὰρ αὐτοῖς τῶν φιλάτων πᾶσαι μὲν ἀγυαί, πᾶσαι δὲ ἀγοραί: πάρεστι δὲ πάσαις πύλαις τὴν ἡδονὴν καταδέχεσθαι, τοῦτο μὲν δι' ὀφθαλμῶν, τοῦτο δὲ δι' ὠτων τε καὶ ῥινῶν, τοῦτο δὲ καὶ διὰ λαιμοῦ καὶ δι' ἀφροδισίων ὑφ' ἧς δὴ ῥεούσης ἀενάῃ τε καὶ θολερῷ ῥεύματι πᾶσαι μὲν ἀνευρύνονται ὁδοί: συνεισέρχεται γὰρ μοιχεία καὶ φιλαργυρία καὶ ἐπιorkία καὶ τὸ τοιοῦτο φύλον τῶν ἡδονῶν, παρασύρεται δὲ τῆς ψυχῆς ὑποκλυζομένης πάντοθεν αἰδῶς καὶ ἀρετῇ καὶ δικαιοσύνῃ: τῶν δὲ ἔρημος ὁ ἡῶρος γενόμενος δίψης ἀεὶ πιμπράμενος ἀνθεὶ πολλὰς τε καὶ ἀγρίαις ἐπιθυμίαις, τοιαύτην ἀπέφαινε τὴν πόλιν καὶ τοσούτων διδάσκαλον ἀγαθῶν.

17 ἐγὼ γ' οὖν, ἔφη, ὅτε τὸ πρῶτον ἐπαγγέιν ἀπὸ τῆς Ἑλλάδος, πλησίον που γενόμενος ἐπιστήσας ἑμαυτὸν λόγον ἀπήτην τῆς δεῦρο ἀφίξεως, ἐκεῖνα δὴ τὰ τοῦ Ὀμήρου λέγων·

τίπτ' αὖτ', ὦ δύστηνε, λιπὼν φάος ἡελίοιο,

τὴν Ἑλλάδα καὶ τὴν εὐτυχίαν ἐκείνην καὶ τὴν ἐλευθερίαν,

ἦλυθες, ὄφρα ἴδῃς

Τὸν ἐνταῦθα θόρυβον, συκοφάντας καὶ προσαγορεύσεις ὑπερηφάνους καὶ δεῖπνα καὶ κόλακας καὶ μαιφονίας καὶ διαθηκῶν προσδοκίας καὶ φιλίας ἐπιπλάστους; ἥ τί καὶ πράξῃν διέγνωκας μήτ' ἀπαλλάττεσθαι μήτε χρῆσθαι τοῖς καθεστῶσι δυνάμενος;

18 οὕτω δὲ βουλευσάμενος καὶ καθάπερ ὁ Ζεὺς τὸν Ἑκτορα ὑπεξαγαγὼν ἑμαυτὸν ἐκ βελέων, φησὶν,

ἔκ τ' ἀνδροκτασίης ἔκ θ' αἵματος ἔκ τε κυδοιμοῦ

τὸ λοιπὸν οἰκουρεῖν εἰλόμην καὶ βίον τινὰ τοῦτον γυναικῶδη καὶ ἄτολμον τοῖς πολλοῖς δοκοῦντα προτιθέμενος αὐτῇ φιλοσοφίᾳ, καὶ Πλάτωνι καὶ ἀληθείᾳ προσλαλῶ, καὶ καθίσας ἑμαυτὸν ὥσπερ ἐν θεάτρῳ μυριάνδρῳ σφόδρα που μετέωρος ἐπισκοπῶ τὰ γινόμενα, τοῦτο μὲν πολλὴν ψυχαγωγίαν καὶ γέλωτα παρέχειν δυνάμενα, τοῦτο δὲ καὶ πείραν ἀνδρὸς ὡς ἀληθῶς βεβαίου λαβεῖν

19 Εἰ γὰρ χρὴ καὶ κακῶν ἔπαινον εἰπεῖν, μὴ ὑπολάβῃς μεῖζόν τι γυμνάσιον ἀρετῆς ἢ τῆς ψυχῆς δοκιμασίαν ἀληθεστέραν τῆσδε τῆς πόλεως καὶ τῆς

ἐνταῦθα διατριβῆς· οὐ γὰρ μικρὸν ἀντισχεῖν τοσαύταις μὲν ἐπιθυμίαις, τοσοῦτοις δὲ θεάμασι τε καὶ ἀκούσμασι πάντοθεν ἔλκουσι καὶ ἀντισταθμιζόμενοι, ἀλλὰ ἀτεχνῶς δεῖ τὸν Ὀδυσσεῆα μιμησάμενον παραπλεῖν αὐτὰ μὴ δεδεμένον τῷ χεῖρει — δειλὸν γάρ — μηδὲ τὰ ὅσα κηρῷ φραζάμενον, ἀλλ’ ἀκούοντα καὶ λελυμένον καὶ ἀληθῶς ὑπερήφανον.

20 ἔνεστι δὲ καὶ φιλοσοφίαν θαυμάσαι παραθεωροῦντα τὴν τοσαύτην ἄνοιαν, καὶ τῶν τῆς τύχης ἀγαθῶν καταφρονεῖν ὀρώντα ὥσπερ ἐν σκηνῇ καὶ πολυπροσώπῳ δράματι τὸν μὲν ἐξ οἴκετου δεσπότην προϊόντα, τὸν δ’ ἀντὶ πλουσίου πένητα, τὸν δὲ σατράπην ἐκ πένητος ἢ βασιλέα, τὸν δὲ φίλον τούτου, τὸν δὲ ἐχθρόν, τὸν δὲ φυγάδα· τοῦτο γάρ τοι καὶ τὸ δεινότατόν ἐστιν, ὅτι καίτοι μαρτυρομένης τῆς Τύχης παίζειν τὰ τῶν ἀνθρώπων πράγματα καὶ ὁμολογούσης μηδὲν αὐτῶν εἶναι βέβαιον, ὅμως ταῦθ’ ὁσημέραι βλέποντες ὀρέγονται καὶ πλούτου καὶ δυναστείας καὶ μεστοὶ περιίασιν πάντες οὐ γινόμενων ἐλπίδων.

21 ὁ δὲ δὴ ἔφην, ὅτι καὶ γελαῖν ἐν τοῖς γιγνομένοις ἔνεστι καὶ ψυχαγωγεῖσθαι, τοῦτο ἤδη σοι φράσω. πῶς γὰρ οὐ γελοῖοι μὲν πλουτοῦντες αὐτοὶ καὶ τὰς πορφυρίδας προφαίνοντες καὶ τοὺς δακτυλίους προτείνοντες καὶ πολλὴν κατηγοροῦντες ἀπειροκαλίαν, τὸ δὲ καινότατον, τοὺς ἐντυγχάνοντας ἄλλοτρία φωνῇ προσαγορεύοντες, ἀγαπᾶν ἀξιοῦντες, ὅτι μόνον αὐτοὺς προσέβλεψαν, οἱ δὲ σεμνότεροι καὶ προσκυνεῖσθαι. περιμένοντες, οὐ πόρρωθεν οὐδ’ ὥς Πέρσαις νόμος, ἀλλὰ δεῖ προσελθόντα καὶ ὑποκύψαντα τὴν ψυχὴν ταπεινῶσαντα καὶ τὸ πάθος αὐτῆς ἐμφανίσαντα τῇ τοῦ σώματος ὁμοιότητι, τὸ στήθος ἢ τὴν δεξιὰν καταφιλεῖν, ζηλωτὸν καὶ περιβλεπτον τοῖς μηδὲ τούτου τυγχάνουσιν ὁ δ’ ἔστηκεν παρέχων ἑαυτὸν εἰς πλείω χρόνον ἐξαπατῶμενον. ἐπαινῶ δέ γε ταύτης αὐτοὺς τῆς ἀπανθρωπίας, ὅτι μὴ καὶ τοῖς στόμασιν ἡμᾶς προσίενται.

22 πολὺ δὲ τούτων οἱ προσιόντες αὐτοὶ καὶ θεραπεύοντες γελοιότεροι, νυκτὸς μὲν ἐξανιστάμενοι μέσης, περιθέοντες δὲ ἐν κύκλῳ τὴν πόλιν καὶ πρὸς τῶν οἰκετῶν ἀποκλειόμενοι, κύνες καὶ κόλακες καὶ τὰ τοιαῦτα ἀκούειν ὑπομένοντες. γέρας δὲ τῆς πικρᾶς ταύτης αὐτοῖς περιόδου τὸ φορτικὸν ἐκεῖνο δεῖπνον καὶ πολλῶν αἰτίων συμφορῶν, ἐν ᾧ πόσα μὲν ἐμφαγόντες, πόσα δὲ παρὰ γνώμην ἐμπιόντες, πόσα δὲ ὧν οὐκ ἔχρην ἀπολαλήσαντες ἢ μεμφόμενοι - τὸ τελευταῖον ἢ δυσφοροῦντες ἀπίασιν ἢ διαβάλλοντες τὸ δεῖπνον ἢ ὕβριν ἢ μικρολογίαν ἐγκαλοῦντες. πλήρεις δὲ αὐτῶν ἐμούντων οἱ στενωποὶ καὶ πρὸς τοῖς χαμαιτυπείοις μαχομένων καὶ μεθ’ ἡμέραν οἱ πλείονες αὐτῶν κατακλιθέντες ἰατροῖς παρέχουσιν ἀφορμὰς περιόδων· ἔνιοι μὲν γάρ, τὸ καινότατον, οὐδὲ νοσεῖν σχολάζουσιν.

23 ἐγὼ μέντοι γε πολὺ τῶν κολακευομένων ἐξωλεστέρους τοὺς κόλακας ὑπείληφα, καὶ σχεδὸν αὐτοὺς ἐκείνοις καθίστασθαι τῆς ὑπερηφανίας αἰτίους· ὅταν γὰρ αὐτῶν τὴν παρουσίαν θαυμάσωσιν καὶ τὸν χρυσὸν ἐπαινέσωσιν καὶ τοὺς πυλῶνας ἔωθεν ἐμπλήσωσιν καὶ προσελθόντες ὥσπερ δεσπότας

προσείπωσιν, τί καὶ φρονήσιν ἐκείνους εἰκός ἐστιν; εἰ δέ γε κοινῷ δόγματι κὰν πρὸς ὀλίγον ἀπέσχοντο τῆσδε τῆς ἐθελοδουλείας, οὐκ ἂν οἶει τοὺναντίον αὐτοὺς ἐλθεῖν ἐπὶ τὰς θύρας τῶν πτωχῶν δεομένους τοὺς πλουσίους, μὴ ἀθέατον αὐτῶν μηδ' ἁμάρτυρον τὴν εὐδαιμονίαν καταλιπεῖν μηδ' ἀνόνητόν τε καὶ ἄχρηστον τῶν τραπεζῶν τὸ κάλλος καὶ τῶν οἰκῶν τὸ μέγεθος; οὐ γὰρ οὕτω τοῦ πλουτεῖν ἐρῶσιν ὥς τοῦ διὰ τὸ πλουτεῖν εὐδαιμονίζεσθαι. καὶ οὕτω δὴ ἔχει, μηδὲν ὄφελος εἶναι περικαλλοῦς οἰκίας τῷ οἰκοῦντι μηδὲ χρυσοῦ καὶ ἐλέφαντος, εἰ μὴ τις αὐτὰ θαυμάζοι. ἐχρῆν οὖν ταύτη καθαιρεῖν αὐτῶν καὶ ἐπευωνίζεин τὴν δυναστείαν [] ἐπιτειχίσαντας τῷ πλούτῳ τὴν ὑπεροψίαν: νῦν δὲ λατρεύοντες εἰς ἀπόνοιαν ἄγουσιν.

24 καὶ τὸ μὲν ἄνδρας ἰδιώτας καὶ ἀναφανδὸν τὴν ἀπαιδευσίαν ὁμολογοῦντας τὰ τοιαῦτα ποιεῖν, μετριώτερον ἂν εἰκότως νομισθεῖη: τὸ δὲ καὶ τῶν φιλοσοφεῖν προσποιομένων πολλοὺς πολλῶ ἔτι τούτων γελοιότερα δρᾶν, τοῦτ' ἤδη τὸ δεινότατόν ἐστι. πῶς γὰρ οἶει τὴν ψυχὴν διατεθεῖσθαι μοι, ὅταν ἴδω τούτων τινά, μάλιστα τῶν προβεβηκότων, ἀναμεμιγμένον κολάκων ὄχλῳ καὶ τῶν ἐπ' ἀξίας τινὰ δορυφοροῦντα καὶ τοῖς ἐπὶ τὰ δεῖπνα παραγγέλλουσι κοινολογούμενον, ἐπισημότερον δὲ τῶν ἄλλων ἀπὸ τοῦ σχήματος ὄντα καὶ φανερώτερον; καὶ ὁ μάλιστα ἀγανακτῶ, ὅτι μὴ καὶ τὴν σκευὴν μεταλαμβάνουσι, τὰ ἄλλα γε ὁμοίως ὑποκρινόμενοι τοῦ δράματος.

25 ἂ μὲν γὰρ ἐν τοῖς συμποσίοις ἐργάζονται, τίνι τῶν καλῶν εἰκάσομεν; οὐκ ἐμποροῦνται μὲν ἀπειροκαλώτερον, μεθύσκονται δὲ φανερώτερον, ἐξανίστανται δὲ πάντων ὕστατοι, πλείῳ δὲ ἀποφέρειν τῶν ἄλλων ἀξιοῦσιν; οἱ δὲ ἀστειότεροι πολλάκις αὐτῶν καὶ ἕσαι προήχθησαν. καὶ ταῦτα μὲν οὖν γελοιὰ ἡγεῖτο: μάλιστα δὲ ἐμέμνητο τῶν ἐπὶ μισθῷ φιλοσοφούντων καὶ τὴν ἀρετὴν ὥνιον ὥσπερ ἐξ ἀγορᾶς προτιθέντων ἐργαστήρια γοῦν ἐκάλει καὶ καπηλεῖα τὰς τούτων διατριβάς: ἡξίου γὰρ τὸν πλούτου καταφρονεῖν διδάξοντα πρῶτον αὐτὸν παρέχειν ὑψηλότερον λημμάτων

26 ἀμέλει καὶ πράττων ταῦτα διετέλει, οὐ μόνον προῖκα τοῖς ἀξιοῦσι συνδιατρίβων, ἀλλὰ καὶ τοῖς δεομένοις ἐπαρκῶν καὶ πάσης περιουσίας καταφρονῶν, τοσούτου δέων ὀρέγεσθαι τῶν οὐδὲν προσηκόντων, ὥστε μηδὲ τῶν ἐαυτοῦ φθειρομένων ποιεῖσθαι πρόνοιαν, ὅς γε καὶ ἄγρὸν οὐ πόρρω τῆς πόλεως κεκτημένος οὐδὲ ἐπιβῆναι αὐτοῦ πολλῶν ἐτῶν ἡξίωσεν, ἀλλ' οὐδὲ τὴν ἀρχὴν αὐτοῦ εἶναι διωμολόγει, ταῦτ' οἶμαι ὑπειληφώς, ὅτι τούτων φύσει μὲν οὐδενός ἐσμεν κύριοι, νόμῳ δὲ καὶ διαδοχῇ τὴν χρῆσιν αὐτῶν εἰς ἀόριστον παραλαμβάνοντες ὀλιγοχρόνιοι δεσπότηαι νομιζόμεθα, κάπειδαν ἢ προθεσμία παρέλθῃ, τῆνικαῦτα παραλαβὼν ἄλλος ἀπολαύει τοῦ ὀνόματος. οὐ μικρὰ δὲ οὐδὲ ἐκείνα παρέχει τοῖς ζηλοῦν ἐθέλουσι παραδείγματα, τῆς τροφῆς τὸ ἀπέρिटτον καὶ τῶν γυμνασίων τὸ σύμμετρον καὶ τοῦ προσώπου τὸ αἰδέσιμον καὶ τῆς ἐσθῆτος τὸ μέτριον, ἐφ' ἅπασιν δὲ τούτοις τῆς διανοίας τὸ ἥρμοσμένον καὶ τὸ ἡμερον τοῦ τρόπου.

27 ἀμέλει καὶ πράττων ταῦτα διετέλει, οὐ μόνον προῖκα τοῖς ἀξιοῦσι

συνδιατρίβων, ἀλλὰ καὶ τοῖς δεομένοις ἐπαρκῶν καὶ πάσης περιουσίας καταφρονῶν, τοσούτου δέων ὀρέγεσθαι τῶν οὐδέν προσηκόντων, ὥστε μηδὲ τῶν ἑαυτοῦ φθειρομένων ποιεῖσθαι πρόνοιαν, ὅς γε καὶ ἄγρὸν οὐ πόρρω τῆς πόλεως κεκτημένος οὐδὲ ἐπιβῆναι αὐτοῦ πολλῶν ἐτῶν ἡξίωσεν, ἀλλ' οὐδὲ τὴν ἀρχὴν αὐτοῦ εἶναι διωμολόγει, ταῦτ' οἶμαι ὑπεilhφώς, ὅτι τούτων φύσει μὲν οὐδενός ἐσμεν κύριοι, νόμῳ δὲ καὶ διαδοχῇ τὴν χρῆσιν αὐτῶν εἰς ἀόριστον παραλαμβάνοντες ὀλιγοχρόνιοι δεσπότηαι νομιζόμεθα, κάπειδαν ἢ προθεσμία παρέλθῃ, τῆνικαῦτα παραλαβὼν ἄλλος ἀπολαύει τοῦ ὀνόματος. οὐ μικρὰ δὲ οὐδὲ ἐκεῖνα παρέχει τοῖς ζηλοῦν ἐθέλουσι παραδείγματα, τῆς τροφῆς τὸ ἀπέριτον καὶ τῶν γυμνασίων τὸ σύμμετρον καὶ τοῦ προσώπου τὸ αἰδέσιμον καὶ τῆς ἐσθῆτος τὸ μέτριον, ἐφ' ἅπασιν δὲ τούτοις τῆς διανοίας τὸ ἡρμοσμένον καὶ τὸ ἡμερον τοῦ τρόπου.

28 ἡγεῖτο γὰρ χρῆναι πολὺ πρότερον ἐν ταῖς ψυχαῖς τὸ στέρρον τοῦτο καὶ ἀπαθὲς κατασκεύασαι, καὶ τὸν ἄριστα παιδεύειν ἀνθρώπους προαιρούμενον τοῦτο μὲν ψυχῆς, τοῦτο δὲ σώματος, τοῦτο δὲ ἡλικίας τε καὶ τῆς πρότερον ἀγωγῆς ἐστοχάσθαι, ἵνα μὴ τὰ παρὰ δύναμιν ἐπιτάττων ἐλέγχῃται: πολλοὺς γοῦν καὶ τελευτᾶν ἔφασκεν οὕτως ἀλόγως ἐπιταθέντας: ἕνα δὲ καὶ αὐτὸς εἶδον, ὅς καὶ γευσάμενος τῶν παρ' ἐκείνοις κακῶν, ἐπειδὴ τάχιστα λόγων ἀληθῶν ἐπῆκουσεν, ἀμεταστρεπτί φεύγων ὡς αὐτὸν ἀφίκετο καὶ δῆλος ἦν ῥῶδον διακείμενος.

29 ἤδη δὲ τούτων ἀποστὰς τῶν ἄλλων αὐθις ἀνθρώπων ἐμέμνητο καὶ τὰς ἐν τῇ πόλει ταραχὰς διεξῆει καὶ τὸν ὠθισμὸν αὐτῶν καὶ τὰ θεάτρα καὶ τὸν ἱππόδρομον καὶ τὰς τῶν ἡνιόχων εἰκόνας καὶ τὰ τῶν ἵππων ὀνόματα καὶ τοὺς ἐν τοῖς στενωποῖς περὶ τούτων διαλόγους: πολλὴ γὰρ ὡς ἀληθῶς ἡ ἵππομανία καὶ πολλῶν ἤδη σπουδαίων εἶναι δοκούντων ἐπέλῃπται.

30 Μετὰ δὲ ταῦτα ἐτέρου δράματος ἤπτετο τῶν ἀμφὶ τὴν νέκυιάν τε καὶ διαθήκας καλινδουμένων, προστιθεὶς ὅτι μίαν φωνὴν οἱ Ῥωμαίων παῖδες ἀληθῇ παρ' ὅλον τὸν βίον προῖενται, τὴν ἐν ταῖς διαθήκαις λέγων, ἵνα μὴ ἀπολαύσωσι τῆς σφετέρας ἀληθείας. ἃ δὲ καὶ μεταξὺ λέγοντος αὐτοῦ γελᾶν προήχθη, ὅτι καὶ συγκατορύττειν ἑαυτοῖς ἀξιοῦσι τὰς ἀμαθίας καὶ τὴν ἀναλγησίαν ἔγγραφον ὁμολογοῦσιν, οἱ μὲν ἐσθῆτας ἑαυτοῖς κελεύοντες συγκαταφλέγεσθαι τῶν παρὰ τὸν βίον τιμίων, οἱ δὲ καὶ παραμένειν τινὰς οἰκέτας τοῖς τάφοις, ἔνιοι δὲ καὶ στέφειν τὰς στήλας ἄνθεσιν, εὐήθεις ἔτι καὶ παρὰ τὴν τελευτὴν διαμένοντες.

31 Εἰκάζειν οὖν ἡξίου, τί πέπρακται τούτοις παρὰ τὸν βίον, εἰ τοιαῦτα περὶ τῶν μετὰ τὸν βίον ἐπισκῆπτουσι: τούτους γὰρ εἶναι τοὺς τό πολυτελεῆς ὅσον ὄνουμένους καὶ τὸν οἶνον ἐν τοῖς συμποσίοις μετὰ κρόκων τε καὶ ἀρομάτων ἐκχέοντας, τοὺς μέσου χειμῶνος ἐμπιπλαμένους ῥόδων καὶ τὸ σπάνιον αὐτῶν καὶ παρὰ καιρὸν ἀγαπώντος, τῶν δ' ἐν καιρῷ καὶ κατὰ φύσιν ὡς εὐτελῶν ὑπερῃφανοῦντας, τούτους εἶναι τοὺς καὶ τὰ μύρα πίνοντας: ὁ καὶ μάλιστα διέσυρεν αὐτῶν, ὅτι μηδὲ χρῆσθαι ἴσασιν ταῖς ἐπιθυμίαις, ἀλλὰ κὰν ταῦταις

παρανομοῦσι καὶ τοὺς ὄρους συγγέουσι, πάντοθεν τῇ τρυφῇ παραδόντες αὐτῶν τὰς ψυχὰς πατεῖν, καὶ τοῦτο δὴ τὸ ἐν ταῖς τραγωδίαις τε καὶ κωμωδίαις λεγόμενον, ἤδη· καὶ παρὰ θύραν εἰσβιαζόμενοι. σολοικισμὸν οὖν ἐκάλει τοῦτο τῶν ἡδονῶν.

{κ|32} ἀπὸ δὲ τῆς αὐτῆς γνώμης κάκεῖνα ἔλεγεν, ἀτεχνῶς τοῦ Μώμου τὸν λόγον μιμησάμενος· ὥς γὰρ ἐκεῖνος ἐμέμφετο τοῦ ταύρου τὸν δημιουργὸν θεὸν οὐ προθέντα τῶν ὀφθαλμῶν τὰ κέρατα, οὕτω δὴ καὶ αὐτὸς ἡτιᾶτο τῶν στεφανουμένων, ὅτι μὴ ἴσασι τὸν στεφάνου τὸν τόπον· εἰ γάρ τοι, ἔφη, τῇ πνοῇ τῶν ἰων τε καὶ ρόδων χαίρουσιν, ὑπὸ τῇ ῥίνι μάλιστα ἐχρῆν αὐτοὺς στέφεσθαι παρ' αὐτήν ὥς οἷόν τε τὴν ἀναπνοήν, ἴν' ὥς πλεῖστον ἀνέσπων τῆς ἡδονῆς.

33 Καὶ μὴν κάκεῖνους διεγέλα τοὺς θαυμάσιόν τινα τὴν σπουδὴν περὶ τὰ δεῖπνα ποιουμένους χυμῶν τε ποικιλίαις καὶ πεμμάτων περιεργίαις· καὶ γὰρ αὐτὸς καὶ τούτους ἔφασκεν ὀλιγοχρονίου τε καὶ βραχείας ἡδονῆς ἔρωτι πολλὰς πραγματείας ὑπομένειν ἀπέφαινε γοῦν τεσσάρων δακτύλων αὐτοῖς ἕνεκα πάντα πονεῖσθαι τὸν πόνον, ἐφ' ὅσους ὁ μήκιστος ἀνθρώπου λαιμὸς ἐστίν οὔτε γὰρ πρὶν ἐμφαγεῖν, ἀπολαβεῖν τι τῶν ἐωνημένων, οὔτε βρωθέντων ἡδῶ γενέσθαι τὴν ἀπὸ τῶν πολυτελεστέρων πλησμονὴν λοιπὸν οὖν εἶναι τὴν ἐν τῇ παρόδῳ γιγνομένην ἡδονὴν τοσοῦτων ὠνεῖσθαι χρημάτων. εἰκότα δὲ πάσχειν ἔλεγεν αὐτοὺς ὑπ' ἀπαιδευσίας τὰς ἀληθεστέρας ἡδονὰς ἀγνοοῦντας, ὧν ἀπασῶν φιλοσοφία χορηγὸς ἐστὶν τοῖς πονεῖν προαιρουμένοις.

34 Περὶ δὲ τῶν ἐν τοῖς βαλανείοις δρωμένων πολλὰ μὲν διεξήκει, τὸ πλῆθος τῶν ἐπομένων, τὰς ὕβρεις, τοὺς ἐπικειμένους τοῖς οἰκέταις καὶ μικροῦ δεῖν ἐκφερομένους. ἐν δὲ τι καὶ μάλιστα μισεῖν ἐφκει, πολὺ δ' ἐν τῇ πόλει τοῦτο καὶ τοῖς βαλανείοις ἐπιχωριάζον προΐοντας γὰρ τινὰς τῶν οἰκετῶν δεῖ βοᾶν καὶ παραγγέλλειν προορᾶσθαι τοῖν ποδοῖν, ἣν ὑψηλὸν τι ἢ κοῖλον μέλλωσιν ὑπερβαίνειν, καὶ ὑπομμνήσκεν αὐτούς, τὸ καινότατον, ὅτι βαδίζουσιν. δεινὸν οὖν ἐποιεῖτο, εἰ στόματος μὲν ἀλλοτρίου δειπνοῦντες μὴ δέονται μηδὲ χειρῶν, μηδὲ τῶν ὠτῶν ἀκούοντες, ὀφθαλμῶν δὲ ὑγιαίνοντες ἀλλοτρίων δέονται προοψομένων καὶ ἀνέχονται φωνὰς ἀκούοντες δυστυχέσιν ἀνθρώποις πρεπούσας καὶ πεπηρωμένους· ταῦτα γὰρ αὐτὰ πάσχουσιν ἐν ταῖς ἀγοραῖς ἡμέρας μέσης καὶ οἱ τὰς πόλεις ἐπιτετραμμένοι.

35 Ταῦτά τε καὶ πολλὰ ἕτερα τοιαῦτα διελθὼν κατέπαυσε τὸν λόγον. ἐγὼ δὲ τέως μὲν ἤκουον αὐτοῦ τεθηπῶς, μὴ σιωπῇσι πεφοβημένος· ἐπειδὴ δὲ ἐπαύσατο, τοῦτο δὴ τὸ τῶν Φαιάκων πάθος ἐπεπόνθειν πολλὴν γὰρ δὴ χρόνον ἐς αὐτὸν ἀπέβλεπον κεκληλημένος εἶτα πολλῇ συγχύσει καὶ ἱλιγγῷ κατελημμένος τοῦτο μὲν ἰδῶτι κατερρεόμην, τοῦτο δὲ φθέγγασθαι βουλόμενος ἐξέπιπτόν τε καὶ ἀνεκοπτόμην, καὶ ἡ τε φωνὴ ἐξέλειπε καὶ ἡ γλῶττα διημάρτανε, καὶ τέλος ἐδάκρυον ἀπορούμενος· οὐ γὰρ ἐξ ἐπιπολῆς οὐδ' ὥς ἔτυχεν ἡμῶν ὁ λόγος καθίκετο, βαθεῖα δὲ καὶ καίριος ἡ πληγὴ ἐγένετο, καὶ μάλα εὐστόχως ἐνεχθεὶς ὁ λόγος αὐτήν, εἰ οἷόν τε εἰπεῖν, διέκοψε

τὴν ψυχὴν εἰ γάρ τι δεῖ κάμει ἤδη φιλοσόφων προσάψασθαι λόγων, ὧδε περὶ τούτων ὑπείληφα:

36 Δοκεῖ μοι ἀνδρὸς εὐφυοῦς ψυχὴ μάλα σκοπῶ τινι ἀπαλῶ προσεοικέναι. τοξόται δὲ πολλοὶ μὲν ἀνὰ τὸν βίον καὶ μεστοὶ τὰς φαρέτρας ποικίλων τε καὶ παντοδαπῶν λόγων, οὐ μὴν πάντες εὖστοχα τοξεύουσιν, ἀλλ' οἱ μὲν αὐτῶν σφόδρα τὰς νευρὰς ἐπιτείναντες ἐντονώτερον τοῦ δέοντος ἀφιάσιν καὶ ἄπτονται μὲν καὶ οὗτοι, τὰ δὲ βέλη αὐτῶν οὐ μένει ἐν τῷ σκοπῷ, ἀλλ' ὑπὸ τῆς σφοδρότητος διελθόντα καὶ παροδεύσαντα κεχηνυῖαν μόνον τῷ τραύματι τὴν ψυχὴν ἀπέλιπεν. ἄλλοι δὲ πάλιν τούτοις ὑπεναντίως: ὑπὸ γὰρ ἀσθενείας τε καὶ ἀτονίας οὐδὲ ἐφικνεῖται τὰ βέλη αὐτοῖς ἄχρι πρὸς τὸν σκοπόν, ἀλλ' ἐκλυθέντα καταπίπτει πολλάκις ἐκ μέσης τῆς ὁδοῦ: ἦν δέ ποτε καὶ ἐφίκηται, ἄκρον μὲν ἐπιλίγδην ἄπτεται, βαθεῖαν δὲ οὐκ ἐργάζεται πληγὴν οὐ γὰρ ἀπ' ἰσχυρὰς ἐμβολῆς ἀπεστέλλετο.

37 ὅστις δὲ ἀγαθὸς τοξότης καὶ τούτῳ ὅμοιος, πρῶτον μὲν ἀκριβῶς ὄψεται τὸν σκοπόν, εἰ μὴ σφόδρα μαλακός, εἰ μὴ στερρότερος τοῦ βέλους. γίνονται γὰρ δὴ καὶ ἄτρωτοι σκοποὶ. ἐπειδὴν δὲ ταῦτα ἴδῃ, τηνικαῦτα χρίσας τὸ βέλος οὔτε ἰῶ, καθάπερ τὰ Σκυθῶν χρίεται, οὔτε ὀπῶ, καθάπερ τὰ Κουρήτων, ἀλλ' ἡρέμα δηκτικῶς τε καὶ γλυκεῖ φαρμάκῳ, τούτῳ χρίσας εὐτέχνως ἐτόξευσε: τὸ δὲ ἐνεχθὲν εὖ μάλα ἐντόνως καὶ διακόψαν ἄχρι τοῦ διελθεῖν μένει τε καὶ πολὺ τοῦ φαρμάκου ἀφήσιν, ὃ δὴ σκιδνάμενον ὅλην ἐν κύκλῳ τὴν ψυχὴν περιέρχεται. τοῦτό τοι καὶ ἥδονται καὶ δακρύουσι μεταξὺ ἀκούοντες, ὅπερ καὶ αὐτὸς ἔπασχον, ἥσυχῇ ἄρα τοῦ φαρμάκου τὴν ψυχὴν περιθέοντος.

Ἐπῆει δ' οὖν μοι πρὸς αὐτὸν τὸ ἔπος ἐκεῖνο λέγειν·

βάλλ' οὕτως, αἱ κέν τι φόως γένηαι.

ὥσπερ γὰρ οἱ τοῦ Φρυγίου αὐλοῦ ἀκούοντες οὐ πάντες μαίνονται, ἀλλ' ὅποσοι αὐτῶν τῇ Πέῃ λαμβάνονται, οὗτοι δὲ πρὸς τὸ μέλος ὑπομιμνήσκονται τοῦ πάθους, οὕτω δὴ καὶ φιλοσόφων ἀκούοντες οὐ πάντες ἐνθεοὶ καὶ τραυματαῖα ἀπίασιν, ἀλλ' οἷς ὑπὴν τι ἐν τῇ φύσει φιλοσοφίας συγγενές.

ΕΤΑΙ.

38 ὥς σεμνὰ καὶ θαυμάσια καὶ θεῖά γε, ὧ ἑταῖρε, διελήλυθας, ἐλελήθεις δέ με πολλῆς ὥς ἀληθῶς τῆς ἀμβροσίας καὶ τοῦ λωτοῦ κεκορεσμένος: ὥστε καὶ μεταξὺ σοῦ λέγοντος ἔπασχόν τι ἐν τῇ ψυχῇ, καὶ παυσαμένου ἄχθομαι καὶ ἵνα δὴ καὶ κατὰ σέ εἴπω, τέτρωμαι: καὶ μὴ θαυμάσης: οἶσθα γὰρ ὅτι καὶ οἱ πρὸς τῶν κυνῶν τῶν λυσσώντων δηχθέντες οὐκ αὐτοὶ μόνοι λυσσῶσιν, ἀλλὰ κἄν τινες ἐτέρους ἐν τῇ μανίᾳ τὸ αὐτὸ τοῦτο διαθῶσιν, καὶ αὐτοὶ ἔκφρονες γίνονται: συμμεταβαίνει γάρ τι τοῦ πάθους ἅμα τῷ δήγματι καὶ πολυγονεῖται ἡ νόσος καὶ πολλὴ γίνεταί τῆς μανίας διαδοχή.

ΛΟΥΚ.

Οὐκοῦν καὶ αὐτὸς ἡμῖν ἐρᾷν μανίαν ὁμολογεῖς;

ΕΤΑΙ. Πάνυ μὲν οὖν, καὶ προσέτι δέομαί γέ σου κοινήν τινα τὴν θεραπείαν ἐπινοεῖν.

ΛΟΥΚ.

Τὸ τοῦ ἄρα Τηλέφου ἀνάγκη ποιεῖν.

ΕΤΑΙ.

Ποῖον αὖ λέγεις;

ΛΟΥΚ.

ἐπὶ τὸν τρώσαντα ἐλθόντας ἰᾶσθαι παρακαλεῖν.

DEMONAX — Δημώνακτος Βίος

1 Ἐμελλεν ἄρα μηδὲ ὁ καθ' ἡμᾶς βίος τὸ παντάπασιν ἄμοιρος ἔσεσθαι ἀνδρῶν λόγου καὶ μνήμης ἀξίων, ἀλλὰ καὶ σώματος ἀρετὴν ὑπερφυᾶ καὶ γνώμην ἄκρως φιλόσοφον ἐκφαίνειν λέγω δὲ εἷς τε τὸν Βοιωτίον Σώστρατον ἀναφέρων, ὃν Ἡρακλέα οἱ Ἕλληγες ἐκάλουν καὶ ὄντο εἶναι, καὶ μάλιστα εἰς Δημώνακτα τὸν φιλόσοφον, οὗς καὶ εἶδον αὐτὸς καὶ ἰδὼν ἐθαύμασα, θατέρῳ δὲ τῷ Δημώνακτι καὶ ἐπὶ μήκιστον συνεγενόμην. περὶ μὲν οὖν Σωστράτου ἐν ἄλλῳ βιβλίῳ γέγραπται μοι καὶ δεδήλωται μέγεθός τε αὐτοῦ καὶ ἰσχύος ὑπερβολὴ καὶ ἡ ὑπαιθρος ἐν τῷ Παρνασσῷ δίαίτα, καὶ ἡ ἐπίπονος εὐνὴ καὶ τροφαὶ ὄρειοι καὶ ἔργα οὐκ ἀπὸδὰ τοῦ ὀνόματος ὅσα ἡ ληστὰς αἴρων ἔπραξεν ἢ ὁδοποιῶν τὰ ἄβατα ἢ γεφυρῶν τὰ δύσπορα.

2 Περὶ δὲ Δημώνακτος ἦδη δίκαιον λέγειν ἀμφοῖν ἔνεκα, ὥς ἐκεῖνος τε διὰ μνήμης εἷη τοῖς ἀρίστοις τό γε κατ' ἐμὲ καὶ οἱ γενναιότατοι τῶν νέων καὶ πρὸς φιλοσοφίαν ὀρμῶντες ἔχοιεν μὴ πρὸς τὰ ἀρχαῖα μόνα τῶν παραδειγμάτων σφᾶς αὐτοὺς ρυθμίζειν, ἀλλὰ καὶ τοῦ ἡμετέρου βίου κανόνα προτίθεσθαι καὶ ζηλοῦν ἐκεῖνον ἄριστον ὃν οἶδα ἐγὼ φιλοσόφων γενόμενον

3 ἦν δὲ τὸ μὲν γένος Κύπριος, οὐ τῶν ἀφανῶν ὅσα εἰς ἀξίωμα πολιτικὸν καὶ κτῆσιν. οὐ μὴν ἀλλὰ καὶ πάντων τούτων ὑπεράνω γενόμενος καὶ ἀξιώσας ἑαυτὸν τῶν καλλίστων πρὸς φιλοσοφίαν ὥρμησεν οὐκ Ἀγαθοβούλου μὰ Δί' οὐδὲ Δημητρίου πρὸ αὐτοῦ οὐδὲ Ἐπικτήτου ἐπεχειράντων, ἀλλὰ πᾶσι μὲν συνεγένετο τούτοις καὶ ἔτι Τιμοκράτει τῷ Ἡρακλεώτῃ σοφῷ ἀνδρὶ φωνήν τε καὶ γνώμην μάλιστα κεκοσμημένῃ· ἀλλ' ὁ γε Δημόναξ οὐχ ὑπὸ τούτων τινός, ὥς ἔφην, παρακληθείς, ἀλλ' ὑπ' οἰκείας πρὸς τὰ καλὰ ὀρμῆς καὶ ἐμφύτου πρὸς φιλοσοφίαν ἔρωτος ἐκ παίδων εὐθύς κεκινημένος ὑπερεῖδεν. μὲν τῶν ἀνθρωπείων ἀγαθῶν ἀπάντων, ὅλον δὲ παραδοὺς ἑαυτὸν ἐλευθερίᾳ καὶ παρρησίᾳ διετέλεσεν αὐτός τε ὀρθῶ καὶ ὑγιεῖ καὶ ἀνεπιλήπτῳ βίῳ χρώμενος καὶ τοῖς ὁρῶσι καὶ ἀκούουσι παράδειγμα παρέχων τὴν ἑαυτοῦ γνώμην καὶ τὴν ἐν τῷ φιλοσοφεῖν ἀλήθειαν.

4 Οὐ μὴν ἀνίπτοις γε ποσίν, τὸ τοῦ λόγου, πρὸς ταῦτα ἦξεν, ἀλλὰ καὶ ποιηταῖς σύντροφος ἐγένετο καὶ τῶν πλείστων ἐμέμνητο καὶ λέγειν ἤσκητο καὶ τὰς ἐν φιλοσοφίᾳ προαιρέσεις οὐκ ἐπ' ὀλίγον οὐδὲ κατὰ τὴν παροιμίαν ἄκρῳ τῷ δακτύλῳ ἀσάμενος ἠπίστατο, καὶ τὸ σῶμα δὲ ἐγεγύμναστο καὶ πρὸς καρτερίαν διεπεπόνητο, καὶ τὸ ὅλον ἐμεμελήκει αὐτῷ μηδενὸς ἄλλου προσδεᾶ εἶναι· ὥστε ἐπεὶ καὶ ἔμαθεν οὐκέτι ἑαυτῷ διαρκῶν, ἐκὼν ἀπῆλθε τοῦ βίου πολὺν ὑπὲρ αὐτοῦ λόγον τοῖς ἀρίστοις τῶν Ἑλλήνων καταλιπών.

5 Φιλοσοφίας δὲ εἶδος οὐχ ἐν ἀποτεμόμενος, ἀλλὰ πολλὰς ἐς ταῦτο καταμίξας οὐ πάνυ τι [] ἐξέφαινε τίνι αὐτῶν ἔχαιρεν ἐφίκει δὲ τῷ Σωκράτει μᾶλλον ὀφειδῶσθαι, εἰ καὶ τῷ σχήματι καὶ τῇ τοῦ βίου ῥαστώνῃ τὸν Σίνωπέα ζηλοῦν ἔδοξεν, οὐ παραχαράττων τὰ εἰς τὴν δίαίταν, ὥς θαυμάζοιτο καὶ ἀποβλέποιτο ὑπὸ τῶν ἐντυγχανόντων, ἀλλ' ὁμοδίαίτος ἅπασι καὶ πεζὸς ὢν καὶ οὐδ' ἐπ' ὀλίγον τύφῳ κάτοχος συνῆν καὶ ξυνεπολιτεύετο, τὴν μὲν τοῦ Σωκράτους εἰρωνεῖαν οὐ προσιέμενος,

6 χάριτος δὲ Ἀττικῆς μεστὰς ἀποφαίνων τὰς συνουσίας, ὥς τοὺς προσομιλήσαντας ἀπιέναι μήτε καταφρονήσαντας ὡς ἀγεννοὺς μήτε τὸ σκυθρωπὸν τῶν ἐπιτιμήσεων ἀποφεύγοντας, παντοίους δὲ ὑπ' εὐφροσύνης γενομένους καὶ κοσμιωτέρους παρὰ πολὺ καὶ φαιδροτέρους καὶ πρὸς τὸ μέλλον εὐέλπιδας.

7 Οὐδεπώποτε γοῦν ὥφθη κεκραγὼς ἢ ὑπερδιατεινόμενος ἢ ἀγανακτῶν, οὐδ' εἰ ἐπιτιμᾶν τῷ δέοι, ἀλλὰ τῶν μὲν ἀμαρτημάτων καθήπτετο, τοῖς δὲ ἀμαρτάνουσι συνεγίνωσκεν, καὶ τὸ παράδειγμα παρὰ τῶν ἱατρῶν ἡξίου λαμβάνειν τὰ μὲν νοσήματα ἰωμένων, ὀργῇ δὲ πρὸς τοὺς νοσοῦντας οὐ χρωμένων ἡγείτο γὰρ ἀνθρώπου μὲν εἶναι τὸ ἀμαρτάνειν, θεοῦ δὲ ἢ ἀνδρὸς ἰσοθέου τὰ πταισθέντα ἐπανορθοῦν.

8 Τοιοῦτῳ δὴ βίῳ χρώμενος εἰς ἑαυτὸν μὲν οὐδενὸς ἐδεῖτο, φίλοις δὲ συνέπραττε τὰ εἰκότα, καὶ τοὺς μὲν εὐτυχεῖν δοκοῦντας αὐτῶν ὑπεμίμησκειν ὡς ἐπ' ὀλιγοχρονίοις τοῖς δοκοῦσιν ἀγαθοῖς ἐπαιρομένους, τοὺς δὲ ἢ πενίαν ὀδυρομένους ἢ φυγὴν δυσχεραίνοντας ἢ γῆρας ἢ νόσον αἰτιωμένους σὺν γέλωτι παρεμυθεῖτο, οὐχ ὀρῶντας ὅτι μετὰ μικρὸν αὐτοῖς παύσεται μὲν τὰ ἀνιῶντα, λήθη δὲ τις ἀγαθῶν καὶ κακῶν καὶ ἐλευθερία μακρὰ πάντας ἐν ὀλίγῳ καταλήψεται.

9 ἔμελεν δὲ αὐτῷ καὶ ἀδελφοὺς στασιάζοντας διαλλάττειν καὶ γυναιξὶ πρὸς τοὺς γεγαμηκότας εἰρήνην πρυτανεύειν· καί που καὶ δήμοις ταραττομένοις ἐμμελῶς διελέχθη καὶ τοὺς πλείστους αὐτῶν ἐπεισεν ὑπουργεῖν τῇ πατρίδι τὰ μέτρια. τοιοῦτός τις ἦν ὁ τρόπος τῆς φιλοσοφίας αὐτοῦ, πρῶος καὶ ἡμερος καὶ φαιδρός¹⁰ μόνον αὐτὸν ἡνία φίλου νόσος ἢ θάνατος, ὡς ἂν καὶ τὸ μέγιστον τῶν ἐν ἀνθρώποις ἀγαθῶν τὴν φιλίαν ἡγούμενον. καὶ διὰ τοῦτο φίλος μὲν ἦν ἅπασι καὶ οὐκ ἔστιν ὄντινα οὐκ οἰκεῖον ἐνόμιζεν, ἀνθρωπὸν γε ὄντα, πλεον δὲ ἢ ἔλαττον ἔχαιρε συνὼν ἐνίοις αὐτῶν, μόνοις ἐξιστάμενος ὁπόσοι ἂν ἐδόκουν αὐτῷ ὑπὲρ τὴν τῆς θεραπείας ἐλπίδα διαμαρτάνειν. καὶ πάντα ταῦτα μετὰ Χαρίτων καὶ Ἀφροδίτης αὐτῆς ἐπραττέν τε καὶ ἔλεγεν, ὡς ἀεὶ, τὸ κωμικὸν ἐκεῖνο, τὴν πειθῶ τοῖς χεῖλεσιν αὐτοῦ ἐπικαθησθαι. ¹¹ τοιγαροῦν καὶ Ἀθηναίων ὃ τε σύμπας δημὸς καὶ οἱ ἐν τέλει ὑπερφῶς ἐθαύμαζον αὐτὸν καὶ διετέλουν ὥς τινα τῶν κρειττόνων προσβλέποντες. καίτοι ἐν ἀρχῇ προσέκρουε τοῖς πολλοῖς αὐτῶν καὶ μῖσος οὐ μείον τοῦ πρὸ αὐτοῦ παρὰ τοῖς πλήθεσιν ἐκτίσαστο ἐπὶ τε τῇ παρρησίᾳ καὶ ἐλευθερίᾳ, καὶ τινες ἐπ' αὐτὸν συνέστησαν Ἄνυτοι καὶ Μέλητοι τὰ αὐτὰ κατηγοροῦντες ἅπερ κάκεῖνου οἱ τότε, ὅτι οὔτε θύων ὥφθη πώποτε οὔτε ἐμυήθη μόνος ἀπάντων ταῖς Ἑλευσινίαις· πρὸς ἅπερ ἀνδρείως μάλα στεφανωσάμενος καὶ καθαρὸν ἱμάτιον ἀναλαβὼν καὶ παρελθὼν εἰς τὴν ἐκκλησίαν τὰ μὲν ἐμμελῶς, τὰ δὲ καὶ τραχύτερον ἢ κατὰ τὴν ἑαυτοῦ προαίρεσιν ἀπελογήσαστο· πρὸς μὲν γὰρ τὸ μὴ τεθυκέναι πώποτε τῇ Ἀθηνᾷ, Μὴ θαυμάσητε, ἔφη, ὃ ἄνδρες Ἀθηναῖοι, εἰ μὴ πρότερον αὐτῇ ἔθυσα, οὐδὲν γὰρ δεῖσθαι αὐτὴν τῶν παρ' ἐμοῦ θυσιῶν ὑπελάμβανον. Πρὸς δὲ θάτερον, τὸ τῶν μυστηρίων, ταύτην ἔφη ἔχειν αἰτίαν τοῦ μὴ κοινωνῆσαι σφίσι τῆς τελετῆς, ὅτι, ἂν τε φαῦλα ἢ τὰ μυστήρια, οὐ σιωπῇσεται πρὸς τοὺς μηδέπω μεμνημένους, ἀλλ' ἀποτρέψει αὐτοὺς τῶν ὀργίων, ἂν τε καλὰ, πᾶσιν αὐτὰ ἐξαγορεύσει ὑπὸ φιλανθρωπίας· ὥστε τοὺς

Ἀθηναίους ἤδη λίθους ἐπ’ αὐτὸν ἐν ταῖν χεροῖν ἔχοντας πράους αὐτῷ καὶ ὕλῳ γενέσθαι αὐτίκα καὶ τὸ ἀπ’ ἐκείνου ἀρξαμένους τιμᾶν καὶ αἰδεῖσθαι καὶ τὰ τελευταῖα θαυμάζειν, καίτοι εὐθὺς ἐν ἀρχῇ τῶν πρὸς αὐτοὺς λόγων τραχυτέρῳ ἐχρήσατο τῷ προοιμίῳ: ἄνδρες γὰρ ἔφη Ἀθηναῖοι, ἐμὲ, μὲν ὀρῶντες ἐστεφανωμένον ὑμεῖς ἤδη κάμει καταθύσατε, τὸ γὰρ πρότερον οὐκ ἐκαλλιερήσατε. 12 Βούλομαι δὲ ἔνια παραθέσθαι τῶν εὐστόχως τε ἅμα καὶ ἀστεϊῶς ὑπ’ αὐτοῦ λελεγμένων ἄρξασθαι δὲ ἀπὸ Φαβωρίνου καλὸν καὶ ὧν πρὸς ἐκεῖνον εἶπεν. ἐπεὶ γὰρ ὁ Φαβωρίνος ἀκούσας τινὸς ὡς ἐν γέλῳ ποιοῖτο τὰς ὁμιλίας αὐτοῦ καὶ μάλιστα τῶν ἐν αὐταῖς μελῶν τὸ ἐπικεκλασμένον σφόδρα ὡς ἀγεννὲς καὶ γυναικεῖον καὶ φιλοσοφία ἥκιστα πρέπον, προσελθὼν ἡρώτα τὸν Δημόνακτα, τίς ὢν χλευάζει τὰ αὐτοῦ: ἄνθρωπος, ἔφη, οὐκ εὐαπάτητα ἔχων τὰ ὧτα. ἐγκειμένον δὲ τοῦ σοφιστοῦ καὶ ἐρωτῶντος, τίνα δὲ καὶ ἐφόδια ἔχων, ὃ Δημόναξ, ἐκ παιδείας εἰς φιλοσοφίαν ἦκει; ὄρχεις, ἔφη. ἄλλοτε δὲ ποτε ὁ αὐτὸς προσελθὼν ἡρώτα τὸν Δημόνακτα,¹³ τίνα αἴρεσιν ἀσπάζεται μᾶλλον ἐν φιλοσοφίᾳ: ὁ δέ, Τίς γάρ σοι εἶπεν ὅτι φιλοσοφῶ; καὶ ἀπιὼν ἤδη παρ’ αὐτοῦ μάλα ἡδὺ ἐγέλασεν τοῦ δὲ ἐρωτήσαντος, ἐφ’ ὅτῳ γελαῖ, ἐκεῖνος ἔφη, Γελοῖόν μοι εἶναι ἔδοξεν, εἰ σὺ ἀπὸ τοῦ πάγωνος ἀξιοῖς κρίνεσθαι τοὺς φιλοσοφοῦντας αὐτὸς πάγωνας οὐκ ἔχων. {{κ|14} Τοῦ δὲ Σιδωνίου ποτὲ σοφιστοῦ Ἀθήνησιν εὐδοκιμοῦντος καὶ λέγοντος ὑπὲρ αὐτοῦ ἔπαινόν τινα τοιοῦτον, ὅτι πάσης φιλοσοφίας πεπείραται — οὐ χεῖρον δὲ αὐτὰ εἰπεῖν ἢ ἔλεγεν Ἐὰν Ἀριστοτέλης με καλῇ ἐπὶ τὸ Λύκειον, ἔψομαι: ἂν Πλάτων ἐπὶ τὴν Ἀκαδημίαν, ἀφίξομαι: ἂν Ζήνων, ἐν τῇ Ποικίλῃ διατρίψω: ἂν Πυθαγόρας καλῇ, σιωπήσομαι. ἀναστὰς οὖν ἐκ μέσων τῶν ἀκροωμένων, Οὗτος, ἔφη προσεῖπὼν τὸ ὄνομα, καλεῖ σε Πυθαγόρας. 15 Πύθωνος δὲ τινος τῶν ἐν Μακεδονίᾳ εὐπαρύφων νεανίσκου ὠραίου ἐρεσχηλοῦντος αὐτὸν καὶ προτείνοντος ἐρώτημά τι σοφιστικὸν καὶ κελεύοντος εἰπεῖν τοῦ συλλογισμοῦ τὴν λύσιν, Ἐν, ἔφη, οἶδα, τέκνον, ὅτι περαίνει. ἀγανακτήσαντος δὲ ἐκείνου ἐπὶ τῷ τῆς ἀμφιβολίας σκώμματι καὶ συναπειλήσαντος, Αὐτίκα σοι μάλα τὸν ἄνδρα δείξω, ὁ δὲ σὺν γέλῳ ἡρώτησεν, Καὶ γὰρ ἄνδρα ἔχεις; 16 ἐπεὶ δὲ τις ἀθλητῆς καταγελασθεὶς ὑπ’ αὐτοῦ, ὅτι ἐσθῆτα ὥφθη ἀνθινήν ἀμπεχόμενος Ὀλυμπιονίκης ὢν, ἐπάταξεν αὐτὸν εἰς τὴν κεφαλὴν λίθῳ καὶ αἷμα ἐρρῦη, οἱ μὲν παρόντες ἡγανάκτουν ὡς αὐτὸς ἕκαστος τετυπτημένος καὶ ἐβόων πρὸς τὸν ἀνθύπατον ἰέναι, ὁ δὲ Δημόναξ, Μηδαμῶς, ἔφη, ὃ ἄνδρες, πρὸς τὸν ἀνθύπατον, ἀλλ’ ἐπὶ τὸν ἰατρόν.¹⁷ ἐπεὶ δὲ ποτε καὶ χρυσοῦν δακτύλιον ὁδῶ βαδίζων εὗρεν, γραμματεῖον ἐν ἀγορᾷ προθεὶς ἤξιον τὸν ἀπολέσαντα, ὅστις εἴη τοῦ δακτυλίου δεσπότης, ἦκειν καὶ εἰπόντα ὀλκὴν αὐτοῦ καὶ λίθον καὶ τύπον ἀπολαμβάνειν: ἦκεν οὖν τις μειρακίσκος ὠραίος αὐτὸς ἀπολωλέκεναι λέγων. ἐπεὶ δὲ οὐδὲν ὑγιὲς ἔλεγεν, Ἀπιθι, ἔφη, ὃ παῖ, καὶ τὸν ἑαυτοῦ δακτύλιον φύλαττε, τοῦτον γὰρ οὐκ ἀπολώλεκας.¹⁸ τῶν δὲ ἀπὸ τῆς Ῥωμαίων βουλῆς τις Ἀθήνησιν υἱὸν αὐτῷ δείξας πάνυ ὠραῖον, θηλυδρίαν δὲ καὶ διακεκλασμένον, Προσαγορεύει σε, ἔφη, ὁ ἐμὸς υἱὸς οὐτοσί, καὶ ὁ Δημόναξ, Καλός, ἔφη, καὶ σοῦ ἄξιος καὶ τῇ μητρὶ ὅμοιος.

19 Τὸν δὲ Κυνικὸν τὸν ἐν ἄρκτου δέρματι φιλοσοφοῦντα οὐχ Ὀνωρᾶτον, ὥσπερ ὠνομάζετο, ἀλλ’ Ἀρκεσίλαον καλεῖν ἤξιον. ἐρωτήσαντος δὲ τινος, τίς

αὐτῷ ὅρος εὐδαιμονίας εἶναι δοκεῖ, μόνον εὐδαίμονα ἔφη τὸν ἐλευθέρων· ἐκείνου δὲ φήσαντος πολλοὺς ἐλευθέρους εἶναι,

20 ἀλλ' ἐκείνον νομίζω τὸν μήτε ἐλπίζοντά τι μήτε δεδιότα· ὁ δέ, Καὶ πῶς ἂν, ἔφη, τοῦτό τις δύναιτο; ἅπαντες γὰρ ὡς τὸ πολὺ τούτοις δεδουλώμεθα. καὶ μὴν εἰ κατανοήσεις τὰ τῶν ἀνθρώπων πράγματα, εὖροις ἂν αὐτὰ οὔτε ἐλπίδος οὔτε φόβου ἄξια, παυσομένων πάντως καὶ τῶν ἀνιαρῶν καὶ τῶν ἡδέων.

21 Περεγρίνου δὲ τοῦ Πρωτέως ἐπιτιμῶντος αὐτῷ, ὅτι ἐγέλα τὰ πολλὰ καὶ τοῖς ἀνθρώποις προσέπειαι, καὶ λέγοντος, Δημῶναξ, οὐ κυνᾶς, ἀπεκρίνατο, Περεγρίνε, οὐκ ἀνθρωπίζεις.

22 Καὶ μὴν καὶ φυσικόν τινα περὶ τῶν ἀντιπόδων διαλεγόμενον ἀναστήσας καὶ ἐπὶ φρέαρ ἀγαγὼν καὶ δείξας αὐτῷ τὴν ἐν τῷ ὕδατι σκιὰν ἦρετο, Τοιούτους ἄρα τοὺς ἀντίποδας εἶναι λέγεις; 23 ἀλλὰ καὶ μάγου τινὸς εἶναι λέγοντος καὶ ἐπωδὰς ἔχειν ἰσχυράς, ὡς ὑπ' αὐτῶν ἅπαντας ἀναπεισθῆναι παρέχειν αὐτῷ ὅποσα βούλεται, Μὴ θαύμαζε, ἔφη· καὶ γὰρ αὐτὸς ὁμοτεχνὸς εἰμί σοι, καὶ εἰ βούλει, ἔπου πρὸς τὴν ἀρτόπωλιν καὶ ὄψει με διὰ μιᾶς ἐπωδῆς καὶ μικροῦ τοῦ φαρμάκου πειθοντα αὐτὴν δοῦναί μοι τῶν ἄρτων, αἰνιττόμενος τὸ νόμισμα ὡς τὰ ἴσα τῇ ἐπωδῇ δυνάμενον. 24 ἐπεὶ δὲ Ἡρόδης ὁ πάνυ ἐπένθει τὸν Πολυδεύκη πρὸ ὥρας ἀποθανόντα καὶ ἡξίου ὄχημα ζεύγνυσθαι αὐτῷ καὶ ἵππους παρίστασθαι ὡς ἀναβησομένῳ καὶ δεῖπνον παρασκευάζεσθαι, προσελθὼν, Παρὰ Πολυδεύκους, ἔφη, κομίζω σοὶ [] τινα ἐπιστολήν. ἡσθέντος δὲ ἐκείνου καὶ οἰηθέντος ὅτι κατὰ τὸ κοινὸν καὶ αὐτὸς τοῖς ἄλλοις συντρέχει τῷ πάθει αὐτοῦ, καὶ εἰπόντος, Τί οὖν, ὦ Δημῶναξ, Πολυδεύκης ἄξιός; αἰτιάται σε, ἔφη, ὅτι μὴ ἦδη πρὸς αὐτὸν ἅπει. 25 ὁ δ' αὐτὸς υἱὸν πενθοῦντι καὶ ἐν σκότῳ ἑαυτὸν καθεΐρξαντι προσελθὼν ἔλεγεν μάγος τε εἶναι καὶ δύνασθαι αὐτῷ ἀναγαγεῖν τοῦ παιδὸς τὸ εἶδωλον, εἰ μόνον αὐτῷ τρεῖς τινας ἀνθρώπους ὀνομάσειε μηδένα πώποτε πεπενθηκότας· ἐπὶ πολὺ δὲ ἐκείνου ἐνδοιάσαντος καὶ ἀποροῦντος — οὐ γὰρ εἶχέν τινα, οἶμαι, εἰπεῖν τοιοῦτον — εἶτ', ἔφη, ὦ γελοῖε, μόνος ἀφόρητα πάσχειν νομίζεις μηδένα ὁρῶν πένθους ἅμοιρον; 26 καὶ μὴν κάκεινων καταγελᾶν ἡξίου τῶν ἐν ταῖς ὁμιλίαις πάνυ ἀρχαίοις καὶ ξένους ὀνόμασι χρωμένων ἐνὶ γοῦν ἐρωτηθέντι ὑπ' αὐτοῦ λόγον τινὰ καὶ ὑπεραπτικῶς ἀποκριθέντι, Ἐγὼ μὲν σε, ἔφη, ὦ ἐταῖρε, νῦν ἠρώτησα, σὺ δέ μοι ὡς ἐπ' Ἀγαμέμνονος ἀποκρίνη.

27 εἰπόντος δὲ τινος τῶν ἐταίρων, Ἀπίωμεν, Δημῶναξ, εἰς τὸ Ἀσκληπιεῖον καὶ προσευξώμεθα ὑπὲρ τοῦ υἱοῦ, Πάνυ, ἔφη, κωφὸν ἡγῇ τὸν Ἀσκληπιόν, εἰ μὴ δύναται κάντεῦθεν ἡμῶν εὐχομένων ἀκούειν. 28 ἰδὼν δὲ ποτε δύο τινας φιλοσόφους κομιδῇ ἀπαιδεύτως ἐν ζητήσῃ ἐρίζοντας καὶ τὸν μὲν ἄτοπα ἐρωτῶντα, τὸν δὲ οὐδὲν πρὸς λόγον ἀποκρινόμενον, Οὐ δοκεῖ ὑμῖν, ἔφη, ὦ φίλοι, ὁ μὲν ἕτερος τούτων τράγον ἀμέλγειν, ὁ δὲ αὐτῷ κόσκινον ὑποτιθεῖν;

29 Ἀγαθοκλέους δὲ τοῦ Περιπατητικοῦ μέγα [] φρονοῦντος ὅτι μόνος αὐτός ἐστιν καὶ πρῶτος τῶν διαλεκτικῶν, ἔφη, Καὶ μὴν, ὦ Ἀγαθόκλεις, εἰ μὲν πρῶτος, οὐ μόνος, εἰ δὲ μόνος, οὐ πρῶτος.

30 Κεθήγου δὲ τοῦ ὑπατικοῦ, ὁπότε διὰ τῆς Ἑλλάδος εἰς τὴν Ἀσίαν ἀπῆει πρεσβεύσων τῷ πατρί, πολλὰ καταγέλαστα καὶ λέγοντος καὶ ποιοῦντος, ἐπειδὴ τῶν ἐταίρων τις ὁρῶν ταῦτα ἔλεγεν αὐτὸν μέγα κάθαρμα εἶναι, Μὰ τὸν

Δί', ἔφη ὁ Δημῶναξ, οὐδὲ μέγα.31 καὶ Ἀπολλώνιον δέ ποτε τὸν φιλόσοφον ἰδὼν μετὰ πολλῶν τῶν μαθητῶν ἐξελαύνοντα — ἥδη δὲ ἀπῆει μετάπεμπος ὡς ἐπὶ παιδείᾳ τῷ βασιλεῖ συνενσόμενος — προσέρχεται, ἔφη, Ἀπολλώνιος καὶ οἱ Ἀργοναῦται αὐτοῦ.32 ἄλλου δέ ποτε ἐρομένου εἰ ἀθάνατος αὐτῷ ἢ ψυχὴ δοκεῖ εἶναι, Ἀθάνατος, ἔφη, ἀλλ' ὡς πάντα.

33 Περὶ μέντοι Ἡρώδου ἔλεγεν ἀληθεύειν τὸν Πλάτωνα φάμενον, οὐ μίαν ἡμᾶς ψυχὴν ἔχειν: οὐ γὰρ εἶναι τῆς αὐτῆς ψυχῆς Ῥήγιλλαν καὶ Πολυδεύκη ὡς ζῶντας ἐστιᾶν καὶ τὰ τοιαῦτα μελετᾶν.

34 ἐτόλμησε δέ ποτε καὶ Ἀθηναίους ἐρωτῆσαι δημοσίᾳ τῆς προρρήσεως ἀκούσας, διὰ τίνα αἰτίαν ἀποκλείουσι τοὺς βαρβάρους, καὶ ταῦτα τοῦ τὴν τελετὴν αὐτοῖς καταστησάμενου Εὐμόλπου βαρβάρου καὶ Θρακὸς ὄντος.35 ἐπεὶ δέ ποτε πλεῖν μέλλοντι αὐτῷ διὰ χειμῶνος ἔφη τις τῶν φίλων Οὐ δέδοικας μὴ ἀνατραπέντος τοῦ σκάφους ὑπὸ ἰχθύων καταβρωθῆς; ἀγνώμων ἂν εἴην, ἔφη, ὁκνῶν ὑπὸ ἰχθύων κατεδεσθῆναι τοσοῦτους αὐτὸς ἰχθῦς καταφαγόν.

36 ῥήτορι δέ τινι κάκιστα μελετήσαντι συνεβούλευεν ἀσκεῖν καὶ γυμνάζεσθαι: τοῦ δὲ εἰπόντος, Αἰεὶ ἐπ' ἑμαυτοῦ λέγω, Εἰκότως τοίνυν, ἔφη, τοιαῦτα λέγεις μωρῷ ἀκροατῇ χρώμενος.37 καὶ μάντιν δέ ποτε ἰδὼν δημοσίᾳ ἐπὶ μισθῷ μαντευόμενον, Οὐχ ὀρῶ, ἔφη, ἐφ' ὅτῳ τὸν μισθὸν ἀπαιτεῖς: εἰ μὲν γὰρ ὡς ἀλλάξαι τι δυνάμενος τῶν ἐπικεκλωσμένων, ὀλίγον αἰτεῖς ὅποσον ἂν αἰτῆς, εἰ δὲ ὡς δέδοκται τῷ θεῷ πάντα ἔσται, τί σου δύναται ἡ μαντική;38 πρεσβύτου δέ τινος Ῥωμαίου εὐσωματοῦντος τὴν ἐνόπλιον αὐτῷ μάχην πρὸς πάτταλον ἐπιδειξαμένου καὶ ἐρομένου, Πῶς σοι, Δημῶναξ, μεμαχῆσθαι ἔδοξα; καλῶς, ἔφη, ἂν ξύλινον τὸν ἀνταγωνιστὴν ἔχης.39 καὶ μὴν καὶ πρὸς τὰς ἀπόρους τῶν ἐρωτήσεων πάνυ εὐστόχως παρεσκεύαστο: ἐρομένου γάρ τινος ἐπὶ χλευασμῷ, Εἰ χιλίας μνᾶς ξύλων καύσαιμι, ὦ Δημῶναξ, πόσαι μναῖ ἂν καπνοῦ γένοιντο; στήσον, ἔφη, τὴν σποδόν, καὶ τὸ λοιπὸν πᾶν καπνὸς ἔσται.

40 Πολυβίου δέ τινος, κομιδῇ ἀπαιδεύτου ἀνθρώπου καὶ σολοίκου, εἰπόντος, Ὁ βασιλεὺς με τῇ Ῥωμαίων πολιτείᾳ τετίμηκεν: εἴθε σε, ἔφη, Ἑλληνα μᾶλλον ἢ Ῥωμαῖον πεποιήκει.41 ἰδὼν δέ τινα τῶν εὐπαρύφων ἐπὶ τῷ πλάτει τῆς πορφύρας μέγα φρονούντα, κύψας αὐτοῦ πρὸς τὸ οὖς καὶ τῆς ἐσθῆτος λαβόμενος καὶ δείξας. Τοῦτο μέντοι πρὸ σοῦ πρόβατον ἐφόρει καὶ ἦν πρόβατον.42 ἐπεὶ μέντοι λουόμενος ὤκνησεν ἐς τὸ ὕδωρ ζέον ἐμβῆναι, καὶ ἠτιάσατό τις ὡς ἀποδειλιάσαντα, Εἰπέ μοι, ἔφη, ὑπὲρ πατρίδος αὐτὸ πείσεσθαι ἔμελλον;43 ἐρομένου δέ τινος, Ποῖα νομίζεις εἶναι τὰ ἐν Αἰδοῦ; περίμεινον, ἔφη, κάκεῖθ' ἐν σοι ἐπιστελῶ.

44 Ἀδμήτῳ δέ τινι ποιητῇ φαύλῳ λέγοντι γεγραφέναι μονόστιχον ἐπίγραμμα, ὅπερ ἐν ταῖς διαθήκαις κεκέλευκεν ἐπιγραφῆναι αὐτοῦ τῇ στήλῃ - οὐ χεῖρον δὲ καὶ αὐτὸ εἰπεῖν, Γαῖα λάβ' Ἀδμήτου ἔλυτρον, βῆ δ' εἰς θεὸν αὐτός — γελάσας εἶπεν, Οὕτω καλὸν ἐστίν, ὦ Ἀδμητε, τὸ ἐπίγραμμα, ὥστε ἐβουλόμην αὐτὸ ἤδη ἐπιγεγράφθαι.45 ἰδὼν δέ τις :ἐπὶ τῶν σκελῶν αὐτοῦ οἷα τοῖς γέρουσιν ἐπιεικῶς γίνεται, ἤρετο, Τί τοῦτο, ὦ Δημῶναξ; ὁ δὲ μειδιάσας, Χάρων με ἔδακεν, ἔφη.46 καὶ μέντοι καὶ Λακεδαιμονίον τινα ἰδὼν τὸν αὐτοῦ

οϊκέτην μαστιγοῦντα, Παῦσαι, ἔφη, ὁμότιμον σαυτοῦ τὸν δοῦλον ἀποφαίνων

47 Δανάης δέ τιнос πρὸς τὸν ἀδελφὸν δίκην ἐχούσης, Κρίθητι, ἔφη, οὐ γὰρ εἴ Δανάη ἡ Ἀκρισίου θυγάτηρ⁴⁸ μάλιστα δὲ ἐπολέμει τοῖς οὐ πρὸς ἀλήθειαν ἀλλὰ πρὸς ἐπίδειξιν φιλοσοφοῦσιν ἓνα γοῦν ἰδὼν Κυνικὸν τρίβωνα μὲν καὶ πήραν ἔχοντα, ἀντὶ δὲ [] τῆς βακτηρίας ὕπερον, καὶ κεκραγότα καὶ λέγοντα ὅτι Ἀντισθένης καὶ Κράτητος καὶ Διογένης ἐστὶ ζηλωτής, Μὴ ψεύδου, ἔφη, σὺ γὰρ Ὑπερείδου μαθητὴς ὢν τυγχάνεις⁴⁹ ἐπεὶ μέντοι πολλοὺς τῶν ἀθλητῶν ἑώρα κακομαχοῦντας καὶ παρὰ τὸν νόμον τὸν ἐναγώνιον ἀντὶ τοῦ παγκρατιάζειν δάκνοντας, Οὐκ ἀπεικότως, ἔφη, τοὺς νῦν ἀθλητὰς οἱ παρομαρτοῦντες λέοντας καλοῦσιν⁵⁰ ἀστεῖον δὲ κάκεῖνο αὐτοῦ καὶ δηκτικὸν ἅμα τὸ πρὸς τὸν ἀνθύπατον εἰρημένον· ἦν μὲν γὰρ τῶν πιττουμένων τὰ σκέλη καὶ τὸ σῶμα ὅλον· κυνικοῦ δὲ τιнос ἐπὶ λίθον ἀναβάς καὶ αὐτὸ τοῦτο κατηγοροῦντος αὐτοῦ καὶ εἰς κιναιδίαν διαβάλλοντος, ἀγανακτήσας καὶ κατασπασθῆναι τὸν Κυνικὸν κελεύσας ἔμελλεν ἢ ξύλοις συντρίψειν ἢ καὶ φυγῇ ζημιώσειν ἀλλ' ὃ γε Δημῶναξ παρατυχὼν παρηγεῖτο συγγνώμην ἔχειν αὐτῷ κατὰ τινα πάτριον τοῖς Κυνικοῖς παρρησίαν θρασυνομένῳ. εἰπόντος δὲ τοῦ ἀνθυπάτου, Νῦν μὲν σοι ἀρήμι αὐτόν, ἂν δὲ ὕστερον τοιοῦτόν τι τολμήσῃ, τί παθεῖν ἄξιός ἐστιν; καὶ ὁ Δημῶναξ, Δρωπακισθῆναι τότε αὐτὸν κέλευσον⁵¹ ἄλλω δὲ τινι στρατοπέδῳ ἅμα καὶ ἔθνους τοῦ μεγίστου τὴν ἀρχὴν ἐμπιστευθέντι ἐκ βασιλέως ἐρομένῳ, πῶς ἄριστα ἄρξει; ἀοργήτως, ἔφη, καὶ ὀλίγα μὲν λαλῶν, πολλὰ δὲ ἀκούων⁵² ἐρομένῳ δὲ τινι εἰ καὶ αὐτὸς πλακοῦντας ἐσθίοι, Οἶει οὖν, ἔφη, τοῖς μωροῖς τὰς μελίσσας τιθέναι τὰ κηρία;⁵³ πρὸς δὲ τῇ Ποικίλῃ ἀνδριάντῃ ἰδὼν τὴν χεῖρα ἀποκεκομμένον, ὧς ἔφη Ἀθηναίους εἰκόνι χαλκῇ. τετιμηκέναι τὸν Κυνέγειρον⁵⁴ καὶ μὴν καὶ Ῥουφῖνον τὸν Κύπριον — λέγω δὴ τὸν χωλὸν τὸν ἐκ τοῦ περιπάτου — ἰδὼν ἐπὶ πολὺ τοῖς περιπάτοις ἐνδιατρίβοντα, Οὐδέν ἐστιν, ἔφη, ἀναισχυντότερον χωλοῦ Περιπατητικοῦ⁵⁵ ἐπεὶ δὲ ποτε ὁ Ἐπίκτητος ἐπιτιμῶν ἅμα συνεβούλευεν αὐτῷ ἀγαγέσθαι γυναῖκα καὶ παιδοποιήσασθαι — πρέπειν γὰρ καὶ τοῦτο φιλοσόφῳ ἀνδρὶ ἕτερον ἀντ' αὐτοῦ καταλιπεῖν τῇ φύσει — ἐλεγκτικώτατα πρὸς αὐτὸν ἀπεκρίνατο, Οὐκοῦν, ὦ Ἐπίκτητε, δός μοι μίαν τῶν σαυτοῦ θυγατέρων⁵⁶ καὶ μὴν τὸ πρὸς Ἑρμῖνον τὸν Ἀριστοτελικὸν ἄξιον ἀπομνημονεῦσαι· εἰδὼς γὰρ αὐτὸν παγκάκιστον μὲν ὄντα καὶ μυρία κακὰ ἐργαζόμενον, τὸν Ἀριστοτέλῃ δ' ἐπαινοῦντα καὶ διὰ στόματος αὐτοῦ τὰς δέκα κατηγορίας ἔχοντα, Ἑρμῖνε, ἔφη, ἀληθῶς ἄξιός ἐστι δέκα κατηγοριῶν ⁵⁷ Ἀθηναίων δὲ σκεπτομένων κατὰ ζῆλον τὸν πρὸς Κορινθίους καταστήσασθαι θεὰν μονομάχων, προελθὼν εἰς αὐτούς, μὴ πρότερον ταῦτα, ὦ Ἀθηναῖοι, ψηφίσησθε, ἂν μὴ τοῦ Ἑλέου τὸν βωμὸν καθέλῃτε ⁵⁸ ἐπεὶ δὲ εἰς Ὀλυμπίαν ποτὲ ἐλθόντι αὐτῷ Ἥλεϊο εἰκόνα χαλκῇν ἐψηφίσαντο, Μηδαμῶς τοῦτο, ἔφη, ὦ ἄνδρες Ἥλεῖοι, μὴ δόξητε ὀνειδίζειν τοῖς προγόνοις ὑμῶν, ὅτι μήτε Σωκράτους μήτε Διογένης εἰκόνα ἀναθεθείκασιν⁵⁹ ἤκουσα δὲ αὐτοῦ ποτε καὶ πρὸς τὸν ... τὸν τῶν νόμων ἔμπειρον ταῦτα λέγοντος, ὅτι κινδυνεύουσιν ἄχρηστοι εἶναι οἱ νόμοι, ἂν τε πονηροῖς ἂν τε ἀγαθοῖς γράφονται· οἱ μὲν γὰρ οὐ δέονται νόμων, οἱ δὲ ὑπὸ νόμων οὐδὲν βελτίους γίνονται⁶⁰ τῶν δὲ Ὀμήρου στίχον ἓνα ἦδεν μάλιστα — κάτθαν' ὁμῶς ὃ τ' ἀεργὸς ἀνὴρ ὃ τε

πολλά ἐοργῶς⁶¹ ἐπῆνει δὲ καὶ τὸν Θερσίτην ὡς Κυνικὸν τινα δημηγόρον⁶² ἐρωτηθεὶς δὲ ποτε, τίς αὐτῷ ἀρέσκοι τῶν φιλοσόφων, ἔφη, Πάντες μὲν θαυμαστοί: ἐγὼ δὲ Σωκράτη μὲν σέβω, θαυμάζω δὲ Διογένη καὶ φιλῶ Ἀρίστιππον. 63 Ἐβίου δὲ ἔτη ὀλίγου δέοντα τῶν ἑκατὸν ἄνσος, ἄλπος, οὐδένα ἐνοχλήσας τι ἢ αἰτήσας, φίλοις χρήσιμος, ἐχθρὸν οὐδένα οὐδεπώποτε ἐσχηκώς: καὶ τοσοῦτον ἔρωτα ἔσχον πρὸς αὐτὸν Ἀθηναῖοι τε αὐτοὶ καὶ ἅπανα ἢ Ἑλλάς, ὥστε παριόντι ὑπεξανίστασθαι μὲν τοὺς ἄρχοντας, σιωπῇν δὲ γίνεσθαι παρὰ πάντων. τὸ τελευταῖον δὲ ἤδη ὑπέργηρος ὢν ἄκλητος εἰς ἦν τύχοι παριῶν οἰκίαν ἐδείπνει καὶ ἐκάθευδε, τῶν ἐνοικούντων θεοῦ τινα ἐπιφάνειαν ἡγουμένων τὸ πρᾶγμα καὶ τινα ἀγαθὸν δαίμονα εἰσεληλυθέναι αὐτοῖς εἰς τὴν οἰκίαν. παριόντα δὲ αἱ ἀρτοπώλιδες ἀνθεῖλκον πρὸς αὐτάς ἐκάστη ἀξιοῦσα παρ' αὐτῆς λαμβάνειν τῶν ἄρτων, καὶ τοῦτο εὐτυχίαν ἐαυτῆς ἢ δεδωκυῖα ᾔετο. καὶ μὴν καὶ οἱ παῖδες ὁπώρας προσέφερον αὐτῷ πατέρα ὀνομάζοντες⁶⁴ στάσεως δὲ ποτε Ἀθήνησι γενομένης εἰσῆλθεν εἰς τὴν ἐκκλησίαν καὶ φανεῖς μόνον σιωπᾶν ἐποίησεν αὐτούς: ὁ δὲ ἰδὼν ἤδη μετεγνωκότας οὐδὲν εἰπὼν καὶ αὐτὸς ἀπηλλάγη⁶⁵ ὅτε δὲ συνῆκεν οὐκέθ' οἷός τε ὢν αὐτῷ ἐπικουρεῖν, εἰπὼν πρὸς τοὺς παρόντας τὸν ἐναγώνιον τῶν κηρύκων πόδα λήγει μὲν ἀγὼν τῶν καλλίστων ἄθλων ταμίας, καιρὸς δὲ καλεῖ μηκέτι μέλλειν, καὶ πάντων ἀποσχόμενος ἀπῆλθεν τοῦ βίου φαιδρὸς καὶ οἷος ἀεὶ τοῖς ἐντυγχάνουσιν ἐφαίνετο.

66 ὀλίγον δὲ πρὸ τῆς τελευτῆς ἐρομένου τινός, Περὶ ταφῆς τί κελεύεις; μὴ πολυπραγμονεῖτε, ἔφη: ἡ γὰρ ὁδμή με θάψει. φαμένου δὲ ἐκείνου, Τί οὖν; οὐκ αἰσχρὸν ὀρνέοις καὶ κυσὶ βορὰν προτεθῆναι τηλικούτου ἀνδρὸς σῶμα; καὶ μὴν οὐδὲν ἄτοπον, ἔφη, τοῦτο, εἰ μέλλω καὶ ἀποθανὼν ζῶις τισὶ χρήσιμος ἔσεσθαι⁶⁷ οἱ μέντοι Ἀθηναῖοι καὶ ἔθαψαν αὐτὸν δημοσίᾳ μεγαλοπρεπῶς καὶ ἐπὶ πολὺ ἐπένησαν, καὶ τὸν θᾶκον τὸν λίθινον, ἐφ' οὗ εἰώθει ὁπότε κάμνοι ἀναπαύεσθαι, προσεκύνουν καὶ ἐστεφάνουν ἐς τιμὴν τοῦ ἀνδρός, ἡγούμενοι ἱερὸν εἶναι καὶ τὸν λίθον, ἐφ' οὗ ἐκαθέζετο. ἐπὶ μὲν γὰρ τὴν ἐκφορὰν οὐκ ἔστιν ὅστις οὐκ ἀπῆντησεν, καὶ μάλιστα τῶν φιλοσόφων οὗτοι μέντοι ὑποδύντες ἐκόμιζον αὐτὸν ἄχρι πρὸς τὸν τάφον. ταῦτα ὀλίγα πάνυ ἐκ πολλῶν ἀπεμνημόνευσα, καὶ ἔστιν ἀπὸ τούτων τοῖς ἀναγινώσκουσι λογίζεσθαι ὅποῖος ἐκεῖνος ἀνὴρ ἐγένετο.

CONCERNING A HALL — Περὶ τοῦ Οἴκου

1 Εἴτα Ἀλέξανδρος μὲν ἐπεθύμησεν ἐν τῷ Κύδῳ λούσασθαι καλόν τε καὶ διαυγῇ τὸν ποταμὸν ἰδὼν καὶ ἀσφαλῶς βαθὺν καὶ προσηγῶς ὀξὺν καὶ νήξασθαι ἡδὺν καὶ θέρους ὥρα ψυχρόν, ὥστε καὶ ἐπὶ προδῆλῳ τῇ νόσῳ ἦν ἐνόσησεν ἀπ' αὐτοῦ, δοκεῖ μοι οὐκ ἂν τοῦ λουτροῦ ἀποσχέσθαι· οἶκον δέ τις ἰδὼν μεγέθει μέγιστον καὶ κάλλει κάλλιστον καὶ φωτὶ φαιδρότατον καὶ χρυσῷ στιλπνότατον καὶ γραφαῖς ἀνθηρότατον οὐκ ἂν ἐπιθυμήσειε λόγους ἐν αὐτῷ διαθέσθαι, εἰ τύχοι περὶ τούτους διατρίβων, καὶ ἐνευδοκιμῆσαι καὶ ἐλλαμπρύνασθαι καὶ βοῆς ἐμπλῆσαι καὶ ὡς ἐνὶ μάλιστα καὶ αὐτὸς μέρος τοῦ κάλλους αὐτοῦ γενέσθαι, ἀλλὰ περισκοπήσας ἀκριβῶς καὶ θαυμάσας μόνον ἅπεισι κωφὸν αὐτὸν καὶ ἄλογον καταλιπὼν, μήτε προσειπὼν μήτε προσομιλήσας, ὥσπερ τις ἄναυδος ἢ φθόνῳ σιωπᾶν ἐγνωνκώς;

2 Ἡράκλεις, οὐ φιλοκάλου τινὸς οὐδὲ περὶ τὰ εὐμορφότατα ἐρωτικοῦ τὸ ἔργον, ἀγροικία δὲ πολλὴ καὶ ἀπειροκαλία καὶ προσέτι γε ἀμουσία, τῶν ἡδίστων αὐτὸν ἀπαξιοῦν καὶ τῶν καλλίστων ἀποξενοῦν καὶ μὴ συνιέναι ὡς οὐχ ὁ αὐτὸς περὶ τὰ θεάματα νόμος ἰδιώταις τε καὶ πεπαιδευμένοις ἀνδράσιν, ἀλλὰ τοῖς μὲν ἀπόχρη τὸ κοινὸν τοῦτο, ἰδεῖν μόνον καὶ περιβλέψαι καὶ τῷ ὀφθαλμῷ περιενεγκεῖν καὶ πρὸς τὴν ὀροφὴν ἀνακῦναι καὶ τὴν χεῖρα ἐπισεῖσαι καὶ καθ' ἡσυχίαν ἡσθῆναι δέει τοῦ μὴ ἂν δυνηθῆναι ἄξιόν τι τῶν βλεπομένων εἰπεῖν, ὅστις δὲ μετὰ παιδείας ὀρᾷ τὰ καλά, οὐκ ἂν, οἶμαι, ἀγαπήσειεν ὅψει μόνῃ καρπωσάμενος τὸ τερπνὸν οὐδ' ἂν ὑπομείναι ἄφωνος θεατῆς τοῦ κάλλους γενέσθαι, πειράσεται δὲ ὡς οἷόν τε καὶ ἐνδιατρίψαι; καὶ λόγῳ ἀμείψασθαι τὴν θέαν.

3 ἢ δ' ἀμοιβὴ οὐκ ἔπαινος τοῦ οἴκου μόνον — τοῦτο μὲν γὰρ ἴσως ἐκείνῳ τῷ νησιώτῃ μεираκίῳ ἔπρεπε, τὴν Μενελάου οἰκίαν ὑπερεκπεπληχθαι καὶ πρὸς τὰ ἐν οὐρανῷ καλὰ τὸν ἐλέφαντα καὶ τὸν χρυσὸν αὐτῆς ἀπεικάζειν, ἅτε μηδὲν ἐν γῇ καλόν τι ἄλλο ἐωρακότι — - ἀλλὰ καὶ τὸ εἰπεῖν ἐν αὐτῷ καὶ τοὺς βελτίστους συγκαλέσαντα λόγων ἐπίδειξιν ποιήσασθαι μέρος τοῦ ἐπαίνου καὶ τοῦτο γένοιτο ἂν. καὶ τὸ πρᾶγμα ὑπερήδιστον, οἶμαι, οἴκων ὁ κάλλιστος ἐς ὑποδοχὴν λόγων ἀναπεπταμένος καὶ ἐπαίνου καὶ εὐφημίας μεστὸς ὢν, ἡρέμα καὶ αὐτὸς ὥσπερ τὰ ἄντρα συνεπηγῶν καὶ τοῖς λεγομένοις παρακολουθῶν καὶ παρατείνων τὰ τελευταῖα τῆς φωνῆς καὶ τοῖς ὑστάτοις τῶν λόγων ἐμβραδύνων, μᾶλλον δὲ ὡς ἂν τις εὐμαθὴς ἀκροατὴς διαμνημονεύων τὰ εἰρημένα καὶ τὸν λέγοντα ἐπαινῶν καὶ ἀντίδοσιν οὐκ ἄμουσον ποιούμενος πρὸς αὐτά: οἷόν τι πάσχουσι πρὸς τὰ αὐλήματα τῶν ποιμένων αἱ σκοπαιὶ ἐπαυλοῦσαι, τῆς φωνῆς ἐπανιούσης κατὰ τὸ ἀντίτυπον καὶ πρὸς αὐτὴν ἀναστρεφούσης: οἱ δὲ ἰδιῶται νομίζουσι παρθένον τινὰ εἶναι τὴν ἀμειβομένην τοὺς ἄδοντας ἢ □ βοῶντας, ἐν μέσοις που τοῖς κρημνοῖς κατοικοῦσαν καὶ λαλοῦσαν ἐκ τῶν πετρῶν ἐνδοθεν.

4 ἐμοὶ . γοῦν δοκεῖ καὶ συνεξαίρεσθαι οἴκου πολυτελεία ἢ τοῦ λέγοντος γνώμη καὶ πρὸς τοὺς λόγους ἐπεγεῖρεσθαι, καθάπερ τι καὶ ὑποβαλλούσης τῆς θέας: σχεδὸν γὰρ εἰσερεῖ .τι διὰ τῶν ὀφθαλμῶν ἐπὶ τὴν ψυχὴν καλόν, εἴτα πρὸς

αὐτὸ κοσμήσαν ἐκπέμπει τοὺς λόγους. ἡ τῷ μὲν Ἀχιλλεῖ πιστεύομεν τὴν ὄψιν τῶν ὄπλων ἐπιτείνειν κατὰ τῶν Φρυγῶν τὴν ὀργήν, καὶ ἐπεὶ ἐνέδου αὐτὰ πειρώμενος, ἐπαρθῆναι καὶ περωθῆναι, πρὸς τὴν τοῦ πολέμου ἐπιθυμίαν, λόγου δὲ σπουδὴν μὴ ἐπιτείνεσθαι πρὸς κάλλη χωρίων; καίτοι Σωκράτει μὲν ἀπέχρησε πλάτανος εὐφυῆς καὶ πόα εὐθαλὴς καὶ πηγὴ διαυγῆς μικρὸν ἀπὸ τοῦ Ἰλισσοῦ, κἀνταῦθα καθεζόμενος Φαίδρου τε τοῦ Μυρρινουσίου κατειρωνεύετο καὶ τὸν Λυσίου τοῦ Κεφάλου λόγον διήλεγχε καὶ τὰς Μούσας ἐκάλει, καὶ ἐπίστευεν ἥξιν αὐτὰς ἐπὶ τὴν ἐρημίαν συλληψομένας τῶν περὶ τοῦ ἔρωτος λόγων, καὶ οὐκ ἡσχύνετο γέρων ἄνθρωπος παρακαλῶν παρθένους συνασσομένας τὰ παιδεραστικά. ἐς δὲ οὕτω καλὸν χωρίον οὐκ ἂν οἰόμεθα καὶ ἀκλήτους αὐτὰς ἐλθεῖν;

5 καὶ μὴν οὐ κατὰ γε σκιὰν μόνην οὐδὲ κατὰ πλατάνου κάλλος ἡ ὑποδοχή, οὐδ' ἂν τὴν ἐπὶ τῷ Ἰλισσῷ καταλιπὼν τὴν ‘ βασιλέως λέγῃς τὴν χρυσοῦν ἐκείνης μὲν γὰρ ἐν τῇ πολυτελείᾳ μόνη τὸ θαῦμα, τέχνη δὲ ἡ κάλλος ἡ τέρψις ἡ τὸ σύμμετρον ἡ τὸ εὐρυθμον οὐ συνείργαστο οὐδὲ κατεμέμικτο τῷ χρυσῷ, ἀλλ' ἦν βαρβαρικὸν τὸ θέαμα, πλοῦτος μόνον καὶ φθόνος τῶν ιδόντων καὶ εὐδαιμονισμὸς τῶν ἐχόντων ἔπαινος δὲ οὐδαμοῦ προσῆν. οὐδὲ γὰρ ἔμελε τοῖς Ἀρσακίδαις τῶν καλῶν οὐδὲ πρὸς τὸ τερπνὸν ἐποιοῦντο τὰς ἐπιδείξεις οὐδ' ἐφρόντιζον εἰ ἐπαινέσονται οἱ θεαταί, ἀλλ' ὅπως ἐκπλαγῇσονται. οὐ φιλόκαλοι γάρ, ἀλλὰ φιλόπλουτοὶ εἰσιν οἱ βάρβαροι.

6 τοῦτου δὲ τοῦ οἴκου τὸ κάλλος οὐ κατὰ βαρβαρικοὺς τινας ὀφθαλμοὺς οὐδὲ κατὰ Περσικὴν ἀλαζονείαν ἢ βασιλικὴν μεγαλαυχίαν οὐδὲ πένητος μόνον, ἀλλὰ εὐφυοὺς θεατοῦ δεόμενον καὶ ὅτῳ μὴ ἐν τῇ ὄψει ἡ κρίσις, ἀλλὰ τις καὶ λογισμὸς ἐπακολουθεῖ τοῖς βλεπομένοις Τὸ γὰρ τῆς τε ἡμέρας πρὸς τὸ κάλλιστον ἀποβλέπειν — κάλλιστον δὴ αὐτῆς καὶ ποθεινότατον ἡ ἀρχὴ — καὶ τὸν ἥλιον ὑπερκύψαντα εὐθὺς ὑποδέχεσθαι καὶ τοῦ φωτὸς ἐμπίπλασθαι ἐς κόρον ἀναπεπταμένων τῶν θυρῶν [καθ' ὃ καὶ τὰ ἱερὰ βλέποντα ἐποιοῦν οἱ παλαιοί],² καὶ τὸ τοῦ μήκους πρὸς τὸ πλάτος καὶ ἀμφοῖν πρὸς τὸ ὕψος εὐρυθμον καὶ τῶν φωταγωγῶν τὸ ἐλεύθερον καὶ πρὸς ὥραν ἐκάστην εὖ ἔχον, πῶς οὐχ ἡδέα ταῦτα πάντα καὶ ἐπαίνων ἄξια;

7 ἔτι δὲ θαυμάσειεν ἂν τις καὶ τῆς ὀροφῆς ἐν τῷ εὐμόρφῳ τὸ ἀπέριττον κἀν τῷ εὐκόσμῳ τὸ ἀνεπίληπτον καὶ τὸ τοῦ χρυσοῦ ἐς τὸ εὐπρεπὲς σύμμετρον, ἀλλὰ μὴ παρὰ τὰς χρεῖας ἐπίφθονον, ἀλλ' ὅποσον ἂν καὶ γυναικὶ σῶφρονι καὶ καλῇ ἀρκέσῃ ἐπισημότερον ἐργάσασθαι τὸ κάλλος, ἢ περὶ τῇ δειρῇ λεπτὸς τις ὄρμος ἢ περὶ τῷ δακτύλῳ σφενδόνη εὐφορος ἢ ἐν τοῖν ὧτοι ἐλλόβια ἢ πόρπη τις ἢ ταινία τὸ ἄφετον τῆς κόμης συνδέουσα, τοσοῦτον τῇ εὐμορφίᾳ προστιθεῖσα ὅσον τῇ ἐσθῇτι ἢ πορφύρα: αἱ δέ γε ἑταῖραι, καὶ μάλιστα αἱ ἀμορφότεραι αὐτῶν, καὶ τὴν ἐσθῆτα ὅλην πορφυρᾶν καὶ τὴν δειρὴν χρυσοῦν πεποιήνται, τῷ πολυτελεῖ θηρώμεναι τὸ ἐπαγωγὸν καὶ τὸ ἐνδέον τῷ καλῷ προσθέσει τοῦ ἐξωθεν τερπνοῦ παραμυθούμεναι: ἡγοῦνται γὰρ καὶ τὴν ὠλένην αὐταῖς στιλπνοτέραν φανεῖσθαι συναπολάμπουσιν τῷ χρυσῷ καὶ τοῦ ποδὸς τὸ μὴ εὐπερίγραφον λήσειν ὑπὸ χρυσῷ σανδάλῳ καὶ τὸ πρόσωπον αὐτὸ ἐρασμιώτερον γενήσεσθαι τῷ φαεινοτάτῳ συνορώμενον. ἀλλ' ἐκεῖναι μὲν οὕτως; ἡ δὲ γε σῶφρων χρυσῷ ^ μὲν τὰ ἀρκοῦντα καὶ μόνον

τὰ ἀναγκαῖα προσχρῆται, τὸ δ' αὐτῆς κάλλος οὐκ ἂν αἰσχύνοιτο, οἶμαι, καὶ γυμνὴ δεικνύουσα.

8 καὶ τοίνυν ἡ τοῦδε τοῦ οἴκου ὀροφή, μᾶλλον δὲ κεφαλὴ, εὐπρόσωπος μὲν καὶ καθ' ἑαυτήν, τῷ χρυσῷ δ' ἐς τοσοῦτον κεκόσμηται, ἐς ὅσον καὶ οὐρανὸς ἐν νυκτὶ ὑπὸ τῶν ἀστέρων ἐκ διαστήματος περιλαμπόμενος καὶ ἐκ διαλείμματος ἀνθῶν τῷ πυρί. εἰ δέ γε πῦρ ἦν τὸ πᾶν, οὐ καλὸς ἂν, ἀλλὰ φοβερὸς ἡμῖν ἔδοξεν. ἴδοι δ' ἂν τις οὐδ' ἄργον ἐνταῦθα τὸν χρυσὸν οὐδὲ μόνου τοῦ τέρποντος εἵνεκα τῷ λοιπῷ κόσμῳ συνεσπαρμένον, ἀλλὰ καὶ αὐγὴν τινα ἡδεῖαν ἀπολάμπει καὶ τὸν οἶκον ὅλον ἐπιχρῶννυσι τῷ ἐρυθήματι: ὁπότεν γὰρ τὸ φῶς προσπεσὸν ἐφάψηται καὶ ἀναμιχθῇ τῷ χρυσῷ, κοινόν τι ἀπαστράπτουσι καὶ διπλασίαν τοῦ ἐρυθήματος ἐκφαίνουσι τὴν αἰθρίαν.

9 τὰ μὲν δὴ ὑψηλὰ καὶ κορυφαῖα τοῦ οἴκου τοιάδε, Ὀμήρου τινὸς δεόμενα ἐπαινέτου, ἵνα αὐτὸν ἡ ὑψόροφον ὡς τὸν Ἑλένης θάλαμον ἡ αἰγλήεντα ὡς τὸν Ὀλυμπον εἴποι: τὸν δὲ ἄλλον κόσμον καὶ τὰ τῶν τοίχων γράμματα καὶ τῶν χρωμάτων τὰ κάλλη καὶ τὸ ἐναργὲς ἐκάστου καὶ τὸ ἀκριβὲς καὶ τὸ ἀληθὲς ἕαρος ὅψει καὶ λειμῶνι δὲ εὐανθεῖ καλῶς ἂν ἔχοι παραβαλεῖν: πλὴν παρ' ὅσον ἐκεῖνα μὲν ἀπανθεῖ καὶ μαραίνεται καὶ ἀλλάττεται καὶ ἀποβάλλει τὸ κάλλος, τουτὶ δὲ. τὸ ἔαρ αἴδιον καὶ λειμῶν ἀμάραντος καὶ ἄνθος ἀθάνατον, ἅτε μόνης τῆς ὥσεως ἐφαπτομένης καὶ δρεπομένης τὸ ἡδὺ τῶν βλεπομένων. 10 τὰ δὴ τοσαῦτα καὶ τοιαῦτα τις οὐκ ἂν ἡσθεῖη βλέπων ἢ τις οὐκ ἂν προθυμηθεῖη καὶ παρὰ τὴν δύναμιν ἐν αὐτοῖς λέγειν, εἰδὼς αἰσχιστον ὄν ἀπολειφθῆναι τῶν ὀρωμένων; ἐπαγωγότατον γὰρ τι ἡ ὄψις τῶν καλῶν, οὐκ ἐπ' ἀνθρώπων μόνον, ἀλλὰ καὶ ἵππος ἥδιον ἂν οἶμαι δράμοι κατὰ πρανοῦς πεδίου καὶ μαλακοῦ, προσηνῶς δεχομένου τὴν βάσιν καὶ ἡρέμα ὑπέικοντος τῷ ποδὶ καὶ μὴ ἀντιτυποῦντος τῇ ὀπλῇ: ἅπαντι γοῦν τότε χρῆται τῷ δρόμῳ καὶ ὅλον ἐπιδοὺς ἑαυτὸν τῷ τάχει ἀμιλλᾶται καὶ πρὸς τοῦ πεδίου τὸ κάλλος.

11 ὁ δὲ ταῶς ἥρος ἀρχομένου πρὸς λειμῶνὰ τινα ἐλθὼν, ὁπότε καὶ τὰ ἄνθη πρόεισιν οὐ ποθεινότερα μόνον, ἀλλὰ καὶ ὡς ἂν εἴποι τις ἀνθηρότερα καὶ τὰς βαφὰς καθαρώτερα, τότε καὶ οὗτος ἐκπετάσας τὰ πτερὰ καὶ ἀναδείξας τῷ ἡλίῳ καὶ τὴν οὐρὰν ἐπάρας καὶ πάντοθεν αὐτῷ περιστήσας ἐπιδείκνυται τὰ ἄνθη τὰ αὐτοῦ καὶ τὸ ἔαρ τῶν πτερῶν ὥσπερ αὐτὸν προκαλοῦντος τοῦ λειμῶνος ἐς τὴν ἄμιλλαν: ἐπιστρέφει γοῦν ἑαυτὸν καὶ περιάγει καὶ ἐμπομπεῖ τῷ κάλλει: ὅτε δὴ καὶ θαυμασιώτερος φαίνεται πρὸς τὴν αὐγὴν ἀλλαττομένων αὐτῷ τῶν χρωμάτων καὶ μεταβαίνοντων ἡρέμα καὶ πρὸς ἕτερον εὐμορφίας εἶδος τρεπομένων. πάσχει δὲ αὐτὸ μάλιστα ἐπὶ τῶν κύκλων, οὓς ἐπ' ἄκροις ἔχει τοῖς πτεροῖς, ἱριδὸς τινος ἕκαστον περιθεούσης: ὁ γὰρ τέως χαλκὸς ἦν, τοῦτο ἐγκλίναντος ὀλίγον χρυσὸς ὥφθη, καὶ τὸ ὑπὸ τῷ ἡλίῳ κυαναυγές, εἰ σκιασθεῖη 'χλοαυγές ἐστιν οὕτω μετακοσμεῖται πρὸς τὸ φῶς ἢ πτέρωσις.

12 ὅτι μὲν γὰρ καὶ ἡ θάλαττα ἱκανὴ προκαλέσασθαι καὶ εἰς ἐπιθυμίαν ἐπισπάσασθαι ἐν γαλήνῃ φανεῖσα, ἵστε, κἂν μὴ εἴπω: ὅτε, εἰ καὶ παντάπασιν ἡπειρώτης καὶ ἀπειρόπλους τις εἴη, πάντως ἂν ἐθελήσειε καὶ αὐτὸς ἐμβῆναι καὶ περιπλεῦσαι καὶ πολὺ ἀπὸ τῆς γῆς ἀποσπάσαι, καὶ μάλιστα εἰ βλέποι τὴν μὲν αὔραν κούφως ἐπουριάζουσιν τὴν ὀθόνην, τὴν δὲ ναῦν προσηνῶς τε καὶ

λείως ἐπ' ἄκρων ἡρέμα διολισθάνουσιν τῶν κυμάτων.

13 καὶ τοίνυν καὶ τοῦδε τοῦ οἴκου τὸ κάλλος ἱκανὸν καὶ παρορμηῆσαι ἐς λόγους καὶ λέγοντα ἐπεγεῖραι καὶ πάντα τρόπον εὐδοκιμῆσαι παρασκευάσαι. ἐγὼ μὲν δὴ τούτοις πείθομαι καὶ ἤδη [] πέπεισμαι καὶ ἐς τὸν οἶκον ἐπὶ λόγοις παρελήλυθα ὥσπερ ὑπὸ ἵγγος ἢ Σειρήνος τῷ κάλλει ἐλκόμενος, ἐλπίδα οὐ μικρὰν ἔχων, εἰ καὶ τέως ἡμῖν ἄμορφοι ἦσαν οἱ λόγοι, καλοὺς αὐτοὺς φανεῖσθαι καθάπερ ἐσθῆτι καλῇ κεκοσμημένους.

14 ἕτερος δέ τις οὐκ ἀγεννῆς λόγος, ἀλλὰ καὶ πάννυ γενναῖος, ὥς φησι, καὶ μεταξύ μου λέγοντος ὑπέκρουε καὶ διακόπτειν ἐπειράτο τὴν ῥῆσιν καὶ ἐπειδὴ πέπαυμαι, οὐκ ἀληθῆ ταῦτα λέγειν φησὶ με, ἀλλὰ θαυμάζειν, εἰ φάσκοιμι ἐπιτηδειότερον εἶναι πρὸς λόγων ἐπίδειξιν οἴκου κάλλος γραφῇ καὶ χρυσῷ κεκοσμημένον αὐτὸ γὰρ που τοῦναντίον ἀποβαίνειν. μᾶλλον δέ, εἰ δοκεῖ, αὐτὸς παρελθὼν ὁ λόγος ὑπὲρ ἑαυτοῦ καθάπερ ἐν δικασταῖς ὑμῖν εἰπάτω, ὅπῃ λυσιτελέστερον ἡγεῖται τῷ λέγοντι εὐτέλειαν οἴκου καὶ ἀμορφίαν. ἐμοῦ μὲν ἀκηκόατε ἤδη λέγοντος, ὥστε οὐδὲν δέομαι δις περὶ τῶν αὐτῶν εἰπεῖν, ὁ δὲ παρελθὼν ἤδη λεγέτω, κἀγὼ σιωπήσομαι καὶ πρὸς ὀλίγον αὐτῷ μεταστήσομαι.

15 ἄνδρες τοίνυν δικασταί, φησὶν ὁ λόγος, ὁ μὲν προειπὼν ῥήτωρ πολλὰ καὶ μεγάλα τόνδε τὸν οἶκον ἐπῆνεσε καὶ τῷ ἑαυτοῦ λόγῳ ἐκόσμησεν, ἐγὼ δὲ τοσοῦτου δέω ψόγον αὐτοῦ διεξελεύσεσθαι, ὥστε καὶ τὰ ὑπ' ἐκείνου παραλελειμμένα προσθήσειν μοι δοκῶ: ὅσῳ γὰρ ἂν ὑμῖν καλλίων φαίνηται, τοσῷδε ὑπεναντίος τῇ τοῦ λέγοντος χρεῖα δειχθήσεται. καὶ πρῶτόν γε ἐπειδὴ γυναικῶν καὶ κόσμου καὶ χρυσοῦ ἐκείνος ἐμνημόνευσεν, κάμοι ἐπιτρέψατε χρῆσασθαι τῷ παραδείγματι: φημί γὰρ οὖν καὶ γυναίξι καλαῖς οὐχ ὅπως [] συλλαμβάνειν ἐς τὸ εὐμορφότερον, ἀλλὰ καὶ ἐναντιοῦσθαι τὸν κόσμον τὸν πολύν, ὁπότεν τῶν ἐντυγχανόντων ἕκαστος ὑπὸ τοῦ χρυσοῦ καὶ τῶν λίθων τῶν πολυτελῶν ἐκπλαγεῖς ἀντὶ τοῦ ἐπαινεῖν ἢ ' χρόαν ἢ βλέμμα ἢ δειρὴν ἢ πῆχυν ἢ δάκτυλον, ὁ δὲ ταῦτ' ἀφείς ἐς τὴν σαρδῶ ἢ τὸν σμάραγδον ἢ τὸν ὄρμον ἢ τὸ ψέλιον ἀποβλέπη, ὥστε ἄχθοιτο ἂν εἰκότως παρορωμένη διὰ τὸν κόσμον, οὐκ ἀγόντων σχολὴν ἐπαινεῖν αὐτὴν τῶν θεατῶν, ἀλλὰ πάρεργον αὐτῇς ποιοῦμένων τὴν θεάν.

16 ὅπερ ἀνάγκη, οἶμαι, παθεῖν καὶ τὸν ἐν οὕτω καλοῖς ἔργοις λόγους δεικνύοντα: λανθάνει γὰρ ἐν τῷ μεγέθει τῶν καλῶν τὸ λεχθὲν καὶ ἀμαυροῦται καὶ συναρπάζεται, καθάπερ εἰ λύχνον τις εἰς πυρκαϊᾶν μεγάλην φέρων ἐμβάλλοι ἢ μύρμηκα ἐπ' ἐλέφαντος ἢ καμήλου δεικνύοι. τοῦτό τε οὖν φυλακτέον τῷ λέγοντι, καὶ προσέτι μὴ καὶ τὴν φωνὴν αὐτὴν ἐπιταράττεται ^ ἐν οὕτως εὐφώνῳ καὶ ἡχῇ ἐντὶ οἴκῳ λέγων ἀντιφθέγγεται γὰρ καὶ ἀντιφωνεῖ καὶ ἀντιλέγει, μᾶλλον δὲ ἐπικαλύπτει τὴν βοήν, οἷόν τι καὶ σάλπιγξ δρᾷ τὸν αὐλόν, εἰ συναυλοῖεν, ἢ τοὺς κελευστὰς ἢ θάλαττα, ὁπότεν πρὸς κύματος ἦχον ἐπάδειν τῇ εἰρεσίᾳ θέλωσιν ἐπικρατεῖ γὰρ ἡ μεγαλοφωνία καὶ κατασιωπᾷ τὸ ἦττον.

17 καὶ μὴν κἀκεῖνο, ὅπερ ἔφη ὁ ἀντίδικος, ὥς ἄρα ἐπεγεῖρει ὁ καλὸς οἶκος τὸν λέγοντα καὶ προθυμότερον παρασκευάζει, ἐμοὶ δοκεῖ τὸ ἐναντίον ποιεῖν ἐκπλήττει γὰρ καὶ φοβεῖ καὶ τὸν λογισμὸν διαταράττει καὶ δειλότερον

ἐργάζεται ἐνθυμούμενον ὥς ἀπάντων ἐστὶν αἰσχιστον ἐν [] εὐμόρφῳ χωρίῳ μὴ ὁμοίους φαίνεσθαι τοὺς λόγους. ἐλέγχων γὰρ οὗτός γε ὁ φανερώτατος, ὥσπερ ἂν . εἴ τις πανοπλίαν καλὴν ἐνδὺς ἔπειτα φεύγοι πρὸ τῶν ἄλλων, ἐπισημότερος ὢν δειλὸς ἀπὸ τῶν ὅπλων. τοῦτο δέ μοι δοκεῖ λογισάμενος καὶ ὁ τοῦ Ὀμήρου ῥήτωρ ἐκεῖνος εὐμορφίας ἐλάχιστον φροντίσαι, μᾶλλον δὲ καὶ παντελῶς ἄϊδρεϊ φωτὶ ἐαυτὸν ἀπεικάσαι, ἵνα αὐτῷ παραδοξότερον φαίνεται τῶν λόγων τὸ κάλλος ἐκ τῆς πρὸς τὸ ἀμορφότερον ἐξετάσεως. ἄλλως τε ἀνάγκη πᾶσα καὶ τὴν τοῦ λέγοντος αὐτοῦ διάνοιαν ἀσχολεῖσθαι περὶ τὴν θέαν καὶ τῆς φροντίδος τὸ ἀκριβὲς ἐκλύειν τῆς ὄψεως ἐπικρατούσης καὶ πρὸς αὐτὴν καλούσης καὶ τῷ λόγῳ προσέχειν οὐκ ἐώσης. ὥστε τίς μηχανὴ μὴ οὐχὶ πάντως ἔλαττον ἐρεῖν αὐτὸν τῆς ψυχῆς διατριβούσης περὶ τὸν τῶν ὁρωμένων ἔπαινον;

18 ἔῳ γὰρ λέγειν ὅτι καὶ οἱ παρόντες αὐτοὶ καὶ πρὸς τὴν ἀκρόασιν παρελημμένοι ἐπειδὴν εἰς τοιοῦτον οἶκον παρέλθωσιν, ἀντὶ ἀκροατῶν θεαταὶ καθίστανται, καὶ οὐχ οὕτω Δημόδοκος ἢ Φῆμιος ἢ Θάμυρις ἢ Ἀμφίων ἢ Ὀρφεὺς τις λέγων ἐστίν, ὥστε ἀποσπάσαι τὴν διάνοιαν αὐτῶν ἀπὸ τῆς θέας: ἀλλ' οὖν ἕκαστος, ἐπειδὴν μόνον ὑπερβῇ τὸν οὐδόν, ἀθρόφῳ τῷ κάλλει. περιχυθεὶς λόγων μὲν ἐκείνων ἢ ἀκροάσεως ἄλλης ^ οὐδὲ τὴν ἀρχὴν αἶοντι ἔοικεν, ὅλος δὲ πρὸς τοῖς ὁρωμένοις ἐστίν, εἰ μὴ τύχοι τις παντελῶς τυφλὸς ὢν ἢ ἐν νυκτὶ ὥσπερ ἡ ἐξ Ἀρείου πάγου βουλή ποιοῖτο τὴν ἀκρόασιν.

19 ὅτι γὰρ οὐκ ἀξιόμαχον λόγων ἰσχύς ὄψει ἀνταγωνίσασθαι καὶ ὁ Σειρήνων μῦθος [] παρατεθεὶς τῷ περὶ τῶν Γοργόνων διδάξειεν ἄν: ἐκεῖναι μὲν γὰρ ἐκήλουν τοὺς παραπλέοντας μελωδοῦσαι καὶ κολακεύουσαι: τοῖς ἄσματος καὶ καταπλεύσαντας ἐπὶ πολὺ κατεῖχον, καὶ ὅλως τὸ ἔργον αὐτῶν ἐδεῖτό τις διατριβῆς, καὶ πού τις αὐτάς καὶ παρέπλευσε καὶ τοῦ μέλους παρήκουσε: τὸ δὲ τῶν Γοργόνων κάλλος, ἅτε βιαιότατόν τε ὢν καὶ τοῖς καιριωτάτοις τῆς ψυχῆς ὁμιλοῦν, εὐθὺς ἐξίστη τοὺς ἰδόντας καὶ ἀφώνους ἐποίει, ὥς δὲ ὁ μῦθος βούλεται καὶ λέγεται, λίθινοι ἐγίνοντο ὑπὸ θαύματος. ὥστε καὶ ὢν ὑπὲρ τοῦ ταῷ λόγον εἶπε πρὸς ὑμᾶς μικρὸν ἔμπροσθεν, ὑπὲρ ἑμαυτοῦ εἰρησθαι νομίζω: καὶ γὰρ ἐκεῖνου ἐν τῇ ὄψει, οὐκ ἐν τῇ φωνῇ τὸ τερπνόν. καὶ εἰ γέ τις παραστησάμενος τὴν ἀηδὸνα ἢ τὸν κύκνον ἄδειν κελεύοι, μεταξὺ δὲ ἁδόντων παραδείξειε τὸν ταῷ σιωπῶντα, εὖ οἶδ' ὅτι . ἐπ' ἐκεῖνον μεταβήσεται ἢ ψυχὴ μακρὰ χαίρειν φράσασα τοῖς ἐκείνων ἄσματος: οὕτως ἄμαχόν τι ἔοικεν εἶναι ἢ δι' ὄψεως ἡδονῇ.

20 καὶ ἐγωγε, εἰ βούλεσθε, μάρτυρα ὑμῖν παραστήσομαι σοφὸν ἄνδρα, ὃς αὐτίκα μοι μαρτυρήσει ὥς πολὺ ἐπικρατέστερά ἐστι τῶν ἀκουομένων τὰ ὁρώμενα. καὶ μοι σὺ ἤδη ὁ κῆρυξ προσκάλει αὐτὸν Ἡρόδοτον Λύξου Ἀλικαρνασόθεν: κάπειδὴ καλῶς ποιῶν ὑπήκουσε, μαρτυρεῖτω παρελθὼν ἀναδέξασθε δὲ αὐτὸν Ἰαστὶ πρὸς ὑμᾶς λέγοντα ὥσπερ αὐτῷ ἔθος. ἀληθέα τάδε ὁ λόγος ὑμῖν, ἄνδρες δικασταί, μυθέεται καὶ οἱ πείθεσθε ὅσα ἂν λέγῃ τουτέων πέρι ὅψιν ἀκοῆς προτιμέων ὧτα γὰρ τυγχάνει ἐόντα ἀπιστότερα ὀφθαλμῶν: [] Ἀκούετε τοῦ μάρτυρος ἃ φησιν, ὥς τὰ πρῶτα τῇ ὄψει ἀπέδωκεν; εἰκότως. τὰ μὲν γὰρ ἔπεα πτερόεντά ἐστι καὶ οἴχεται ἅμα τῷ προελθεῖν ἀποπτάμενα, ἢ δὲ τῶν ὁρωμένων τέρψις αἰεὶ παρεστῶσα καὶ

παραμένονσα πάντως τὸν θεατὴν ὑπάγεται.

21 Πῶς οὖν οὐ χαλεπὸς τῷ λέγοντι ἀνταγωνιστὴς οἶκος οὕτω καλὸς καὶ περίβλεπτος ὢν; μᾶλλον δὲ τὸ μέγιστον οὐδέπω φημί: ὑμεῖς γὰρ αὐτοὶ οἱ δικάσται καὶ μεταξὺ λεγόντων ἡμῶν ἐς τὴν ὁροφὴν ἀπεβλέπετε καὶ τοὺς τοίχους ἐθαυμάζετε καὶ τὰς γραφὰς ἐξητάζετε πρὸς ἐκάστην ἀποστρεφόμενοι. καὶ μηδὲν αἰσχυνθῆτε: συγγνώμη γάρ, εἴ τι ἀνθρώπινον πεπόνθατε, ἄλλως τε καὶ πρὸς οὕτω καλὰς καὶ ποικίλας τὰς ὑποθέσεις. τῆς γὰρ τέχνης τὸ ἀκριβὲς καὶ τῆς ἱστορίας μετὰ τοῦ ἀρχαίου τὸ ὠφέλιμον ἐπαγωγὸν ὡς ἀληθῶς καὶ πεπαιδευμένων θεατῶν δεόμενον. καὶ ἵνα μὴ πάντα ἐκεῖσε ἀποβλέπητε ἡμᾶς ἀπολιπόντες, φέρε ὡς οἷόν τε γράψωμαι αὐτὰ ὑμῖν τῷ λόγῳ: ἡσθήσεσθε γάρ, οἶμαι, ἀκούοντες ἃ καὶ ὀρῶντες θαυμάζετε. καὶ ἴσως ἂν με καὶ δι' αὐτὸ ἐπαινέσατε καὶ τοῦ ἀντιδίκου προτιμήσατε, ὡς καὶ αὐτὸν ἐπιδείξαντα καὶ διπλασιάσαντα ὑμῖν τὴν ἡδονήν. τὸ χαλεπὸν δὲ τοῦ τολμήματος ὁρᾶτε, ἄνευ χρωμάτων καὶ σχημάτων καὶ τόπου συστήσασθαι τοσαύτας εἰκόνας: ψιλὴ γάρ τις ἢ γραφὴ τῶν λόγων.

22 ἐν δεξιᾷ μὲν οὖν εἰσιόντι Ἀργολικῷ μύθῳ ἀναμέμικται πάθος Αἰθιοπικὸν ὁ Περσεὺς τὸ κῆτος φονεύει καὶ τὴν Ἀνδρομέδαν καθαιρεῖ, καὶ μετὰ μικρὸν γαμήσει καὶ ἅπεισιν αὐτὴν ἄγων πάρεργον τοῦτο τῆς ἐπὶ Γοργόνας πτήσεως. ἐν βραχεὶ δὲ πολλὰ ὁ τεχνίτης ἐμμήσατο, αἰδῶ παρθένου καὶ φόβον — ἐπισκοπεῖ γὰρ μάχην ἄνωθεν ἐκ τῆς πέτρας — καὶ νεανίου τόλμαν ἐρωτικὴν καὶ θηρίου ὄψιν ἀπρόσμαχον καὶ τὸ μὲν ἔπεισι πεφρικὸς ταῖς ἀκάνθαις καὶ δεδιττόμενον τῷ χάσματι, ὁ Περσεὺς δὲ τῇ λαιᾷ μὲν προδείκνυσι τὴν Γοργόνα, τῇ δεξιᾷ δὲ καθικνεῖται τῷ ξίφει: καὶ τὸ μὲν ὅσον τοῦ κήτους εἶδε τὴν Μέδουσαν, ἥδη λίθος ἐστίν, τὸ δ' ὅσον ἔμπυχον μένει, τῇ ἄρπῃ κόπτεται.

23 ἐξῆς δὲ μετὰ τήνδε τὴν εἰκόνα ἕτερον δρᾶμα γέγραπται δικαιοτάτον, οὗ τὸ ἀρχέτυπον ὁ γραφεὺς παρ' Εὐριπίδου ἢ Σοφοκλέους δοκεῖ μοι λαβεῖν ἐκεῖνοι γὰρ ὁμοίαν ἔγραψαν τὴν εἰκόνα. τῷ νεανίᾳ τῷ ἐταίρῳ Πυλάδῃς τε ὁ Φωκεὺς καὶ Ὀρέστης δοκῶν ἤδη τεθνάναι λαθόντ' ἐς τὰ βασίλεια παρελθόντε φονεύουσιν ἄμφω τὸν Αἰγισθον ἢ δὲ Κλυταιμῆστρα ἥδη ἀνήρηται καὶ ἐπ' εὐνῆς τινος ἡμίγυμνος πρόκειται καὶ θεραπεία πᾶσα ἐκπεπληγμένοι τὸ ἔργον οἱ μὲν ὥσπερ βοῶσιν, οἱ δὲ τινες ὅπῃ φύγωσι περιβλέπουσι. σεμνὸν δὲ τι ὁ γραφεὺς ἐπενόησεν, τὸ μὲν ἀσεβὲς τῆς ἐπιχειρήσεως δείξας μόνον καὶ ὡς ἥδη πεπραγμένον παραδραμῶν, ἐμβραδύνοντας δὲ τοὺς νεανίσκους ἐργασάμενος τῷ τοῦ μοιχοῦ φόνῳ.

24 Μετὰ δὲ τοῦτο θεὸς ἐστὶν εὐμορφος καὶ μειράκιον ὠραῖον, ἐρωτικὴ τις παιδιὰ: ὁ Βράγχος ἐπὶ πέτρας καθεζόμενος ἀνέχει λαγῶν καὶ προσπαίζει τὸν κύνα, ὁ δὲ πηδησομένῳ ἔοικεν ἐπ' αὐτὸν εἰς τὸ ὕψος, καὶ Ἀπόλλων παρεστὼς μειδᾷ τερπόμενος ἀμφοῖν καὶ τῷ παιδί παίζοντι καὶ πειρωμένῳ τῷ κυνί.

25 ἐπὶ δὲ τούτοις ὁ Περσεὺς πάλιν τὰ πρὸ τοῦ κήτους ἐκεῖνα τολμῶν καὶ ἡ Μέδουσα τεμνομένη τὴν κεφαλὴν καὶ Ἀθηνᾶ σκέπουσα τὸν Περσεά: ὁ δὲ τὴν μὲν τόλμαν εἵργασται, τὸ δὲ ἔργον οὐχ ἐώρακεν, πλὴν ἐπὶ τῆς ἀσπίδος, τῆς Γοργόνης τὴν εἰκόνα: οἶδε γὰρ τὸ πρόστιμον τῆς ἀληθοῦς ὄψεως.

26 κατὰ δὲ τὸν μέσον τοίχον ἄνω τῆς ἀντιθύρου. Ἀθηνᾶς ναὸς πεποιήται, ἢ

θεὸς λίθου λευκοῦ, τὸ σχῆμα οὐ πολεμιστήριον, ἀλλ' οἷον ἂν γένοιτο εἰρήνην ἀγούσης θεοῦ πολεμικῆς.

27 Εἷτα μετὰ ταύτην ἄλλη Ἀθηνᾶ, οὐ λίθος αὕτη γε, ἀλλὰ γραφή πάλιν Ἥφαιστος αὐτὴν διώκει ἐρῶν, ἡ δὲ φεύγει, κάκ. τῆς διώξεως Ἑριχθόνιος γίγνεται.

28 ταύτη ἔπεται παλαιὰ τις ἄλλη γραφή: Ὠρίων φέρει τὸν Κηδαλίωνα τυφλὸς ὢν, ὁ δ' αὐτῷ σημαίνει τὴν πρὸς τὸ φῶς ὁδὸν ἐποχούμενος,

29 Καὶ ὁ Ἥλιος φανεὶς ἰᾶται τὴν πῆρῳσιν, καὶ ὁ Ἥφαιστος Λημνόθεν ἐπισκοπεῖ τὸ ἔργον.

30 Ὀδυσσεὺς τὸ μετὰ τοῦτο δῆθεν μεμνῶς, ἅτε [] συστρατεύειν τοῖς Ἀτρεΐδαῖς μὴ θέλων πάρεισι δὲ οἱ πρέσβεις ἤδη καλοῦντες, καὶ τὰ μὲν τῆς ὑποκρίσεως πιθανὰ πάντα, ἡ ἀπῆν, τὸ τῶν ὑπεξυγμένων ἀσύμφωνον, ἡ ἄνοια τῶν δρωμένων: ἐλέγχεται δ' ὅμως τῷ βρέφει: Παλαμῆδης γὰρ ὁ τοῦ Ναυπλίου συνεὶς τὸ γινόμενον, ἀρπάσας τὸν Τηλέμαχον ἀπειλεῖ φονεύσειν πρόκωπον ἔχων τὸ ξίφος, καὶ πρὸς τὴν τῆς μανίας ὑπόκρισιν ὀργὴν καὶ οὔτος ἀνθυποκρίνεται. ὁ δὲ Ὀδυσσεὺς πρὸς τὸν φόβον τοῦτον σωφρονεῖ καὶ πατὴρ γίγνεται καὶ λύει τὴν ὑπόκρισιν.

31 ὑστάτη δὲ ἡ Μήδεια. γέγραπται τῷ ζήλῳ διακαῆς, τὼ παῖδε ὑποβλέπουσα καὶ τι δεινὸν ἐννοοῦσα: ἔχει γοῦν ἤδη τὸ ξίφος, τὼ δ' ἀθλίῳ καθῆσθον γελῶντε, μηδὲν τῶν μελλόντων εἰδότε, καὶ ταῦτα ὀρῶντε τὸ ξίφος ἐν ταῖν χερσίν.

32 ταῦτα πάντα, ὧ ἄνδρες δικασταί, οὐχ ὁρᾶτε ὅπως ἀπάγει μὲν τὸν ἄκροατὴν καὶ πρὸς τὴν θεὰν ἀποστρέφει, μόνον δὲ καταλείπει τὸν λέγοντα; καὶ ἔγωγε διεξῆλθον αὐτά, οὐχ ἵνα τὸν ἀντίδικον τολμηρὸν ὑπολαβόντες καὶ θρασύν, εἰ τοῖς οὕτω δυσκόλοις ἑαυτὸν ἐκὼν φέρων ἐπέβαλεν, καταγνῶτε καὶ μισήσητε καὶ ἐπὶ τῶν λόγων ἐγκαταλίπητε, ἀλλ' ἵνα μᾶλλον αὐτῷ συναγωνίσσησθε καὶ ὥς οἷόν τε καταμύοντες ἀκούητε τῶν λεγομένων, λογιζόμενοι τοῦ πράγματος τὴν δυσχέρειαν: μόλις γὰρ ἂν οὕτω δυνηθεῖη οὐ δικασταῖς [] ἀλλὰ συναγωνισταῖς ὑμῖν χρησάμενος μὴ παντάπασιν ἀνάξιος τῆς τοῦ οἴκου πολυτελείας νομισθῆναι. εἰ δὲ ὑπὲρ ἀντιδίκου ταῦτα δέομαι, μὴ, θαυμάσητε: ὑπὸ γὰρ τοῦ τὸν οἶκον φιλεῖν καὶ τὸν ἐν αὐτῷ λέγοντα, ὅστις ἂν ἦ, βουλοίμην ἂν εὐδοκιμεῖν.

MY NATIVE LAND — Πατρίδος Ἐγκώμιον

[1] Ὅτι μὲν οὐδὲν γλύκιον ἥς πατρίδος, φθάνει προτεθρυλημένον. ἄρ' οὖν ἥδιον μὲν οὐδέν, σεμνότερον δέ τι καὶ θειότερον ἄλλο; καὶ μὴν ὅσα σεμνὰ καὶ θεῖα νομίζουσιν ἄνθρωποι, τούτων πατρίς αἰτία καὶ διδάσκαλος, γεννησαμένη καὶ ἀναθρεψαμένη καὶ παιδευσαμένη. πόλεων μὲν οὖν μεγέθη καὶ λαμπρότητας καὶ πολυτελείας κατασκευῶν θαυμάζουσι πολλοί, πατρίδας δὲ στέργουσι πάντες· καὶ τοσοῦτον οὐδεὶς ἐξηπατήθη τῶν καὶ πάνυ κεκρατημένων ὑπὸ τῆς κατὰ τὴν θέαν ἡδονῆς, ὥς ὑπὸ τῆς ὑπερβολῆς τῶν παρ' ἄλλοις θαυμάτων λήθην ποιήσασθαι τῆς πατρίδος. [2] ὅστις μὲν οὖν σεμνύνεται πολίτης ὢν εὐδαίμονος πόλεως, ἀγνοεῖν μοι δοκεῖ τίνα χρή τιμὴν ἀπονέμειν τῇ πατρίδι, καὶ ὁ τοιοῦτος δηλὸς ἐστὶν ἀχθόμενος ἂν, εἰ μετριωτέρας ἔλαχε τῆς πατρίδος· ἐμοὶ δὲ ἥδιον αὐτὸ τιμᾶν τὸ τῆς πατρίδος ὄνομα. πόλεις μὲν γὰρ παραβαλεῖν πειρωμένῳ προσήκει μέγεθος ἐξετάζειν καὶ κάλλος καὶ τὴν τῶν ὠνίων ἀφθονίαν· ὅπου δ' αἵρεσίς ἐστι πόλεων, οὐδεὶς ἂν ἔλοιτο τὴν λαμπροτέραν ἐάσας τὴν πατρίδα, ἀλλ' εὖξαιτο μὲν ἂν εἶναι καὶ τὴν πατρίδα ταῖς εὐδαίμοσι παραπλησίαν, ἔλοιτο δ' ἂν τὴν ὅποιανοῦν. [3] τὸ δ' αὐτὸ τοῦτο καὶ οἱ δίκαιοι τῶν παίδων πράττουσιν καὶ οἱ χρηστοὶ τῶν πατέρων· οὔτε γὰρ νέος καλὸς κἀγαθὸς ἄλλον ἂν προτιμήσῃ τοῦ πατρὸς οὔτε πατὴρ καταμελήσας τοῦ παιδὸς ἕτερον ἂν στέρξει νέον, ἀλλὰ τοσοῦτόν γε οἱ πατέρες νικώμενοι προσνέμουσι τοῖς παισίν, ὥστε καὶ κάλλιστοι καὶ μέγιστοι καὶ τοῖς πᾶσιν ἄριστα κεκοσμημένοι οἱ παῖδες αὐτοῖς εἶναι δοκοῦσιν. ὅστις δὲ μὴ τοιοῦτός ἐστι δικαστὴς πρὸς τὸν υἱόν, οὐ δοκεῖ μοι πατρὸς ὀφθαλμοῦς ἔχειν.

[4] Πατρίδος τοίνυν τὸ ὄνομα πρῶτον οἰκειότατον πάντων· οὐδὲν γὰρ ὃ τι τοῦ πατρὸς οἰκειότερον. εἰ δέ τις ἀπονέμει τῷ πατρί τὴν δικαίαν τιμὴν, ὥσπερ καὶ ὁ νόμος καὶ ἡ φύσις κελεύει, προσηκόντως ἂν τὴν πατρίδα προτιμήσῃ· καὶ γὰρ ὁ πατὴρ αὐτὸς τῆς πατρίδος κτῆμα καὶ ὁ τοῦ πατρὸς πατὴρ καὶ οἱ ἐκ τούτων οἰκεῖοι πάντες ἀνωτέρω, καὶ μέχρι θεῶν πατρῶων πρόεισιν ἀναβιβασζόμενον τὸ ὄνομα. [5] χαίρουσι καὶ θεοὶ πατρίσι καὶ πάντα μὲν, ὥς εἰκός, ἐφορῶσι τὰ τῶν ἀνθρώπων, αὐτῶν ἡγούμενοι κτήματα πᾶσαν γῆν καὶ θάλασσαν, ἐφ' ἧς δὲ ἕκαστος αὐτῶν ἐγένετο, προτιμᾷ τῶν ἄλλων ἀπασῶν πόλεων. καὶ πόλεις σεμνότεραι θεῶν πατρίδες καὶ νῆσοι θειότεραι παρ' αἷς ὑμνεῖται γενέσεις θεῶν. ἱερὰ γοῦν κεχαρισμένα ταῦτα νομίζεται τοῖς θεοῖς, ἐπειδὴν εἰς τοὺς οἰκεῖους ἕκαστος ἀφικόμενος ἱεουργεῖ τόπους. εἰ δὲ θεοῖς τίμιον τὸ τῆς πατρίδος ὄνομα, πῶς οὐκ ἀνθρώποις γε πολὺ μᾶλλον; [6] καὶ γὰρ εἶδε τὸν ἥλιον πρῶτον ἕκαστος ἀπὸ τῆς πατρίδος, ὥς καὶ τοῦτον τὸν θεόν, εἰ καὶ κοινός ἐστιν, ἀλλ' οὖν ἐκάστῳ νομίζεσθαι πατρῶον διὰ τὴν πρώτην ἀπὸ τοῦ τόπου θέαν· καὶ φωνῆς ἐνταῦθα ἤρξατο τὰ ἐπιχώρια πρῶτα λαλεῖν μανθάνων καὶ θεοὺς ἐγνώρισεν. εἰ δέ τις τοιαύτης ἔλαχε πατρίδος, ὥς ἐτέρας δεηθῆναι πρὸς τὴν τῶν μειζόνων παιδείαν, ἀλλ' οὖν ἐχέτω καὶ τούτων τῶν παιδευμάτων τῇ πατρίδι τὴν χάριν· οὐ γὰρ ἂν ἐγνώρισεν οὐδὲ πόλεως ὄνομα μὴ διὰ τὴν πατρίδα πόλιν εἶναι μαθών.

[7] Πάντα δέ, οἶμαι, παιδεύματα καὶ μαθήματα συλλέγουσιν ἄνθρωποι χρησιμωτέρους αὐτοὺς ἀπὸ τούτων ταῖς πατρίσι παρασκευάζοντες· κτῶνται δὲ καὶ χρήματα φιλοτιμίας ἕνεκεν τῆς εἰς τὰ κοινὰ τῆς πατρίδος δαπανήματα. καὶ εἰκότως, οἶμαι· δεῖ γὰρ οὐκ ἀχαρίστους εἶναι τοὺς τῶν μεγίστων τυχόντας εὐεργεσιῶν. ἀλλ' εἰ τοῖς καθ' ἓνα τις ἀπονέμει χάριν, ὥσπερ ἐστὶ δίκαιον, ἐπειδὴν εὖ πάθῃ πρὸς τινος, πολὺ μᾶλλον προσήκει τὴν πατρίδα τοῖς καθήκουσιν ἀμειβεσθαι· κακώσεως μὲν γὰρ γονέων εἰςὶ νόμοι παρὰ ταῖς πόλεσι, κοινήν δὲ προσήκει πάντων μητέρα τὴν πατρίδα νομίζειν καὶ χαριστήρια τροφῶν ἀποδιδόναι καὶ τῆς τῶν νόμων αὐτῶν γνώσεως.

[8] Ὡφθη δὲ οὐδεὶς οὕτως ἀμνήμων τῆς πατρίδος, ὥς ἐν ἄλλῃ πόλει γενόμενος ἀμελεῖν, ἀλλ' οἱ τε κακοπραγοῦντες ἐν ταῖς ἀποδημίαις συνεχῶς ἀνακαλοῦσιν ὡς μέγιστον τῶν ἀγαθῶν ἡ πατρίς, οἱ τε εὐδαιμονοῦντες, ἂν καὶ τὰ ἄλλα εὖ πράττωσιν, τοῦτο γοῦν αὐτοῖς μέγιστον ἐνδεῖν νομίζουσιν τὸ μὴ τὴν πατρίδα οἰκεῖν, ἀλλὰ ξενιτεύειν· ὄνειδος γὰρ τὸ τῆς ξενιτείας. καὶ τοὺς κατὰ τὸν τῆς ἀποδημίας χρόνον λαμπροὺς γενομένους ἢ διὰ χρημάτων κτῆσιν ἢ διὰ τιμῆς δόξαν ἢ διὰ παιδείας μαρτυρίαν ἢ δι' ἀνδρείας ἔπαινον ἔστιν ἰδεῖν εἰς τὴν πατρίδα πάντας ἐπαιγομένους, ὥς οὐκ ἂν ἐν ἄλλοις βελτίοσιν ἐπιδειξαμένους τὰ αὐτῶν καλά· καὶ τοσούτῳ γε μᾶλλον ἕκαστος σπεύδει λαβέσθαι τῆς πατρίδος, ὅσῳ περ ἂν φαίνεται μειζόνων παρ' ἄλλοις ἡξιωμένους.

[9] Ποθεινὴ μὲν οὖν καὶ νέοις ἡ πατρίς· τοῖς δὲ ἤδη γεγηρακόσιν ὅσῳ πλείον τοῦ φρονεῖν ἢ τοῖς νέοις μέτεστι, τοσούτῳ καὶ πλείων ἐγγίνεται πόθος τῆς πατρίδος· ἕκαστος γοῦν τῶν γεγηρακότων καὶ σπεύδει καὶ εὐχεται καταλῦσαι τὸν βίον ἐπὶ τῆς πατρίδος, ἵν', ὅθεν ἤρξατο βιοῦν, ἐνταῦθα πάλιν καὶ τὸ σῶμα παρακατάθῃται τῇ γῇ τῇ θρεψαμένη καὶ τῶν πατρῶων κοινωνήσῃ τάφων· δεινὸν γὰρ ἐκάστῳ δοκεῖ ξενίας ἀλίσκεσθαι καὶ μετὰ θάνατον, ἐν ἀλλοτρίᾳ κειμένῳ γῇ.

[10] Ὅσον δὲ τῆς εὐνοίας τῆς πρὸς τὰς πατρίδας μέτεστιν τοῖς ὡς ἀληθῶς γνησίοις πολίταις μάθοι τις ἂν ἐκ τῶν αὐτοχθόνων· οἱ μὲν γὰρ ἐπήλυδες καθάπερ νόθοι ῥαδίας ποιοῦνται τὰς μεταναστάσεις, τὸ μὲν τῆς πατρίδος ὄνομα μῆτε εἰδότες μῆτε στέργοντες, ἡγούμενοι δ' ἀπανταχοῦ τῶν ἐπιτηδείων εὐπορήσειν, μέτρον εὐδαιμονίας τὰς τῆς γαστρὸς ἡδονὰς τιθέμενοι. οἷς δὲ καὶ μήτηρ ἡ πατρίς, ἀγαπῶσι τὴν γῆν ἐφ' ἧς ἐγένοντο καὶ ἐτράφησαν, κἂν ὀλίγην ἔχωσι, κἂν τραχεῖαν καὶ λεπτόγεων· κἂν ἀπορῶσι τῆς γῆς ἐπαινέσαι τὴν ἀρετὴν, τῶν γε ὑπὲρ τῆς πατρίδος οὐκ ἀπορήσουσιν ἐγκωμίων. ἀλλὰ κἂν ἴδωσιν ἐτέρους σεμνυνομένους πεδίοις ἀνειμένους καὶ λειμῶσι φυτοῖς παντοδαποῖς διειλημμένοις, καὶ αὐτοὶ τῶν τῆς πατρίδος ἐγκωμίων οὐκ ἐπιλανθάνονται, τὴν δὲ ἵπποτρόφον ὑπερορῶντες τὴν κουροτρόφον ἐπαινοῦσι. [11] καὶ σπεύδει τις εἰς τὴν πατρίδα, κἂν νησιώτης ᾖ, κἂν παρ' ἄλλοις εὐδαιμονεῖν δύνηται, καὶ διδομένην ἀθανασίαν οὐ προσήσεται, προτιμῶν τὸν ἐπὶ τῆς πατρίδος τάφον, καὶ ὁ τῆς πατρίδος αὐτῷ καπνὸς λαμπρότερος ὀφθήσεται τοῦ παρ' ἄλλοις πυρός.

[12] Οὕτω δὲ ἄρα τίμιον εἶναι δοκεῖ παρὰ πᾶσιν ἡ πατρίς, ὥστε καὶ τοὺς πανταχοῦ νομοθέτας ἴδοι τις ἂν ἐπὶ τοῖς μεγίστοις ἀδικήμασιν ὡς χαλεπωτάτην ἐπιβεβληκότας τὴν φυγὴν τιμωρίαν. καὶ οὐχ οἱ νομοθέται μὲν

οὕτως ἔχουσιν, οἱ δὲ πιστευόμενοι τὰς στρατηγίας ἐτέρως, ἀλλ' ἐν ταῖς μάχαις τὸ μέγιστόν ἐστι τῶν παραγγελμάτων τοῖς παραταττομένοις, ὥς ὑπὲρ πατρίδος αὐτοῖς ὁ πόλεμος, καὶ οὐδεὶς ὅστις ἂν ἀκούσας τούτου κακὸς εἶναι θέλῃ· ποιεῖ γὰρ τὸν δειλὸν ἀνδρεῖον τὸ τῆς πατρίδος ὄνομα.

OCTOGENERIANS — Μακρόβιοι

ὄναρ τι τοῦτο, λαμπρότατε Κυίντιλλε, κελυσθεὶς προσφέρω σοι δῶρον τοὺς μακροβίους, πάλαι μὲν τὸ ὄναρ ἰδὼν καὶ ἱστορήσας τοῖς φίλοις, ὅτε ἐτίθεσο τῷ δευτέρῳ σου παιδὶ τοῦνομα: συμβαλεῖν δὲ οὐκ ἔχων τίνας ὁ θεὸς κελεύει μοι προσφέρειν σοι τοὺς μακροβίους, τότε μὲν εὐξάμην τοῖς θεοῖς ἐπὶ μήκιστον ὑμᾶς βιώναι σέ τε αὐτὸν καὶ παῖδας τοὺς σούς, τοῦτο συμφέρειν νομίζων καὶ σύμπαντι μὲν τῷ τῶν ἀνθρώπων γένει, πρὸ δὲ τῶν ἀπάντων αὐτῷ τε ἔμοι καὶ πᾶσι τοῖς ἔμοις: καὶ γὰρ κάμοι τι ἀγαθὸν ἐδόκει προσημαίνειν ὁ θεός.

[2] σκεπτόμενος δὲ κατ' ἑμαυτὸν εἰς ἔννοιαν ἦλθον, εἰκὸς εἶναι τοὺς θεοὺς ἀνδρὶ περὶ παιδείαν ἔχοντι ταῦτα προστάσσοντας κελεύειν προσφέρειν σοι τῶν ἀπὸ τῆς τέχνης. ταύτην οὖν αἰσιωτάτην νομίζων τὴν τῶν σῶν γενεθλίων ἡμέραν δίδωμί σοι τοὺς ἱστορημένους εἰς μακρὸν γῆρας ἀφικέσθαι ἐν ὑγιαίνουσῃ τῇ ψυχῇ καὶ ὀλοκλήρῳ τῷ σώματι. καὶ γὰρ ἂν καὶ ὄφελος γένοιτο τί σοι ἐκ τοῦ συγγράμματος διπλοῦν τὸ μὲν εὐθυμία τις καὶ ἐλπίς ἀγαθὴ καὶ αὐτὸν ἐπὶ μήκιστον δύνασθαι βιώναι, τὸ δὲ διδασκαλία τις ἐκ παραδειγμάτων, εἰ ἐπιγνοίης ὅτι οἱ μάλιστα ἑαυτῶν ἐπιμέλειαν ποιησάμενοι κατὰ τε σῶμα καὶ κατὰ ψυχὴν, οὗτοι δὴ εἰς μακρότατον γῆρας ἦλθον σὺν ὑγιείᾳ παντελεῖ.

[3] Νέστορα μὲν οὖν τὸν σοφώτατον τῶν Ἀχαιῶν ἐπὶ τρεῖς παρατείνειν γενεὰς Ὅμηρος λέγει, ὃν συνίστησιν ἡμῖν γεγυμνασμένον ἄριστα καὶ ψυχῇ καὶ σώματι. καὶ Τειρεσίαν δὲ τὸν μάντιν ἢ τραγωδία μέχρις ἑξ γενεῶν παρατείνειν λέγει. πιθανὸν δ' ἂν εἴη ἄνδρα θεοῖς ἀνακείμενον καθαρωτέρα διαίτη χρώμενον ἐπὶ μήκιστον βιώναι.

[4] καὶ γένῃ δὲ ὅλα μακρόβια ἱστορεῖται διὰ τὴν δίαιταν, ὥσπερ Αἰγυπτίων οἱ καλούμενοι ἱερογραμματεῖς, Ἀσσυρίων δὲ καὶ Ἀράβων οἱ ἐξηγηταὶ τῶν μύθων, Ἰνδῶν δὲ οἱ καλούμενοι Βραχμᾶνες, ἄνδρες ἀκριβῶς φιλοσοφία σχολάζοντες, καὶ οἱ καλούμενοι δὲ μάγοι, γένος τοῦτο μαντικὸν καὶ θεοῖς ἀνακείμενον παρὰ τε Πέρσαις καὶ Πάρθοις καὶ Βάκτροις καὶ Χωρασμίσις καὶ Ἀρείοις καὶ Σάκαις καὶ Μήδοις καὶ παρὰ πολλοῖς ἄλλοις βαρβάρους, ἔρρωμένοι τέ εἰσι καὶ πολυχρόνιοι διὰ τὸ μαγεύειν διαιτώμενοι καὶ αὐτοὶ ἀκριβέστερον.

[5] ἤδη δὲ καὶ ἔθνη ὅλα μακροβιώτατα, ὥσπερ Σῆρας μὲν ἱστοροῦσι μέχρι τριακοσίων ζῆν ἐτῶν, οἱ μὲν τῷ ἀέρι, οἱ δὲ τῇ γῇ τὴν αἰτίαν τοῦ μακροῦ γήρως προστιθέντες, οἱ δὲ καὶ τῇ διαίτῃ: ὑδροποτεῖν γὰρ φασὶ τὸ ἔθνος τοῦτο σύμπαν. καὶ Ἀθῶτας δὲ μέχρι τριάκοντα καὶ ἑκατὸν ἐτῶν βιοῦν ἱστορεῖται, καὶ τοὺς Χαλδαίους ὑπὲρ τὰ ἑκατὸν ἔτη βιοῦν λόγος, τούτους μὲν καὶ κριθίνῳ ἄρτῳ χρωμένους, ὡς ὀξυδορκίας τοῦτο φάρμακον οἷς γέ φασὶ διὰ τὴν τοιαύτην δίαιταν καὶ τὰς ἄλλας αἰσθήσεις ὑπὲρ τοὺς ἄλλους ἀνθρώπους ἔρρωμένας εἶναι.

[6] ἀλλὰ ταῦτα μὲν περὶ τε τῶν μακροβίων γενεῶν καὶ τῶν ἐθνῶν, ἅτινά φασιν ὡς ἐπὶ πλεῖστον διαγιγνεσθαι χρόνον, οἱ μὲν διὰ τὴν γῆν καὶ τὸν ἀέρα, οἱ δὲ διὰ τὴν δίαιταν, οἱ δὲ καὶ δι' ἅμφω. ἐγὼ δ' ἂν σοι δικαίως τὴν ἐλπίδα

ῥαδίαν παράσχοιμι ἱστορήσας ὅτι καὶ κατὰ πᾶσαν γῆν καὶ κατὰ πάντα ἀέρα μακρόβιοι γεγόνασιν ἄνδρες οἱ γυμνασίοις τοῖς προσήκουσιν καὶ διαίτῃ τῇ ἐπιτηδευιάτῃ πρὸς ὑγίειαν χρώμενοι.

[7] διαίρεσιν δὲ τοῦ λόγου ποιήσομαι τὴν πρώτην κατὰ τάπιτηδεύματα τῶν ἀνδρῶν, καὶ πρώτους γέ σοι τοὺς βασιλικοὺς καὶ τοὺς στρατηγικοὺς ἄνδρας ἱστορήσω, ὧν ἓνα ἢ εὐσεβεστάτῃ μεγάλου θειοτάτου αὐτοκράτορος τύχη εἰς τὴν τελεωτάτην ἀγαθοῦσα τάξιν εὐεργέτηκε τὰ μέγιστα τὴν οἰκουμένην τὴν ἑαυτοῦ: οὕτω γὰρ ἂν ἀπιδὼν καὶ σὺ τῶν μακροβίων ἀνδρῶν πρὸς τὸ ὅμοιον τῆς ἕξεως καὶ τῆς τύχης ἐτοιμότερον ἐλπίσειας γῆρας ὑγιεινὸν καὶ μακρὸν καὶ ἅμα ζηλώσας ἐργάσαιο σαυτῷ τῇ διαίτῃ μέγιστόν τε ἅμα καὶ ὑγιεινότατον βίον.

[8] Πομπήλιος Νουμᾶς ὁ εὐδαιμονέστατος τῶν Ῥωμαίων βασιλέων καὶ μάλιστα περὶ τὴν θεραπείαν τῶν θεῶν ἀσχοληθεὶς ὑπὲρ τὰ ὀγδοήκοντα ἔτη βεβιωκέναι ἱστορεῖται. Σέρβιος δὲ Τούλλιος Ῥωμαίων καὶ οὗτος βασιλεὺς ὑπὲρ τὰ ὀγδοήκοντα ἔτη καὶ αὐτὸς βῶσαι ἱστορεῖται. Ταρκύνιος δὲ ὁ τελευταῖος Ῥωμαίων βασιλεὺς φυγαδευθεὶς καὶ ἐπὶ Κύμης διατρίβων ὑπὲρ τὰ ἐνενήκοντα ἔτη λέγεται στερρότατα βιώσαι.

[9] οὗτοι μὲν οὖν Ῥωμαίων βασιλεῖς, οἷς συνάψω καὶ τοὺς λοιποὺς βασιλέας τοὺς εἰς μακρὸν γῆρας ἀφικομένους καὶ μετ' αὐτοὺς κατὰ τὰ ἐπιτηδεύματα ἐκάστους. ἐπὶ τέλει δέ σοι καὶ τοὺς λοιποὺς Ῥωμαίων τοὺς εἰς μήκιστον γῆρας ἀφικομένους προσαναγράψω, προσθεὶς ἅμα καὶ τοὺς κατὰ τὴν λοιπὴν Ἰταλίαν ἐπὶ πλεῖστον βιώσαντας: ἀξιόλογος γὰρ ἔλεγχος ἡ ἱστορία τῶν διαβάλλειν πειρωμένων τὸν ἐνταῦθα ἀέρα, ὥστε καὶ ἡμᾶς χρηστοτέρας ἔχειν τὰς ἐλπίδας, τελείους ἡμῖν τὰς εὐχὰς ἔσσεσθαι πρὸς τὸ εἰς μήκιστόν τε καὶ λιπαρὸν τὸν πάσης γῆς καὶ θαλάττης δεσπότην γῆρας ἀφικέσθαι, τῇ ἑαυτοῦ οἰκουμένην διαρκέσοντα ἢ ἤδη καὶ γέροντα.

[10] Ἀργανθώνιος μὲν οὖν Ταρτησίων βασιλεὺς πεντήκοντα καὶ ἑκατὸν ἔτη βῶναι λέγεται, ὡς Ἡρόδοτος ὁ λογοποιὸς καὶ ὁ μελοποιὸς Ἀνακρέων: ἀλλὰ τοῦτο μὲν μῦθός τισι δοκεῖ. Ἀγαθοκλῆς δὲ ὁ Σικελίας τύραννος ἐτῶν ἐνενήκοντα ἐτελεύτα, ἢ καθάπερ Δημοχάρης καὶ Τίμαιος ἱστοροῦσιν. Ἰέρων τε ὁ Συρακουσίων τύραννος δύο καὶ ἐνενήκοντα ἐτῶν γενόμενος ἐτελεύτα νόσῳ, βασιλεύσας ἐβδομήκοντα ἔτη, ὥσπερ Δημήτριός τε ὁ Καλλατιανὸς καὶ ἄλλοι λέγουσιν. Ἀτέας δὲ Σκυθῶν βασιλεὺς μαχόμενος πρὸς Φίλιππον περὶ τὸν Ἰστρον ποταμὸν ἔπεσεν ὑπὲρ τὰ ἐνενήκοντα ἔτη γεγονώς. Βάρδυλις δὲ ὁ Ἰλλυριῶν βασιλεὺς ἀφ' ἵππου λέγεται μάχεσθαι ἐν τῷ πρὸς Φίλιππον πολέμῳ εἰς ἐνενήκοντα τελῶν ἔτη. Τήρης δὲ Ὀδρυσῶν βασιλεὺς, καθά φησι Θεόπομπος, δύο καὶ ἐνενήκοντα ἐτῶν ἐτελεύτησεν.

[11] Ἀντίγονος δὲ ὁ Φιλίππου ὁ μονόφθαλμος βασιλεύων Μακεδόνων περὶ Φρυγίαν μαχόμενος Σελεύκῳ καὶ Λυσιμάχῳ τραύμασι πολλοῖς περιπεσὼν ἐτελεύτησεν ἐτῶν ἐνός καὶ, ὀγδοήκοντα ὥσπερ ὁ συστρατευόμενος αὐτῷ Ἰερώνυμος ἱστορεῖ. καὶ Λυσιμάχος δὲ Μακεδόνων βασιλεὺς ἐν τῇ πρὸς, Σέλευκον ἀπώλετο μάχῃ ἔτος ὀγδοηκοστὸν τελῶν, ὡς ὁ αὐτὸς φησιν Ἰερώνυμος. Ἀντίγονος δέ, ὃς υἱὸς ἢ μὲν ἦν Δημητρίου, υἱόνος δὲ Ἀντιγόνου τοῦ μονοφθάλμου, οὗτος τέσσαρα καὶ τεσσαράκοντα Μακεδόνων

ἐβασίλευσεν ἔτη, ἐβίωσε δὲ ὀγδοήκοντα, ὡς Μῆδειός τε ἱστορεῖ καὶ ἄλλοι συγγραφεῖς. ὁμοίως δὲ καὶ Ἀντίπατρος ὁ Ἰολάου μέγιστον δυνηθεὶς καὶ ἐπιτροπεύσας πολλοὺς Μακεδόνων βασιλέας ὑπὲρ τὰ ὀγδοήκοντα οὗτος ἔτη ζῆσας ἐτελεύτα τὸν βίον.

[12] Πτολεμαῖος δὲ ὁ Λάγου ὁ τῶν καθ' αὐτὸν εὐδαιμονέστατος βασιλέων Αἰγύπτου μὲν ἐβασίλευσεν, τέσσαρα δὲ καὶ ὀγδοήκοντα βιώσας ἔτη ζῶν παρέδωκεν τὴν ἀρχὴν πρὸ δύο ἐτοῖν τῆς τελευτῆς Πτολεμαίῳ τῷ υἱῷ, Φιλαδέλφῳ δὲ ἐπὶ κλησιν, ὅστις διεδέξατο τὴν πατρῶαν βασιλείαν ἀδελφῶν. .. φιλέταιρος δὲ πρῶτος μὲν ἐκτήσατο τὴν περὶ Πέργαμον ἀρχὴν καὶ κατέσχευεν εὐνοῦχος ὢν, κατέστρεψε δὲ τὸν βίον ὀγδοήκοντα ἐτῶν γενόμενος. Ἄτταλος δὲ ὁ ἐπικληθεὶς Φιλάδελφος, τῶν Περγαμηνῶν καὶ οὗτος βασιλεύων, πρὸς ὃν καὶ Σκιπίων Ῥωμαίων στρατηγὸς ἀφίκετο, δύο καὶ ὀγδοήκοντα ἐτῶν ἐξέλιπε τὸν βίον.

[13] Μιθριδάτης δ' ὁ Πόντου βασιλεὺς ὁ προσαγορευθεὶς Κτίστης Ἀντίγονον τὸν μονόφθαλμον φεύγων ἐπὶ Πόντου ἐτελεύτησεν βιώσας ἔτη τέσσαρα καὶ ὀγδοήκοντα, ὥσπερ Ἰερώνυμος ἱστορεῖ καὶ ἄλλοι συγγραφεῖς. Ἀριαράθης δὲ ὁ Καππαδοκῶν βασιλεὺς δύο μὲν καὶ ὀγδοήκοντα ἔζησεν ἔτη, ὡς Ἰερώνυμος ἱστορεῖ: ἐδυνήθη δὲ ἴσως καὶ ἐπὶ πλέον διαγενέσθαι, ἀλλ' ἐν τῇ πρὸς: Περδίκκαν μάχῃ ζωγρηθεὶς ἀνεσκολοπίσθη.

[14] Κῦρος δὲ ὁ Περσῶν, βασιλεὺς ὁ παλαιός, ὡς δηλοῦσιν οἱ Περσῶν καὶ Ἀσσυρίων ὄροι, οἷς καὶ Ὀνησίκριτος ὁ τὰ περὶ Ἀλέξανδρον συγγράψας συμφωνεῖν δοκεῖ, ἑκατοντούτης γενόμενος ἐξίτηι μὲν ἓνα ἕκαστον τῶν φίλων, μαθὼν δὲ τοὺς πλείστους διεφθαρμένους ὑπὸ Καμβύσου τοῦ υἱέος, καὶ φάσκοντος Καμβύσου κατὰ πρόσταγμα τὸ ἐκείνου ταῦτα πεποιηκέναι, τὸ μὲν τι πρὸς τὴν ὠμότητα τοῦ υἱοῦ διαβληθεὶς, τό τι ὡς παρανοοῦντα αὐτὸν αἰτιασάμενος ἀθυμήσας ἐτελεύτα τὸν βίον.

[15] Ἀρταξέρξης ὁ Μνήμων ἐπικληθεὶς, ἐφ' ὃν Κῦρος ὁ ἀδελφὸς ἐστρατεύσατο, βασιλεύων ἐν Πέρσαις ἐτελεύτησεν νόσῳ ἐξ καὶ ὀγδοήκοντα ἐτῶν γενόμενος, ὡς δὲ Δίνων ἱστορεῖ, τεσσάρων καὶ ἐνενήκοντα. Ἀρταξέρξης ἕτερος Περσῶν βασιλεὺς, ὃν φησὶν ἐπὶ τῶν πατέρων τῶν ἑαυτοῦ Ἰσίδωρος ὁ Χαρακηνὸς συγγραφεὺς βασιλεύειν, ἔτη τρία καὶ ἐνενήκοντα βιοὺς ἐπιβουλῇ τὰδελφοῦ Γωσίθρου ἐδόλοφονήθη. Σινατρόκης δὲ ὁ Παρθυαίων βασιλεὺς ἔτος ὀγδοηκοστὸν ἤδη γεγρονῶς ὑπὸ Σακαυράκων Σκυθῶν καταχθεὶς βασιλεύειν ἤρξατο καὶ ἐβασίλευσεν ἔτη ἐπτά. Τιγράνης δὲ ὁ Ἀρμενίων βασιλεὺς, πρὸς ὃν Λούκουλλος ἐπολέμησεν, πέντε καὶ ὀγδοήκοντα ἐτῶν ἐτελεύτα νόσῳ.

[16] Ὑσπαυσίνης δὲ ὁ Χάρηκος καὶ τῶν κατ' Ἐρυθρὰν θάλασσαν τόπων βασιλεὺς πέντε καὶ ὀγδοήκοντα ἐτῶν νοσήσας ἐτελεύτησεν. Τίραιος δ' ὁ μεθ' Ὑσπαυσίνην τρίτος βασιλεύσας δύο καὶ ἐνενήκοντα βιοὺς ἔτη ἔτελεύτα νόσῳ. Ἀρτάβαζος δὲ ὁ μετὰ Τίραιον ἑβδομος βασιλεύσας Χάρακος ἐξ καὶ ὀγδοήκοντα ἐτῶν καταχθεὶς ὑπὸ Πάρθων ἐβασίλευσε. Καμνασκίρης δὲ βασιλεὺς Παρθυαίων ἐξ καὶ ἐνενήκοντα ἔζησεν ἔτη.

[17] Μασσινίσσας δὲ Μαυρουσίων βασιλεὺς ἐνενήκοντα ἐβίωσεν ἔτη. Ἄσανδρος δὲ ὁ ὑπὸ τοῦ θεοῦ Σεβαστοῦ ἀντὶ ἐθνάρχῃ βασιλεὺς ἀναγορευθεὶς

Βοσπόρου περί ἑτη ὧν ἐνενήκοντα ἵππομαχῶν καὶ πεζομαχῶν οὐδενὸς ἤτιων ἐφάνη: ὥς δὲ ἑώρα τοὺς ἑαυτοῦ ὑπὸ τὴν μάχην Σκριβωνίῳ προστιθεμένους ἀποσχόμενος σιτίων ἐτελεύτησεν βιούς ἑτη τρία καὶ ἐνενήκοντα: Γοαισὸς δέ, ὥς φησιν Ἰσίδωρος ὁ Χαρακηνός, ἐπὶ τῆς ἑαυτοῦ ἡλικίας Ὀμάνων τῆς ἀρωματοφόρου βασιλεύσας πεντεκαίδεκα καὶ ἑκατὸν γεγονῶς ἐτῶν ἐτελεύτησεν νόσῳ. βασιλέας μὲν οὖν τοσοῦτους ἱστορήκασι μακροβίους οἱ πρὸ ἡμῶν. .

[18] ἐπεὶ δὲ καὶ φιλόσοφοι καὶ πάντες οἱ ‘περὶ παιδείαν ἔχοντες, ἐπιμέλειαν πως καὶ οὗτοι ποιούμενοι ἑαυτῶν, εἰς μακρὸν γῆρας ἦλθον, ἀναγράφομεν καὶ τούτων τοὺς ‘ἱστορημένους, καὶ πρῶτους γε φιλοσόφους. Δημόκριτος μὲν Ἀβδηρίτης ἐτῶν γεγονῶς τεσσάρων καὶ ἑκατὸν ἀποσχόμενος τροφῆς ἐτελεύτα. Ξενοφίλος δὲ ὁ μουσικός, ὥς φησιν Ἀριστόξενος, προσσχὼν τῇ Πυθαγόρου φιλοσοφίᾳ ὑπὲρ τὰ πέντε καὶ ἑκατὸν ἔτη Ἀθήνησιν ἐβίωσεν. Σόλων δὲ καὶ Θάλῃς καὶ Πιττακός, οἵτινες τῶν κληθέντων ἐπτὰ σοφῶν ἐγένοντο, ἑκατὸν ἕκαστος ἔζησεν ἔτη,

[19] Ζήνων δὲ ὁ τῆς Στωϊκῆς φιλοσοφίας ἀρχηγὸς ὀκτῶ καὶ ἐνενήκοντα: ὃν φασιν εἰσερχόμενον εἰς τὴν ἐκκλησίαν καὶ προσπταίσαντα ἀναφθέγξασθαι, Τί με βοᾷς; καὶ ὑποστρέψαντα οἴκαδε καὶ ἀποσχόμενον τροφῆς τελευτῆσαι τὸν βίον. Κλεάνθης δὲ ὁ Ζήνωνος μαθητὴς καὶ διάδοχος ἐννέα καὶ ἐνενήκοντα: οὗτος γεγονῶς ἔτη φῦμα ἔσχεν ἐπὶ τοῦ χεῖλους καὶ ἀποκαρτερῶν ἐπελθόντων αὐτῷ παρ’ ἐταίρων τινῶν γραμμάτων προσενεγκάμενος τροφήν καὶ πράξας περὶ ὧν ἡζίουσι οἱ φίλοι, ἀποσχόμενος αὐθις τροφῆς ἐξέλιπε τὸν βίον.

[20] Ξενοφάνης δὲ ὁ Δεξίνου μὲν υἱός, Ἀρχελαίου δὲ τοῦ φυσικοῦ μαθητῆς ἐβίωσεν ἔτη ἑν καὶ ἐνενήκοντα: Ξενοκράτης δὲ Πλάτωνος μαθητὴς γενόμενος τέσσαρα καὶ ὀγδοήκοντα: Καρνεάδης δὲ ὁ τῆς νεωτέρας Ακαδημίας ἀρχηγὸς ἔτη πέντε καὶ ὀγδοήκοντα: Χρύσιππος ἑν καὶ ὀγδοήκοντα Διογένης δὲ ὁ Σελευκεὺς ἀπὸ Τίγριος Στωϊκὸς φιλόσοφος ὀκτῶ καὶ ὀγδοήκοντα: Ποσειδώνιος Ἀπαμεὺς τῆς Συρίας, νόμῳ δὲ Ῥόδιος, φιλόσοφος τε ἅμα καὶ ἱστορίας συγγραφεὺς τέσσαρα καὶ ὀγδοήκοντα: Κριτόλαος ὁ Περιπατητικὸς ὑπὲρ δύο. καὶ ὀγδοήκοντα.

[21] Πλάτων δὲ ὁ ἱερώτατος ἑν καὶ ὀγδοήκοντα. Ἀθηνόδωρος Σάνδωνος Ταρσεὺς Στωϊκός, ὃς καὶ διδάσκαλος ἐγένετο Καίσαρος Σεβαστοῦ θεοῦ, ὅψ’ οὗ ἡ Ταρσέων πόλις καὶ φόρων ἐκουφίσθη, δύο καὶ ὀγδοήκοντα ἔτη βιούς ἐτελεύτησεν ἐν τῇ πατρίδι, καὶ τιμὰς ὁ Ταρσέων δῆμος αὐτῷ κατ’ ἔτος ἕκαστον ἀπονέμει ὥς ἡρωϊ. Νέστωρ δὲ Στωϊκὸς ἀπὸ Ταρσοῦ διδάσκαλος Καίσαρος Τιβερίου ἔτη δύο καὶ ἐνενήκοντα: Ξενοφῶν δὲ ὁ Γρύλλου ὑπὲρ τὰ ἐνενήκοντα ἐβίωσεν ἔτη.

[22] οὗτοι μὲν φιλοσόφων οἱ ἔνδοξοι. συγγραφέων δὲ Κτησίβιος μὲν ἐτῶν ἑκατὸν καὶ τεσσάρων ἐν περιπάτῳ ἐτελεύτησεν, ὥς Ἀπολλόδωρος ἐν τοῖς χρονικοῖς ἱστορεῖ. Ἰερώνυμος δ’ ἐν πολέμοις γενόμενος καὶ πολλοὺς καμάτους ὑπομείνας καὶ τραύματα ἔζησεν ἔτη τέσσαρα καὶ ἑκατόν, ὥς Ἀγαθαρχίδης ἐν τῇ ἐνάτῃ τῶν περὶ τῆς Ἀσίας ἱστοριῶν λέγει, καὶ θαυμάζει γε τὸν ἄνδρα ὥς μέχρι τῆς τελευταίας ἡμέρας ἄρτιον ὄντα ἐν ταῖς συνουσίαις καὶ πᾶσι τοῖς αἰσθητηρίοις, μηδενὸς γενόμενον τῶν πρὸς ὑγίειαν ἑλλιπῇ.

Ἑλλάνικος ὁ Λέσβιος ὀγδοήκοντα καὶ πέντε, καὶ Φερεκύδης ὁ Σύριος ὁμοίως ὀγδοήκοντα καὶ πέντε. Τίμαιος ὁ Ταυρομενίτης ἐξ καὶ ἐνενήκοντα: Ἀριστόβουλος δ' ὁ Κασανδρεὺς ὑπὲρ τὰ ἐνενήκοντα ἔτη λέγεται βεβιωκέναι, τὴν ἱστορίαν δὲ τέταρτον καὶ ὀγδοηκοστὸν ἔτος γεγωνὸς ἥρξατο συγγράφειν, ὡς αὐτὸς ἐν ἀρχῇ τῆς πραγματείας λέγει. Πολύβιος δὲ ὁ Λυκόρτα Μεγαλοπολίτης ἀγρόθεν ἀνελθὼν ἀφ' ἵππου κατέπεσεν καὶ ἐκ τούτου νοσήσας ἀπέθανεν ἐτῶν δύο καὶ ὀγδοήκοντα, Ὑψικράτης δὲ ὁ Ἀμισηνὸς συγγραφεὺς διὰ πολλῶν μαθημάτων γενόμενος ἔτη δύο καὶ ἐνενήκοντα.

[23] ῥητόρων δὲ Γοργίας, ὃν τινες σοφιστὴν καλοῦσιν, ἔτη ᾑ̇ τροφῆς δὲ ἀποσχόμενος ἐτελεύτησεν: ὃν φασιν ἐρωτηθέντα τὴν αἰτίαν τοῦ μακροῦ γήρως καὶ ὑγιεινοῦ ἐν πάσαις ταῖς αἰσθήσεσιν εἰπεῖν, διὰ τὸ μηδέποτε συμπεριενεχθῆναι ταῖς ἄλλων εὐωχίαις. Ἰσοκράτης ἐξ καὶ ἐνενήκοντα ἔτη γεγωνὸς τὸν πανηγυρικὸν ἔγραφε λόγον, περὶ ἔτη δ' ἑνὸς ἀποδέοντα ἑκατὸν γεγωνὸς ὡς ἦσθετο Ἀθηναίους ὑπὸ Φιλίππου ἐν τῇ περὶ Χαιρώνειαν μάχῃ νενικημένους, ποτινίωμενος τὸν Εὐριπίδειον στίχον προηνέγκато εἰς ἑαυτὸν ἀναφέρων, Σιδώνιον ποτ' ἄστν Κάδμος ἐκλιπὼν καὶ ἐπειπὼν ὡς δουλεύσει ἡ Ἑλλάς, ἐξέλιπε τὸν βίον. Ἀπολλόδωρος δὲ ὁ Περγαμηνὸς ῥήτωρ, θεοῦ Καίσαρος Σεβαστοῦ διδάσκαλος γενόμενος καὶ σὺν Ἀθηνόδωρῳ τῷ Ταρσεῖ φιλοσόφῳ παιδεύσας αὐτόν, ἔζησεν ταῦτα τῷ Ἀθηνόδωρῳ ἔτη ὀγδοήκοντα δύο. Ποτάμων δὲ οὐκ ἄδοξος ῥήτωρ ἔτη ἐνενήκοντα.

[24] Σοφοκλῆς ὁ τραγωδοποιὸς ῥᾶγα σταφυλῆς καταπιὼν ἀπεπνίγη πέντε καὶ ἐνενήκοντα ζήσας ἔτη. οὗτος ὑπὸ Ἰοφῶντος τοῦ υἱέος ἐπὶ τέλει τοῦ βίου παρανοίας κρινόμενος ἀνέγνω τοῖς δικασταῖς Οἰδίπουν τὸν ἐπὶ Κολωνῷ, ἐπιδεικνύμενος διὰ τοῦ δράματος ὅπως τὸν νοῦν ὑγιαίνει, ὡς τοὺς δικαστὰς τὸν μὲν ὑπερθανμάσαι, καταψηφίσασθαι δὲ τοῦ υἱοῦ αὐτοῦ μανίαν.

[25] Κρατῖνος δὲ ὁ τῆς κωμῳδίας ποιητῆς ἐπτά ^ πρὸς τοῖς ἐνενήκοντα ἔτεσιν ἐβίωσε, καὶ πρὸς τῷ τέλει τοῦ βίου διδάξας τὴν Πυτίνην καὶ νικήσας μετ' οὐ πολὺ ἐτελεύτα. καὶ Φιλῆμων δὲ ὁ κωμικός, ^ ὁμοίως τῷ Κρατίνῳ ἐπτά καὶ ἐνενήκοντα ἔτη βιούς, κατέκειτο μὲν ἐπὶ - κλίνῃς ἡρεμῶν, θεασάμενος δὲ ὄνον τὰ παρεσκευασμένα αὐτῷ σῦκα κατεσθίοντα ὥρμησε μὲν εἰς γέλωτα, καλέσας δὲ τὸν οἰκέτην καὶ σὺν πολλῷ καὶ ἀθρόῳ γέλῳτι εἰπὼν προσδοῦναι τῷ ὄνῳ ἀκράτου ῥοφεῖν ἀποπνιγεῖς ὑπὸ τοῦ γέλωτος ἀπέθανεν. καὶ Ἐπίχαρμος δὲ ὁ τῆς κωμῳδίας ποιητῆς καὶ αὐτὸς ἐνενήκοντα καὶ ἐπτά ἔτη λέγεται βίῳ.

[26] Ἀνακρέων δὲ ὁ τῶν μελῶν ποιητῆς ἔζησεν ἔτη πέντε καὶ ὀγδοήκοντα, καὶ Στησίχορος δὲ ὁ μελοποιὸς ταῦτά, Σιμωνίδης δὲ ὁ Κεῖος ὑπὲρ τὰ ἐνενήκοντα.

[27] γραμματικῶν δὲ Ἐρατοσθένης μὲν ὁ Ἀγλαοῦ Κυρηναῖος, ὃν οὐ μόνον γραμματικόν, ἀλλὰ καὶ ποιητὴν ἂν τις ὀνομάσειεν καὶ φιλόσοφον καὶ γεωμέτρην, δύο καὶ ὀγδοήκοντα οὗτος ἔζησεν ἔτη.

[28] καὶ Λυκοῦργος δὲ ὁ νομοθέτης τῶν Λακεδαιμονίων πέντε καὶ ὀγδοήκοντα ἔτη ζῆσαι ἱστορεῖται.

[29] τοσούτους ἐδυνήθημεν βασιλέας καὶ πεπαιδευμένους ἀθροῖσαι: ἐπεὶ δὲ ὑπεσχόμεν καὶ Ῥωμαίων τινὰς καὶ τῶν τὴν Ἰταλίαν οἰκησάντων μακροβίων

ἀναγράψαι, τούτους σοι, θεῶν βουλομένων, ἱερώτατε Κύντιλλε, ἐν ἄλλῳ
δηλώσομεν λόγῳ.

A TRUE STORY — Ἀληθῶν Διηγημάτων

CONTENTS

A'
B'

Ὡσπερ τοῖς ἀθλητικοῖς καὶ περὶ τὴν τῶν σωμάτων ἐπιμέλειαν ἀσχολουμένοις οὐ τῆς εὐεξίας μόνον οὐδὲ τῶν γυμνασίων φροντίς ἐστίν, ἀλλὰ καὶ τῆς κατὰ καιρὸν γινομένης ἀνέσεως — μέρος γοῦν τῆς ἀσκήσεως τὸ μέγιστον αὐτὴν ὑπολαμβάνουσιν — οὕτω δὴ καὶ τοῖς περὶ τοὺς λόγους ἐσπουδακόσιν ἡγοῦμαι προσήκειν μετὰ τὴν πολλὴν τῶν σπουδαιότερων ἀνάγνωσιν ἀνιέναι τε τὴν διάνοιαν καὶ πρὸς τὸν ἔπειτα κάματον ἀκμαιοτέραν παρασκευάζειν.

[2] γένοιτο δ' ἂν ἐμμελὴς ἡ ἀνάπαυσις αὐτοῖς, εἰ τοῖς τοιούτοις τῶν ἀναγνωσμάτων ὁμιλοῖεν, ἃ μὴ μόνον ἐκ τοῦ ἀστείου τε καὶ χαρίεντος ψιλὴν παρέξει τὴν ψυχαγωγίαν, ἀλλὰ τινα καὶ θεωρίαν οὐκ ἄμουσον ἐπιδείξεται, οἷόν τι καὶ περὶ τῶνδε τῶν συγγραμμάτων αὐτοὺς φρονήσιν ὑπολαμβάνω: οὐ γὰρ μόνον τὸ ξένον τῆς ὑποθέσεως οὐδὲ τὸ χαρίεν τῆς προαιρέσεως ἐπαγωγὸν ἔσται αὐτοῖς οὐδ' ὅτι ψεύσματα ποικίλα πιθανῶς τε καὶ ἐναλήθως ἐξενηρόχαμεν, ἀλλ' ὅτι καὶ τῶν ἱστορουμένων ἕκαστον οὐκ ἀκωμωδῆτως ἥνικται πρὸς τινὰς τῶν παλαιῶν ποιητῶν τε καὶ συγγραφέων καὶ φιλοσόφων πολλὰ τεράστια καὶ μυθώδη συγγεγραφότων οὓς καὶ ὀνομαστὶ ἂν ἔγραφον, εἰ μὴ καὶ αὐτῷ σοι ἐκ τῆς ἀναγνώσεως φανεῖσθαι ἔμελλον ^: ^: χ:

[3] ^ Κτησίας ὁ Κτησιόχου ὁ Κνίδιος, ὃς συνέγραψεν περὶ τῆς Ἰνδῶν χώρας καὶ τῶν παρ' αὐτοῖς ἃ μῆτε αὐτὸς εἶδεν μῆτε ἄλλου ἀληθεύοντος ἤκουσεν. ἔγραψε δὲ καὶ Ἰαμβοῦλος περὶ τῶν ἐν τῇ μεγάλῃ θαλάττῃ πολλὰ παράδοξα, γνῶριμον μὲν ἅπασιν τὸ ψεῦδος πλασάμενος, οὐκ ἀτερπῆ δὲ ὅμως συνθεὶς τὴν ὑπόθεσιν. πολλοὶ δὲ καὶ ἄλλοι τὰ αὐτὰ τούτοις προελόμενοι συνέγραψαν ὡς δὴ τινὰς ἐαυτῶν πλάνας τε καὶ ἀποδημίας, θηρίων τε μεγέθη ἱστοροῦντες καὶ ἀνθρώπων ὁμότητος καὶ βίῳ καινότητος: ἀρχηγὸς δὲ αὐτοῖς καὶ διδάσκαλος τῆς τοιαύτης βωμολοχίας ὁ τοῦ Ὀμήρου Ὀδυσσεύς, τοῖς περὶ τὸν Ἀλκίνοον διηγούμενος ἀνέμων τε δουλείαν καὶ μονοφθάλμους καὶ ὠμοφάγους καὶ ἀγρίους τινὰς ἀνθρώπους, ἔτι δὲ πολυκέφαλα ζῷα καὶ τὰς ὑπὸ φαρμάκων τῶν ἐταίρων μεταβολάς, οἷα πολλὰ ἐκεῖνος πρὸς ἰδιώτας ἀνθρώπους τοὺς Φαίακας ἐτερατεύσατο.

[4] τούτοις οὖν ἐντυχὼν ἅπασιν, τοῦ ψεύσασθαι μὲν οὐ σφόδρα τοὺς ἄνδρας ἐμμεψάμην, ὁρῶν ἤδη σύνηθες ὄν τοῦτο καὶ τοῖς φιλοσοφεῖν ὑπισχνουμένοις: ἐκεῖνο δὲ αὐτῶν ἐθαύμασα, εἰ ἐνόμιζον λήσειν οὐκ ἀληθῆ συγγράφοντες. διόπερ καὶ αὐτὸς ὑπὸ κενοδοξίας ἀπολιπεῖν τι σπουδάσας τοῖς μεθ' ἡμᾶς, ἵνα μὴ μόνος ἄμοιρος ᾖ τῆς ἐν τῷ μυθολογεῖν ἐλευθερίας, ἐπεὶ μηδὲν ἀληθὲς ἱστορεῖν εἶχον — οὐδὲν γὰρ ἐπεπόνθειν ἀξιόλογον — ἐπὶ τὸ ψεῦδος ἐτραπόμην πολὺ τῶν ἄλλων εὐγνωμονέστερον κἂν ἐν γὰρ δὴ τοῦτο ἀληθεύσω λέγων ὅτι ψεύδομαι. οὕτω δ' ἂν μοι δοκῶ καὶ τὴν παρὰ τῶν ἄλλων κατηγορίαν ἐκφυγεῖν αὐτὸς ὁμολογῶν μηδὲν ἀληθὲς λέγειν. γράφω τοίνυν περὶ ὧν μῆτε εἶδον μῆτε ἔπαθον μῆτε παρ' ἄλλων ἐπυθόμην, ἔτι δὲ μῆτε ὅλως ὄντων μῆτε τὴν ἀρχὴν γενέσθαι δυναμένων. διὸ δεῖ τοὺς ἐντυχάνοντας μηδαμῶς πιστεῦειν αὐτοῖς.

[5] ὀρμηθεῖς γάρ ποτε ἀπὸ Ἡρακλείων στηλῶν καὶ ἀφείς εἰς τὸν ἐσπέριον ὠκεανὸν οὐρίῳ ἀνέμῳ τὸν πλοῦν ἐποιούμην. αἰτία δέ μοι τῆς ἀποδημίας καὶ ὑπόθεσις ἡ τῆς διανοίας περιεργία καὶ πραγμάτων καινῶν ἐπιθυμία καὶ τὸ βούλεσθαι μαθεῖν τί τὸ τέλος ἐστὶν τοῦ ὠκεανοῦ καὶ τίνες οἱ πέραν κατοικοῦντες ἄνθρωποι. τούτου γέ τοι ἔνεκα πάμπολλα μὲν σιτία ἐνεβαλόμην, ἱκανὸν δὲ καὶ ὕδωρ ἐνεθέμην, πεντήκοντα δὲ τῶν ἡλικιωτῶν προσεποιησάμην τὴν αὐτὴν ἐμοὶ γνώμην ἔχοντας, ἔτι δὲ καὶ ὄπλων πολὺ τι πλῆθος παρεσκευασάμην καὶ κυβερνήτην τὸν ἄριστον μισθῷ μεγάλῳ πείσας παρέλαβον καὶ τὴν ναῦν — ἄκατος δὲ ἦν — ὥς πρὸς μέγαν καὶ βίαιον πλοῦν ἐκρατυνάμην.

[6] ἡμέραν οὖν καὶ νύκτα οὐρίῳ πλέοντες ἔτι τῆς γῆς ὑποφαινομένης οὐ σφόδρα βιαίως ἀνηγόμεθα, τῆς ἐπιούσης δὲ ἅμα ἡλίῳ ἀνίσχοντι. ὁ τε ἄνεμος ἐπεδίδου καὶ τὸ κύμα ηὔξανετο καὶ ζόφος ἐπεγίνετο καὶ οὐκέτ' οὐδὲ στεῖλαι τὴν ὀθόνην δυνατὸν ἦν. ἐπιτρέψαντες οὖν τῷ πνέοντι καὶ παραδόντες ἑαυτοὺς ἐχειμαζόμεθα ἡμέρας ἐννέα καὶ ἐβδομήκοντα, τῇ ὀγδοηκοστῇ δὲ ἄφνω ἐκλάμψαντος ἡλίου καθορῶμεν οὐ πόρρῳ νῆσον ὑψηλὴν καὶ δασεῖαν, οὐ τραχεῖ περιηχουμένην τῷ κύματι· καὶ γὰρ ἤδη τὸ πολὺ τῆς ζάλης κατεπαύετο. προσσχόντες οὖν καὶ ἀποβάντες ὥς ἂν ἐκ μακρᾶς τάλαιπωρίας πολὺν μὲν χρόνον ἐπὶ γῆς ἐκείμεθα, διαναστάντες δὲ ὅμως ἀπεκρίναμεν ἡμῶν αὐτῶν τριάκοντα μὲν φύλακας τῆς νεῶς παραμένειν, εἴκοσι δὲ σὺν ἐμοὶ ἀνελθεῖν ἐπὶ κατασκοπῇ τῶν ἐν τῇ νήσῳ.

[7] προελθόντες δὲ ὅσον σταδίους τρεῖς ἀπὸ τῆς θαλάσσης δι' ὕλης ὀρῶμέν τινα στήλην χαλκοῦ πεποιημένην, Ἑλληνικοῖς γράμμασιν καταγεγραμμένην, ἀμυδροῖς δὲ καὶ ἐκτετριμμένοις, λέγουσαν Ἀχρη: τούτων Ἡρακλῆς καὶ Διόνυσος ἀφίκοντο. ἦν δὲ καὶ ἵχνη δύο πλησίον ἐπὶ πέτρᾳ, τὸ μὲν πλεθριαῖον, τὸ δὲ ἑλαττον — ἐμοὶ δοκεῖν, τὸ μὲν τοῦ Διονύσου, τὸ μικρότερον, θάτερον δὲ Ἡρακλέους. προσκυνήσαντες δ' οὖν προῆμεν οὐπῶ δὲ πολὺ παρῆμεν καὶ ἐφιστάμεθα ποταμῷ οἶνον ῥέοντι ὁμοιότατον μάλιστα οἷόσπερ ὁ Χιὸς ἐστίν. ἄφθονον δὲ ἦν τὸ ῥεῦμα καὶ πολὺ, ὥστε ἐνιαχοῦ καὶ ναυσίπορον εἶναι δύνασθαι. ἐπῆει οὖν ἡμῖν πολὺ μᾶλλον πιστεύειν τῷ ἐπὶ τῆς στήλης ἐπιγράμματι, ὥρῳσι τὰ σημεῖα τῆς Διονύσου ἐπιδημίας. δόξαν δέ μοι καὶ ὅθεν ἄρχεται ὁ ποταμὸς καταμαθεῖν, ἀνῆειν παρὰ τὸ ῥεῦμα, καὶ πηγὴν μὲν οὐδεμίαν εἶρον αὐτοῦ, πολλὰς δὲ καὶ μεγάλας ἀμπέλους, πλήρεις βοτρύων, παρὰ δὲ τὴν ρίζαν ἐκάστην ἀπέρρει σταγῶν οἶνου διαυγούς, ἀφ' ὧν ἐγίνετο ὁ ποταμός. ἦν δὲ καὶ ἰχθὺς ἐν αὐτῷ πολλοὺς ἰδεῖν, οἶνῳ μάλιστα καὶ τὴν χροάν καὶ τὴν γεῦσιν προσεοικότας· ἡμεῖς γοῦν ἀγρεύσαντες αὐτῶν τινὰς καὶ ἐμφαγόντες ἐμεθύσθημεν ἀμέλει καὶ ἀνατεμόντες αὐτοὺς εὐρίσκομεν τρυγὸς μεστούς. ὕστερον μέντοι ἐπινοήσαντες τοὺς ἄλλους ἰχθὺς τοὺς ἀπὸ τοῦ ὕδατος παραμιγνύντες ἐκεράννυμεν τὸ σφοδρὸν τῆς οἰνοφαγίας.

[8] τότε δὲ τὸν ποταμὸν διαπεράσαντες ἢ διαβατὸς ἦν, εὐρομεν ἀμπέλων χρῆμα τεράστιον: τὸ μὲν γὰρ ἀπὸ τῆς γῆς, ὁ στέλεχος αὐτὸς εὐερνῆς καὶ παχύς, τὸ δὲ ἄνω γυναῖκες ἦσαν, ὅσον ἐκ τῶν λαγόνων ἅπαντα ἔχουσαι τέλεια — τοιαύτην παρ' ἡμῖν τὴν Δάφνην γράφουσιν ἄρτι τοῦ Ἀπόλλωνος καταλαμβάνοντος ἀποδενδρουμένην. ἀπὸ δὲ τῶν δακτύλων ἄκρων ἐξεφύοντο

αὐταῖς οἱ κλάδοι καὶ μεστοὶ ἦσαν βοτρυῶν. καὶ μὴν καὶ τὰς κεφαλὰς ἐκόμωον ἔλιξι τε καὶ φύλλοις καὶ βότρυσι. προσελθόντας δὲ ἡμᾶς ἡσπάζοντο τε καὶ ἐδεξιοῦντο, αἱ μὲν Λύδιον, αἱ δ' Ἰνδικήν, αἱ πλείεσται δὲ τὴν Ἑλλάδα φωνὴν προΐεμεναι. καὶ ἐφίλουν δὲ ἡμᾶς τοῖς στόμασιν ὃ δὲ φιληθεὶς αὐτίκα ἐμέθυεν καὶ παράφορος ἦν. δρέπεσθαι μέντοι οὐ παρεῖχον τοῦ καρποῦ, ἀλλ' ἤλγουν καὶ ἐβόων ἀποσπωμένον. αἱ δὲ καὶ μίγνυσθαι ἡμῖν ἐπεθύμουν καὶ δύο τινὲς τῶν ἐταίρων πλησιάσαντες αὐταῖς οὐκέτι ἀπελύοντο, ἀλλ' ἐκ τῶν αἰδοίων ἐδέδεντο: συνεφύοντο γὰρ καὶ συνερριζοῦντο. καὶ ἤδη αὐτοῖς κλάδοι ἐπεφύκεσαν οἱ δάκτυλοι, καὶ ταῖς ἔλιξι περιπλεκόμενοι ὅσον οὐδέπω καὶ αὐτοὶ καρποφορήσειν ἔμελλον.

[9] καταλιπόντες - δὲ αὐτοὺς ἐπὶ ναῦν ἐφεύγομεν καὶ τοῖς ἀπολειφθεῖσιν διηγούμεθα ἐλθόντες τὰ τε ἄλλα καὶ τῶν ἐταίρων τὴν ἀμπελομιξίαν. καὶ δὴ λαβόντες ἀμφορέας τινὰς καὶ ὕδρευσάμενοι τε ἅμα καὶ ἐκ τοῦ ποταμοῦ οἰνισάμενοι καὶ αὐτοῦ πλησίον ἐπὶ τῆς ἡόνος αὐλισάμενοι ἔωθεν ἀνήχθημεν οὐ σφόδρα βιαίῳ πνεύματι. περὶ μεσημβρίαν δὲ οὐκέτι τῆς νήσου φαινομένης ἄφνω τυφὼν ἐπιγενόμενος καὶ περιδινήσας τὴν ναῦν καὶ μετεωρίσας ὅσον ἐπὶ σταδίους τριακοσίους οὐκέτι καθῆκεν εἰς τὸ πέλαγος, ἀλλ' ἄνω μετέωρον ἐξηρητημένην ἄνεμος ἐμπεσὼν τοῖς ἰστίοις ἔφερεν κολπώσας τὴν ὀθόνην.

[10] ἐπτά δὲ ἡμέρας καὶ τὰς ἴσας νύκτας ἀεροδρομήσαντες, ὀγδόῃ καθορῶμεν γῆν τινα μεγάλην ἐν τῷ ἁέρι καθάπερ νῆσον, λαμπρὰν καὶ σφαιροειδῇ καὶ φωτὶ μεγάλῳ καταλαμπομένην προσενεχθέντες δὲ αὐτῇ καὶ ὀρμισάμενοι ἀπέβημεν, ἐπισκοποῦντες δὲ τὴν χώραν εὐρίσκομεν οἰκουμένην τε καὶ γεωργομένην. ἡμέρας μὲν οὖν οὐδὲν αὐτόθεν καθεωρῶμεν, νυκτὸς δὲ ἐπιγενομένης ἐφαίνοντο ἡμῖν καὶ ἄλλαι πολλαὶ νῆσοι πλησίον, αἱ μὲν μείζους, αἱ δὲ μικρότεροι, πυρὶ τὴν χροιάν προσεοικυῖαι, καὶ ἄλλη δὲ τις γῆ κάτω, καὶ πόλεις ἐν αὐτῇ καὶ ποταμοὺς ἔχουσα καὶ πελάγη καὶ ὕλας καὶ ὄρη. ταύτην οὖν, τὴν καθ' ἡμᾶς οἰκουμένην εἰκάζομεν.

[11] δόξαν δὲ ἡμῖν καὶ ἔτι πορρωτέρω προελθεῖν, συνελήφθημεν τοῖς Ἴππογύποις παρ' αὐτοῖς καλουμένοις ἀπαντήσαντες. οἱ δὲ Ἴππογυποὶ οὗτοί εἰσιν ἄνδρες ἐπὶ γυπῶν μεγάλων ὀχοῦμενοι καὶ καθάπερ ἵπποις τοῖς ὀρνέοις χρώμενοι: μεγάλοι γὰρ οἱ γυπες καὶ ὥς ἐπίπαν τρικέφαλοι. μάθοι δ' ἂν τις τὸ μέγεθος αὐτῶν ἐντεῦθεν: . νεὼς γὰρ μεγάλης φορτίδος ἰστοῦ ἕκαστον τῶν πτερῶν μακρότερον καὶ παχύτερον φέρουσι. τούτοις οὖν τοῖς Ἴππογύποις προστέτακται περιπετομένοις τὴν γῆν, εἴ τις εὐρεθείη ξένος, ἀνάγειν ὥς τὸν βασιλέα: καὶ δὴ καὶ ἡμᾶς συλλαβόντες ἀνάγουσιν ὥς αὐτόν. ὁ δὲ θεασάμενος καὶ ἀπὸ τῆς στολῆς εἰκάσας, Ἕλληνες ἄρα, ἔφη, ὑμεῖς, ὦ ξένοι; συμφησάντων δέ, Πῶς οὖν ἀφίκεσθε, ἔφη, τοσοῦτον ἀέρα διελθόντες; καὶ ἡμεῖς τὸ πᾶν αὐτῷ διηγούμεθα: καὶ ὃς ἀρξάμενος τὸ καθ' αὐτόν ἡμῖν διεξήει, ὥς καὶ αὐτὸς ἄνθρωπος ὢν τοῦνομα Ἐνδυμίων ἀπὸ τῆς ἡμετέρας γῆς καθεύδων ἀναρπασθεῖη ποτὲ καὶ ἀφικόμενος βασιλεύσειε τῆς χώρας: εἶναι δὲ τὴν γῆν ἐκείνην ἔλεγε τὴν ἡμῖν κάτω φαινομένην σελήνην. ἀλλὰ θαρρεῖν τε παρεκελεύετο καὶ μηδένα κίνδυνον ὑφορᾶσθαι: πάντα γὰρ ἡμῖν παρέσεσθαι ὦν δεόμεθα.

[12] ἦν δὲ καὶ κατορθώσω, ἔφη, τὸν πόλεμον ὃν ἐκφέρω νῦν πρὸς τοὺς τὸν

ἥλιον κατοικοῦντας, πάντων εὐδαιμονέστατα παρ' ἑμοὶ καταβιώσεσθε. καὶ ἡμεῖς ἠρόμεθα τίνες εἶεν οἱ πολέμοι καὶ τὴν αἰτίαν τῆς διαφορᾶς Ὁ δὲ Φαέθων, φησίν, ὁ τῶν ἐν τῷ ἡλίῳ κατοικοῦντων βασιλεὺς — οἰκεῖται γὰρ δὴ κάκεῖνος ὥσπερ καὶ ἡ σελήνη — πολὺν ἤδη πρὸς ἡμᾶς πολεμεῖ χρόνον. ἦρξατο δὲ ἐξ αἰτίας τοιαύτης. τῶν ἐν τῇ ἀρχῇ τῇ ἐμῇ ποτε τοὺς ἀπορωτάτους συναγαγὼν ἐβουλήθη ἀποικίαν ἐς τὸν Ἑωσφόρον στείλαι, ὄντα ἔρημον καὶ ὑπὸ μηδενὸς κατοικοῦμενον· ὁ τοῖνυν Φαέθων φθονήσας ἐκώλυσε τὴν ἀποικίαν κατὰ μέσον τὸν πόρον ἀπαντήσας ἐπὶ τῶν Ἴππομυρμήκων. τότε μὲν οὖν νικηθέντες — οὐ γὰρ ἤμεν ἀντίπαλοι τῇ παρασκευῇ — ἀνεχωρήσαμεν νῦν δὲ βούλομαι αὐθις ἐξενεγκεῖν τὸν πόλεμον καὶ ἀποστεῖλαι τὴν ἀποικίαν. ἦν οὖν ἐθέλητε, κοινωνήσατέ μοι τοῦ στόλου, γῦπας δὲ ὑμῖν ἐγὼ παρέξω τῶν βασιλικῶν ἓνα ἐκάστῳ καὶ τὴν ἄλλην ὄπλισιν αὖριον δὲ ποιησόμεθα τὴν ἔξοδον. οὕτως, ἔφην ἐγώ, γιγνέσθω, ἐπειδὴ σοι δοκεῖ.

[13] τότε μὲν οὖν παρ' αὐτῷ ἐστιαθέντες ἐμείναμεν, ἔωθεν δὲ διαναστάντες ἐτασσόμεθα· καὶ γὰρ οἱ σκοποὶ ἐσήμαινον πλησίον εἶναι τοὺς πολεμίους. τὸ μὲν οὖν πλῆθος τῆς στρατιᾶς δέκα μυριάδες ἐγένοντο ἄνευ τῶν σκευοφόρων καὶ τῶν μηχανοποιῶν καὶ τῶν πεζῶν καὶ τῶν ξένων συμμάχων· τούτων δὲ ὀκτακισμῦριοι μὲν ἦσαν οἱ Ἴππόγυποι, δισμῦριοι δὲ οἱ ἐπὶ τῶν Λαχανοπτέρων. ὄρνειον δὲ καὶ τοῦτό ἐστι μέγιστον, ἀντὶ τῶν πτερῶν λαχάνοις πάντῃ λάσιον, τὰ δὲ ὠκύπτερα ἔχει θριδακίνης φύλλοις μάλιστα προσεοικότα. ἐπὶ δὲ τούτοις οἱ Κεγχροβόλοι ἐτετάχατο καὶ οἱ Σκοροδομάχοι. ἦλθον δὲ αὐτῷ καὶ ἀπὸ τῆς ἄρκτου σύμμαχοι, τρισμῦριοι μὲν Ψυλλοτοξόται, πεντακισμῦριοι δὲ Ἀνεμοδρόμοι τούτων δὲ οἱ μὲν Ψυλλοτοξόται ἐπὶ ψυλλῶν μεγάλων ἱπάζονται, ὅθεν καὶ τὴν προσηγορίαν ἔχουσιν μέγεθος δὲ τῶν ψυλλῶν. ὅσον δώδεκα ἐλέφαντες· οἱ δὲ Ἀνεμοδρόμοι πεζοὶ μὲν εἰσιν, φέρονται δὲ ἐν τῷ ἀέρι ἄνευ πτερῶν ὁ δὲ τρόπος τῆς φορᾶς τοιόσδε. χιτῶνας ποδήρεις ὑπέζωσμένοι κολπώσαντες αὐτοὺς τῷ ἀνέμῳ καθάπερ ἰστία φέρονται ὥσπερ τὰ σκάφη. τὰ πολλὰ δ' οἱ τοιοῦτοι ἐν ταῖς μάχαις πελτασται εἰσιν. ἐλέγοντο δὲ καὶ ἀπὸ τῶν ὑπὲρ τὴν Καππαδοκίαν ἀστέρων ἥξιν Στρουθοβάλανοι μὲν ἐπτακισμῦριοι, Ἴππογέρανοι δὲ πεντακισχίλιοι. τούτους ἐγὼ οὐκ ἔθεασάμην οὐ γὰρ ἀφίκοντο. διόπερ οὐδὲ γράψαι τὰς φύσεις αὐτῶν ἐτόλμησα· τεράστια γὰρ καὶ ἄπιστα περὶ αὐτῶν ἐλέγετο.

[14] αὕτη μὲν ἡ τοῦ Ἐνδυμίωνος δύναμις ἦν. σκευὴ δὲ πάντων ἡ αὕτη κράνη μὲν ἀπὸ τῶν κυάμων, μεγάλοι γὰρ παρ' αὐτοῖς οἱ κύαμοι καὶ καρτεροί· θώρακες δὲ φολιδωτοὶ πάντες θέρμιοι, τὰ γὰρ λέπη τῶν θέρμων συρράπτοντες ποιοῦνται θώρακας, ἄρρηκτον δὲ ἐκεῖ γίνεται τοῦ θέρμου τὸ λέπος ὥσπερ κέρας·

[15] ἀσπίδες δὲ καὶ ξίφη οἷα τὰ Ἑλληνικά. ἐπειδὴ δὲ καιρὸς ἦν, ἐτάξαντο ὧδε· τὸ μὲν δεξιὸν κέρας εἶχον οἱ Ἴππόγυποι καὶ ὁ βασιλεὺς τοὺς ἀρίστους περὶ αὐτὸν ἔχων καὶ ἡμεῖς ἐν τούτοις ἤμεν τὸ δὲ εὐώνυμον οἱ Λαχανόπτεροι· τὸ μέσον δὲ οἱ σύμμαχοι ὡς ἐκάστοις ἐδόκει. τὸ δὲ πεζὸν ἦσαν μὲν ἀμφὶ τὰς ἐξακισχιλίας μυριάδας, ἐτάχθησαν δὲ οὕτως. ἀράχαι παρ' αὐτοῖς πολλοὶ καὶ μεγάλοι γίνονται, πολὺ τῶν Κυκλάδων νήσων ἕκαστος μεῖζων. τούτοις προσέταξεν διωφῆναι τὸν μεταξὺ τῆς σελήνης καὶ τοῦ Ἑωσφόρου ἀέρα. ὥς δὲ

τάχιστα ἐξείργασαντο καὶ πεδίον ἐποίησαν, ἐπὶ τούτου παρέταξε τὸ πεζὸν ἡγεῖτο δὲ αὐτῶν Νυκτερίων ὁ Εὐδιάνακτος τρίτος αὐτός.

[16] τῶν δὲ πολέμιων τὸ μὲν εὐώνυμον εἶχον οἱ Ἴππομύρμηκες καὶ ὁ ἐν αὐτοῖς Φαέθων· θηρία δέ ἐστι μέγιστα, ὑπόπτερα, τοῖς παρ' ἡμῖν μύρμηξι ἰπροσεοικότα πλὴν τοῦ μεγέθους· ὁ γὰρ μέγιστος αὐτῶν καὶ δίπλεθρος ἦν. ἐμάχοντο δὲ οὐ μόνον οἱ ἐπ' αὐτῶν, ἀλλὰ καὶ αὐτοὶ μάλιστα τοῖς κέρασιν ἐλέγοντο δὲ οὗτοι εἶναι ἀμφὶ τὰς πέντε μυριάδας. ἐπὶ δὲ τοῦ δεξιοῦ αὐτῶν ἐτάχθησαν οἱ Ἀεροκώνωπες, ὄντες καὶ οὗτοι ἀμφὶ τὰς πέντε μυριάδας, πάντες τοξόται κώνωψι μεγάλοις ἐποχοῦμενοι· μετὰ δὲ τούτους οἱ Ἀεροκόρδακες, ψιλοὶ τε ὄντες καὶ πεζοί, πλὴν μάχιμοί γε καὶ οὗτοι· πόρρωθεν γὰρ ἐσφενδόνων ῥαφανίδας ὑπερμεγέθεις, καὶ ὁ βληθεὶς οὐδ' ἐπ' ὀλίγον ἂν τέχειν ἐδύνατο, ἀπέθνησκε δέ, καὶ δυσωδίας τινὸς τῷ τραύματι ἐγγινομένης· ἐλέγοντο δὲ χρίειν τὰ βέλη μαλάχης ἰῶ. ἐχόμενοι δὲ αὐτῶν ἐτάχθησαν οἱ Καυλομύκητες, ὀπλίται ὄντες καὶ ἀγχέμαχοι τὸ πλῆθος μύριοι· ἐκλήθησαν δὲ Καυλομύκητες, ὅτι ἀσπίσι μὲν μυκητίναις ἐχρῶντο, δόρασι δὲ καυλίνοις τοῖς ἀπὸ τῶν ἀσπαράγων. πλησίον δὲ αὐτῶν οἱ Κυνοβάλανοι ἔστησαν, οὓς ἔπεμψαν αὐτῷ οἱ τὸν Σείριον κατοικοῦντες, πεντακισχίλιοι, ἄνδρες ἂν κυνοπρόσωποι ἐπὶ βαλάνων περωτῶν μαχόμενοι. ἐλέγοντο δὲ κάκείνω ὕστερίζειν τῶν συμμάχων οὓς τε ἀπὸ τοῦ Γαλαξίου μετεπέμπετο σφενδονήτας καὶ οἱ Νεφελοκένταυροι. ἀλλ' ἐκεῖνοι μὲν τῆς μάχης ἤδη κεκριμένης ἀφίκοντο, ὥς μήποτε ὄφελον οἱ σφενδονῆται δὲ οὐδὲ ὅλως παρεγένοντο, διόπερ φασὶν ὕστερον αὐτοῖς ὀργισθέντα τὸν Φαέθοντα πυρπολῆσαι τὴν χώραν.

[17] τοιαύτη μὲν καὶ ὁ Φαέθων ἐπήει παρασκευῇ. συμμίζαντες δὲ ἐπειδὴ τὰ σημεῖα ἦρθη καὶ ὠγκήσαντο ἑκατέρων οἱ ὄνοι — τούτοις γὰρ ἀντὶ σαλπιστῶν χρῶνται — ἐμάχοντο. καὶ τὸ μὲν εὐώνυμον τῶν Ἡλιωτῶν αὐτίκα ἐφυγεν οὐδ' εἰς χεῖρας δεξάμενον τοὺς Ἴππογύπους, καὶ ἡμεῖς εἰπόμεθα κτείνοντες· τὸ δεξιὸν δὲ αὐτῶν ἐκράτει τοῦ ἐπὶ τῷ ἡμετέρῳ εὐώνυμου, καὶ ἐπεξήλθον οἱ Ἀεροκώνωπες διώκοντες ἄχρι πρὸς τοὺς πεζοὺς. ἐνταῦθα δὲ κάκείνων ἐπιβοηθούντων ἐφυγον ἐγκλίναντες, καὶ μάλιστα ἐπεὶ ἦσθοντο τοὺς ἐπὶ τῷ, εὐώνυμῳ σφῶν νενικημένους. τῆς δὲ τροπῆς λαμπρᾶς γεγεννημένης πολλοὶ μὲν ζῶντες ἠλίσκοντο, πολλοὶ δὲ καὶ ἀνηροῦντο, καὶ τὸ αἷμα ἔρρει πολὺ μὲν ἐπὶ τῶν νεφῶν, ὥστε αὐτὰ βάπτεσθαι καὶ ἐρυθρὰ φαίνεσθαι, οἷα παρ' ἡμῖν δυομένου τοῦ ἡλίου φαίνεται, πολὺ δὲ καὶ εἰς τὴν γῆν κατέσταζεν, ὥστε με εἰκάζειν, μὴ ἄρα τοιοῦτου τινὸς καὶ πάλαι ἄνω γενομένου Ὅμηρος ὑπέλαβεν αἵματι ὕσαι τὸν Δία ἐπὶ τῷ τοῦ Σαρπηδόνης θανάτῳ.

[18] ἀναστρέψαντες δὲ ἀπὸ τῆς διώξεως δύο τρόπαια ἐστήσαμεν, τὸ μὲν ἐπὶ τῶν ἀραχνίων τῆς πεζομαχίας, τὸ δὲ τῆς ἀερομαχίας ἐπὶ τῶν νεφῶν. ἄρτι δὲ τούτων γινομένων ἠγγέλλοντο ὑπὸ τῶν σκοπῶν οἱ Νεφελοκένταυροι προσελαύνοντες, οὓς ἔδει πρὸ τῆς μάχης ἐλθεῖν τῷ Φαέθοντι. καὶ δὴ ἐφαίνοντο προσιόντες, θέαμα παραδοξότατον, ἐξ ἵππων περωτῶν καὶ ἀνθρώπων συγκείμενοι· μέγεθος δὲ τῶν μὲν ἀνθρώπων ὅσον τοῦ Ῥοδίων κολοσσοῦ ἐξ ἡμισείας ἐς τὸ ἄνω, τῶν δὲ ἵππων ὅσον νεῶς μεγάλης φορτίδος. τὸ μέντοι πλῆθος αὐτῶν οὐκ ἀνέγραψα, μὴ τῷ καὶ ἄπιστον δόξῃ — τοσοῦτον

ἦν. ἡγεῖτο δὲ αὐτῶν ὁ ἐκ τοῦ ζῳδιακοῦ τοξότης. ἐπεὶ δὲ ἦσθοντο τοὺς φίλους νενικημένους, ἐπὶ μὲν τὸν Φαέθοντα ἔπεμπον ἀγγελίαν αὐθις ἐπιέναι, αὐτοὶ δὲ διαταξάμενοι τεταραγμένοις ἐπιπίπτουσι τοῖς Σεληνίταις, ἀτάκτως περὶ τὴν δίδωξιν καὶ τὰ λάφυρα διεσκεδασμένοις· καὶ πάντας μὲν τρέπουσιν, αὐτὸν δὲ τὸν βασιλέα καταδιώκουσι πρὸς τὴν πόλιν καὶ τὰ πλεῖστα τῶν ὀρνέων αὐτοῦ κτείνουσιν ἀνέσπασαν δὲ καὶ τὰ τρόπαια καὶ κατέδραμον ἅπαν τὸ ὑπὸ τῶν ἀραχνῶν πεδίον ὑφασμένον, ἐμὲ δὲ καὶ δύο τινὰς τῶν ἐταίρων ἐζώγρησαν. ἤδη δὲ παρὴν καὶ ὁ Φαέθων καὶ αὐθις ἄλλα τρόπαια ὑπ' ἐκείνων ἴστατο. ἡμεῖς μὲν οὖν ἀπηγόμεθα ἐς τὸν ἥλιον αὐθημερὸν τῷ χεῖρει ὀπίσω δεθέντες ἀραχνίου ἀποκόμματι.

[19] οἱ δὲ πολιορκεῖν μὲν οὐκ ἔγνωσαν τὴν πόλιν, ἀναστρέψαντες δὲ τὸ μεταξὺ τοῦ ἀέρος ἀπετειχίζον, ὥστε μηκέτι τὰς αὐγὰς ἀπὸ τοῦ ἡλίου πρὸς τὴν σελήνην διήκειν. τὸ δὲ τεῖχος ἦν διπλοῦν, νεφελωτὸν ὥστε σαφὴς ἔκλειψις τῆς σελήνης ἐγεγόνει καὶ νυκτὶ διηνεκεῖ πᾶσα κατείχετο. πιεζόμενος δὲ τούτοις ὁ Ἐνδυμίων πέμψας ἰκέτευε καθαιρεῖν τὸ οἰκοδόμημα καὶ μὴ σφᾶς περιορᾶν ἐν σκότῳ βιοτεύοντας, ὑπισχνεῖτο δὲ καὶ φόρους τελέσειν καὶ σύμμαχος ἔσσεσθαι καὶ μηκέτι πολεμήσειν, καὶ ὁμήρους ἐπὶ τούτοις δοῦναι ἠθέλεν. οἱ δὲ περὶ τὸν Φαέθοντα γενομένης δις ἐκκλησίας τῇ προτεραίᾳ μὲν οὐδὲν παρέλυσαν τῆς ὀργῆς, τῇ ὑστεραίᾳ δὲ μετέγνωσαν, καὶ ἐγένετο ἡ εἰρήνη ἐπὶ τούτοις·

[20]·κατὰ τὰδε συνθήκας ἐποίησαντο Ἠλιῶται καὶ οἱ σύμμαχοι πρὸς Σεληνίτας καὶ τοὺς συμμάχους, ἐπὶ τῷ καταλῦσαι μὲν τοὺς Ἠλιώτας τὸ διατειχίσμα καὶ μηκέτι ἐς τὴν σελήνην ἐσβάλλειν, ἀποδοῦναι δὲ καὶ τοὺς αἰχμαλώτους ῥητοῦ ἕκαστον χρήματος, τοὺς δὲ Σεληνίτας ἀφεῖναι μὲν αὐτονόμους τοὺς γε ἄλλους·: ἀστέρας, ὅπλα δὲ μὴ ἐπιφέρειν τοῖς Ἠλιώταις, συμμαχεῖν δὲ τῇ ἀλλήλων, ἣν τις ἐπὶ: φόρον δὲ ὑποτελεῖν ἐκάστου ἔτους τὸν βασιλέα τῶν Σεληνιτῶν τῷ βασιλεῖ τῶν Ἠλιωτῶν δρόσου ἀμφορέας μυρίου, καὶ ὁμήρους δὲ σφῶν αὐτῶν δοῦναι μυρίου, τὴν δὲ ἀποικίαν τὴν ἐς τὸν Ἑωσφόρον κοινῇ ποιεῖσθαι, καὶ μετέχειν τῶν ἄλλων τὸν βουλόμενον ἐγγράψαι δὲ τὰς συνθήκας στήλῃ ἡλεκτρίνῃ καὶ ἀναστήσαι ἐν μέσῳ τῷ ἀέρι ἐπὶ τοῖς μεθορίοις. ὤμοσαν δὲ Ἠλιωτῶν μὲν Πυρωνίδης καὶ Θερεΐτης καὶ Φλόγιος, Σεληνιτῶν δὲ Νύκτωρ καὶ Μήνιος καὶ Πολυλάμπης.

[21] τοιαύτη μὲν ἡ εἰρήνη ἐγένετο: εὐθὺς δὲ τὸ τεῖχος καθηρεῖτο καὶ ἡμᾶς τοὺς αἰχμαλώτους ἀπέδωκαν. ἐπεὶ δὲ ἀφικόμεθα ἐς τὴν σελήνην, ὑπηντίαζον ἡμᾶς καὶ ἡσπάζοντο μετὰ δακρύων οἱ τε ἐταῖροι καὶ ὁ Ἐνδυμίων αὐτός. καὶ ὁ μὲν ἡξίου με ^ μεῖναι τε παρ' αὐτῷ καὶ κοινωνεῖν τῆς ἀποικίας, ὑπισχνόμενος δώσειν πρὸς γάμον τὸν ἑαυτοῦ παῖδα: γυναῖκες γὰρ οὐκ εἰσὶ παρ' αὐτοῖς. ἐγὼ δὲ οὐδαμῶς ἐπειθόμην, ἀλλ' ἡξίουν ἀποπεμφθῆναι κάτω ἐς τὴν θάλατταν. ὥς δὲ ἔγνω ἀδύνατον ὄν πείθειν,

[22] ἀποπέμπει ἡμᾶς ἐστιάσας ἐπτὰ ἡμέρας. ἃ δὲ ἐν τῷ μεταξὺ διατρίβων ἐν τῇ σελήνῃ κατενόησα καινὰ καὶ παράδοξα, ταῦτα βούλομαι εἰπεῖν, πρῶτα μὲν τὸ μὴ ἐκ γυναικῶν γεννᾶσθαι αὐτούς, ἀλλ' ἀπὸ τῶν ἀρρένων γάμοις γὰρ τοῖς ἄρρεσι χρῶνται καὶ οὐδὲ ὄνομα γυναικὸς ὅλως ἴσασι. μέχρι μὲν οὖν πέντε καὶ εἴκοσι ἐτῶν γαμεῖται ἕκαστος, ἀπὸ δὲ τούτων γαμεῖ αὐτός: κύουσι δὲ οὐκ ἐν

τῇ νηδύϊ, ἀλλ' ἐν ταῖς γαστροκνημίαις: ἐπειδὴν γὰρ συλλάβῃ τὸ ἔμβρυον, παχύνεται ἡ κνήμη, καὶ χρόνῳ ὕστερον ἀνατεμόντες ἐξάγουσι νεκρά, θέντες δ' αὐτὰ πρὸς τὸν ἄνεμον κεκηνότα ζωοποιοῦσιν. δοκεῖ δέ μοι καὶ ἐς τοὺς Ἑλληνας ἐκεῖθεν ἦκειν τῆς γαστροκνημίας τοῦνομα, ὅτι παρ' ἐκείνοις ἀντὶ γαστρὸς κυοφορεῖ. μείζον δὲ τούτου ἄλλο διηγῆσομαι. γένος ἐστὶ παρ' αὐτοῖς ἀνθρώπων οἱ καλούμενοι Δενδρῖται, γίνεται δὲ τὸν τρόπον τοῦτον. ὄρχιν ἀνθρώπου τὸν δεξιὸν ἀποτεμόντες ἐν γῇ φυτεύουσιν, ἐκ δὲ αὐτοῦ δένδρον ἀναφύεται μέγιστον, σάρκινον, οἷον φαλλός: ἔχει .δὲ καὶ κλάδους καὶ φύλλα: ὁ δὲ καρπὸς ἐστὶ βάλανοι πηχυαῖοι τὸ μέγεθος. ἐπειδὴν οὖν πεπανθῶσιν, τρυγήσαντες αὐτὰς ἐκκολάπτουσι τοὺς ἀνθρώπους. αἰδοῖα μέντοι πρόσθετα ἔχουσιν, οἱ μὲν ἐλεφάντινα, οἱ δὲ πένητες αὐτῶν ξύλινα, καὶ διὰ τούτων ὀχεύουσι καὶ πλησιάζουσι τοῖς γαμέταις τοῖς ἑαυτῶν.

[23] ἐπειδὴν δὲ γηράσῃ ὁ ἄνθρωπος, οὐκ ἀποθνήσκει, ἀλλ' ὥσπερ καπνὸς διαλυόμενος ἀήρ γίνεται. τροφή δὲ πᾶσιν ἡ αὐτή: ἐπειδὴν γὰρ πῦρ ἀνακαύσωσιν, βατράχους ὀπτῶσιν ἐπὶ τῶν ἀνθράκων πολλοὶ δὲ παρ' αὐτοῖς εἰσιν ἐν τῷ ἀέρι πετόμενοι: ὀπτωμένων δὲ περικαθεσθέντες ὥσπερ δὴ περὶ τράπεζαν κάπτουσι τὸν ἀναθυμῶμενον καπνὸν καὶ εὐωχοῦνται. σίτῳ μὲν δὴ τρέφονται τοιοῦτῳ: ποτὸν δὲ αὐτοῖς ἐστὶν ἀήρ ἀποθλιβόμενος εἰς κύλικα καὶ ὕγρον ἀνεῖς ὥσπερ δρόσον. οὐ μὴν ἀπουροῦσιν. γε καὶ ἀφοδεύουσιν, ἀλλ' οὐδὲ τέτρηνται ἥπερ ἡμεῖς, οὐδὲ τὴν συνουσίαν οἱ παῖδες ἐν ταῖς ἑδραῖς παρέχουσιν, ἀλλ' ἐν ταῖς ἰγνύαις ὑπὲρ τὴν γαστροκνημίαν ἐκεῖ γὰρ εἰσι τετρημένοι. καλὸς δὲ νομίζεται παρ' αὐτοῖς ἢν πού τις φαλακρὸς καὶ ἄκομος ἦ, τοὺς δὲ κομήτας καὶ μυσαττονται. ἐπὶ δὲ τῶν κομητῶν ἀστέρων τούναντίον τοὺς κομήτας καλοὺς νομίζουσιν ἐπεδήμουν γάρ τινες, οἱ καὶ περὶ ἐκείνων διηγοῦντο. καὶ μὴν καὶ γένεια φύουσιν μικρὸν ὑπὲρ τὰ γόνατα. καὶ ὄνυχας ἐν τοῖς ποσὶν οὐκ ἔχουσιν, ἀλλὰ πάντες εἰσὶν μονοδάκτυλοι. ὑπὲρ δὲ τὰς πυγὰς ἐκάστῳ αὐτῶν κράμβη ἐκπέφυκε μακρὰ ὥσπερ οὐρά, θάλλουσα ἐς αἰὶ καὶ ὑπτίου ἀναπίπτοντος οὐ

[24] κατακλωμένη. ἀπομύττονται δὲ μέλι δριμύτατον: κάπειδαν ἢ πονῶσιν ἢ γυμνάζωνται, γάλακτι πᾶν τὸ σῶμα ἰδροῦσιν, ὥστε καὶ τυροὺς ἀπ' αὐτοῦ πήγνυσθαι, ὀλίγον τοῦ μέλιτος ἐπιστάξαντες: ἔλαιον δὲ ποιοῦνται ἀπὸ τῶν κρομμύων πάνυ λιπαρὸν τε καὶ εὐῶδες ὥσπερ μύρον. ἀμπέλους δὲ πολλὰς ἔχουσιν ὕδροφόρους: αἱ γὰρ ῥᾶγες τῶν βοτρυῶν εἰσὶν ὥσπερ χάλαζα, καί, ἔμοι δοκεῖν, ἐπειδὴν ἐμπεσὼν ἄνεμος διασεισῇ τὰς ἀμπέλους ἐκεῖνας, τότε πρὸς ἡμᾶς καταπίπτει ἡ χάλαζα διαρραγέντων τῶν βοτρυῶν. τῇ μέντοι γαστρὶ ὅσα πῆρα χρῶνται τιθέντες ἐν αὐτῇ ὅσων δέονται: ἀνοικτὴ γὰρ αὐτοῖς αὕτη καὶ πάλιν κλειστὴ ἐστὶν ἐντέρων δὲ οὐδὲν ὑπάρχειν ἢ αὕτη φαίνεται, ἢ τοῦτο μόνον, ὅτι δασεῖα πᾶσα ἢ ἐντοσθε καὶ λάσιός ἐστιν, ὥστε καὶ τὰ νεογνά, ἐπειδὴν ῥῖγος ἐς ταύτην ὑποδύεται.

[25] ἐσθῆς δὲ τοῖς μὲν πλουσίοις ὑαλίνη μαλθακή, τοῖς πένησι δὲ χαλκῇ ὑφαντή: πολὺχαλκα γὰρ τὰ ἐκεῖ χωρία, καὶ ἐργάζονται τὸν χαλκὸν ὕδατι ἀποβρέξαντες ὥσπερ τὰ ἔρια. περὶ μέντοι τῶν ὀφθαλμῶν, οἷους ἔχουσιν, ὁκνῶ μὲν εἰπεῖν, μή τίς με νομίσῃ ψεύδεσθαι διὰ τὸ ἄπιστον τοῦ λόγου. ὅμως δὲ καὶ τοῦτο ἔρῳ: τοὺς ὀφθαλμοὺς περιαιρετοὺς ἔχουσι, καὶ ὁ βουλόμενος ἐξελῶν

τοὺς αὐτοῦ φυλάττει ἔστ' ἂν δεηθῇ ἰδεῖν οὕτω δὲ ἐνθήμενος ὁρᾷ· καὶ πολλοὶ τοὺς σφετέρους ἀπολέσαντες παρ' ἄλλων χρησάμενοι ὁρῶσιν. εἰσὶ δ' οἱ καὶ πολλοὺς ἀποθέτους ἔχουσιν, οἱ πλούσιοι. τὰ ὧτα δὲ πλατάνων φύλλα ἐστὶν αὐτοῖς πλήν γε τοῖς ἀπὸ τῶν βαλάνων ἐκεῖνοι γὰρ μόνοι ξύλινα ἔχουσιν.

[26] καὶ μὴν καὶ ἄλλο θαῦμα ἐν τοῖς βασιλείοις ἐθεασάμην κάτοπτρον μέγιστον κεῖται ὑπὲρ φρέατος οὐ πάνυ βαθέος. ἂν μὲν οὖν εἰς τὸ φρέαρ καταβῇ τις, ἀκούει πάντων τῶν παρ' ἡμῖν ἐν τῇ γῇ λεγομένων, ἐὰν δὲ εἰς τὸ κάτοπτρον ἀποβλέψῃ, πάσας μὲν πόλεις, πάντα δὲ ἔθνη ὁρᾷ ὥσπερ ἐφεστὼς ἐκάστοις· τότε καὶ τοὺς οἰκείους ἐγὼ ἐθεασάμην καὶ πᾶσαν τὴν πατρίδα, εἰ δὲ κάκεῖνοι ἐμὲ ἐώρων, οὐκέτι ἔχω τὸ ἀσφαλὲς εἰπεῖν. ὅστις δὲ ταῦτα μὴ πιστεύει οὕτως ἔχειν, ἂν ποτε καὶ αὐτὸς ἐκεῖσε ἀφίκηται, εἴσεται ὡς ἀληθῆ λέγω.

[27] τότε δ' οὖν ἀσπασάμενοι τὸν βασιλέα καὶ τοὺς ἄμφ' αὐτόν, ἐμβάντες ἀνήχθημεν ἐμοὶ δὲ καὶ δῶρα ἔδωκεν ὁ Ἐνδυμίων, δύο μὲν τῶν ὑαλίνων χιτώνων, πέντε δὲ χαλκοῦς, καὶ πανοπλίαν θερμίνην, ἃ πάντα ἐν τῷ κήτει κατέλιπον. συνέπεμψε δὲ ἡμῖν καὶ Ἱππογύπους χιλίους παραπέμποντας ἄχρι σταδίων πεντακοσίων.

[28] ἐν δὲ τῷ παράπλῳ πολλὰς μὲν καὶ ἄλλας χώρας παρημείψαμεν, προσέσχομεν δὲ καὶ τῷ Ἑωσφόρῳ ἄρτι συνοικιζομένῳ, καὶ ἀποβάντες ὕδρευσάμεθα. ἐμβάντες δὲ εἰς τὸν ζῳδιακὸν ἐν ἀριστερᾷ παρήειμεν τὸν ἥλιον, ἐν χρῷ τὴν γῆν παραπλέοντες· οὐ γὰρ ἀπέβημεν καίτοι πολλὰ τῶν ἐταίρων ἐπιθυμούντων, ἀλλ' ὁ ἄνεμος οὐκ ἐφῆκεν. ἐθεώμεθα μέντοι τὴν χώραν εὐθαλῇ τε καὶ πίονα καὶ εὐδρον καὶ πολλῶν ἀγαθῶν μεστήν. ἰδόντες δ' ἡμᾶς οἱ Νεφελοκένταυροι, μισθοφοροῦντες παρὰ τῷ Φαέθοντι, ἐπέπησαν ἐπὶ τὴν ναῦν, καὶ μαθόντες ἐνσπόνδους ἀνεχώρησαν.

[29] ἤδη δὲ καὶ οἱ Ἱππόγυποι ἀπεληλύθεσαν. πλεύσαντες δὲ τὴν ἐπιούσαν νύκτα καὶ ἡμέραν, περὶ ἐσπέραν ἀφικόμεθα ἐς τὴν Λυχνόπολιν καλουμένην, ἤδη τὸν κάτω πλοῦν διώκοντες. ἡ δὲ πόλις αὕτη κεῖται μεταξὺ τοῦ Πλειάδων καὶ τοῦ Ὑάδων ἀέρος, ταπεινότερα μέντοι πολὺ τοῦ ζῳδιακοῦ. ἀποβάντες δὲ ἄνθρωπον μὲν οὐδένα εὕρομεν, λύχνους δὲ πολλοὺς περιθέοντας καὶ ἐν τῇ ἀγορᾷ καὶ περὶ τὸν λιμένα διατρίβοντας, τοὺς μὲν μικροὺς καὶ ὥσπερ πένητας, ὀλίγους δὲ τῶν μεγάλων καὶ δυνατῶν πάνυ λαμπροὺς καὶ περιφανεῖς. οἰκήσεις αὐτοῖς καὶ λυχνεῶνες ἰδίᾳ ἐκάστῳ πεποιήντο, καὶ αὐτοὶ ὀνόματα εἶχον, ὥσπερ οἱ ἄνθρωποι, καὶ φωνὴν προεϊμένων ἠκούομεν, καὶ οὐδὲν ἡμᾶς ἠδίκουν, ἀλλὰ καὶ ἐπὶ ξένια ἐκάλουν ἡμεῖς ὁμῶς ἐφοβοῦμεθα, καὶ οὔτε δειπνῆσαι οὔτε ὑπνώσαι τις ἡμῶν ἐτόλμησεν. ἀρχεῖα δὲ αὐτοῖς ἐν μέσῃ τῇ πόλει πεποιήται, ἐνθα ὁ ἄρχων αὐτῶν διὰ νυκτὸς ὅλης κάθηται ὀνομαστικῶν καλῶν ἕκαστον ὃς δ' ἂν μὴ ὑπακούσῃ, καταδικάζεται ἀποθανεῖν ὡς λιπὼν τὴν τάξιν ὃ δὲ θάνατός ἐστι σβεσθῆναι. παρεστῶτες δὲ ἡμεῖς ἐωρῶμεν τὰ γινόμενα καὶ ἠκούομεν ἅμα τῶν λύχνων ἀπολογουμένων καὶ τὰς αἰτίας λεγόντων δι' ἃς ἐβράδυνον. ἐνθα καὶ τὸν ἡμέτερον λύχνον ἐγνώρισα, καὶ προσεῖπὼν αὐτὸν περὶ τῶν κατ' οἶκον ἐπυνθανόμην ὅπως ἔχοιεν ὃ δέ μοι ἅπαντα ἐκεῖνα διηγῆσατο. τὴν μὲν οὖν νύκτα ἐκείνην αὐτοῦ ἐμείναμεν, τῇ δὲ ἐπιούσῃ ἄραντες ἐπλέομεν ἤδη πλησίον τῶν νεφῶν ἐνθα δὴ καὶ τὴν

Νεφελοκοκκυγίαν πόλιν ἰδόντες ἐθαυμάσαμεν, οὐ μέντοι ἐπέβημεν αὐτῆς· οὐ γὰρ εἶα τὸ πνεῦμα. βασιλεύειν μέντοι αὐτῶν ἐλέγετο Κόρωνος ὁ Κοττυφίωνος. καὶ ἐγὼ ἐμνήσθην Ἀριστοφάνους τοῦ ποιητοῦ, ἀνδρὸς σοφοῦ καὶ ἀληθοῦς καὶ μάτην ἐφ’ οἷς ἔγραψεν ἀπιστομένου. τρίτῃ δὲ ἀπὸ ταύτης ἡμέρας καὶ τὸν ὠκεανὸν ἤδη σαφῶς ἐωρῶμεν, γῆν δὲ οὐδαμοῦ, πλὴν γε τῶν ἐν τῷ ἀέρι· καὶ αὗται δὲ πυρῶδεις καὶ ὑπεραυγεῖς ἐφαντάζοντο. τῇ τετάρτῃ δὲ περὶ μεσημβρίαν μαλακῶς ἐνδιδόντος τοῦ πνεύματος καὶ συνιζάνοντος ἐπὶ τὴν θάλατταν καθεῖθμεν. ἄς δὲ τοῦ ὕδατος ἐναύσαμεν,

[30] θαυμασίως ὑπερηδόμεθα καὶ ὑπερεχαίρομεν καὶ πᾶσαν ἐκ τῶν ‘παρόντων εὐφροσύνην ἐποιοούμεθα καὶ ἀποβάντες ἐνηχόμεθα· καὶ γὰρ ἔτυχε γαλήνῃ οὕσα καὶ εὐσταθοῦν τὸ ἐέλαγος. ἔοικε δὲ ἀρχὴ κακῶν μειζόνων γίνεσθαι πολλάκις ἢ πρὸς τὸ βέλτιον μεταβολή· καὶ γὰρ ἡμεῖς δύο μόνας ἡμέρας ἐν εὐδία πλεύσαντες, τῆς τρίτης ὑποφαινούσης πρὸς ἀνίσχοντα τὸν ἥλιον ἄφνω ὀρῶμεν θηρία καὶ κήτη πολλὰ μὲν καὶ ἄλλα, ἐν δὲ μέγιστον ἀπάντων ὅσον σταδίων χιλίων καὶ πεντακοσίων τὸ μέγεθος· ἐπήει δὲ κεκηνὸς καὶ πρὸ πολλοῦ ταράττον τὴν θάλατταν ἀφρῶ τε περικλυζόμενον καὶ τοὺς ὀδόντας ἐκφαῖνον πολὺ τῶν παρ’ ἡμῖν φαλλῶν ὑψηλοτέρους, ὅξεῖς δὲ πάντα ὥσπερ σκόλοπας καὶ λευκοὺς ὥσπερ ἐλεφαντίνους. ἡμεῖς μὲν οὖν τὸ ὕστατον ἀλλήλους προσειπόντες καὶ περιβαλόντες ἐμένομεν τὸ δὲ ἤδη παρὴν καὶ ἀναρροφήσαν ἡμᾶς αὐτῇ νηὶ κατέπιεν. οὐ μέντοι ἔφθη συναράξαι τοῖς ὁδοῦσιν, ἀλλὰ διὰ τῶν ἀραιωμάτων ἡ ναὺς ἐς τὸ ἔσω διεξέπεσεν.

[31] ἐπεὶ δὲ ἔνδον ἦμεν, τὸ μὲν πρῶτον σκότος ἦν καὶ οὐδὲν ἐωρῶμεν, ὕστερον δὲ αὐτοῦ ἀναχανόντος εἶδομεν κύτος μέγα καὶ πάντῃ πλατὺ καὶ ὑψηλόν, ἱκανὸν μυριάνδρῳ πόλει ἐνοικεῖν. ἔκειντο δὲ ἐν μέσῳ καὶ μεγάλοι καὶ μικροὶ ἰχθύες καὶ ἄλλα πολλὰ θηρία συγκεκομμένα, καὶ πλοίων ἱστία καὶ ἄγκυραι, καὶ ἀνθρώπων ὀστέα καὶ φορτία, κατὰ μέσον δὲ καὶ γῆ καὶ λόφοι ἦσαν, ἐμοὶ δοκεῖν, ἐκ τῆς ἰλῦος ἦν κατέπινε συνιζάνουσα. ὕλῃ γοῦν ἐπ’ αὐτῆς καὶ δένδρα παντοῖα ἐπεφύκει καὶ λάχανα ἐβεβλαστήκει, καὶ ἐώκει πάντα ἐξειργασμένοις· περίμετρον δὲ τῆς γῆς στάδιοι διακόσιοι καὶ τεσσαράκοντα. ἦν δὲ ἰδεῖν καὶ ὄρνεα θαλάττια, λάρους καὶ ἀλκυόνας, ἐπὶ τῶν δένδρων νεοττεύοντα.

[32] τότε μὲν οὖν ἐπὶ πολὺ ἐδακρύομεν, ὕστερον δὲ ἀναστήσαντες τοὺς ἐταίρους τὴν μὲν ναὺν ὑπεστηρίζαμεν, αὐτοὶ δὲ τὰ πυρεῖα συντρίβαντες καὶ ἀνακαύσαντες δεῖπνον ἐκ τῶν παρόντων ἐποιοούμεθα. παρέκειτο δὲ ἄφθονα καὶ παντοδαπὰ κρέα τῶν ἰχθύων, καὶ ὕδωρ ἔτι τὸ ἐκ τοῦ Ἑωσφόρου εἶχομεν. τῇ ἐπιούσῃ δὲ διαναστάντες, εἴ ποτε ἀναχάνοι τὸ κῆτος, ἐωρῶμεν ἄλλοτε μὲν ὄρη, ἄλλοτε δὲ μόνον τὸν οὐρανόν, πολλάκις δὲ καὶ νήσους· καὶ γὰρ ἦσθάνομεθα φερομένου αὐτοῦ ὀξέως πρὸς πᾶν μέρος τῆς θαλάττης. ‘ἐπεὶ δὲ ἤδη ἐθάδες τῇ διατριβῇ ἐγενόμεθα, λαβὼν ἐπτά τῶν ἐταίρων ἐβάδιζον ἐς τὴν ὕλην περισκοπήσασθαι τὰ πάντα βουλόμενος. οὐπῶ δὲ πέντε ὅλους διελθὼν σταδίους εὖρον ἱερὸν Ποσειδῶνος, ὡς ἐδήλου ἡ ἐπιγραφή, καὶ μετ’ οὐ πολὺ καὶ τάφους πολλοὺς καὶ στήλας ἐπ’ αὐτῶν πλησίον τε πηγὴν ὕδατος διαυγοῦς, ἔτι δὲ καὶ κυνὸς ὑλακὴν ἠκούομεν καὶ καπνὸς ἐφαίνετο πόρρωθεν καὶ τινα καὶ ἔπαυλιν εἰκάζομεν.

[33] σπουδῇ οὖν βαδίζοντες ἐφιστάμεθα πρεσβύτη καὶ νεανίσκῳ μάλα προθύμως πρασιάν τινα ἐργαζομένοις καὶ, ὕδωρ ἀπὸ τῆς πηγῆς ἐπ’ αὐτὴν διοχετεύουσιν· ἡσθέντες οὖν ἅμα καὶ φοβηθέντες ἔστημεν κάκεινοι δὲ ταῦτὸ ἡμῖν ὡς τὸ εἰκὸς παθόντες ἄναυδοι παρειστήκεσαν· ‘χρόνῳ δὲ ὁ πρεσβύτερος ἔφη, Τίνες ὑμεῖς ἄρα ἐστέ, ὧ ξένοι; πότερον τῶν ἐναλίων δαιμόνων ἢ ἄνθρωποι δυστυχεῖς ἡμῖν παραπλήσιοι; καὶ γὰρ ἡμεῖς ἄνθρωποι ὄντες καὶ ἐν γῇ τραφέντες νῦν θαλάττιοι γεγόναμεν καὶ συννηχόμεθα τῷ περιέχοντι τούτῳ θηρίῳ, οὐδ’ ὁ πάσχομεν ἀκριβῶς εἰδότες· τεθνάναι μὲν γὰρ εἰκάζομεν, ζῆν δὲ πιστεύομεν. πρὸς ταῦτα ἐγὼ εἶπον Καὶ ἡμεῖς τοὶ ἄνθρωποι, νεήλυδές μὲν, ὧ πάτερ, αὐτῷ σκάφει πρῶην καταποθέντες, προήλθομεν δὲ νῦν βουλόμενοι μαθεῖν τὰ ἐν τῇ ὕλῃ ὡς ἔχει· πολλὴ γάρ τις καὶ λάσιος ἐφαίνετο. δαίμων δέ τις, ὡς ἔοικεν, ἡμᾶς ἡγάγεν σέ τε ὁπομένους καὶ εἰσομένους ὅτι μὴ μόνοι ἐν τῷδε καθεῖργμεθα τῷ θηρίῳ· ἀλλὰ φράσον γε ἡμῖν τὴν σαντοῦ τύχην, ὅστις τε ὢν καὶ ὅπως δεῦρο εἰσῆλθες. ὁ δὲ οὐ πρότερον ἔφη ἐρεῖν οὐδὲ πεύσεσθαι παρ’ ἡμῶν, πρὶν ξενίων τῶν παρόντων μεταδοῦναι, καὶ λαβὼν ἡμᾶς ἦγεν ἐπὶ τὴν οἰκίαν — ἐπεποίητο δὲ αὐτάρκη καὶ στιβάδας ἐνφοκοδόμητο καὶ τὰ ἄλλα ἐξήρτιστο — παραθεῖς δὲ ἡμῖν λάχανά τε καὶ ἀκρόδρυα καὶ ἰχθῦς, ἔτι δὲ καὶ οἶνον ἐγγέας, ἐπειδὴ ἱκανῶς ἐκορέσθημεν, ἐπυνθάνετο ἅ πεπόνθοιμεν· κἀγὼ πάντα ἐξῆς διηγησάμην, τόν τε χειμῶνα καὶ τὰ ἐν τῇ νήσῳ καὶ τὸν ἐν τῷ ἀέρι πλοῦν, καὶ τὸν πόλεμον, καὶ τὰ ἄλλα μέχρι τῆς εἰς τὸ κῆτος καταδύσεως.

[34] ὁ δὲ ὑπερθauμάσας καὶ αὐτὸς ἐν μέρει τὰ καθ’ αὐτὸν διεξῆλει λέγων, Τὸ μὲν γένος εἰμί, ὧ ξένοι, Κύπριος, ὀρμηθεὶς δὲ κατ’ ἐμπορίαν ἀπὸ τῆς πατρίδος μετὰ παιδός, ὃν ὀράτε, καὶ ἄλλων πολλῶν οἰκετῶν ἔπλεον εἰς Ἰταλίαν ποικίλον φόρτον κομίζων ἐπὶ νεῶς μεγάλης, ἣν ἐπὶ στόματι τοῦ κήτους διαλελυμένην ἴσως ἐωράκατε. μέχρι μὲν οὖν Σικελίας εὐτυχῶς διεπλεύσαμεν ἐκεῖθεν δὲ ἀρπασθέντες ἀνέμῳ σφοδρῷ τριταῖοι ἐς τὸν ὠκεανὸν ἀπηνέχθημεν, ἔνθα τῷ κήτει περιτυχόντες καὶ αὐτανδροὶ καταποθέντες δύο ἡμεῖς μόνοι, τῶν ἄλλων ἀποθανόντων, ἐσώθημεν. θάψαντες δὲ τοὺς ἐταίρους καὶ ναὸν τῷ Ποσειδῶνι δειμάμενοι τουτονὶ τὸν βίον ζῶμεν, λάχανα μὲν κηπεύοντες, ἰχθῦς δὲ σιτούμενοι καὶ ἀκρόδρυα. πολλὴ δέ, ὡς ὀράτε, ἡ ὕλη, καὶ μὴν καὶ ἀμπέλους ἔχει πολλάς, ἀφ’ ὧν ἡδύτατος οἶνος γεννᾶται· καὶ τὴν πηγὴν δὲ ἴσως εἴδετε καλλίστου καὶ ψυχροτάτου ὕδατος. εὐνὴν δὲ ἀπὸ τῶν φύλλων ποιοῦμεθα, καὶ πῦρ ἄφθονον καίομεν, καὶ ὄρνεα δὲ θηρεύομεν τὰ εἰσπετόμενα, καὶ ζῶντας ἰχθῦς ἀγρεύομεν ἐξιόντες ἐπὶ τὰ βραγχία τοῦ θηρίου, ἔνθα καὶ λουόμεθα, ὅποταν ἐπιθυμήσωμεν. καὶ μὴν καὶ λίμνη οὐ πόρρω ἐστὶν σταδίων εἴκοσι τὴν περίμετρον, ἰχθῦς ἔχουσα παντοδαπούς, ἐν ᾧ καὶ νηχόμεθα καὶ πλέομεν ἐπὶ σκάφους μικροῦ, ὃ ἐγὼ ναυπηγησάμην. ἔτι δὲ ἐστὶν ἡμῖν τῆς καταπόσεως ταῦτα ἑπτὰ καὶ εἴκοσι.

[35] καὶ τὰ μὲν ἄλλα ἴσως φέρειν δυνάμεθα, οἱ δὲ γείτονες ἡμῶν καὶ πάροιικον σφόδρα χαλεποὶ καὶ βαρεῖς εἰσιν, ἄμικτοί τε ὄντες καὶ ἄγριοι. ἡ γάρ, ἔφην ἐγώ, καὶ ἄλλοι τινὲς εἰσιν ἐν τῷ κήτει; πολλοὶ μὲν οὖν, ἔφη, καὶ ἄξενοι καὶ τὰς μορφὰς ἀλλόκοτοι· τὰ μὲν γὰρ ἐσπέρια τῆς ὕλης καὶ οὐραῖα Ταριχᾶνες οἰκοῦσιν, ἔθνος ἐγγελυωπὸν καὶ караβοπρόσωπον, μάχιμον καὶ θρασὺ καὶ ὁμοφάγον τὰ δὲ τῆς ἐτέρας πλευρᾶς κατὰ τὸν δεξιὸν τοῖχον

Τριτωνομένδητες, τὰ μὲν ἄνω ἀνθρώποις ἐοικότες, τὰ δὲ κάτω τοῖς γαλεώταις, ἦττον μέντοι ἄδικοι εἰσιν τῶν ἄλλων τὰ λαιὰ δὲ Καρκινόχειρες καὶ Θυννοκέφαλοι συμμαχίαν τε καὶ φιλίαν πρὸς ἑαυτοὺς πεποιημένοι: τὴν δὲ μεσόγαιαν νέμονται Παγουρίδαι καὶ Ψηττόποδες, γένος μάχιμον καὶ δρομικώτατον: τὰ ἔφα δέ, τὰ πρὸς αὐτῷ τῷ στόματι, τὰ πολλὰ μὲν ἔρημά ἐστι, προσκλυζόμενα τῇ θαλάττῃ: ὅμως δὲ ἐγὼ ταῦτα ἔχω φόρον τοῖς Ψηττόποσιν ὑποτελῶν ἐκάστου ἔτους ὄστρεια πεντακόσια.

[36] τοιαύτη μὲν ἡ χώρα ἐστὶν ὑμᾶς δὲ χρή ὁρᾶν ὅπως δυνησόμεθα τοσοῦτοις ἔθνεσι μάχεσθαι καὶ ὅπως βιοτεύσομεν. πόσοι δέ, ἔφην ἐγώ, πάντες οὗτοι εἰσιν; πλείους, ἔφη, τῶν χιλίων. ὅπλα δὲ τίνα ἐστὶν αὐτοῖς; οὐδέν, ἔφη, πλὴν τὰ ὅστᾳ τῶν ἰχθύων. οὐκοῦν, ἔφην ἐγώ, ἄριστα ἂν ἔχοι διὰ μάχης ἐλθεῖν αὐτοῖς, ἅτε οὖσιν ἀνόπλοις αὐτοὺς ὥπλισμένους; εἰ γὰρ κρατήσομεν αὐτῶν, ἀδεῶς τὸν λοιπὸν βίον οἰκήσομεν. ἔδοξε ταῦτα, καὶ ἀπελθόντες ἐπὶ ναῦν παρεσκευαζόμεθα. αἰτία δὲ τοῦ πολέμου ἔμελλεν ἔσεσθαι τοῦ φόρου ἢ οὐκ ἀπόδοσις, ἥδη τῆς προθεσμίας ἐνεστώσης. καὶ δὴ οἱ μὲν ἔπεμπον ἀπαιτοῦντες τὸν δασμὸν ὃ δὲ ὑπεροπτικῶς ἀποκρινάμενος ἀπεδίωξε τοὺς ἀγγέλους. πρῶτοι οὖν οἱ Ψηττόποδες καὶ οἱ Παγουρίδαι χαλεπαίνοντες τῷ Σκινθάρῳ — τοῦτο γὰρ ἐκαλεῖτο — μετὰ πολλοῦ θορύβου ἐπήεσαν.

[37] ἡμεῖς δὲ τὴν ἔφοδον ὑποπτεύοντες ἐξοπλισάμενοι ἀνεμένομεν, λόχον τινὰ προτάξαντες ἀνδρῶν πέντε καὶ εἴκοσι. προείρητο δὲ τοῖς ἐν τῇ ἐνέδρᾳ, ἐπειδὴν ἴδωσι[^] παρεληλυθότας τοὺς πολεμίους, ἐπανίστασθαι: καὶ οὕτως ἐποίησαν. ἐπαναστάντες γὰρ κατόπιν ἔκοπτον αὐτούς, καὶ ἡμεῖς δὲ αὐτοὶ πέντε καὶ εἴκοσι τὸν ἀριθμὸν ὄντες — - καὶ γὰρ ὁ Σκίνθαρος καὶ ὁ παῖς αὐτοῦ συνεστρατεύοντο — ὑπηντιάζομεν, καὶ συμμίζαντες θυμῷ καὶ ῥώμῃ διεκινδυνεύομεν. τέλος δὲ τροπὴν αὐτῶν ποιησάμενοι κατεδιώξαμεν ἄχρι πρὸς τοὺς φωλεοὺς. ἀπέθανον δὲ τῶν μὲν πολεμίῳ ἐβδομήκοντα καὶ ἑκατὸν, ἡμῶν δὲ εἰς, ὁ κυβερνήτης, τρίγλης πλευρᾷ διαπαρεῖς τὸ μετάφρενον.

[38] ἐκείνην μὲν οὖν τὴν ἡμέραν καὶ τὴν νύκτα ἐπηυλίσάμεθα τῇ μάχῃ καὶ τρόπαιον ἐστήσαμεν ῥάχιν ξηρὰν δελφίνος ἀναπήξαντες. τῇ ὑστεραίᾳ δὲ καὶ οἱ ἄλλοι αἰσθόμενοι παρήσαν, τὸ μὲν δεξιὸν κέρας ἔχοντες οἱ Ταριχᾶνες — ἡγεῖτο δὲ αὐτῶν Πήλαμος — τὸ δὲ εὐώνυμον οἱ Θυννοκέφαλοι, τὸ μέσον δὲ οἱ Καρκινόχειρες; οἱ γὰρ Τριτωνομένδητες τὴν ἡσυχίαν ἦγον οὐδετέρους συμμαχεῖν προαιρούμενοι. ἡμεῖς δὲ προαπαντήσαντες αὐτοῖς παρὰ τὸ Ποσειδώνιον συνεμίζαμεν πολλῇ βοῇ χρώμενοι, ἀντήχει δὲ τὸ κύτος ὥσπερ τὰ σπῆλαια. τρεψάμενοι δὲ αὐτούς, ἅτε γυμνήτας ὄντας, καὶ καταδιώξαντες ἐς τὴν ὕλην τὸ λοιπὸν ἐπεκρατοῦμεν τῆς γῆς.

[39] καὶ μετ' οὐ πολὺ κήρυκας ἀποστείλαντες νεκροὺς τε ἀνηροῦντο καὶ περὶ φιλίας διελέγοντο: ἡμῖν δὲ οὐκ ἐδόκει σπένδεσθαι, ἀλλὰ τῇ ὑστεραίᾳ χωρήσαντες ἐπ' αὐτοὺς πάντας ἄρδην ἐξεκόψαμεν πλὴν τῶν Τριτωνομενδῆτων. οὗτοι δὲ ὡς εἶδον τὰ γινόμενα, διαδράντες ἐκ τῶν βραγχίων ἀφῆκαν αὐτοὺς εἰς τὴν θάλατταν. ἡμεῖς δὲ τὴν χώραν ἐπελθόντες ἔρημον ἥδη οὖσαν τῶν πολεμίῳ τὸ λοιπὸν ἀδεῶς κατῳκοῦμεν, τὰ πολλὰ γυμνασίους τε καὶ κυνηγεσίους χρώμενοι καὶ ἀμπελουργοῦντες καὶ τὸν καρπὸν συγκομιζόμενοι τὸν ἐκ τῶν δένδρων, καὶ ὅλως ἐφάρκειμεν τοῖς ἐν δεσμοτηρίῳ

μεγάλῳ καὶ ἀφύκτῳ τρυφῶσι καὶ λελυμένοις. ἐνιαυτὸν μὲν οὖν καὶ μῆνας ὀκτὼ τοῦτον διήγομεν τὸν τρόπον.

[40] τῷ δ' ἐνάτῳ μηνὶ πέμπτῃ ἵσταμένου, περὶ τὴν δευτέραν τοῦ στόματος ἄνοιξιν — ἅπαξ γὰρ δὴ τοῦτο κατὰ τὴν ὥραν ἐκάστην ἐποίει τὸ κῆτος, ὥστε ἡμᾶς πρὸς τὰς ἀνοίξεις τεκμαίρεσθαι τὰς ὥρας — περὶ οὖν τὴν δευτέραν, ὥσπερ ἔφην, ἄνοιξιν, ἄφνω βοή τε πολλή καὶ θόρυβος ἠκούετο καὶ ὥσπερ κελεύσματα καὶ εἰρεσῖαι: ταραχθέντες οὖν ἀνειρπύσαμεν ἐπ' αὐτὸ τὸ στόμα τοῦ θηρίου καὶ στάντες ἐνδοτέρῳ τῶν ὀδόντων καθεωρῶμεν ἀπάντων ὧν ἐγὼ εἶδον θεαμάτων παραδοξότατον, ἄνδρας μεγάλους, ὅσον ἡμισταδιαίους τὰς ἡλικίας, ἐπὶ νήσων μεγάλων προσπλέοντας ὥσπερ ἐπὶ τριήρων. οἶδα μὲν οὖν ἀπίστοις ἐοικότα ἱστορήσων, λέξω δὲ ὁμῶς. νῆσοι ἦσαν ἐπιμήκεις μὲν, οὐ πάνυ δὲ ὑψηλαί, ὅσον ἑκατὸν σταδίων ἐκάστη τὸ περίμετρον ἐπὶ δὲ αὐτῶν ἔπλεον τῶν ἀνδρῶν ἐκείνων ἀμφὶ τοὺς εἴκοσι καὶ ἑκατὸν τούτων δὲ οἱ μὲν παρ' ἐκάτερα τῆς νήσου καθήμενοι ἐφεξῆς ἐκωπηλάτουν κυπαρίττοις μεγάλαις αὐτοκλάδοις καὶ αὐτοκόμοις ὥσπερ ἔρετμοις, κατόπιν δὲ ἐπὶ τῆς πρύμνης, ὡς ἐδόκει, κυβερνήτης ἐπὶ λόφου ὑψηλοῦ εἰστήκει χάλκεον ἔχων πηδάλιον πεντασταδιαῖον τὸ μήκος: ἐπὶ δὲ τῆς πρῶρας ὅσον τετταράκοντα ὠπλισμένοι αὐτῶν ἐμάχοντο, πάντα ἐοικότες ἀνθρώποις πλὴν τῆς κόμης: αὕτη δὲ πῦρ ἦν καὶ ἐκάετο, ὥστε οὐδὲ κορύθων ἐδέοντο. ἀντὶ δὲ ἰστίων ὁ ἄνεμος ἐμπίπτων τῇ ὕλῃ, πολλῇ οὕσῃ ἐν ἐκάστῃ, ἐκόλπου τε ταύτην καὶ ἔφερε τὴν νῆσον ἣ ἐθέλοι ὁ κυβερνήτης: κελευστής δὲ ἐφειστήκει αὐτοῖς, καὶ πρὸς τὴν εἰρεσίαν ὀξέως ἐκινουντο ὥσπερ τὰ μακρὰ τῶν πλοίων.

[41] τὸ μὲν οὖν πρῶτον δύο ἢ τρεῖς ἐωρῶμεν, ὕστερον δὲ ἐφάνησαν ὅσον ἑξακόσιοι, καὶ διαστάντες ἐπολέμουν καὶ ἐναυμάχουν. πολλὰ μὲν οὖν ἀντίπρωροι συνηράσσοντο ἀλλήλαις, πολλὰ δὲ καὶ ἐμβληθεῖσαι κατεδύοντο, αἱ δὲ συμπλεκόμεναι καρτερῶς διηγωνίζοντο καὶ οὐ ῥαδίως ἀπελύοντο: οἱ γὰρ ἐπὶ τῆς πρῶρας τεταγμένοι πᾶσαν ἐπεδείκνυντο προθυμίαν ἐπιβαίνοντες καὶ ἀναιρουντες: ἐξώγει δὲ οὐδεὶς. ἀντὶ δὲ χειρῶν σιδηρῶν πολὺποδας μεγάλους ἐκδεδεμένους ἀλλήλοις ἐπερρίπτουν, οἱ δὲ περιπλεκόμενοι τῇ ὕλῃ κατεῖχον τὴν νῆσον. ἐβαλλον μέντοι καὶ ἐτίτρωσκον ὀστρέοις τε ἀμαξοπληθέσι καὶ σπόγγοις πλεθριαίοις.

[42] ἤγειτο δὲ τῶν μὲν Αἰολοκένταυρος, τῶν δὲ Θαλασσοπότης: καὶ μάχῃ αὐτοῖς ἐγεγένητο, ὡς ἐδόκει, λείας ἔνεκα: ἐλέγετο γὰρ ὁ Θαλασσοπότης πολλὰς ἀγέλας δελφίνων τοῦ Αἰολοκενταύρου ἐληλακέναι, ὡς ἦν ἀκούειν ἐπικαλούντων ἀλλήλοις καὶ τὰ ὀνόματα τῶν βασιλέων ἐπιβοωμένων. τέλος δὲ νικῶσιν οἱ τοῦ Αἰολοκενταύρου καὶ νήσους τῶν πολεμίων καταδύουσιν ἀμφὶ τὰς πεντήκοντα καὶ ἑκατὸν καὶ ἄλλας τρεῖς λαμβάνουσιν αὐτοῖς ἀνδράσιν αἱ δὲ λοιπαὶ πρύμναν κρουσάμεναι ἔφευγον. οἱ δὲ μέχρι τινὸς διώξαντες, ἐπειδὴ ἐσπέρα ἦν, τραπόμενοι πρὸς τὰ ναυάγια τῶν πλείστων ἐπεκράτησαν καὶ τὰ ἑαυτῶν ἀνείλonto: καὶ γὰρ ἐκείνων κατέδυσαν νῆσοι οὐκ ἐλάττους τῶν ὀγδοήκοντα. ἔστησαν δὲ καὶ τρόπαιον τῆς νησομαχίας ἐπὶ τῇ κεφαλῇ τοῦ κήτους μίαν τῶν πολεμίων νήσων ἀνασταυρώσαντες. ἐκείνην μὲν οὖν τὴν νύκτα περὶ τὸ θηρίον ἠϋλίσαντο ἐξάπαντες αὐτοῦ τὰ ἀπόγεια καὶ ἐπ' ἀγκυρῶν πλησίον ὀρμισάμενοι: καὶ γὰρ ἀγκύραις ἐχρῶντο μεγάλαις ὑαλίνας

καρτεραῖς. τῇ ὑστεραίᾳ δὲ θύσαντες ἐπὶ τοῦ κήτους καὶ τοὺς οἰκείους
θάψαντες ἐπ' αὐτοῦ ἀπέπλεον ἡδόμενοι καὶ ὥσπερ παιᾶνας ἄδοντες. ταῦτα
μὲν τὰ κατὰ τὴν νησομαχίαν γενόμενα.

τὸ δὲ ἀπὸ τούτου μηκέτι φέρων ἐγὼ τὴν ἐν τῷ κήτει δίαιταν ἀχθόμενός τε τῇ μονῇ μηχανὴν τινα ἐζήτουν, δι' ἧς ἂν ἐξελθεῖν γένοιτο: καὶ τὸ μὲν πρῶτον ἔδοξεν ἡμῖν διορύξασαι κατὰ τὸν δεξιὸν τοῖχον ἀποδρᾶναι, καὶ ἀρξάμενοι διεκόπτομεν ἐπειδὴ δὲ προελθόντες ὅσον πέντε σταδίου οὐδὲν ἠνύομεν, τοῦ μὲν ὀρύγματος ἐπαυσάμεθα, τὴν δὲ ὕλην καῦσαι διέγνωμεν οὕτω γὰρ ἂν τὸ κῆτος ἀποθανεῖν εἰ δὲ τοῦτο γένοιτο, ῥαδίᾳ ἔμελλεν ἡμῖν ἔσεσθαι ἡ ἔξοδος. ἀρξάμενοι οὖν ἀπὸ τῶν οὐραίων ἐκαίομεν, καὶ ἡμέρας μὲν ἑπτὰ καὶ ἴσας νύκτας ἀναισθήτως εἶχε τοῦ καύματος, ὁγδόῃ δὲ καὶ ἐνάτῃ συνίεμεν αὐτοῦ νοσοῦντος: ἀργότερον γοῦν ἀνέχασκεν, καὶ εἴ ποτε ἀναχάνοι, ταχὺ συνέμυνεν. δεκάτῃ δὲ καὶ ἑνδεκάτῃ τέλεον ἀπενεκροῦτο καὶ δυσῶδες ἦν τῇ δωδεκάτῃ δὲ μόλις ἐνενοήσαμεν ὥς, εἰ μὴ τις χανόντος αὐτοῦ ὑποστηρίξειεν τοὺς γομφίους, ὥστε μηκέτι συγκλεῖσαι, κινδυνεύσομεν κατακλεισθέντες ἐν νεκρῷ αὐτῷ ἀπολέσθαι, οὕτω δὴ μεγάλοις δοκοῖς τὸ στόμα διερείσαντες τὴν ναῦν ἐπεσκευάζομεν ὕδωρ τε ὥς ἐνι πλεῖστον ἐμβαλλόμενοι καὶ τᾶλλα ἐπιτήδεια: κυβερνήσειν δὲ ἔμελλεν ὁ Σκίνθαρος.

[2] τῇ δὲ ἐπιούσῃ τὸ μὲν ἤδη ἔτεθνήκει. ἡμεῖς δὲ ἀνελκύσαντες τὸ πλοῖον καὶ διὰ τῶν ἀραιωμάτων διαγαγόντες καὶ ἐκ τῶν ὁδόντων ἐξάπαντες ἡρέμα καθήκαμεν ἐς τὴν θάλατταν ἐπαναβάντες δὲ ἐπὶ τὰ νῶτα καὶ θύσαντες τῷ Ποσειδῶνι αὐτοῦ παρὰ τὸ τρόπαιον ἡμέρας τε τρεῖς ἐπαυλισάμενοι νηνεμία γὰρ ἦν — τῇ τετάρτῃ ἀπεπλεύσαμεν. ἐνθα δὴ πολλοῖς τῶν ἐκ τῆς ναυμαχίας νεκροῖς ἀπηντῶμεν καὶ προσωκέλλομεν, καὶ τὰ σώματα καταμετροῦντες ἐθαυμάζομεν. καὶ ἡμέρας μὲν τινὰς ἐπλέομεν εὐκράτῳ ἀέρι χρώμενοι, ἔπειτα βορέου σφοδροῦ πνεύσαντος μέγα κρύος ἐγένετο, καὶ ὑπ' αὐτοῦ πᾶν ἐπάγη τὸ πέλαγος, οὐκ ἐπιπολῆς μόνον, ἀλλὰ καὶ ἐς βάθος ὅσον ἐς ἑξ ὀργυῖας, ὥστε καὶ ἀποβάντας διαθεῖν ἐπὶ τοῦ κρυστάλλου. ἐπιμένοντος δὲ τοῦ πνεύματος φέρειν οὐ δυνάμενοι τοιόνδε τι ἐπενοήσαμεν — ὁ δὲ τὴν γνώμην ἀποφηνάμενός ἦν ὁ Σκίνθαρος — σκάσαντες γὰρ ἐν τῷ ὕδατι σπήλαιον μέγιστον ἐν τούτῳ ἐμείναμεν ἡμέρας τριάκοντα, πῦρ ἀνακαίοντες καὶ σιτούμενοι τοὺς ἰχθῦς: εὐρίσκομεν δὲ αὐτοὺς ἀνορύττοντες. ἐπειδὴ δὲ ἤδη ἐπέλειπε τὰ ἐπιτήδεια, προελθόντες καὶ τὴν ναῦν πεπηγυῖαν ἀνασπάσαντες καὶ πετάσαντες τὴν ὀθόνην ἐσυρόμεθα ὥσπερ πλέοντες λείως καὶ προσηνῶς ἐπὶ τοῦ πάγου διολισθάνοντες. ἡμέρᾳ δὲ πέμπτῃ ἁλέα τε ἦν ἤδη καὶ ὁ πάγος ἐλύετο καὶ ὕδωρ πάντα αὐθις ἐγένετο.

[3] πλεύσαντες οὖν ὅσον τριακοσίου σταδίου νήσω μικρᾷ καὶ ἐρήμῃ προσηνέχθημεν, ἀφ' ἧς ὕδωρ λαβόντες — ἐπελελοίπει γὰρ ἤδη — καὶ δύο ταύρους ἀγρίου κατατοξεύσαντες ἀπεπλεύσαμεν. οἱ δὲ ταῦροι οὗτοι τὰ κέρατα οὐκ ἐπὶ τῆς κεφαλῆς εἶχον, ἀλλ' ὑπὸ τοῖς ὀφθαλμοῖς, ὥσπερ ὁ Μῶμος ἡξίου. μετ' οὐ πολὺ δὲ εἰς πέλαγος ἐμβαίνομεν, οὐχ ὕδατος, ἀλλὰ γάλακτος: καὶ νῆσος ἐν αὐτῷ ἐφαίνετο λευκὴ πλήρης ἀμπέλων. ἦν δὲ ἡ νῆσος τυρὸς μέγιστος συμπεπηγώς, ὥς ὕστερον ἐμφαγόντες ἐμάθομεν, σταδίων εἴκοσι πέντε τὸ περίμετρον αἱ δὲ ἄμπελοι βοτρύων πλήρεις, οὐ μέντοι οἶνον, ἀλλὰ

γάλα ἐξ αὐτῶν ἀποθλίβοντες ἐπίνομεν. ἱερὸν δὲ ἐν μέσῃ τῇ νήσῳ ἀνφοκοδόμητο Γαλατείας τῆς Νηρηΐδος, ὡς ἐδήλου τὸ ἐπίγραμμα. ὅσον δ' οὖν χρόνον ἐκεῖ ἐμείναμεν, ὅψον μὲν ἡμῖν καὶ σιτίον ἢ γῆ ὑπῆρχεν, ποτὸν δὲ τὸ γάλα τὸ ἐκ τῶν βοτρύων. βασιλεύειν δὲ τῶν χωρίων τούτων ἐλέγετο Τυρῶ ἢ Σαλμωνέως, μετὰ τὴν ἐντεῦθεν ἀπαλλαγὴν ταύτην παρὰ τοῦ Ποσειδῶνος λαβοῦσα τὴν τιμὴν. ^ Μείναντες δὲ ἡμέρας ἐν τῇ νήσῳ πέντε,

[4] τῇ ἕκτῃ ἐξωρμήσαμεν, αὔρας μὲν τινος παραπεμπούσης, λειοκύμονος δὲ οὔσης τῆς θαλάττης· ὀγδόῃ δὲ ἡμέρᾳ πλέοντες οὐκέτι διὰ τοῦ γάλακτος, ἀλλ' ἤδη ἐν ἄλμυρῳ καὶ κυανέῳ ὕδατι, καθορῶμεν ἀνθρώπους πολλοὺς ἐπὶ τοῦ πελάγους διαθέοντας, ἅπαντα ἡμῖν προσεοικότας, καὶ τὰ σώματα καὶ τὰ μεγέθη, πλὴν τῶν ποδῶν μόνων ταῦτα γὰρ φέλλινα εἶχον, ἀφ' οὗ δὴ, οἶμαι, καὶ ἐκαλοῦντο Φελλόποδες. ἐθαυμάσαμεν οὖν ἰδόντες οὐ βαπτίζομένους, ἀλλὰ ὑπερέχοντας τῶν κυμάτων καὶ ἀδεῶς ὁδοιποροῦντας. οἱ δὲ καὶ προσήεσαν καὶ ἡσπάζοντο ἡμᾶς Ἑλληνικῇ φωνῇ· ἔλεγον δὲ καὶ εἰς Φελλῶ τὴν αὐτῶν πατρίδα ἐπείγεσθαι. μέχρι μὲν οὖν τινος συνωδοιπόρου ἡμῖν παραθέοντες, εἶτα ἀποτραπόμενοι τῆς ὁδοῦ ἐβάδιζον εὐπλοῖαν ἡμῖν ἐπευξάμενοι. μετ' ὀλίγον δὲ πολλαὶ νῆσοι ἐφαίνοντο, πλησίον μὲν ἐξ ἀριστερῶν ἢ Φελλῶ, ἐς ἣν ἐκεῖνοι ἔσπευδον, πόλις ἐπὶ μεγάλῳ καὶ στρογγύλῳ φελλοῦ κατοικουμένη· πόρρωθεν δὲ καὶ μᾶλλον ἐν δεξιᾷ πέντε μέγισται καὶ ὑψηλόταται, καὶ πῦρ πολὺ ἀπ' αὐτῶν ἀνεκαίετο, κατὰ δὲ τὴν πρῶραν μία πλατεῖα καὶ ταπεινὴ,

[5] σταδίους ἀπέχουσα οὐκ ἐλάττους πεντακοσίων. ἤδη δὲ πλησίον ἤμεν, καὶ θαυμαστή τις αὔρα περιέπνευσεν ἡμᾶς, ἡδεῖα καὶ εὐώδης, οἷαν φησὶν ὁ συγγραφεὺς Ἡρόδοτος ἀπόζειν τῆς εὐδαίμονος Ἀραβίας. οἷον γὰρ ἀπὸ ρόδων καὶ ναρκίσσων καὶ ὑακίνθων καὶ κρίνων καὶ ἰων, ἔτι δὲ μυρρίνης καὶ δάφνης καὶ ἀμπελάνθης, τοιοῦτον ἡμῖν τὸ ἡδὺ προσέβαλλεν. ἡσθέντες δὲ τῇ ὁσμῇ καὶ χρηστὰ ἐκ μακρῶν πόνων ἐλπίσαντες κατ' ὀλίγον ἤδη πλησίον τῆς νήσου ἐγινόμεθα. ἔνθα δὴ καὶ καθεωρῶμεν λιμένας τε πολλοὺς περὶ πᾶσαν ἀκλύστους καὶ μεγάλους, ποταμούς τε διαυγεῖς ἐξέιντας ἡρέμα εἰς τὴν θάλασσαν, ἔτι δὲ λειμῶνας καὶ ὕλας καὶ ὄρνεα μουσικά, τὰ μὲν ἐπὶ τῶν ἡόνων ᾄδοντα, πολλὰ δὲ καὶ ἐπὶ τῶν κλάδων ἀήρ τε κοῦφος καὶ εὐπνους περιεκέχυτο τὴν χώραν· καὶ αὔραι δέ τινες ἡδεῖαι πνέουσαι ἡρέμα τὴν ὕλην διεσάλευον, ὥστε καὶ ἀπὸ τῶν κλάδων κινουμένων ^ τερπνὰ καὶ συνεχῇ μέλη ἀπεσυρίζετο, εὐοκότα τοῖς ἐπ' ἐρημίας αὐλήμασι τῶν πλαγίων αὐλῶν. καὶ μὴν καὶ βοῇ σύμμικτος ἠκούετο ἄθρους, οὐ θορυβώδης, ἀλλ' οἷα γένοιτ' ἂν ἐν συμποσίῳ, τῶν μὲν αὐλούντων, τῶν δὲ ἐπαδόντων, ^ ἐνίων δὲ κροτούντων πρὸς αὐλὸν ἢ κιθάραν.

[6] τούτοις ἅπασι κηλούμενοι κατήχθημεν, ὁρμίσαντες δὲ τὴν ναῦν ἀπεβαίνομεν, τὸν Σκίνθαρον ἐν αὐτῇ καὶ δύο τῶν ἐταίρων ἀπολιπόντες. προϊόντες δὲ διὰ λειμῶνος εὐανθοῦς ἐντυγχάνομεν τοῖς φρουροῖς καὶ περιπόλοις, οἱ δὲ δῆσαντες ἡμᾶς ῥοδίνοις στεφάνοις· — οὗτος γὰρ μέγιστος παρ' αὐτοῖς δεσμός ἐστιν — ἀνῆγον ὡς τὸν ἄρχοντα, παρ' ᾧ δὴ καθ' ὁδὸν ἠκούσαμεν ὡς ἢ μὲν νῆσος εἴη τῶν Μακάρων προσαγορευομένη, ἄρχοι δὲ ὁ Κρῆς Ῥαδάμανθους. καὶ δὴ ἀναχθέντες ὡς αὐτὸν ἐν τάξει τῶν δικαζομένων

ἔστημεν τέταρτοι.

[7] ἦν δὲ ἡ μὲν πρώτη δίκη περὶ Αἴαντος τοῦ Τελαμῶνος, εἴτε χρὴ αὐτὸν συνεῖναι τοῖς ἥρωσιν εἴτε καὶ μή· κατηγορεῖτο δὲ αὐτοῦ ὅτι μεμήνοι καὶ ἑαυτὸν ἀπεκτόνοι. τέλος δὲ πολλῶν ῥηθέντων ἔγνω ὁ Ῥαδάμανθος, νῦν μὲν αὐτὸν πίομενον τοῦ ἐλλεβόρου παραδοθῆναι Ἰπποκράτει τῷ Κῶφ ἱατρῷ, ὕστερον δὲ σωφρονήσαντα μετέχειν τοῦ συμποσίου.

[8] δευτέρα δὲ ἦν κρίσις ἐρωτική, Θησέως καὶ Μενελάου περὶ τῆς Ἑλένης διαγωνιζομένων, ποτέρῳ χρὴ αὐτὴν συνοικεῖν. καὶ ὁ Ῥαδάμανθος ἐδίκασε Μενελάῳ συνεῖναι αὐτὴν ἅτε καὶ τοσαῦτα πονήσαντι καὶ κινδυνεύσαντι τοῦ γάμου ἔνεκα· καὶ γὰρ αὐτῷ Θησεὶ καὶ ἄλλας εἶναι γυναῖκας, τὴν τε Ἀμαζόνα καὶ τὰς τοῦ Μίνως θυγατέρας.

[9] τρίτη δ' ἐδίκασθη περὶ προεδρίας Ἀλεξάνδρῳ τε τῷ Φιλίππῳ καὶ Ἀννίβᾳ τῷ Καρχηδονίῳ, καὶ ἔδοξε προέχειν ὁ Ἀλέξανδρος, καὶ θρόνος αὐτῷ ἐτέθη παρὰ Κύρον τὸν Πέρσην τὸν πρότερον.

[10] τέταρτοι δὲ ἡμεῖς προσήχθημεν· καὶ ὁ μὲν ἤρετο τί παθόντες ἔτι ζῶντες ἱεροῦ χωρίου ἐπιβαίημεν ἡμεῖς δὲ πάντα ἐξῆς διηγησάμεθα. οὕτω δὲ μεταστησάμενος ἡμᾶς ἐπὶ πολὺν χρόνον ἐσκεπτετο καὶ τοῖς συνέδροις ἐκοινοῦτο περὶ ἡμῶν. συνήδρευον δὲ ἄλλοι τε πολλοὶ καὶ Ἀριστείδης ὁ δίκαιος ὁ Ἀθηναῖος. ὥς δὲ ἔδοξεν αὐτῷ, ἀπεφύησαντο, τῆς μὲν φιλοπραγμοσύνης καὶ τῆς ἀποδημίας, ἐπειδὰν ἀποθάνωμεν, δοῦναι τὰς εὐθύνας, τὸ δὲ νῦν ῥητὸν χρόνον μείναντας ἐν τῇ νήσῳ καὶ συνδιαιτηθέντας τοῖς ἥρωσιν ἀπελθεῖν. ἔταξαν δὲ καὶ τὴν προθεσίαν τῆς ἐπιδημίας μὴ πλέον μηνῶν ἑπτά.

[11] τοῦντεῦθεν αὐτομάτων ἡμῖν τῶν στεφάνων περιρρυνέντων ἐελύμεθα καὶ εἰς τὴν πόλιν ἡγόμεθα καὶ εἰς τὸ τῶν Μακάρων συμπόσιον. αὕτῃ μὲν οὖν ἡ πόλις πᾶσα χρυσεῖ, τὸ δὲ τεῖχος περικείται σμαράγδινον πύλαι δὲ εἰσιν ἑπτά, πᾶσαι μονόξυλοι κινναμώμιοι· τὸ μέντοι ἔδαφος τὸ τῆς πόλεως καὶ ἡ ἐντὸς τοῦ τείχους γῆ ἐλεφαντίνη· ναοὶ δὲ πάντων θεῶν βηρύλλου λίθου ὀκοδομημένοι, καὶ βωμοὶ ἐν αὐτοῖς μέγιστοι μονόλιθοι ἀμεθύστινοι, ἐφ' ὧν ποιοῦσι τὰς ἑκατόμβας. περὶ δὲ τὴν πόλιν ῥεῖ ποταμὸς μύρου τοῦ καλλίστου, τὸ πλάτος πῆχεων ἑκατὸν βασιλικῶν, βάθος δὲ πέντε ὥστε νεῖν εὐμαρῶς. λουτρὰ δὲ ἐστὶν αὐτοῖς οἴκοι μεγάλοι ὑάλινοι, τῷ κινναμώμῳ ἐγκαίόμενοι· ἀντὶ μέντοι τοῦ ὕδατος ἐν ταῖς πυέλοις δρόσος θερμὴ ἔστιν.

[12] ἐσθῆτι δὲ χρῶνται ἀραχνίοις λεπτοῖς, πορφυροῖς. αὐτοὶ δὲ σώματα μὲν οὐκ ἔχουσιν, ἀλλ' ἀναφεῖς καὶ ἄσαρκοί εἰσιν, μορφήν δὲ καὶ ἰδέαν μόνην ἐμφαίνουσιν, καὶ ἀσώματοι ὄντες ὁμῶς συνεστᾶσιν καὶ κινοῦνται καὶ φρονοῦσι καὶ φωνὴν ἀφιᾶσιν, καὶ ὅλως ἔοικε γυνὴ τις ἡ ψυχὴ αὐτῶν περιπολεῖν τὴν τοῦ σώματος ὁμοιότητα περικειμένη· εἰ γοῦν μὴ ἄψαιτό τις, οὐκ ἂν ἐξελέγξειε μὴ εἶναι σῶμα τὸ ὀρώμενον· εἰσι γὰρ ὥσπερ σκιαὶ ὀρθαί, οὐ μέλαιναι. γηράσκει δὲ οὐδεὶς, ἀλλ' ἐφ' ἧς ἂν ἡλικίας ἔλθῃ παραμένει. οὐ μὴν οὐδὲ νύξ παρ' αὐτοῖς γίνεται, οὐδὲ ἡμέρα ἀνὺ λαμπρά· καθάπερ δὲ τὸ λυκαυγὲς ἦδη πρὸς ἔω, μηδέπω ἀνατείλαντος ἡλίου, τοιοῦτο φῶς ἐπέχει τὴν γῆν. καὶ μέντοι καὶ ὥραν μίαν ἴσασιν τοῦ ἔτους· αἰεὶ γὰρ παρ' αὐτοῖς ἕαρ ἐστὶ καὶ εἰς ἄνεμος πνεῖ παρ' αὐτοῖς ὁ ζέφυρος.

[13] ἡ δὲ χώρα πᾶσι μὲν ἄνθεσιν, πᾶσι δὲ φυτοῖς ἡμέροις τε καὶ σκιεροῖς τέθηλεν· αἱ μὲν γὰρ ἄμπελοι δωδεκάφοροι εἰσιν καὶ κατὰ μῆνα ἕκαστον καρποφοροῦσιν· τὰς δὲ ροιάς καὶ τὰς μηλέας καὶ τὴν ἄλλην ὁπώραν ἔλεγον εἶναι τρισκαιδεκάφορον· ἐνὸς γὰρ μηνὸς τοῦ παρ' αὐτοῖς Μινώου δις καρποφορεῖν· ἀντὶ δὲ πυροῦ οἱ στάχυες ἄρτον ἔτοιμον ἐπ' ἄκρων φύουσιν ὥσπερ μύκητας. πηγαὶ δὲ περὶ τὴν πόλιν ὕδατος μὲν πέντε καὶ ἐξήκοντα καὶ τριακόσαι, μέλιτος δὲ ἄλλαι τοσαῦται, μύρου δὲ πεντακόσαι, μικρότεραι μέντοι αὗται, καὶ ποταμοὶ γάλακτος ἑπτὰ καὶ οἶνου ὀκτώ.

[14] τὸ δὲ συμπόσιον ἔξω τῆς πόλεως πεποίηται ἐν τῷ Ἥλυσίῳ καλουμένῳ πεδίῳ· λειμὼν δὲ ἐστὶν κάλλιστος καὶ περὶ αὐτὸν ὕλη παντοῖα πυκνή, ἐπισκιάζουσα τοὺς κατακειμένους. καὶ στρωμνὴν μὲν ἐκ τῶν ἀνθῶν ὑποβέβληται, διακονοῦνται δὲ καὶ παραφέρουσιν ἕκαστα οἱ ἄνεμοι πλήν γε τοῦ οἰνοχοεῖν· τούτου γὰρ οὐδὲν δέονται, ἀλλ' ἔστι δένδρα περὶ τὸ συμπόσιον ὑάλινα μεγάλα τῆς διανυγεστάτης ὑάλου, καὶ καρπὸς ἐστὶ τῶν δένδρων τούτων ποτήρια παντοῖα καὶ τὰς κατασκευὰς καὶ τὰ μεγέθη. ἐπειδὴν οὖν παρή] τις ἐς τὸ συμπόσιον, τρυγῆσας ἐν ἡ καὶ δύο τῶν ἐκπωμάτων παρατίθεται, τὰ δὲ αὐτίκα οἶνου πλήρη γίνεται. οὕτω μὲν πίνουσιν, ἀντὶ δὲ τῶν στεφάνων αἱ ἀηδόνες καὶ τὰ ἄλλα τὰ μουσικὰ ὄρνεα ἐκ τῶν πλησίον λειμῶνων τοῖς στόμασιν ἀνθολογοῦντα κατανέει αὐτοὺς μετ' ᾧδης ὑπερπετόμενα. καὶ μὴν καὶ μυρίζονται ὧδε· νεφέλαι πυκναὶ ἀνασπᾶσσαι μύρον ἐκ τῶν πηγῶν καὶ τοῦ ποταμοῦ καὶ ἐπιστᾶσαι ὑπὲρ τὸ συμπόσιον ἡρέμα τῶν ἀνέμων ὑποθλιβόντων ὕουσι λεπτὸν ὥσπερ δρόσον.

[15] ἐπὶ δὲ τῷ δείπνῳ μουσικῇ τε καὶ ᾧδαῖς σχολάζουσιν ἄδεται δὲ αὐτοῖς τὰ Ὀμήρου ἔπη μάλιστα· καὶ αὐτὸς δὲ πάρεστι καὶ συνευχεῖται αὐτοῖς ὑπὲρ τὸν Ὀδυσσεά κατακείμενος. οἱ μὲν οὖν χοροὶ ἐκ παίδων εἰσιν καὶ παρθένων ἐξάρχουσι δὲ καὶ συνάδουσιν Εὐνόμος τε ὁ Λοκρὸς καὶ Ἀρίων ὁ Λέσβιος καὶ Ἀνακρέων καὶ Σησίχορος· καὶ γὰρ τοῦτον παρ' αὐτοῖς ἔθεασάμην, ἡδὴ τῆς Ἑλένης αὐτῷ διηλλαγμένης. ἐπειδὴν δὲ οὗτοι παύσωνται ἄδοντες, δεύτερος χορὸς παρέρχεται ἐκ κύκνων καὶ χελιδόνων καὶ ἀηδόνων. ἐπειδὴν δὲ καὶ οὗτοι ἄσωσιν, τότε ἡδὴ πᾶσα ἡ ὕλη ἐπαυλεῖ τῶν ἀνέμων καταρχόντων.

[16] μέγιστον δὲ δὴ πρὸς εὐφροσύνην ἐκεῖνο ἔχουσιν πηγαὶ εἰσι δύο παρὰ τὸ συμπόσιον, ἡ μὲν γέλωτος, ἡ δὲ ἡδονῆς· ἐκ τούτων ἑκατέρας πάντες ἐν ἀρχῇ τῆς εὐωχίας πίνουσιν καὶ τὸ λοιπὸν ἡδόμενοι καὶ γελῶντες διάγουσιν.

[17] βούλομαι δὲ εἰπεῖν καὶ τῶν ἐπισήμων οὐστυνας παρ' αὐτοῖς ἔθεασάμην πάντας μὲν τοὺς ἡμιθέους καὶ τοὺς ἐπὶ Ἴλιον στρατεύσαντας πλήν γε δὴ τοῦ Λοκροῦ Αἴαντος, ἐκεῖνον δὲ μόνον ἔφασκον ἐν τῷ τῶν ἀσεβῶν χώρῳ κολάζεσθαι, βαρβάρων δὲ Κύρους τε ἀμφοτέρους καὶ τὸν Σκύθην Ἀνάχαρσιν καὶ τὸν Θρᾶκα Ζάμολξιν· καὶ Νομᾶν τὸν Ἰταλιώτην, καὶ μὴν καὶ Λυκοῦργον τὸν Λακεδαιμόνιον καὶ Φωκίωνα καὶ Τέλλον τοὺς Ἀθηναίους, καὶ τοὺς σοφοὺς ἄνευ Περιάνδρου. εἶδον δὲ καὶ Σωκράτη τὸν Σωφρονίσκου ἀδολεσχοῦντα μετὰ Νέστορος καὶ Παλαμίδους· περὶ δὲ αὐτὸν ἦσαν Ὑάκινθος τε ὁ Λακεδαιμόνιος καὶ ὁ Θεσπιεὺς Νάρκισσος καὶ Ὑγλας καὶ ἄλλοι καλοὶ. καὶ μοι ἐδόκει ἐρᾶν τοῦ Ὑακίνθου· τὰ πολλὰ γοῦν ἐκείνον διήλεγχεν. ἐλέγετο δὲ χαλεπαίνειν αὐτῷ ὁ Ῥαδάμανθυς καὶ ἡπειληκέναι

πολλάκις ἐκβαλεῖν αὐτὸν ἐκ τῆς νήσου, ἣν φλυαρῇ καὶ μὴ ἐθέλῃ ἀφείδῃ τὴν εἰρωνεῖαν εὐωχεῖσθαι. Πλάτων δὲ μόνος οὐ παρῆν, ἀλλ' ἐλέγετο αὐτὸς ἐν τῇ ἀναπλασθεῖσῃ ὑπ' αὐτοῦ πόλει οἰκεῖν χρώμενος τῇ πολιτεία καὶ τοῖς νόμοις οἷς συνέγραψεν.

[18] οἱ μέντοι ἄμφ' Ἀρίστιππὸν τε καὶ Ἐπίκουρον. τὰ πρῶτα παρ' αὐτοῖς ἐφέροντο ἡδέεις τε ὄντες καὶ κεχαρισμένοι καὶ συμποτικώτατοι. παρῆν δὲ καὶ Αἰσωπος ὁ Φρύξ· τούτῳ δὲ ὅσα καὶ γελοιοποιῶ χρῶνται. Διογένης μὲν γε ὁ Σινωπεὺς τοσοῦτον μετέβαλεν τοῦ τρόπου, ὥστε γῆμαι μὲν ἐταίραν τὴν Λαΐδα, ὀρχεῖσθαι δὲ πολλάκις ὑπὸ μέθης ἀνιστάμενον καὶ παροινεῖν. τῶν δὲ Στωϊκῶν οὐδεὶς παρῆν· ἔτι γὰρ ἐλέγοντο ἀναβαίνειν τὸν τῆς ἀρετῆς ὄρθιον λόφον. ἠκούομεν δὲ καὶ περὶ Χρυσίππου ὅτι οὐ πρότερον αὐτῷ ἐπιβῆναι τῆς νήσου θέμις, πρὶν τὸ τέταρτον ἑαυτὸν ἐλλεβορίσῃ. τοὺς δὲ Ἀκαδημαῖκους ἔλεγον ἐθέλειν μὲν ἐλθεῖν, ἐπέχειν δὲ ἔτι καὶ διασκέπτεσθαι· μὴδὲ γὰρ αὐτὸ τοῦτο πῶ καταλαμβάνειν, εἰ καὶ νῆσός τις τοιαύτη ἐστίν. ἄλλως τε καὶ τὴν ἐπὶ τοῦ Ῥαδαμάνθους, οἶμαι, κρίσιν ἐδεδοίκεσαν, ἅτε καὶ τὸ κριτήριον αὐτοὶ ἀνηρηκότες. πολλοὺς δὲ αὐτῶν ἔφασκον ὀρμηθέντας ἀκολουθεῖν τοῖς ἀφικνουμένοις ὑπὸ νοθείας ἀπολείπεσθαι μὴ καταλαμβάνοντας καὶ ἀναστρέφειν ἐκ μέσης τῆς ὁδοῦ.

[19] οὗτοι μὲν οὖν ἦσαν οἱ ἀξιολογώτατοι τῶν παρόντων. τιμῶσι δὲ μάλιστα τὸν Ἀχιλλέα καὶ μετὰ τοῦτον Θησέα. περὶ δὲ συνουσίας καὶ ἀφροδισίων οὕτω φρονοῦσιν μίσγονται μὲν ἀναφανδὸν πάντων ὁρώντων καὶ γυναιξὶ καὶ ἄρρεσι, καὶ οὐδαμῶς τοῦτο αὐτοῖς αἰσχρὸν δοκεῖ· μόνος δὲ Σωκράτης διώμνυτο ἢ μὴν καθαρῶς πλησιάζειν τοῖς νέοις· καὶ μέντοι πάντες αὐτοῦ ἐπιорκεῖν κατεγίνωσκον πολλάκις γοῦν ὁ μὲν Ὑάκινθος ἢ ὁ Νάρκισσος ὡμολόγουν, ἐκεῖνος δὲ ἡρνεῖτο. αἱ δὲ γυναικῆς εἰσι πᾶσι κοιναὶ καὶ οὐδεὶς φθονεῖ τῷ πλησίον, ἀλλ' εἰσι περὶ τοῦτο μάλιστα Πλατωνικώτατοι· καὶ οἱ παῖδες δὲ παρέχουσι τοῖς βουλομένοις οὐδὲν ἀντιλέγοντες.

[20] οὕπῳ δὲ δύο ἢ τρεῖς ἡμέραι διεληλύθεσαν, καὶ προσελθὼν ἐγὼ Ὀμήρῳ τῷ ποιητῇ, σχολῆς οὔσης ἀμφοῖν, τά τε ἄλλα ἐπυνθανόμην καὶ ὅθεν εἶη τοῦτο γὰρ μάλιστα παρ' ἡμῖν εἰσέτι νῦν ζητεῖσθαι. ὁ δὲ οὐδ' αὐτὸς μὲν ἀγνοεῖν ἔφασκεν ὥς οἱ μὲν Χῖον, οἱ δὲ Σμυρναῖον, πολλοὶ δὲ Κολοφώνιον αὐτὸν νομίζουσιν· εἶναι μέντοι γε ἔλεγεν Βαβυλώνιος, καὶ παρά γε τοῖς πολίταις οὐχ Ὀμηρος, ἀλλὰ Τιγράνης καλεῖσθαι· ὕστερον δὲ ὀμηρεύσας παρὰ τοῖς Ἑλλήσιν ἀλλάξαι τὴν προσηγορίαν. ἔτι δὲ καὶ περὶ τῶν ἀθετουμένων στίχων ἐπηρώτων, εἰ ὑπ' ἐκείνου εἶεν γεγραμμένοι. καὶ ὃς ἔφασκε πάντας αὐτοῦ εἶναι. κατεγίνωσκον οὖν τῶν ἀμφὶ τὸν Ζηνόδοτον καὶ Ἀρίσταρχον γραμματικῶν πολλὴν τὴν ψυχρολογίαν. ἐπεὶ δὲ ταῦτα ἱκανῶς ἀπεκέκριτο, πάλιν αὐτὸν ἡρώτων τί δὴ ποτε ἀπὸ τῆς μήνιδος τὴν ἀρχὴν ἐποιήσατο· καὶ ὃς εἶπεν οὕτως ἐπελθεῖν αὐτῷ μὴδὲν ἐπιτηδεύσαντι. καὶ μὴν κάκεῖνο ἐπεθύμουν εἰδέναι, εἰ προτέραν ἔγραψεν τὴν Ὀδύσσειαν τῆς Ἰλιάδος, ὥς οἱ πολλοὶ φασιν ὁ δὲ ἡρνεῖτο. ὅτι μὲν γὰρ οὐδὲ τυφλὸς ἦν, ὃ καὶ αὐτὸ περὶ αὐτοῦ λέγουσιν, αὐτίκα ἠπιστάμην ἑώρων γάρ, ὥστε οὐδὲ πυνθάνεσθαι ἐδεόμην. πολλάκις δὲ καὶ ἄλλοτε τοῦτο ἐποίουν, εἴ ποτε αὐτὸν σχολὴν ἄγοντα ἑώρων προσίων γάρ τι ἐπυνθανόμην αὐτοῦ, καὶ ὃς προθύμως πάντα ἀπεκρίνετο, καὶ μάλιστα μετὰ

τὴν δίκην, ἐπειδὴ ἐκράτησεν ἣν γάρ τις γραφὴ κατ' αὐτοῦ ἐπενηνεγμένη ὕβρεως ὑπὸ Θερσίτου ἐφ' οἷς αὐτὸν ἐν τῇ ποιήσει ἔσκωπεν, καὶ ἐνίκησεν ὁ Ὅμηρος Ὀδυσσεῶς συναγορεύοντος.

[21] κατὰ δὲ τοὺς αὐτοὺς χρόνους ἀφίκετο καὶ Πυθαγόρας ὁ Σάμιος ἐπτάκις ἀλλαγείς καὶ ἐν τοσούτοις ζώοις βιοτεύσας καὶ ἐκτελέσας τῆς ψυχῆς τὰς περιόδους. ἦν δὲ χρυσοῦς ὅλον τὸ δεξιὸν ἡμίτομον. καὶ ἐκρίθη μὲν συμπολιτεύεσθαι αὐτοῖς, ἐνεδοιάζετο δὲ ἔτι πότερον Πυθαγόραν ἢ Εὐφορβὸν χρὴ αὐτὸν ὀνομάζειν. ὁ μέντοι Ἐμπεδοκλῆς ἦλθεν μὲν καὶ αὐτός, περίεφθος καὶ τὸ σῶμα ὅλον ὠπημένος· οὐ μὴν παρεδέχθη καίτοι πολλὰ ἰκετεύων.

[22] προϊόντος δὲ τοῦ χρόνου ἐνέστη ὁ ἀγὼν ὁ παρ' αὐτοῖς, τὰ Θανατούσια. ἡγωνοθέτει δὲ Ἀχιλλεὺς τὸ πέμπτον καὶ Θησεὺς τὸ ἕβδομον. τὰ μὲν οὖν ἅλλα μακρὸν ἂν εἴη λέγειν τὰ δὲ κεφάλαια τῶνπραχθέντων διηγήσομαι. πάλιν μὲν ἐνίκησεν Κάρανος ὁ ἀφ' Ἡρακλέους Ὀδυσσεῆα περὶ τοῦ στεφάνου καταγωνισάμενος· πυγμὴ δὲ ἴση ἐγένετο Ἀρείου τοῦ Αἰγυπτίου, ὃς ἐν Κορίνθῳ τέθαιπται, καὶ Ἐπειοῦ ἀλλήλοις συνελθόντων. παγκρατίου δὲ οὐ τίθεται ἄθλα παρ' αὐτοῖς. τὸν μέντοι δρόμον οὐκέτι μέμνηται ὅστις ἐνίκησεν. ποιητῶν δὲ τῇ μὲν ἀληθείᾳ παρὰ πολὺ ἐκράτει Ὅμηρος, ἐνίκησεν δὲ ὁμοῦς Ἡσίοδος. τὰ δὲ ἄθλα ἦν ἅπασι στέφανος πλακεῖς ἐκ πτερῶν ταωνείων.

[23] ἄρτι δὲ τοῦ ἀγῶνος συντετελεσμένου ἡγγέλλοντο οἱ ἐν τῷ χώρῳ τῶν ἀσεβῶν κολαζόμενοι ἀπορρήξαντες τὰ δεσμὰ καὶ τῆς φρουρᾶς ἐπικρατήσαντες ἐλαύνειν ἐπὶ τὴν νῆσον ἡγεῖσθαι δὲ αὐτῶν Φάλαριν τε τὸν Ἀκραγαντῖνον καὶ Βούσιριν τὸν Αἰγύπτιον καὶ Διομήδην τὸν Θρᾶκα καὶ τοὺς περὶ Σκίρωνα καὶ Πιτυοκάμπτην. ὥς δὲ ταῦτα ἤκουσεν ὁ Ῥαδάμανθυς, ἐκτάσσει τοὺς ἥρωας ἐπὶ τῆς ἡόνης· ἡγεῖτο δὲ Θησεύς τε καὶ Ἀχιλλεὺς καὶ Αἴας ὁ Τελαμώνιος ἥδη σωφρονῶν καὶ συμμίζαντες ἐμάχοντο, καὶ ἐνίκησαν οἱ ἥρωες, Ἀχιλλέως τὰ πλεῖστα κατορθώσαντος. ἡρίστευσε δὲ καὶ Σωκράτης ἐπὶ τῷ δεξιῷ ταχθεὶς, πολὺ μᾶλλον ἢ ὅτε ζῶν ἐπὶ Δηλίῳ ἐμάχετο. προσιόντων γάρ τεττάρων πολεμίων οὐκ ἔφυγε καὶ τὸ πρόσωπον ἄτρεπτος ἦν ἐφ' οἷς καὶ ὕστερον ἐξηρέθη αὐτῷ ἀριστεῖον, καλὸς τε καὶ μέγας παράδεισος ἐν τῷ προαστείῳ, ἔνθα καὶ συγκαλὼν τοὺς ἐταίρους διελέγετο, Νεκρακαδημίαν τὸν τόπον προσαγορεύσας.

[24] συλλαβόντες οὖν τοὺς νενικημένους καὶ δῆσαντες ἀπέπεμψαν ἔτι μᾶλλον κολασθησομένους. ἔγραψεν δὲ καὶ ταύτην τὴν μάχην Ὅμηρος καὶ ἀπιόντι μοι ἔδωκεν τὰ βιβλία κομίζειν τοῖς παρ' ἡμῖν ἀνθρώποις· ἀλλ' ὕστερον καὶ ταῦτα μετὰ τῶν ἄλλων ἀπωλέσαμεν. ἦν δὲ ἡ ἀρχὴ τοῦ ποιήματος αὕτη, Νῦν δέ μοι ἔννεπε, Μοῦσα, μάχην νεκύων ἡρώων. τότε δ' οὖν κυάμους ἐπήσαντες, ὥσπερ παρ' αὐτοῖς νόμος ἐπειδὰν πόλεμον κατορθώσωσιν, εἰσιδῶντο τὰ ἐπινίκια καὶ ἐορτὴν μεγάλην ἦγον μόνος δὲ αὐτῆς οὐ μετεῖχε Πυθαγόρας, ἀλλ' ἄσιτος πόρρῳ ἐκαθέζετο μυσαιτόμενος τὴν κυανοφαγίαν.

[25] ἥδη δὲ μηνῶν ἕξ διεληλυθότων περὶ μεσοῦντα τὸν ἕβδομον νεώτερα συνίστατο πράγματα· κινύρας ὁ τοῦ Σκινθάρου παῖς, μέγας ὢν καὶ καλός, ἦρα πολὺν ἥδη χρόνον τῆς Ἑλένης, καὶ αὐτὴ δὲ οὐκ ἀφανὴς ἦν ἐπιμανῶς ἀγαπῶσα τὸν νεανίσκον πολλάκις γοῦν καὶ διένευον ἀλλήλοις ἐν τῷ

συμποσίῳ καὶ προὔπινον καὶ μόνοι ἐξανιστάμενοι ἐπλανῶντο περὶ τὴν ὕλην. καὶ δὴ ποτε ὑπ' ἔρωτος καὶ ἀμηχανίας ἐβουλεύσατο ὁ Κινύρας ἀρπάσας τὴν Ἑλένην — ἐδόκει δὲ κάκεῖνη ταῦτα — οἷχεσθαι ἀπionτας ἕς τινα τῶν ἐπικειμένων νήσων, ἥτοι ἕς τὴν Φελλῶ ἢ ἕς τὴν Τυρόεσσαν. συνωμότας δὲ πάλαι προσειλήφεσαν τρεῖς τῶν ἐταίρων τῶν ἐμῶν τοὺς θρασυτάτους. τῷ μέντοι πατρὶ οὐκ ἐμήνυσε ταῦτα: ἠπίστατο γὰρ ὑπ' αὐτοῦ κωλυθησόμενος. ὡς δὲ ἐδόκει αὐτοῖς, ἐτέλουν τὴν ἐπιβουλὴν. καὶ ἐπειδὴ νύξ ἐγένετο — ἐγὼ μὲν οὐ παρῆν: ἐτύγχανον γὰρ ἐν τῷ συμποσίῳ κοιμώμενος — οἱ δὲ λαθόντες τοὺς ἄλλους ἀναλαβόντες τὴν Ἑλένην ὑπὸ σπουδῆς ἀνήχθησαν.

[26] περὶ δὲ τὸ μεσονύκτιον ἀνεγρόμενος ὁ Μενέλαος ἐπεὶ ἔμαθεν τὴν εὐνὴν κενὴν τῆς γυναικός, βοήν τε ἴσθη καὶ τὸν ἀδελφὸν παραλαβὼν ἦλθε, πρὸς τὸν βασιλέα τὸν Ῥαδάμανθυν. ἡμέρας δὲ ὑποφαινούσης ἔλεγον οἱ σκοποὶ καθορᾶν τὴν ναῦν πολὺ ἀπέχουσαν οὕτω δὴ ἐμβιβάσας ὁ Ῥαδάμανθυσ πεντήκοντα τῶν ἡρώων εἰς ναῦν μονόξυλον ἀσφοδελίνην παρήγγειλεν δῶκεν οἱ δὲ ὑπὸ προθυμίας ἐλαύνοντες περὶ μεσημβρίαν καταλαμβάνουσιν αὐτοὺς ἄρτι ἕς τὸν γαλακτώδη τοῦ ὠκεανοῦ τόπον ἐμβαίνοντας πλησίον τῆς Τυρόεσης: παρὰ τοσοῦτον ἦλθον διαδρᾶναι: καὶ ἀναδησάμενοι τὴν ναῦν ἀλύσει ῥοδίνῃ κατέπλεον. ἡ μὲν οὖν Ἑλένη - ἐδάκρυνεν τε καὶ ἠσχύνετο κἀνεκαλύπτετο, τοὺς δὲ ἀμφὶ τὸν Κινύραν ἀνακρίνας πρότερον ὁ Ῥαδάμανθυσ, εἴ τινες καὶ ἄλλοι αὐτοῖς συνίσασιν, ὡς οὐδένα εἶπον, ἐκ τῶν αἰδοίων δῆσας ἀπέπεμψεν ἕς τὸν τῶν ἀσεβῶν χῶρον μαλάχῃ πρότερον μαστιγωθέντας.

[27] ἐψηφίσαντο δὲ καὶ ἡμᾶς ἐμπροθέσμως ἐκπέμπειν ἐκ τῆς νήσου, τὴν ἐπιῶσαν ἡμέραν μόνην ἐπιμείναντας. ἐνταῦθα δὴ ἐγὼ ἐποτνιώμην τε καὶ ἐδάκρυν οἷα ἔμελλον ἀγαθὰ καταλιπὼν αὐθις πλανηθῆσεσθαι. αὐτοὶ μέντοι παρεμυθοῦντο λέγοντες οὐ πολλῶν ἐτῶν ἀφίξεσθαι πάλιν ὡς αὐτοὺς, καὶ μοι ἤδη εἰς τοῦπιόν θρόνον τε καὶ κλισίαν ἐπεδείκνυσαν πλησίον τῶν ἀρίστων. ἐγὼ δὲ προσελθὼν τῷ Ῥαδαμάνθυι πολλὰ ἰκέτευον εἰπεῖν τὰ μέλλοντα καὶ ὑποδείξαι μοι τὸν πλοῦν. ὁ δὲ ἔφασκεν ἀφίξεσθαι μὲν εἰς τὴν πατρίδα πολλὰ πρότερον πλανηθέντα καὶ κινδυνεύσαντα, τὸν δὲ χρόνον οὐκέτι τῆς ἐπανόδου προσθεῖναι ἠθέλησεν ἀλλὰ δὴ καὶ δεικνὺς τὰς πλησίον νήσους — ἐφαίνοντο δὲ πέντε τὸν ἀριθμόν, ἄλλῃ δὲ ἕκτη πόρρωθεν — ταύτας μὲν εἶναι ἔφασκεν τῶν ἀσεβῶν, τὰς πλησίον, Ἀφ' ὧν, ἔφη, ἦδη τὸ πολὺ πῦρ ὀρᾷς καίόμενον, ἕκτη δὲ ἐκεῖνη τῶν ὀνείρων ἡ πόλις: μετὰ ταύτην δὲ ἡ τῆς Καλυψοῦς νῆσος, ἀλλ' οὐδέπω σοι φαίνεται. ἐπειδὴν δὲ ταύτας παραπλεύσης, τότε δὴ ἀφίξῃ εἰς τὴν μεγάλην ἥπειρον τὴν ἐναντίαν τῇ ὑφ' ὧν κατοικουμένη: ἐνταῦθα δὴ πολλὰ παθὼν καὶ ποικίλα ἔθνη διελθὼν καὶ ἀνθρώποις ἀμίκτοις ἐπιδημήσας χρόνῳ ποτὲ ἤξεις εἰς τὴν ἑτέραν ἥπειρον.

[28] τοσαῦτα εἶπεν, καὶ ἀνασπάσας ἀπὸ τῆς γῆς μαλάχης ρίζαν ὥρεξέν μοι, ταύτῃ κελεύσας ἐν τοῖς μεγίστοις κινδύνοις προσεύχεσθαι: παρήνεσε δὲ εἰ καὶ ποτε ἀφικοίμην ἕς τήνδε. τὴν γῆν, μήτε πῦρ μαχαίρα σκαλεύειν μήτε θέρμους ἐσθίειν μήτε παιδὶ ὑπὲρ τὰ ὀκτωκαίδεκα ἔτη πλησιάζειν τούτων γὰρ ἂν μεμνημένον ἐλπίδας ἔχειν τῆς εἰς τὴν νῆσον ἀφίξεως. τότε μὲν οὖν τὰ περὶ τὸν πλοῦν παρεσκευασάμην, καὶ ἐπεὶ καιρὸς ἦν, συνεισιτώμην αὐτοῖς. τῇ δὲ

ἐπιούση ἐλθὼν πρὸς Ὅμηρον τὸν ποιητὴν ἐδεήθη αὐτοῦ ποιῆσαί μοι δίστιχον ἐπίγραμμα: καὶ ἐπειδὴ ἐποίησεν, στήλην βηρύλλου λίθου ἀναστήσας ἐπέγραψα πρὸς τῷ λιμένι. τὸ δὲ ἐπίγραμμα ἦν τοιοῦνδε:., Λουκιανὸς τάδε πάντα φίλος μακάρεσσι θεοῖσιν εἶδε τε καὶ πάλιν ἦλθε φίλην ἐς πατρίδα γαῖαν.

[29] μείνας δὲ κάκεινιν τὴν ἡμέραν, τῇ ἐπιούσῃ ἀνηγόμενη τῶν ἡρώων παραπεμπόντων. ἔνθα μοι καὶ Ὀδυσσεὺς προσελθὼν λάθρα τῆς Πηνελόπης δίδωσιν ἐπιστολὴν εἰς Ὠγυγίαν τὴν νῆσον Καλυψοῖ κομίζειν. συνέπεμψε δέ μοι ὁ Ῥαδάμανθους τὸν πορθμέα Ναύπλιον, ἔν' ἐὰν καταχθῶμεν ἐς τὰς νήσους, μηδεὶς ἡμᾶς συλλάβῃ ἅτε κατ' ἄλλην ἐμπορίαν καταπλέοντας. ἐπεὶ δὲ τὸν 'εὐώδη ἀέρα προϊόντες παρεληλύθειμεν, αὐτίκα ἡμᾶς ὁσμή· τε δεινὴ διεδέχετο οἶον ἀσφάλτου καὶ θείου καὶ πίττης ἅμα καιομένων, καὶ κνῖσα πονηρὰ καὶ ἀφόρητος ὥσπερ ἀπὸ ἀνθρώπων ὀπτωμένων, καὶ ὁ ἄηρ ζοφερός καὶ ὁμιχλώδης, καὶ κατέσταξεν ἐξ αὐτοῦ δρόσος πιττίνη: ἠκούομεν δὲ καὶ μαστίγων ψόφον καὶ οἰωγὴν ἀνθρώπων πολλῶν.

[30] ταῖς μὲν οὖν ἄλλαις οὐ προσέσχομεν, ἧς δὲ ἐπέβημεν, τοιάδε ἦν κύκλω μὲν πᾶσα κρημνώδης καὶ ἀπόξυρος, πέτραις καὶ τράχωσι κατεσκληκυῖα, δένδρον δ' οὐδὲν οὐδὲ ὕδωρ ἐνὶν ἀνερπύσαντες δὲ ὅμως κατὰ τοὺς κρημνοὺς προῆμεν διὰ τινος ἀκανθώδους καὶ σκολόπων μεστῆς ἀτραποῦ, πολλὴν ἀμορφίαν τῆς χώρας ἐχούσης. ἐλθόντες δὲ ἐπὶ τὴν εἰρκτὴν καὶ τὸ κολαστήριον, πρῶτα μὲν τὴν φύσιν τοῦ τόπου ἐθαυμάζομεν τὸ μὲν γὰρ ἔδαφος αὐτὸ μαχαίραις καὶ σκόλοπι πάντῃ ἐξηνθῇ, κύκλω δὲ ποταμοὶ περιέρρεον, ὁ μὲν βορβόρου, ὁ δὲ δεύτερος αἵματος, ὁ δὲ ἔνδον πυρός, πάνυ μέγας οὗτος καὶ ἀπέρατος, καὶ ἔρρει ὥσπερ ὕδωρ καὶ ἐκυματοῦτο ὥσπερ θάλαττα, καὶ ἰχθὺς δὲ εἶχεν πολλοὺς, τοὺς μὲν δαλοῖς προσεικότας, τοὺς δὲ μικροὺς ἄνθραξι πεπυρωμένοις: ἐκάλουν δὲ αὐτοὺς λυχνίσκους.

[31] εἴσοδος δὲ μία στενὴ διὰ πάντων ἦν, καὶ πυλωρὸς ἐφειστήκει Τίμων ὁ Ἀθηναῖος. παρελθόντες δὲ ὅμως τοῦ Ναυπλίου καθηγουμένου ἐωρῶμεν κολαζομένους πολλοὺς μὲν βασιλέας, πολλοὺς δὲ καὶ ιδιώτας, ὧν ἐνίους καὶ ἐγνωρίζομεν εἶδομεν δὲ καὶ τὸν Κινύραν καπνῷ ὑποτυφόμενον ἐκ τῶν αἰδοίων ἀπηρτημένον. προσετίθεσαν δὲ οἱ περιηγηταὶ καὶ τοὺς ἐκάστων βίου καὶ τὰς ἀμαρτίας ἐφ' αἷς κολάζονται: καὶ μεγίστας ἀπασδῶν, τιμωρίας ὑπέμενον οἱ ψευδάμενοί τι παρὰ τὸν βίον καὶ οἱ μὴ τὰ ἀληθῆ συγγεγραφότες, ἐν οἷς καὶ Κτησίας ὁ Κνίδιος ἦν καὶ Ἡρόδοτος καὶ ἄλλοι πολλοί. τοὺτους οὖν ὁρῶν ἐγὼ χρηστὰς εἶχον εἰς τοῦπιόν τὰς ἐλπίδας: οὐδὲν γὰρ ἐμαυτῷ ψεῦδος εἰπὼντι συνηπιστάμην.

[32] ταχέως οὖν ἀναστρέψας ἐπὶ τὴν ναῦν — οὐ γὰρ ἐδυνάμην φέρειν τὴν ὄψιν — ἀσπασάμενος τὸν Ναύπλιον ἀπέπλευσα. καὶ μετ' ὀλίγον ἐφαίνετο πλησίον ἢ τῶν ὀνείρων νῆσος, ἀμυδρὰ καὶ ἀσαφὴς ἰδεῖν εἶχε δὲ καὶ αὐτὴ τι τοῖς ὀνείροις παραπλήσιον ὑπεχώρει γὰρ προσιόντων ἡμῶν καὶ ὑπέφευγε καὶ πορρωτέρω ὑπέβαινε. καταλαβόντες δὲ ποτε αὐτὴν καὶ εἰσπλεύσαντες εἰς τὸν Ὑπνον λιμένα προσαγορευόμενον πλησίον τῶν πυλῶν τῶν ἐλεφαντίνων, ἧ τὸ τοῦ Ἀλεκτρυόνης ἱερὸν ἐστίν, περὶ δειλὴν ὄνιαν ἀπεβαίνομεν παρελθόντες δὲ ἐς τὴν πόλιν πολλοὺς ὀνείρους καὶ ποικίλους ἐωρῶμεν. πρῶτον δὲ βούλομαι

περὶ τῆς πόλεως εἰπεῖν, ἐπεὶ μὴδὲ ἄλλω τινὶ γέγραπται περὶ αὐτῆς, ὃς δὲ καὶ μόνος ἐπεμνήσθη Ὅμηρος, οὐ πάνυ ἀκριβῶς συνέγραψεν.

[33] κύκλῳ μὲν περὶ πᾶσαν αὐτὴν ὕλῃ ἀνέστηκεν, τὰ δένδρα δὲ ἐστὶ μήκωνες ὑψηλαὶ καὶ μανδραγόραι καὶ ἐπ' αὐτῶν πολὺ τι πλῆθος νυκτερίδων τοῦτο γὰρ μόνον ἐν τῇ νήσῳ γίνεται ὄρνεον. ποταμὸς δὲ παραρρεῖ πλησίον ὁ ὑπ' αὐτῶν καλούμενος Νυκτίπορος, καὶ πηγαὶ δύο παρὰ τὰς πύλας: ὀνόματα καὶ ταῦταις, τῇ μὲν Νήγρετος, τῇ δὲ Παννυχία. ὁ περίβολος δὲ τῆς πόλεως ὑψηλὸς τε καὶ ποικίλος, ἴριδι τὴν χροάν ὁμοιότατος: πύλαι μέντοι ἔπεισιν οὐ δύο, καθάπερ Ὅμηρος εἴρηκεν, ἀλλὰ τέσσαρες, δύο μὲν πρὸς τὸ τῆς Βλακείας πεδῖον ἀποβλέπουσαι, ἡ μὲν σιδηρᾶ, ἡ δὲ ἐκ κεράμου πεποιημένη, καθ' ἣς ἐλέγοντο ἀποδημεῖν αὐτῶν οἱ τε φοβεροὶ καὶ φονικοὶ καὶ ἀπηνεῖς, δύο δὲ πρὸς τὸν λιμένα καὶ τὴν θάλατταν, ἡ μὲν κερατίνη, ἡ δὲ καθ' ἣν ἡμεῖς παρήλθομεν ἐλεφαντίνη. εἰσιόντι δὲ εἰς τὴν πόλιν ἐν δεξιᾷ μὲν ἐστὶ τὸ Νυκτῶν — σέβουσι γὰρ θεῶν ταύτην μάλιστα καὶ τὸν Ἀλεκτρυόνα: ἐκεῖνῳ δὲ πλησίον τοῦ λιμένος τὸ ἱερὸν πεποιήται — ἐν ἀριστερᾷ δὲ τὰ τοῦ Ὑπνου βασιλεία. οὗτος γὰρ δι' ἄρχει παρ' αὐτοῖς σατράπας δύο καὶ ὑπάρχους πεποιημένους, Ταραξιώνά τε τὸν Ματαιογένους καὶ Πλουτοκλέα τὸν Φαντασίωνος. ἐν μέσῃ δὲ τῇ ἀγορᾷ πηγὴ τίς ἐστιν, ἣν καλοῦσι Καρεῶτιν καὶ πλησίον ναοὶ δύο, Ἀπάτης καὶ Ἀληθείας: ἔνθα καὶ τὸ ἄδυτόν ἐστιν αὐτοῖς καὶ τὸ μαντεῖον, οὗ προειστίηκει προφητεῦον Ἀντιφῶν ὁ τῶν ὀνείρων ὑποκριτής, ταύτης παρὰ τοῦ ' Ὑπνου λαχὼν τῆς τιμῆς.

[34] αὐτῶν μέντοι τῶν ὀνείρων οὔτε φύσις οὔτε ἰδέα ἢ αὐτῇ, ἀλλ' οἱ μὲν μακροὶ ἦσαν καὶ καλοὶ καὶ εὐειδεῖς, οἱ δὲ μικροὶ καὶ ἄμορφοι, καὶ οἱ μὲν χρύσειοι, ὥς ἐδόκουν, οἱ δὲ ταπεινοὶ τε καὶ εὐτελεῖς, ἦσαν δ' ἐν αὐτοῖς καὶ πτερωτοὶ τινες καὶ τερατώδεις, καὶ ἄλλοι καθάπερ ἐς πομπὴν διεσκευασμένοι, οἱ μὲν ἐς βασιλέας, οἱ δὲ ἐς θεοὺς, οἱ δὲ εἰς ἄλλα τοιαῦτα κεκοσμημένοι. πολλοὺς δὲ αὐτῶν καὶ ἐγνωρίσαμεν, πάλοι παρ' ἡμῖν ἐωρακότες, οἱ δὲ καὶ προσήεσαν καὶ ἡσπάζοντο ὥς ἂν καὶ συνήθεις ὑπάρχοντες, καὶ παραλαβόντες ἡμᾶς καὶ κατακοιμίσαντες πάνυ λαμπρῶς καὶ δεξιῶς ἐξένιζον, τήν τε ἄλλην ὑποδοχὴν μεγαλοπρεπῇ παρασκευάσαντες καὶ ὑπισχνούμενοι βασιλέας τε ποιῆσειν καὶ σατράπας. ἔνιοι δὲ καὶ ἀπῆγον ἡμᾶς εἰς τὰς πατρίδας καὶ τοὺς οἰκείους ἐπεδείκνυν καὶ αὐθημερὸν ἐπανῆγον.

[35] ἡμέρας μὲν οὖν τριάκοντα καὶ ἴσας νύκτας παρ' αὐτοῖς ἐμείναμεν καθεύδοντες εὐωχούμενοι. ἔπειτα δὲ ἄφνω βροντῆς μεγάλης καταρραγείσης ἀνεγρόμενοι καὶ ἀναθορόντες ἀνήχθημεν ἐπισιτισάμενοι. τριταῖοι δ' ἐκεῖθεν τῇ Ὠγυγίᾳ νήσῳ προσσχόντες ἀπεβαίνομεν. πρότερον δ' ἐγὼ λύσας τὴν ἐπιστολὴν ἀνεγίνωσκον τὰ γεγραμμένα. ἦν δὲ τοιάδε: Ὀδυσσεὺς Καλυψοῖ χαίρειν. ἴσθι με, ὥς τὰ πρῶτα ἐξέπλευσα παρὰ σοῦ τὴν σχεδίαν κατασκευασάμενος, ναυαγία χρησάμενον μόλις ὑπὸ Λευκοθέας διασωθῆναι εἰς τὴν τῶν Φαιάκων χώραν, ὑφ' ᾧ ἐξ τὴν οἰκείαν ἀποπεμφθεὶς κατέλαβον πολλοὺς τῆς γυναικὸς μνηστήρας ἐν τοῖς ἡμετέροις τρυφῶντας: ἀποκτείνας δὲ ἅπαντας ὑπὸ Τηλεγόνου ὕστερον τοῦ ἐκ Κίρκης μοι γενομένου ἀνιρέθην, καὶ νῦν εἰμι ἐν τῇ Μακάρων νήσῳ πάνυ μετаноῶν ἐπὶ τῷ καταλιπεῖν τὴν παρὰ σοὶ δίαιταν καὶ τὴν ὑπὸ σοῦ προτεινομένην ἄθανασίαν. ἦν οὖν καιροῦ λάβωμαι,

ἀποδράς ἀφίξομαι πρὸς σέ. ταῦτα μὲν ἐδήλου ἡ ἐπιστολή, καὶ περὶ ἡμῶν, ὅπως ξενισθῶμεν.

[36] ἐγὼ δὲ προελθὼν ὀλίγον ἀπὸ τῆς θαλάσσης εὗρον τὸ σπήλαιον τοιοῦτον οἷον Ὅμηρος εἶπεν, καὶ αὐτὴν ταλασιουργοῦσαν. ὥς δὲ τὴν ἐπιστολὴν ἔλαβεν καὶ ἐπελέξατο, πρῶτα μὲν ἐπὶ πολὺ ἐδάκρυεν, ἔπειτα δὲ παρεκάλει ἡμᾶς ἐπὶ ξένια καὶ εἰστία λαμπρῶς καὶ περὶ τοῦ Ὀδυσσέως ἐπυνθάνετο καὶ περὶ τῆς Πηνελόπης, ὅποια τε εἶη τὴν ὄψιν καὶ εἰ σωφρονοίη, καθάπερ Ὀδυσσεὺς πάλαι περὶ αὐτῆς ἐκόμπαζεν· καὶ ἡμεῖς τοιαῦτα ἀπεκρινάμεθα, ἐξ ὧν εἰκάζομεν εὐφρανεῖσθαι αὐτήν. τότε μὲν οὖν ἀπελθόντες ἐπὶ ναῦν πλησίον ἐπὶ τῆς ἡῶνος ἐκοιμήθημεν.

[37] ἔωθεν δὲ ἀνηγόμεθα σφοδρότερον κατιόντος τοῦ πνεύματος· καὶ δὴ χειμασθέντες ἡμέρας δύο τῇ τρίτῃ περιπίπτομεν τοῖς Κολοκυνθοπειραταῖς. ἄνθρωποι δὲ εἰσιν οὗτοι ἄγριοι ἐκ τῶν πλησίον νήσων ληστεύοντες τοὺς παραπλέοντας. τὰ πλοῖα δὲ ἔχουσι. μεγάλα κολοκύνθινα τὸ μῆκος πῆχεων ἐξήκοντα· ἐπειδὰν γὰρ ξηράνωσι τὴν κολόκυνθαν, κοιλάναντες αὐτήν καὶ ἐξελόντες τὴν ἐντεριώνην ἐμπλέουσιν, ἱστοῖς μὲν χρώμενοι καλαμίνοις, ἀντὶ δὲ τῆς ὀθόνης τῷ φύλλῳ τῆς κολοκύνθης. προσβαλόντες οὖν ἡμῖν ἀπὸ δύο ‘πληρωμάτων ἐμάχοντο καὶ πολλοὺς κατετραυματίζον βάλλοντες ἀντὶ λίθων τῷ σπέρματι τῶν κολοκυνθῶν. ἀγχωμάλως δὲ ἐπὶ πολὺ ναυμαχοῦντες περὶ μεσημβρίαν εἶδομεν κατόπιν τῶν Κολοκυνθοπειρατῶν προσπλέοντας τοὺς Καρυοναῦτας. ‘πολέμιοι δὲ ἦσαν ἀλλήλοις, ὥς ἔδειξαν ἐπεὶ γὰρ κάκεῖνοι ἦσθοντο αὐτοὺς ἐπιόντας, ἡμῶν μὲν ὀλιγώρησαν, τραπόμενοι δὲ ἐπ’ ἐκείνους ἐναυμάχουν.

[38] ἡμεῖς δὲ ἐν τοσοῦτῳ ἐπάραντες τὴν ὀθόνην ἐφεύγομεν ἀπολιπόντες αὐτοὺς μαχομένους, καὶ δῆλοι ἦσαν κρατήσοντες οἱ Καρυοναῦται ἅτε καὶ πλείους — πέντε γὰρ εἶχον πληρώματα — καὶ ἀπὸ ἰσχυροτέρων νεῶν μαχόμενοι· τὰ γὰρ πλοῖα ἦν αὐτοῖς κελύφη καρύων ἡμίτομα, κεκενωμένα, μέγεθος δὲ ἐκάστου ἡμιτόμου εἰς μῆκος ὀργυαὶ πεντεκαίδεκα. ἐπεὶ δὲ ἀπεκρύψαμεν αὐτούς, ἰώμεθα τοὺς τραυματίας, καὶ τὸ λοιπὸν ἐν τοῖς ὅπλοις ὥς ἐπίπαν ἦμεν, αἰεὶ τινὰς ἐπιβουλὰς προσδεχόμενοι· οὐ μάτην.

[39] οὐπῶ γοῦν ἐδεδύκει ὁ ἥλιος, καὶ ἀπὸ τινος ἐρήμου νήσου προσήλαινον ἡμῖν ὅσον εἴκοσι ἄνδρες ἐπὶ δελφίνων μεγάλων ὀχούμενοι, λησταὶ καὶ οὗτοι· καὶ οἱ δελφῖνες αὐτοὺς ἔφερον ἀσφαλῶς, καὶ ἀναπηδῶντες ἐχρεμέτιζον ὥσπερ ἵπποι. ἐπεὶ δὲ πλησίον ἦσαν, διαστάντες οἱ μὲν ἔνθεν, οἱ δὲ ἐνθεν ἔβαλλον ἡμᾶς σηπῖαις ξηραῖς καὶ ὀφθαλμοῖς καρκίνων. τοξευόντων δὲ καὶ ἡμῶν καὶ ἀκοντιζόντων οὐκέτι ὑπέμενον, ἀλλὰ τρωθέντες οἱ πολλοὶ αὐτῶν πρὸς τὴν νῆσον κατέφυγον.

[40] περὶ δὲ τὸ μεσονύκτιον γαλήνης οὔσης ἐλάβομεν προσοκείλαντες ἀλκυόνος καλιᾷ παμμεγέθει· σταδίων γοῦν ἦν αὕτη ἐξήκοντα τὸ περίμετρον. ἐπέπλεεν δὲ ἡ ἀλκυὼν τὰ ῥὰ θάλπουσα οὐ πολὺ μείων τῆς καλιᾶς. καὶ δὴ ἀναπταμένη μικροῦ μὲν κατέδυσε τὴν ναῦν τῷ ἀνέμῳ τῶν πτερῶν. ὥχετο δ’ οὖν φεύγουσα γοεράν τινα φωνὴν προῖεμένη. ἐπιβάντες δὲ ἡμεῖς ἡμέρας ἥδη ὑποφαινούσης ἐθεώμεθα τὴν καλιὰν σχεδία μεγάλην προσεοικυῖαν ἐκ δένδρων μεγάλων συμπεφορημένην· ἐπῆν δὲ καὶ ῥὰ πεντακόσια, ἕκαστον αὐτῶν Χίον

πίθου περιπληθέστερον. ἤδη μέντοι καὶ οἱ νεοττοὶ ἔνδοθεν ἐφαίνοντο καὶ ἔκρωζον. πελέκεσιν γοῦν διακόψαντες ἐν τῶν ῥῶν νεοττὸν ἄπτερον ἐξεκολάψαμεν εἴκοσι γυπῶν ἀδρότερον.

[41] ἐπεὶ δὲ πλείοντες ἀπείχομεν τῆς καλιᾶς ὅσον σταδίους διακοσίους, τέρατα ἡμῖν μεγάλα καὶ θαυμαστὰ ἐπεσήμανεν ὃ τε γὰρ ἐν τῇ πρῴμῃ χηνίσκος ἄφνω ἐπτερύξατο καὶ ἀνεβόησεν, καὶ ὁ κυβερνήτης ὁ Σκίνθαρος φαλακρὸς ἤδη ὦν ἀνεκόμησεν, καὶ τὸ πάντων δὴ παραδοξότατον, ὁ γὰρ ἰστός τῆς νεῶς ἐξεβλάστησεν καὶ κλάδους ἀνέφυσεν καὶ ἐπὶ τῷ ἄκρῳ ἔκαρποφόρησεν, ὁ δὲ καρπὸς ἦν σῦκα καὶ σταφυλὴ μέλαινα, οὕτω πέπειρος. ταῦτα ἰδόντες ὥς εἰκὸς ἐταράχθημεν καὶ ἠυχόμεθα τοῖς θεοῖς διὰ τὸ ἀλλόκοτον τοῦ φαντάσματος.

[42] οὕτω δὲ πεντακοσίους σταδίους διελθόντες εἶδομεν ὕλην μεγίστην καὶ λάσιον πιτύων καὶ κυπαρίττων. καὶ ἡμεῖς μὲν εἰκάσαμεν ἥπειρον εἶναι: τὸ δ' ἦν πέλαγος ἄβυσσον ἀρρίζοις δένδροις καταπεφυτευμένον: εἰστήκει δὲ τὰ δένδρα ὁμῶς ἀκίνητα, ὀρθὰ καθάπερ ἐπιπλέοντα. πλησιάσαντες οὖν καὶ τὸ πᾶν κατανοήσαντες ἐν ἀπόρῳ εἰχόμεθα τί χρὴ δρᾶν οὔτε γὰρ διὰ τῶν δένδρων πλεῖν δυνατὸν ἦν — πυκνὰ γὰρ καὶ προσεχὴ ὑπῆρχεν — οὔτε ἀναστρέφειν ἐδόκει ῥάδιον: ἐγὼ δὲ ἀνελθὼν ἐπὶ τὸ μέγιστον δένδρον ἀπεσκόπουν τὰ ἐπέκεινα ὅπως ἔχοι, καὶ ἑώρων ἐπὶ σταδίους μὲν πεντήκοντα ἢ ὀλίγῳ πλείους τὴν ὕλην οὖσαν, ἔπειτα δὲ αὐθις ἕτερον ὠκεανὸν ἐκδεχόμενον. καὶ δὴ ἐδόκει ἡμῖν ἀναθεμένους τὴν ναῦν ἐπὶ τὴν κόμην τῶν δένδρων — πυκνὴ δὲ ἦν — ὑπερβιβάσαι, εἰ δυναίμεθα, εἰς τὴν θάλατταν τὴν ἐτέραν: καὶ οὕτως ἐποιοῦμεν. ἐκδήσαντες γὰρ αὐτὴν κάλῳ μεγάλῳ καὶ ἀνελθόντες ἐπὶ τὰ δένδρα μόλις ἀνιμησάμεθα, καὶ θέντες ἐπὶ τῶν κλάδων, πετάσαντες τὰ ἰστία καθάπερ ἐν θαλάττῃ ἐπλέομεν τοῦ ἀνέμου προωθοῦντος ἐπισυρόμενοι: ἔνθα δὴ καὶ τὸ Ἀντιμάχου τοῦ ποιητοῦ ἔπος ἐπεισηλθέ με — φησὶν γάρ που κάκεϊνος: τοῖσιν δ' ὕληντα διὰ πλόον ἐρχομένοισιν.

[43] βιασάμενοι δὲ ὁμῶς τὴν ὕλην ἀφικόμεθα ἐς τὸ ὕδωρ, καὶ πάλιν ὁμοίως καθέντες ἡμῶν τὴν ναῦν ἐπλέομεν διὰ καθαροῦ καὶ διανγοῦς ὕδατος, ἄχρι δὴ ἐπέστημεν χάσματι μεγάλῳ ἐκ τοῦ ὕδατος διεστῶτος γεγεννημένῳ, καθάπερ ἐν τῇ γῇ πολλάκις ὀρῶμεν ὑπὸ σεισμῶν γινόμενα διαχωρίσματα. ἡ μὲν οὖν ναὺς καθελόντων ἡμῶν τὰ ἰστία οὐ ῥαδίως ἔστη παρ' ὀλίγον ἐλθοῦσα κατενεχθῆναι, ὑπερκύψαντες δὲ ἡμεῖς ἑωρῶμεν βάθος ὅσον σταδίων χιλίων μάλα φοβερὸν καὶ παράδοξον εἰστήκει γὰρ τὸ ὕδωρ ὥσπερ μεμερισμένον περιβλέποντες δὲ ὀρῶμεν κατὰ δεξιὰ οὐ πάνυ πόρρωθεν γέφυραν ἐπεξευγμένην ὕδατος συνάπτοντος τὰ πελάγη κατὰ τὴν ἐπιφάνειαν, ἐκ τῆς ἐτέρας θαλάττης εἰς τὴν ἐτέραν διαρρέοντος. προσελάσαντες οὖν ταῖς κώπαις κατ' ἐκεῖνο παρεδράμομεν καὶ μετὰ πολλῆς ἀγωνίας ἐπεράσαμεν οὐποτε προσδοκῆσαντες.

[44] ἐντεῦθεν ἡμᾶς ὑπεδέχετο 'πέλαγος προσηγὲς καὶ νῆσος οὐ μεγάλη, εὐπρόσιτος, συνοικουμένη: ἐνέμοντο δὲ αὐτὴν ἄνθρωποι ἄγριοι, Βουκέφαλοι, κέρατα ἔχοντες, οἶον παρ' ἡμῖν τὸν Μινώταυρον ἀναπλάττουσιν. ἀποβάντες δὲ προήειμεν ὑδρευσόμενοι καὶ σιτία ληψόμενοι, εἴ ποθεν δυνηθείμεν οὐκέτι γὰρ εἰχομεν. καὶ ὕδωρ μὲν αὐτοῦ πλησίον

ἔυρομεν, ἄλλο δὲ οὐδὲν ἐφαίνετο, πλὴν μυκηθμὸς πολὺς οὐ πόρρωθεν ἠκούετο. δόξαντες οὖν ἀγέλην εἶναι βοῶν, κατ' ὀλίγον προχωροῦντες ἐπέστημεν τοῖς ἀνθρώποις. οἱ δὲ ἰδόντες ἡμᾶς ἐδίωκον, καὶ τρεῖς μὲν τῶν ἐταίρων λαμβάνουσιν, οἱ δὲ λοιποὶ πρὸς τὴν . θάλατταν κατεφεύγομεν, εἴτα μέντοι πάντες ὀπλισάμενοι — οὐ γὰρ ἐδόκει ἡμῖν ἀτιμωρήτους περικυβεῖν τοὺς φίλους — ἐμπίπτομεν τοῖς Βουκεφάλοις τὰ κρέα, τῶν ἀνηρημένων διαιρουμένοις· φοβήσαντες δὲ πάντας διώκομεν, καὶ κτενομέν γε ὅσον πεντήκοντα καὶ ζῶντας αὐτῶν δύο λαμβάνομεν, καὶ αὐθις ὀπίσω ἀναστρέφομεν τοὺς αἰχμαλώτους ἔχοντες. σιτίον μέντοι οὐδὲν εὔρομεν. οἱ μὲν οὖν ἄλλοι παρήνουν ἀποσφάττειν τοὺς εἰλημμένους, ἐγὼ δὲ οὐκ ἐδοκίμαζον, ἀλλὰ δῆσας ἐφύλαττον αὐτοὺς, ἄχρι δὴ ἀφίκοντο παρὰ τῶν Βουκεφάλων πρέσβεις ἀπαιτοῦντες ἐπὶ λύτροις τοὺς συνειλημμένους· συνίεμεν γὰρ αὐτῶν διανευόντων καὶ γοερὸν τι μυκωμένων ὥσπερ ἰκετευόντων. τὰ λύτρα δὲ ἦν τυροὶ πολλοὶ καὶ ἰχθυεὺς ξηροὶ καὶ κρόμμυα καὶ ἔλαφοι τέτταρες, τρεῖς ἐκάστη πόδας ἔχουσα, δύο μὲν τοὺς ὀπίσω, οἱ δὲ πρόσω συνεπεφύκεσαν. ἐπὶ τούτοις ἀποδόντες τοὺς συνειλημμένους καὶ μίαν ἡμέραν ἐπιμεῖναντες ἀνῆλθμεν.

[45] ἤδη δὲ ἰχθύες τε ἡμῖν ἐφαίνοντο καὶ ὄρνεα παρεπέτετο καὶ ἄλλ' ὅποσα γῆς πλησίον οὔσης σημεῖα προφαίνεται. μετ' ὀλίγον δὲ καὶ ἄνδρας εἶδομεν καινῷ τῷ τρόπῳ ναυτιλίας χρωμένους· αὐτοὶ γὰρ καὶ ναῦται καὶ νῆες ἦσαν. λέξω δὲ τοῦ πλοῦ τὸν τρόπον ὕπτιοι κείμενοι ἐπὶ τοῦ ὕδατος ὀρθώσαντες τὰ αἰδοῖα — μεγάλα δὲ φέρουσιν — ἐξ αὐτῶν ὀθόνην πετάσαντες καὶ ταῖς χερσὶν τοὺς ποδεῶνας ‘κατέχοντες ἐμπίπτοντος τοῦ ἀνέμου ἔπλεον. ἄλλοι δὲ μετὰ τούτους ἐπὶ φελλῶν καθήμενοι ζευζάντες δύο δελφῖνας ἡλαυνόν τε καὶ ἠνιόχουν οἱ δὲ προϊόντες ἐπεσύροντο τοὺς φελλούς. οὗτοι ἡμᾶς οὔτε ἠδίκουν οὔτε ἔφευγον, ἀλλ' ἡλαυνον ἀδεῶς τε καὶ εἰρηνικῶς τὸ εἶδος τοῦ ἡμετέρου πλοίου θαυμάζοντες καὶ πάντοθεν περισκοποῦντες.

[46] ἐσπέρας δὲ ἤδη προσήχθημεν νήσῳ οὐ μεγάλη κατφεκίτο δὲ ὑπὸ γυναικῶν, ὡς ἐνομίζομεν, Ἑλλάδα φωνὴν προῖεμένων προσήεσαν γὰρ καὶ ἐδεξιούντο καὶ ἡσπάζοντο, πάνυ ἐταιρικῶς κεκοσμημένοι καὶ καλαὶ πᾶσαι καὶ νεάνιδες, ποδῆρεις τοὺς χιτῶνας ἐπισυρόμεναι. ἡ μὲν οὖν νῆσος ἐκαλεῖτο Καβαλοῦσα, ἡ δὲ πόλις αὐτῇ Ὑδαμαρδία. λαβοῦσαι δ' οὖν ἡμᾶς αἱ γυναῖκες ἐκάστη πρὸς ἑαυτὴν ἐπῆγεν καὶ ξένον ἐποιεῖτο. ἐγὼ δὲ μικρὸν ἀποστάς — οὐ γὰρ χρηστὰ ἐμαντευόμην — ἀκριβέστερόν τε περιβλέπων ὁρῶ πολλῶν ἀνθρώπων ὅστ' αἰ καὶ κρανία κείμενα. καὶ τὸ μὲν βοὴν ἰστάναι καὶ τοὺς ἐταίρους συγκαλεῖν καὶ ἐς τὰ ὄπλα χωρεῖν οὐκ ἐδοκίμαζον. 'προχειρισάμενος δὲ τὴν μαλάχην πολλὰ ἠυχόμην αὐτῇ διαφυγεῖν ἐκ τῶν παρόντων. κακῶν μετ' ὀλίγον δὲ τῆς ξένης διακονουμένης εἶδον τὰ σκέλη οὐ γυναικός, ἀλλ' ὄνου ὀπλάς· καὶ δὴ σπασάμενος τὸ ξίφος συλλαμβάνω τε αὐτὴν καὶ δῆσας περὶ τῶν ὀλων ἀνέκρινον. ἡ δέ, ἄκουσα μὲν, εἶπεν δὲ ὁμῶς, αὐτὰς μὲν εἶναι θαλαττίους γυναῖκας Ὀνοσκελέας προσαγορευομένας, τροφήν δὲ ποιεῖσθαι τοὺς ἐπιδημοῦντας, ξένους. ἐπειδὴν γάρ, ἔφη, μεθύσωμεν αὐτούς, συνευνηθεῖσαι κοιμωμένοις ἐπιχειροῦμεν. ἀκούσας δὲ ταῦτα ἐκείνην μὲν αὐτοῦ κατέλιπον δεδεμένην, αὐτὸς δὲ ἀνελθὼν ἐπὶ τὸ τέγος ἐβόων τε καὶ τοὺς

ἐταίρους συνεκάλουν. ἐπεὶ δὲ συνῆλθον, τὰ πάντα ἐμήνουν αὐτοῖς καὶ τὰ τε ὅσα ἐδείκνυν καὶ ἦγον ἔσω πρὸς τὴν δεδεμένην ἢ δὲ αὐτίκα ὕδωρ ἐγένετο καὶ ἀφανὴς ἦν. ὅμως δὲ τὸ ξίφος εἰς τὸ ὕδωρ καθῆκα πειρώμενος· τὸ δὲ αἷμα ἐγένετο.

[47] ταχέως οὖν ἐπὶ ναῦν κατελθόντες ἀπεπλεύσαμεν. καὶ ἐπεὶ ἡμέρα ὑπηύγαξε, τὴν τε ἡπειρον ἀπεβλέπομεν εἰκάζομέν τε εἶναι τὴν ἀντιπέραν τῇ ὑφ' ἡμῶν οἰκουμένην κειμένην. προσκυνήσαντες δ' οὖν καὶ προσευξάμενοι περὶ τῶν μελλόντων ἐσκοποῦμεν, καὶ τοῖς μὲν ἐδόκει ἐπιβάσιν μόνον αὐθις ὀπίσω ἀναστρέφειν, τοῖς δὲ τὸ μὲν πλοῖον αὐτοῦ καταλιπεῖν, ἀνελθόντας δὲ ἐς τὴν μεσόγαιαν πειραθῆναι τῶν ἐνοικούντων. ἐν ὅσῳ δὲ ταῦτα ἐλογιζόμεθα, χειμῶν σφοδρὸς ἐπιτεσὼν καὶ προσαράξας τὸ σκάφος τῷ αἰγιαλῷ διέλυσεν. ἡμεῖς δὲ μόλις ἐξενηξάμεθα τὰ ὅπλα ἕκαστος καὶ εἴ τι ἄλλο οἷός τε ἦν ἀρπασάμενοι. ταῦτα μὲν οὖν τὰ μέχρι τῆς ἐτέρας γῆς συνενεχθέντα μοι ἐν τῇ θαλάττῃ καὶ παρὰ τὸν πλοῦν ἐν ταῖς νήσοις καὶ ἐν τῷ ἀέρι καὶ μετὰ ταῦτα ἐν τῷ κήτει καὶ ἐπεὶ ἐξήλθομεν, παρὰ τε τοῖς ἥρωσι καὶ τοῖς ὀνείροις καὶ τὰ τελευταῖα παρὰ τοῖς Βουκεφάλοις καὶ ταῖς Ὀνοσκελεύαις, τὰ δὲ ἐπὶ τῆς γῆς ἐν ταῖς ἐξῆς βίβλοις διηγῆσομαι.

SLANDER — Περὶ τοῦ μὴ ῥαδίως πιστεύειν Διαβολῇ

δεινόν γε ἡ ἄγνοια καὶ πολλῶν κακῶν ἀνθρώποις αἰτία, ὥσπερ ἀγλύν τινα καταχέουσα τῶν πραγμάτων καὶ τὴν ἀλήθειαν ἀμαυροῦσα καὶ τὸν ἐκάστου βίον ἐπηλυγάζουσα. ἐν σκότῳ γοῦν πλανωμένοις πάντες εἰκόκαμεν, μᾶλλον δὲ τυφλοῖς ὅμοια πέπονθαμεν, τῷ μὲν προσπταίνοντες ἀλόγως, τὸ δὲ ὑπερβαίνοντες, οὐδὲν δέον, καὶ τὸ μὲν πλησίον καὶ παρὰ πόδας οὐχ ὀρῶντες, τὸ δὲ πόρρω καὶ πάμπλου διεστηκὸς ὡς ἐνοχλοῦν δεδιότες· καὶ ὅλως ἐφ' ἐκάστου τῶν πραττομένων οὐ διαλείπομεν τὰ πολλὰ ὀλισθαίνοντες. τοιγάρτοι μυρίας ἤδη τοῖς τραγωδοδιδασκάλοις ἀφορμὰς εἰς τὰ δράματα τὸ τοιοῦτο παρέσχηται, τοὺς Λαβδακίδας καὶ τοὺς Πελοπίδας καὶ τὰ τοῦτοις παραπλήσια: σχεδὸν γὰρ τὰ πλεῖστα τῶν ἐν τῇ σκηνῇ ἀναβαινόντων κακῶν εὗροι τις ἂν ὑπὸ τῆς ἀγνοίας καθάπερ ὑπὸ τραγικοῦ τινος δαίμονος κεχορηγημένα. ‘ Λέγω δὲ καὶ ἐς τὰ ἄλλα μὲν ἀποβλέπων, μάλιστα δὲ ἐς τὰς οὐκ ἀληθεῖς κατὰ τῶν συνήθων καὶ φίλων διαβολάς, ὑφ' ὧν ἤδη καὶ οἴκοι ἀνάστατοι γεγόνασιν καὶ πόλεις ἄρδην ἀπολώλασιν, πατέρες τε κατὰ παῖδων ἐξεμάνησαν καὶ ἀδελφοὶ κατὰ τῶν ὁμογενῶν καὶ παῖδες κατὰ τῶν γειναμένων καὶ ἐρασταὶ κατὰ τῶν ἐρωμένων: πολλαὶ δὲ καὶ φιλαὶ συνεκόπησαν καὶ ὅρκοι ἅ συνεχύθησαν ὑπὸ τῆς κατὰ τὰς διαβολὰς πιθανότητος.

[2] ἵν' οὖν ὡς ἥκιστα περιπίπτωμεν αὐταῖς, ὑποδεῖξαι βούλομαι τῷ λόγῳ καθάπερ ἐπὶ τινος γραφῆς ὁποῖον τί ἐστὶν ἡ διαβολή καὶ πόθεν ἄρχεται καὶ ὅποια ἐργάζεται. μᾶλλον δὲ Ἀπελλῆς ὁ Ἐφέσιος πάλαι ταύτην προῦλαβε τὴν εἰκόνα: καὶ γὰρ αὐτὸς καὶ οὗτος διαβληθεὶς πρὸς τὸν Πτολεμαῖον ὡς μετεσχηκὸς Θεοδότῃ τῆς συνωμοσίας ἐν Τύρῳ, — ὁ δὲ Ἀπελλῆς οὐχ ἐωράκει ποτὲ τὴν Τύρον οὐδὲ τὸν Θεοδόταν, ὅστις ἦν, ἐγίνωσκεν, ἡ καθ' ὅσον ἤκουε Πτολεμαίου τινὰ ὑπαρχον εἶναι τὰ κατὰ τὴν Φοινίκην ἐπιτετραμμένον. ἀλλ' ὅμως τῶν ἀντιτέχνων τις Ἀντίφιλος τοῦνομα ὑπὸ φθόνου τῆς παρὰ βασιλεῖ τιμῆς καὶ ὑπὸ τῆς κατὰ τὴν τέχνην ζηλοτυπίας κατεῖπεν αὐτὸν πρὸς τὸν ‘ Πτολεμαῖον ὡς εἶη κεκοινωνηκὸς τῶν ὅλων καὶ ὡς θεάσαιτό τις αὐτὸν ἐν Φοινίκῃ συνεστιώμενον Θεοδότῃ καὶ παρ' ὅλον τὸ δεῖπνον πρὸς τὸ οὓς αὐτῷ κοινολογούμενον, καὶ τέλος ἀπέφηνε τὴν Τύρου ἀπόστασιν καὶ Πηλουσίου κατάληψιν ἐκ τῆς Ἀπελλοῦ συμβουλῆς γεγονέναι.

[3] ὁ δὲ Πτολεμαῖος ὡς ἂν καὶ τᾶλλα οὐ κάρτα φρενήρης τις ὢν, ἀλλ' ἐν κολακείᾳ δεσποτικῇ τεθραμμένος, οὕτως ἐξεκαύθη καὶ συνεταράχθη πρὸς τῆς παραδόξου ταύτης διαβολῆς, ὥστε μηδὲν τῶν εἰκότων λογισάμενος, μηδ' ὅτι ἀντίτεχνος ἦν ὁ διαβάλλων μηδ' ὅτι μικρότερος ἢ κατὰ τηλικαύτην προδοσίαν ζωγράφος, καὶ ταῦτα εὖ πεπονθὼς ὑπ' αὐτοῦ καὶ παρ' ὄντιν οὖν τῶν ὁμοτέχνων, τετιμημένος, ἀλλ' οὐδὲ τὸ παράπαν εἰ ἐξέπλευσεν Ἀπελλῆς ἐς Τύρον ἐξετάσας, εὐθὺς ἐξεμήνιεν καὶ βοῆς ἐνεπίμπλα τὰ βασίλεια τὸν ἀχάριστον κεκραγὼς καὶ τὸν ἐπίβουλον καὶ συνωμότην. καὶ εἴ γε μὴ τῶν συνειλημμένων τις ἀγανακτήσας ἐπὶ τῇ τοῦ Ἀντιφίλου ἀναισχυντία καὶ τὸν ἄθλιον Ἀπελλὴν κατελεήσας ἔφη μηδενὸς αὐτοῖς κεκοινωνηκέναι τὸν ἄνθρωπον, ἀπετέμνητο ἂν τὴν κεφαλὴν καὶ παραπολεαύκει τῶν ἐν Τύρῳ

κακῶν οὐδὲν αὐτὸς αἴτιος γεγονῶς.

[4] ὁ μὲν οὖν Πτολεμαῖος οὕτω λέγεται αἰσχυρῆσθαι ἐπὶ τοῖς γεγονόσιν, ὥστε τὸν μὲν Ἀπελλῆν ἑκατὸν ταλάντοις ἐδωρήσατο, τὸν δὲ Ἀντίφιλον δουλεύειν αὐτῷ παρέδωκεν. ὁ δὲ Ἀπελλῆς ὢν παρεκινδύνευσε μεμνημένος τοιαῦτά τινα εἰκόνι ἡμύνατο τὴν διαβολήν.

[5] ἐν δεξιᾷ τις ἀνὴρ κάθηται τὰ ὦτα παμμεγέθη ἔχων μικροῦ δεῖν τοῖς τοῦ Μίδου προσεικότα, τὴν χεῖρα προτείνων πόρρωθεν ἔτι προσιούσῃ τῇ Διαβολῇ. περὶ δὲ αὐτὸν ἐστᾷσι δύο γυναῖκες, Ἄγνοιά μοι δοκεῖ καὶ Ὑπόληψις: ἐτέρωθεν δὲ προσέρχεται ἡ Διαβολή, γύναιον ἐς ὑπερβολὴν πάγκαλον, ὑπόθερμον δὲ καὶ παρακεκινημένον, οἷον δὴ τὴν λύτταν καὶ τὴν ὀργὴν δεικνύουσα, τῇ μὲν ἀριστερᾷ δᾶδα καιομένην ἔχουσα, τῇ ἐτέρᾳ δὲ νεανίαν τινὰ τῶν τριχῶν σύρουσα τὰς χεῖρας ὀρέγοντα εἰς τὸν οὐρανὸν καὶ μαρτυρόμενον τοὺς θεοὺς. ἡγείται δὲ ἀνὴρ ὡχρὸς καὶ ἄμορφος, ὅξυ δεδορκῶς καὶ ἐοικῶς τοῖς ἐκ νόσου μακρᾶς κατεσκληκόσι. τοῦτον οὖν εἶναι τὸν Φθόνον ἂν τις εἰκάσειε. καὶ μὴν καὶ ἄλλαι τινὲς δύο παρομαρτοῦσι προτρέπουσαι καὶ περιστέλλουσαι καὶ κατακοσμοῦσαι τὴν Διαβολήν. ὥς δέ μοι καὶ ταύτας ἐμήνυσεν ὁ περιηγητὴς τῆς εἰκότος, ἡ μὲν τις Ἐπιβουλή ἦν, ἡ δὲ Ἀπάτη. κατόπιν δὲ ἡκολούθει πάνυ πενθικῶς τις ἐσκευασμένη, μελανείμων καὶ κατεσπαραγμένη, Μετάνοια, οἷμαι αὕτη ἐλέγετο: ἐπεστρέφετο γοῦν εἰς τοῦπίσω δακρύουσα καὶ μετ' αἰδοῦς πάνυ τὴν Ἀλήθειαν προσιοῦσαν ὑπέβλεπεν. οὕτως μὲν Ἀπελλῆς τὸν ἑαυτοῦ κίνδυνον ἐπὶ τῆς γραφῆς ἐμιμήσατο.

[6] φέρε δὲ καὶ ἡμεῖς, εἰ δοκεῖ, κατὰ τὴν τοῦ Ἐφεσίου ζωγράφου τέχνην διέλθωμεν τὰ προσόντα τῇ διαβολῇ, πρότερον γε ὄρω τινὶ περιγράψαντες αὐτὴν οὕτω γὰρ ἂν ἡμῖν ἡ εἰκὼν γένοιτο φανερωτέρα. ἔστι τοίνυν διαβολὴ κατηγορία τις ἐξ ἐρημίας γινομένη, τὸν κατηγορούμενον λεληθυῖα, ἐκ τοῦ μονομεροῦς ἀναντιλέκτως πεπιστευμένη. τοιαύτη μὲν ἡ ὑπόθεσις τοῦ λόγου. τριῶν δ' ὄντων προσώπων, καθάπερ ἐν ταῖς κωμωδίαις, τοῦ διαβάλλοντος καὶ τοῦ διαβαλλομένου καὶ τοῦ πρὸς ὃν ἡ διαβολὴ γίνεται, καθ' ἕκαστον αὐτῶν ἐπισκοπήσωμεν οἷα εἰκὸς εἶναι τὰ γινόμενα.

[7] πρῶτον μὲν δὴ, εἰ δοκεῖ, παραγάγωμεν τὸν πρωταγωνιστὴν τοῦ δράματος, λέγω δὲ τὸν ποιητὴν τῆς διαβολῆς. οὗτος δὲ δὴ ὥς μὲν οὐκ ἀγαθὸς ἀνθρωπὸς ἐστὶ, πᾶσιν οἷμαι γνώριμον: οὐδεὶς γὰρ ἂν ἀγαθὸς κακῶν αἴτιος γένοιτο τῷ πλησίον, ἀλλ' ἔστιν ἀγαθῶν ἀνδρῶν ἀφ' ὧν εὖ ποιοῦσιν αὐτοὶ τοὺς φίλους, οὐκ ἀφ' ὧν τοὺς ἄλλους ἀδικοῦντες αἰτιῶνται καὶ μισεῖσθαι παρασκευάζουσιν, εὐδοκμεῖν δόξαν εὐνοίας προσλαβόντες.

[8] ἔπειτα δὲ ὥς ἄδικος ὁ τοιοῦτος καὶ παράνομός ἐστι καὶ ἀσεβὴς καὶ τοῖς χρωμένοις ἐπιζήμιος, ῥάδιον καταμαθεῖν. τίς γὰρ οὐκ ἂν ὁμολογήσειε τὴν μὲν ἰσότητά ἐν ἅπαντι καὶ τὸ μηδὲν πλέον δικαιοσύνης ἔργα εἶναι, τὸ δὲ ἄνισόν τε καὶ πλεονεκτικὸν ἀδικίας; ὁ δὲ τῇ διαβολῇ κατὰ τῶν ἀπόντων λάθρα χρώμενος πῶς οὐ πλεονέκτης ἐστὶν ὅλον τὸν ἀκροατὴν σφετεριζόμενος καὶ προκαταλαμβάνων αὐτοῦ τὰ ὦτα καὶ ἀποφράττων καὶ τῷ δευτέρῳ λόγῳ παντελῶς ἄβατα κατασκευάζων αὐτὰ ὑπὸ τῆς διαβολῆς προεμπεπλησμένα; ἐσχάτης ἀδικίας τὸ τοιοῦτον, ὥς φαῖεν ἂν καὶ οἱ ἀριστοὶ τῶν νομοθετῶν, οἷον

ὁ Σόλων καὶ ὁ Δράκων, ἔνορκον ποιησάμενοι τοῖς δικασταῖς τὸ ὁμοίως ἀμφοῖν ἀκροᾶσθαι καὶ τὸ τὴν εὐνοίαν ἴσῃ τοῖς κρινομένοις ἀπονέμειν, ἄχρι ἂν ὁ τοῦ δευτέρου λόγος παρατεθεῖς θατέρου χεῖρων ἢ ἀμείνων φανῇ: πρὶν δέ γε ἀντεξετάσαι τὴν ἀπολογία τῇ κατηγορίᾳ, παντελῶς ἀσεβῇ καὶ ἀνόσιον ἡγήσαντο ἔσσεσθαι τὴν κρίσιν. καὶ γὰρ ἂν καὶ αὐτοὺς ἀγανακτῆσαι τοὺς θεοὺς εἵπομεν, εἰ τῷ κατηγορῶ μετ' ἀδείας ἃ θέλει λέγειν ἐπιτρέπομεν, ἀποφράξαντες δὲ τῷ κατηγορουμένῳ τὰ ὅσα ἢ τῷ στόματι σιωπῶντος καταψηφιζοίμεθα τῷ προτέρῳ λόγῳ κειρωμένοι. ὥστε οὐ κατὰ τὸ δίκαιον καὶ τὸ νόμιμον καὶ τὸν ὅρκον τὸν δικαστικόν φαίη τις ἂν γίγνεσθαι τὰς διαβολάς. εἰ δέ τῳ μὴ ἀξιόπιστοι δοκοῦσιν οἱ νομοθέται παραινοῦντες οὕτω δικαίας καὶ ἀμερεῖς ποιεῖσθαι τὰς κρίσεις, ποιητὴν μοι δοκῶ τὸν ἄριστον ἐπάγειν τῷ λόγῳ εὖ μάλα περὶ τούτων ἀποφηνάμενον, μᾶλλον δὲ νομοθετήσαντα. φησὶ δέ, μήτε δίκην δικάσης, πρὶν ἄμφω μῦθον ἀκούσης. ἡπίστατο γάρ, οἶμαι, καὶ οὗτος ὥς πολλῶν ὄντων ἐν τῷ βίῳ ἀδικημάτων οὐδὲν ἂν τις εὖροι χεῖρον οὐδὲ ἀδικώτερον ἢ ἀκρίτους τινὰς καὶ ἀμοίρους λόγων καταδεδικάσθαι: ὅπερ ἐξ ἅπαντος ὁ διαβάλλων ἐπιχειρεῖ ποιεῖν ἄκριτον ὑπάγων τὸν διαβαλλόμενον τῇ τοῦ ἀκούοντος ὀργῇ καὶ τὴν ἀπολογία τῷ λαθραίῳ τῆς κατηγορίας παραιρούμενος.

[9] καὶ γὰρ ἀπαρρησίαστος καὶ δειλὸς ἅπας ὁ τοιοῦτος ἄνθρωπος οὐδὲν ἐς τοῦμφανὲς ἄγων, ἀλλ' ὥσπερ οἱ λοχῶντες ἐξ ἀφανοῦς ποθεν τοξεύων, ὥς μηδὲ ἀντιτάξασθαι δυνατόν εἶναι μηδὲ ἀνταγωνίσασθαι, ἀλλ' ἐν ἀπορίᾳ καὶ ἀγνοίᾳ τοῦ πολέμου διαφθείρεσθαι, ὃ μέγιστόν ἐστι σημεῖον τοῦ μηδὲν ὑγιὲς τοὺς διαβάλλοντας λέγειν. ἐπεὶ εἰ τίς γε τάλῃθι κατηγοροῦντι ἑαυτῷ συνεπίσταται, οὗτος, οἶμαι, καὶ εἰς τὸ φανερόν ἐλέγχει καὶ διευθύνει καὶ ἀντεξετάζει τῷ λόγῳ, ὥσπερ οὐδεὶς ἂν ἐκ τοῦ προφανοῦς νικᾷν δυνάμενος ἐνέδρα ποτὲ καὶ ἀπάτῃ χρήσαιτο κατὰ τῶν πολεμίων.

[10] ἴδιοι δ' ἂν τις τοὺς τοιούτους μάλιστα ἐν τε βασιλέων αὐλαῖς καὶ περὶ τὰς τῶν ἀρχόντων καὶ δυναστευόντων φιλίας εὐδοκιμοῦντας, ἔνθα πολὺς μὲν ὁ φθόνος, μυρίαί δὲ ὑπόνοιαι, πάμπολλαι δὲ κολακειῶν καὶ διαβολῶν ὑποθέσεις: ὅπου γὰρ αἰεὶ μείζους ἐλπίδες, ἐνταῦθα καὶ οἱ φθόνοι χαλεπώτεροι καὶ τὰ μίση ἐπισφαλέστερα καὶ αἱ ζηλοτυπίαὶ κακοτεχνέστεραι. πάντες οὖν ἀλλήλους ὅζῃ δεδῶρκασι καὶ ὥσπερ οἱ μονομαχοῦντες ἐπιτηροῦσιν, εἰ πού τι γυμνωθὲν μέρος θεάσαιτο τοῦ σώματος: καὶ πρῶτος αὐτὸς ἕκαστος εἶναι βουλόμενος παρωθεῖται καὶ παραγκωνίζεται τὸν πλησίον καὶ τὸν πρὸ αὐτοῦ, εἰ δύναιτο, ὑποσπᾷ καὶ ὑποσκελίζει. ἔνθα ὁ μὲν χρηστὸς ἀτεχνῶς· εὐθὺς ἀνατέτραπται καὶ παρασέσυρται καὶ τὸ τελευταῖον ἀτίμως ἐξέωσται, ὃ δὲ κολακευτικώτερος καὶ πρὸς τὰς τοιαύτας κακοηθείας πιθανώτερος εὐδοκιμεῖ: καὶ ὅλως ὁ φθάσας κρατεῖ: τὰ γὰρ τοῦ Ὀμήρου πάνυ ἐπαληθεύουσιν, ὅτι τοι ξυνὸς Ἐνυάλιος καὶ τὸν κτανέοντα κατέκτα. τοιγαροῦν ὥς οὐ περὶ μικρῶν τοῦ ἀγῶνος ὄντος ποικίλας κατ' ἀλλήλων ὁδοὺς ἐπινουοῦσιν, ὧν ταχίστη καὶ ἐπισφαλεστάτη ἐστὶν ἡ τῆς διαβολῆς, τὴν μὲν ἀρχὴν ἀπὸ φθόνου: ἡ μίσους εὐέλπιδα ^ λαμβάνουσα, οἰκτρότερα δὲ καὶ τραγικὰ ἐπάγουσα τὰ τέλη καὶ πολλῶν συμφορῶν ἀνάπλεα.

[11] οὐ μέντοι μικρὸν οὐδὲ ἀπλοῦν ἐστὶ τοῦτο, ὥς ἂν τις ὑπολάβοι, ἀλλὰ

πολλῆς μὲν τέχνης, οὐκ ὀλίγης δὲ ἀγχινοίας, ἀκριβοῦς δὲ τινος ἐπιμελείας δεόμενον οὐ γὰρ ἂν τοσαῦτα ἐβλαπτεν ἢ διαβολή, εἰ μὴ πιθανόν τινα τρόπον ἐγίνετο: οὐδ' ἂν κατίσχυε τὴν πάντων ἰσχυροτέραν ἀλήθειαν, εἰ μὴ πολὺ τὸ ἐπαγωγὸν καὶ πιθανὸν καὶ μυρία ἄλλα παρεσκεύαστο κατὰ τῶν ἀκουόντων.

[12] διαβάλλεται μὲν οὖν ὡς τὸ πολὺ μάλιστα ὁ τιμώμενος καὶ διὰ τοῦτο τοῖς ὑπολειπομένοις αὐτοῦ ἐπίφθορος: ἅπαντες γὰρ τῷδ' ἐπιτοξάζονται καθάπερ τι κώλυμα καὶ ἐμπόδιον προορώμενοι, καὶ ἕκαστος οἶεται πρῶτος αὐτὸς ἔσσεσθαι τὸν κορυφαῖον ἐκείνον ἐκπολιορκήσας καὶ τῆς φιλίας ἀποσκευασάμενος. οἷόν τι καὶ ἐπὶ τοῖς γυμνικοῖς ἀγῶσιν ἐπὶ τῶν δρομέων γίγνεται: κάκει γὰρ ὁ μὲν ἀγαθὸς δρομεὺς τῆς ὕσπληγγος εὐθὺς καταπεσοῦσης μόνον τοῦ πρόσω ἐφιέμενος καὶ τὴν διάνοιαν ἀποτείνας πρὸς τὸ τέρμα κἂν τοῖς ποσὶ τὴν ἐλπίδα τῆς νίκης ἔχων τὸν πλησίον οὐδὲν κακουργεῖ οὐδέ τι τῶν ἠ κατὰ τοὺς ἀγωνιστὰς πολυπραγμονεῖ, ὁ δὲ κακὸς ἐκείνος καὶ ἀναθλος ἀνταγωνιστῆς ἀπογνοὺς τὴν ἐκ τοῦ τάχους ἐλπίδα ἐπὶ τὴν κακοτεχνίαν ἐτράπετο, καὶ τοῦτο μόνον ἐξ ἅπαντος σκοπεῖ, ὅπως τὸν τρέχοντα ἐπισχὼν ἢ ἐμποδίσας ἐπιστομιεῖ, ὡς, εἰ τούτου διαμάρτοι, οὐκ ἂν ποτε νικῆσαι δυνάμενος. ὁμοίως δὲ τούτοις κἂν ταῖς φιλίαις τῶν εὐδαιμόνων τούτων γίνεται: ὁ γὰρ προέχων αὐτίκα ἐπιβουλευέται καὶ ἀφύλακτος ἐν μέσῳ ληφθεὶς τῶν δυσμενῶν ἀνηρπάσθη, οἱ δὲ ἀγαπῶνται καὶ φίλοι δοκοῦσιν ἐξ ὧν ἄλλους βλάπτειν ἔδοξαν.

[13] τό τε ἀξιόπιστον τῆς διαβολῆς οὐχ ὡς ἔτυχεν ἐπινουοῦσιν, ἀλλ' ἐν τούτῳ τὸ πᾶν αὐτοῖς ἐστὶν ἔργον δεδοικόσι τι προσάψαι ἀπῳδὸν ἢ καὶ ἀλλότριον. ὡς γοῦν ἐπὶ πολὺ τὰ προσόντα τῷ διαβαλλομένῳ πρὸς τὸ χεῖρον μεταβάλλοντες οὐκ ἀπιθάνους ποιοῦνται τὰς κατηγορίας, οἷον τὸν μὲν ἱατρὸν διαβάλλουσιν ὡς φαρμακέα, τὸν πλούσιον δὲ ὡς τύραννον, τὸν τυραννικὸν δὲ ὡς προδοτικόν.

[14] ἐνίστε μέντοι καὶ ὁ ἀκροώμενος αὐτὸς ὑποβάλλει τῆς διαβολῆς τὰς ἀφορμάς, καὶ πρὸς τὸν ἐκείνου τρόπον οἱ κακοήθεις αὐτοῖ ἀρμοζόμενοι εὐστοχοῦσιν. ἦν μὲν γὰρ ζηλότυπον αὐτὸν ὄντα ἴδωσι, Διένευσε, φασί, τῇ γυναικί σου παρὰ τὸ δεῖπνον καὶ ἀπιδὼν ἐς αὐτὴν ἐστέναξε, καὶ ἡ Στρατονίκη πρὸς αὐτὸν οὐ μάλα ἀηδῶς: καὶ ὅλως ἐρωτικά τινες καὶ μοιχικά πρὸς αὐτὸν αἱ διαβολαί. ἦν δὲ ποιητικὸς ἦ καὶ ἐπὶ τούτῳ μέγα φρονῇ, Μὰ Δί' ἐχλεύασέ σου Φιλόξενος τὰ ἔπη καὶ διέσυρε καὶ ἄμετρα εἶπεν αὐτὰ καὶ κακοσύνθετα. πρὸς δὲ τὸν εὐσεβῆ καὶ φιλόθεον ὡς ἄθεος καὶ ἀνόσιος ὁ φίλος διαβάλλεται καὶ ὡς τὸ θεῖον παρωθούμενος καὶ τὴν πρόνοιαν ἀρνούμενος: ὁ δ' ἀκούσας εὐθὺς μύωπι διὰ τοῦ ὠτὸς τυπεῖς διακέκνυται ὡς τὸ εἰκὸς καὶ ἀπέστραπται τὸν φίλον οὐ περιμείνας τὸν ἀκριβῆ ἔλεγχον.

[15] ὅλως γὰρ τὰ τοιαῦτα ἐπινουοῦσι καὶ λέγουσιν, ἃ μάλιστα ἴσασιν ἐς ὀργὴν δυνάμενα προκαλέσασθαι τὸν ἀκροώμενον, καὶ ἔνθα τρωτὸς ἐστὶν ἕκαστος ἐπιστάμενος, ἐπ' ἐκεῖνο τοξεύουσι καὶ ἀκοντίζουσιν ἐς αὐτό, ὥστε τῇ παραυτίκα ὀργῇ τεταραγμένον μηκέτι σχολὴν ἄγειν τῇ ἐξετάσει τῆς ἀληθείας, ἀλλὰ κἂν θέλῃ τις ἀπολογεῖσθαι, μὴ προσίεσθαι, τῷ παραδόξῳ τῆς ἀκροάσεως ὡς ἀληθεῖ προκατελιγμένον.

[16] ἀνυσιμώτατον γὰρ τὸ εἶδος τῆς διαβολῆς τὸ ὑπεναντίον τῆς τοῦ

ἀκούοντος ἐπιθυμίας, ὁπότε καὶ παρὰ Πτολεμαίῳ τῷ Διονύσῳ ἐπικληθέντι ἐγένετό τις ὃς διέβαλλε τὸν Πλατωνικὸν Δημήτριον, ὅτι ὕδωρ τε πίνει καὶ μόνος τῶν ἄλλων γυναικεῖα οὐκ ἐνεδύσατο ἐν τοῖς Διονυσίοις· καὶ εἴ γε μὴ κληθεὶς ἔωθεν ἐπὶ τε πάντων ὁρώντων καὶ λαβὼν ταραντινίδιον ἐκυμβάλισε καὶ προσωρχήσατο, ἀπολώλει ἂν ὡς οὐχ ἡδόμενος τῷ βίῳ τοῦ βασιλέως, ἀλλ' ἀντισοφιστὴς ὢν καὶ ἀντίτεχνος τῆς Πτολεμαίου τρυφῆς.

[17] παρὰ δὲ Ἀλεξάνδρῳ μεγίστη ποτὲ πασῶν ἦν διαβολή, εἰ λέγοιτο τις μὴ σέβειν μηδὲ προσκυνεῖν τὸν Ἡφαιστίωνα· ἐπεὶ γὰρ ἀπέθανεν Ἡφαιστίων, ὑπὸ τοῦ ἔρωτος Ἀλέξανδρος ἐβουλήθη προσθεῖναι καὶ τοῦτο τῇ λοιπῇ μεγαλουργίᾳ καὶ θεὸν χειροτονῆσαι τὸν τετελευτηκότα. εὐθὺς οὖν νεῶς τε ἀνέστησαν αἱ πόλεις καὶ τεμένη καθιδρύετο καὶ βωμοὶ καὶ θυσίαι καὶ ἑορταὶ τῷ καινῷ τούτῳ θεῷ ἐπετελοῦντο, καὶ ὁ μέγιστος ὄρκος ἦν ἅπασιν Ἡφαιστίων. εἰ δέ τις ἢ μειδιάσειε πρὸς τὰ γινόμενα ἢ μὴ φαίνοιτο πάνυ εὐσεβῶν, θάνατος ἐπέκειτο ἢ ζημία. ὑπολαμβάνοντες δὲ οἱ κόλακες τὴν μειρακιώδη ταύτην τοῦ Ἀλεξάνδρου ἐπιθυμίαν προσεξέκαιον εὐθὺς καὶ ἀνεζωπύρουν ὀνειράτα διηγούμενοι τοῦ Ἡφαιστίωνος, ἐπιφανείας τινὰς καὶ ἰάματα προσάπτοντες αὐτῷ καὶ μαντείας ἐπιφημίζοντες· καὶ τέλος ἔθουον παρέδρῳ καὶ ἀλεξικάκῳ θεῷ. ὁ δὲ Ἀλέξανδρος ἡδέτο τε ἀκούων καὶ τὰ τελευταῖα ἐπίστευε καὶ μέγα ἐφρόνει ὥσανεὶ οὐ θεοῦ παῖς ὢν μόνον, ἀλλὰ καὶ θεοὺς ποιεῖν δυνάμενος. πόσους τοίνυν οἰώμεθα τῶν Ἀλεξάνδρου φίλων παρὰ τὸν καιρὸν ἐκείνον ἀπολαῦσαι τῆς Ἡφαιστίωνος θεϊότητος, διαβληθέντας ὡς οὐ τιμῶσι τὸν κοινὸν ἀπάντων θεόν, καὶ διὰ τοῦτο ἐξελαθέντας καὶ τῆς τοῦ βασιλέως εὐνοίας ἐκπεσόντας;

[18] τότε καὶ Ἀγαθοκλῆς ὁ Σάμιος ταξιαρχὼν παρ' Ἀλεξάνδρῳ καὶ τιμώμενος παρ' αὐτοῦ μικροῦ δεῖν συγκαθεῖρχθῆ λέοντι διαβληθεὶς ὅτι δακρύσειε παριὼν τὸν Ἡφαιστίωνος τάφον. ἀλλ' ἐκείνῳ μὲν βοηθῆσαι λέγεται Περδίκκας ἐπομοσάμενος κατὰ πάντων θεῶν καὶ κατὰ Ἡφαιστίωνος, ὅτι δὴ κυνηγετοῦντι οἱ φανέντα ἐναργῆ τὸν θεὸν ἐπισκῆψαι εἰπεῖν Ἀλεξάνδρῳ φείσασθαι Ἀγαθοκλέους· οὐ γὰρ ὡς ἀπιστοῦντα οὐδὲ ὡς ἐπὶ νεκρῷ δακρῦσαι, ἀλλὰ τῆς πάλας συνηθείας μνημονεύσαντα.

[19] ἢ δ' οὖν κολακεῖα καὶ ἡ διαβολὴ τότε μάλιστα χώραν ἔσχε πρὸς τὸ Ἀλεξάνδρου πάθος συντιθεμένη· καθάπερ γὰρ ἐν πολιορκίᾳ οὐκ ἐπὶ τὰ ὑψηλὰ καὶ ἀπόκριμνα καὶ ἀσφαλῆ τοῦ τείχους προσίσσιν οἱ πολέμιοι, ἀλλ' ἢ ἂν ἀφύλακτόν τι μέρος ἢ σαθρὸν αἰσθωνται ἢ ταπεινόν, ἐπὶ τοῦτο πάσῃ δυνάμει χωροῦσιν ὡς ῥᾶστα παρεισδῦναι καὶ ἐλεῖν δυνάμενοι, οὕτω καὶ οἱ διαβάλλοντες ὁ τι ἂν ἀσθενὲς ἴδωσι τῆς ψυχῆς καὶ ὑπόσαθρον καὶ εὐεπίβατον, τούτῳ προσβάλλουσι καὶ προσάγουσι τὰς μηχανάς, καὶ τέλος ἐκπολιορκοῦσι μηδενὸς ἀντιταττομένου μηδὲ τὴν ἔφοδον αἰσθομένου. εἴτ' ἐπειδὰν ἐντὸς ἅπαζ τῶν τειχῶν γένωνται, πυρπολοῦσι πάντα καὶ παίουσι καὶ σφάττουσι καὶ ἐξελαύνουσιν, οἷα εἰκὸς ἀλίσκομένης ψυχῆς καὶ ἐξηνδραποδισμένης ἔργα εἶναι.

[20] μηχανήματα δ' αὐτοῖς κατὰ τοῦ ἀκούοντος ἢ τε ἀπάτη καὶ τὸ ψεῦδος καὶ ἡ ἐπιορκία καὶ προσλιπάρησις καὶ ἀναισχυντία καὶ ἄλλα μυρία ῥαδιουργήματα. ἢ δὲ δὴ μεγίστη πασῶν ἡ κολακεῖα ἐστί, συγγενής, μᾶλλον δὲ

ἀδελφή τις οὕσα τῆς διαβολῆς. οὐδεὶς γοῦν οὕτω γεννάδας ἐστὶ καὶ ἀδαμάντινον τεῖχος τῆς ψυχῆς προβεβλημένος, ὃς οὐκ ἂν ἐνδοίῃ πρὸς τὰς τῆς κολακείας προσβολάς, καὶ ταῦτα ὑπορυττούσης καὶ τοὺς θεμελίους ὑφαιρούσης τῆς διαβολῆς.

[21] καὶ τὰ μὲν ἐκτὸς ταῦτα. ἐνδοθεν δὲ πολλαὶ προδοσίαι συναγωνίζονται τὰς χεῖρας ὀρέγουσαι καὶ τὰς πύλας ἀναπετῶσαι καὶ πάντα τρόπον τῇ ἀλώσει τοῦ ἀκούοντος συμπροθυμούμεναι. πρῶτον μὲν τὸ φιλόκαινον, ὃ φύσει πᾶσιν ἀνθρώποις ὑπάρχει, καὶ τὸ ἀνίκορον, ἔπειτα δὲ τὸ πρὸς τὰ παράδοξα τῶν ἀκουσμάτων ἐπόμενον. ἡ οὐ γὰρ οἶδ' ὅπως ἡδόμεθα πάντες λαθρηδὰ καὶ πρὸς τὸ οὕς λεγόμενα καὶ μεστὰ ὑπονοίας ἀκούοντες. οἶδα γοῦν τινὰς οὕτως ἡδέως γαργαλιζομένους τὰ ὦτα ὑπὸ τῶν διαβολῶν ὥσπερ τοὺς πτεροῖς κνωμένους.

[22] ἐπειδὴν τοίνυν ὑπὸ τούτων ἀπάντων συμμαχοῦμενοι προσπέσωσι, κατὰ κράτος αἰροῦσιν, οἶμαι, καὶ οὐδὲ δυσχερὲς ἡ νίκη γένοιτ' ἂν μηδενὸς ἀντιπαραταττομένου μηδὲ ἀμυνομένου τὰς προσβολάς, ἀλλὰ τοῦ μὲν ἀκούοντος ἐκόντος ἑαυτὸν ἐνδιδόντος, τοῦ διαβαλλομένου δὲ τὴν ἐπιβουλὴν ἀγνοοῦντος. ὥσπερ γὰρ ἐν νυκτὶ πόλεως ἀλούσης καθεύδοντες οἱ διαβαλλόμενοι φονεύονται.

[23] καὶ τὸ πάντων οἰκτιστον, ὁ μὲν οὐκ εἰδὼς τὰ γεγενημένα προσέρχεται τῷ φίλῳ φαιδρὸς ἅτε μηδὲν ἑαυτῷ φαῦλον συνεπιστάμενος καὶ τὰ συνήθη λέγει καὶ ποιεῖ, παντὶ τρόπῳ ὁ ἄθλιος ἐνηδρευμένος. ὁ δ' ἦν μὲν ἔχη τι γενναῖον καὶ ἐλεύθερον καὶ παρρησιαστικόν, εὐθὺς ἐξέρρηξε τὴν ὀργὴν καὶ τὸν θυμὸν ἐξέχεε, καὶ τέλος τὴν ἀπολογίαν προσιέμενος ἔγνω μάτην κατὰ τοῦ φίλου παραψυμμένους.

[24] ἦν δὲ ἀγεννέστερος καὶ ταπεινότερος, προσίεται μὲν καὶ προσμειδιᾷ τοῖς χεῖλεσιν ἄκροις, μισεῖ δὲ καὶ λάθρα τοὺς ὀδόντας διαπρίει καί, ὥς ὁ ποιητὴς φησι, βυσοδομεύει τὴν. ὀργὴν. οὗ δὴ ἐγὼ οὐδὲν οἶμαι ἀδικώτερον οὐδὲ δουλοπρεπέστερον, ἐνδακόντα τὸ χεῖλος ὑποτρέφειν τὴν χολὴν καὶ τὸ μῖσος ἐν αὐτῷ κατάκλειστον αὖξιν ἕτερα μὲν κεύθοντα ἐνὶ φρεσίν, ἄλλα δὲ λέγοντα καὶ ὑποκρινόμενον ἱλαρῷ καὶ κωμικῷ τῷ προσώπῳ μάλα περιπαθῆ τινα καὶ ἰοῦ γέμουσαν τραγωδίαν. μάλιστα δὲ τοῦτο ἀσχουσιν, ἐπειδὴν πάλαι φίλος ὁ ἐνδιαβάλλων δοκῶν εἶναι τῷ ἐνδιαβαλλομένῳ ποιῆται ὁμως. τότε γὰρ οὐδὲ φωνὴν ἀκούειν ἔτι θέλουσι τῶν διαβαλλομένων ἢ τῶν ἀπολογουμένων, τὸ ἀξίόπιστον τῆς κατηγορίας ἐκ τῆς πάλαι δοκούσης φιλίας προειληφότες, οὐδὲ τοῦτο λογιζόμενοι, ὅτι πολλὰι πολλάκις ἐν τοῖς φιλότατοις μίσους παραπίπτουσιν αἰτίαι τοὺς ἄλλους λανθάνουσαι. καὶ ἐνίστε οἷς αὐτός τις ἔνοχος ἐστὶ, ταυτὶ φθάσας κατηγόρησε. τοῦ πλησίον ἐκφυγεῖν οὕτω πειρώμενος τὴν διαβολήν. καὶ ὅλως ἐχθρὸν μὲν οὐδεὶς ἂν τολμήσειε διαβαλεῖν ἄπιστος γὰρ αὐτόθι ἡ κατηγορία πρόδηλον ἔχουσα τὴν αἰτίαν τοῖς δοκοῦσι δὲ μάλιστα φίλοις ἐπιχειροῦσι τὴν πρὸς τοὺς ἀκούοντας εὖνοϊαν ἐμφῆναι προαιρούμενοι, ὅτι ἐπὶ τῷ ἐκείνων συμφέροντι οὐδὲ τῶν οἰκειοτάτων ἀπέσχοντο.

[25] εἰσὶ δὲ τινες οἱ καὶ μάθωσιν ὕστερον ἀδίκως διαβεβλημένους παρ' αὐτοῖς τοὺς φίλους. ὁμως ὑπ' αἰσχύνης ὧν ἐπίστευσαν οὐδ' ἔτι προσίεσθαι

οὐδὲ προσβλέπειν τολμῶσιν αὐτοῖς ὥσπερ ἡδίκημένοι, ὅτι μηδὲν ἀδικοῦντας ἐπέγνωσαν.

[26] τοιγαροῦν πολλῶν κακῶν ὁ βίος ἐπλήσθη ὑπὸ τῶν οὕτω ῥαδίως καὶ ἀνεξετάστως πεπιστευμένων διαβολῶν. ἡ μὲν γὰρ Ἄντεια τεθναίης φησίν, ὧ Προῖτ', ἥ κάκτανε Βελλεροφόντην ὃς μ' ἔθελεν φιλότῃ μιγήμεναι οὐκ ἐθελούσῃ αὐτῇ προτέρα ἐπιχειρήσασα καὶ ὑπεροφθεῖσα. καὶ μικροῦ ὁ νεανίας ἐν τῇ πρὸς τὴν Χίμαιραν συμπλοκῇ διεφθάρη ἐπιτίμιον σωφροσύνης ὑποσχὼν καὶ τῆς πρὸς τὸν ξένον αἰδοῦς ὑπὸ μάχλου γυναικὸς ἐπιβεβουλευμένος. ἡ δὲ Φαίδρα, κάκείνη τὰ ὅμοια κατειπούσα τοῦ προγόνου, ἐπάρατον ἐποίησε τὸν Ἰππόλυτον γενέσθαι ὑπὸ τοῦ πατρὸς οὐδέν, ὧ θεοί, οὐδὲν ἀνόσιον εἰργασμένον.

[27] ναί, φήσει. τις: ἀλλ' ἀξιόπιστός ἐστιν ἐνίοτε ὁ διαβάλλων ἀνὴρ τὰ τε ἄλλα δίκαιος καὶ συνετὸς εἶναι δοκῶν, καὶ ἐχρῆν προσέχειν αὐτῷ ἅτε μηδὲν ἂν τοιοῦτο κακουργήσαντι. ἅρ' οὖν τοῦ Ἀριστείδου ἔστι τις δικαιοτέρος; ἀλλ' ὅμως κάκείνος συνέστη ἐπὶ τὸν Θεμιστοκλέα καὶ συμπαρώξυνε τὸν δῆμον, ἥς, φασίν, ἐκεῖνος πολιτικῆς φιλοτιμίας ὑποκεκνισμένος.[^] δίκαιος μὲν γὰρ ὡς πρὸς τοὺς ἄλλους Ἀριστείδης, ἄνθρωπος δὲ καὶ αὐτὸς ἦν καὶ χολὴν εἶχε, καὶ ἡγάπα τινα καὶ ἐμίσει.

[28] καὶ εἴ γε ἀληθής ἐστιν ὁ περὶ τοῦ Παλαμήδους λόγος, ὁ συνετώτατος τῶν Ἀχαιῶν κὰν τοῖς ἄλλοις ἄριστος τὴν ἐπιβουλήν καὶ ἐνέδραν ὑπὸ φθόνου φαίνεται συντεθεικῶς κατὰ ἀνδρὸς ὁμαίμου καὶ φίλου καὶ ἐπὶ τὸν αὐτὸν κίνδυνον ἐκπεπλευκός: οὕτως ἔμφυτον ἅπασιν ἀνθρώποις ἡ περὶ τὰ τοιαῦτα ἀμαρτία.

[29] τί γὰρ ἂν τις ἢ τὸν Σωκράτην λέγοι τὸν ἀδίκως πρὸς τοὺς Ἀθηναίους διαβεβλημένον ὡς ἀσεβῆ καὶ ἐπίβουλον; ἢ τὸν Θεμιστοκλέα ἢ τὸν Μιλτιάδην, τοὺς μετὰ τηλικαύτας νίκας ἐπὶ προδοσίᾳ τῆς Ἑλλάδος ὑπόπτους γενομένους; μυρία γὰρ τὰ παραδείγματα καὶ σχεδὸν τὰ πλεῖστα ἤδη γνῶριμα.

[30] τί οὖν χρή καὶ ποιεῖν τὸν γε νοῦν ἔχοντα ἢ ἀρετῆς ἢ ἀληθείας ἀμφισβητοῦντα; ὅπερ, οἶμαι, καὶ Ὅμηρος ἐν τῷ περὶ Σειρήνων μύθῳ ἠνίξαστο παραπλεῖν κελεύσας τὰς ὀλεθρίους ταύτας τῶν ἀκουσμάτων ἡδονὰς καὶ ἀποφράττειν τὰ ὧτα καὶ μὴ ἀνέδην αὐτὰ ἀναπεταννύειν τοῖς πάθει προειλημμένοις, ἀλλ' ἐπιστήσαντα ἀκριβῆ θυρωρὸν τὸν λογισμὸν ἅπασι τοῖς λεγομένοις τὰ μὲν ἄξια προσίσθαι καὶ παραβάλλεσθαι, τὰ φαῦλα δ' ἀποκλείειν καὶ ἀπωθεῖν: καὶ γὰρ ἂν εἴη γελοῖον τῆς μὲν οἰκίας θυρωροῦς καθιστάναι, τὰ ὧτα δὲ καὶ τὴν διάνοιαν ἀνεωγμένα ἔαν.

[31] ἐπειδὴν τοίνυν τοιαῦτα προσῆι τις λέγων, αὐτὸ ἐφ' ἑαυτοῦ χρή τὸ πρᾶγμα ἐξετάζειν, μήτε ἡλικίαν τοῦ λέγοντος ὀρῶντα μήτε τὸν ἄλλον βίον μήτε τὴν ἐν τοῖς λόγοις ἀγχίνοιαν. ὅσῳ γὰρ τις πιθανώτερος, τοσοῦτω ἐπιμελεστέρας δεῖται τῆς ἐξετάσεως. οὐ δεῖ τοίνυν πιστεῦειν ἄλλοτρίᾳ κρίσει, μᾶλλον δὲ μίσει τοῦ κατηγοροῦντος, ἀλλ' ἑαυτῷ τὴν ἐξέτασιν φυλακτέον τῆς ἀληθείας, ἀποδόντα καὶ τῷ διαβάλλοντι τὸν φθόνον καὶ ἐν φανερῷ ποιησάμενον τὸν ἔλεγχον τῆς ἐκατέρου διανοίας, καὶ μισεῖν οὕτω καὶ ἀγαπᾶν τὸν δεδοκιμασμένον. πρὶν δὲ τοῦτο ποιῆσαι ἐκ τῆς πρώτης διαβολῆς κекινημένον, Ἡράκλειος, ὡς μειρακιῶδες καὶ ταπεινὸν καὶ πάντων οὐχ ἥκιστα

ἄδικον. ἀλλὰ τούτων ἀπάντων αἴτιον, ὅπερ ἐν ἀρχῇ ἔφημεν, ἡ ἄγνοια καὶ τὸ ἐν σκότῳ που εἶναι τὸν ἐκάστου τρόπον ὡς εἴ γε θεῶν τις ἀποκαλύψειεν ἡμῶν τοὺς βίους, οἴχοιτο ἂν φεύγουσα ἐς τὸ βάραθρον ἢ διαβολὴ χῶραν οὐκ ἔχουσα, ὡς ἂν πεφωτισμένων τῶν πραγμάτων ὑπὸ τῆς ἀληθείας.

THE CONSONANTS AT LAW — Δίκη Συμφώνων

[Ἐπὶ ἄρχοντος Ἀριστάρχου Φαληρέως, Πυανειῶνος ἐβδόμη ἱσταμένου, γραφὴν ἔθετο τὸ Σῖγμα πρὸς τὸ Ταῦ ἐπὶ τῶν ἐπτὰ Φωνηέντων βίας καὶ ὑπαρχόντων ἀρπαγῆς, ἀφηρηθῆναι λέγον πάντων τῶν ἐν διπλῷ ταῦ ἐκφερομένων.] ^ Μέχρι μὲν, ὃ Φωνήεντα δικασταί,

[2] ὀλίγα ἡδικοῦμην ὑπὸ τουτουῖ τοῦ Ταῦ καταχρωμένου τοῖς ἐμοῖς καὶ καταίροντος ἔνθα μὴ δεῖ, οὐ βαρέως ἔφερον τὴν βλάβην καὶ παρήκουον ἔνια τῶν λεγομένων ὑπὸ τῆς μετριότητος, ἦν ἴστε με φυλάσσοντα πρὸς τε ὑμᾶς καὶ τὰς ἄλλας συλλαβάς· ἐπεὶ δὲ ἐς τοσοῦτον ἦκει πλεονεξίας τε καὶ ἀνομίας, ^ ὥστε ἐφ' οἷς ἡσυχάσα πολλάκις οὐκ ἀγαπῶν, ἄλλ' ^ ἥδη καὶ πλείω προσβιάζεται, ἀναγκαιῶς αὐτὸ εὐθύνω νῦν παρὰ τοῖς ἀμφοτέρα εἰδόσιν ὑμῖν. δέος δὲ οὐ μικρόν μοι ἐπὶ τούτοις τῆς ἀποθλίψεως ἐπέρχεται τῆς ἐμαντοῦ· τοῖς γὰρ προπεπραγμένοις αἰεὶ τι μεῖζον προστιθὲν ἄρδην με τῆς οἰκείας ἀποθλίψει χώρας, ὥς ὀλίγου δεῖν ἡσυχίαν ἀγαγόντα μηδὲ ἐν γράμμασιν ἀριθμεῖσθαι, ἐν ἴσῳ δὲ κεῖσθαι τοῦ ψόφου.

δίκαιον οὖν οὐχ ὑμᾶς, οἱ δικάζετε νῦν,

[3] ἀλλὰ καὶ τὰ λοιπὰ γράμματα τῆς πείρας ἔχειν τινὰ φυλακὴν εἰ γὰρ ἐξέσται τοῖς βουλομένοις ἀπὸ τῆς καθ' αὐτὰ τάξεως ἐς ἀλλοτρίαν βιάζεσθαι καὶ τοῦτο ἐπιτρέψετε ὑμεῖς, ὧν χωρὶς οὐδὲν καθόλου τι γράφεται, οὐχ ὁρῶ τίνα τρόπον αἱ συντάξεις τὰ νόμιμα, ἐφ' οἷς ἐτάχθη τὰ κατ' ἀρχάς, ἔξουσιν. ἀλλ' οὔτε ὑμᾶς οἶμαι ποτε ἐς τοσοῦτον ἀμελείας τε καὶ παροράσεως ἤξιν, ὥστε ἐπιτρέψαι τινὰ μὴ δίκαια, οὔτε, εἰ καθυφήσετε τὸν ἀγῶνα ὑμεῖς, ἐμοὶ παραλειπτέον ἐστὶν ἀδικουμένῳ.

[4] ὡς εἶθε καὶ τῶν ἄλλων ἀνεκόπησαν τότε αἱ τόλμαι εὐθὺς ἀρξαμένων παρανομεῖν, καὶ οὐκ ἂν ἐπολέμει μέχρι νῦν τὸ Λάμβδα τῷ Ῥῶ διαμφοισθητοῦν περὶ τῆς κισήρεως καὶ κεφαλαιργίας, οὔτε τὸ Γάμμα τῷ Κάππα διηγωνίζετο καὶ ἐς χεῖρας μικροῦ δεῖν ἦρχετο πολλάκις ἐν τῷ γναφεῖφ ὑπὲρ γναφάλων, ἐπέπαντο δ' ἂν καὶ πρὸς τὸ Λάμβδα μαχόμενον, τὸ μόγις ἀφαιρούμενον αὐτοῦ καὶ μάλιστα παρακλέπτον, καὶ τὰ λοιπὰ δ' ἂν ἡρέμει συγχύσεως ἄρχεσθαι παρανόμου· καλὸν γὰρ ἕκαστον μένειν ἐφ' ἧς τετύχηκε· τάξεως· τὸ δὲ ὑπερβαίνειν ἐς ἃ μὴ χρὴ λύοντός ἐστι τὸ δίκαιον.

[5] καὶ ὁ γε πρῶτος ἡμῖν τοὺς νόμους τούτους διατυπώσας, εἴτε Κάδμος ὁ νησιώτης εἴτε Παλαμήδης ὁ Ναυπλίου, — καὶ Σιμωνίδῃ δὲ ἔνιοι προσάπτουσι τὴν προμήθειαν ταύτην — οὐ τῇ τάξει μόνον, καθ' ἣν αἱ προεδρίαὶ βεβαιοῦνται διώρισαν, τί πρῶτον ἔσται ἢ δεύτερον, ἀλλὰ καὶ ποιότητος, ἃς ἕκαστον ἡμῶν ἔχει, καὶ δυνάμεις συνειδόν. καὶ ὑμῖν μὲν, ὃ δικασταί, τὴν μεῖζω δεδώκασι τιμὴν, ὅτι καθ' αὐτὰ δύνασθε φθέγγεσθαι, ἡμιφώνοις δὲ τὴν ἐφεξῆς, ὅτι προσθήκης εἰς τὸ ἀκουσθῆναι δεῖται· πασῶν δὲ ἐσχάτην ἐνόμισαν ἔχειν μοῖραν ἐννέα ^ τῶν πάντων, οἷς οὐδὲ φωνὴ πρόσσεσι καθ' αὐτά. τὰ μὲν οὖν φωνήεντα φυλάσσειν ἔοικε τοὺς νόμους τούτους.

[6] τὸ δὲ γε Ταῦ τοῦτο, οὐ γὰρ ἔχω χεῖρόνι αὐτὸ ὀνομάσαι ῥήματι ἢ ὃ καλεῖται, ὃ μὰ τοὺς θεοὺς, εἰ μὴ ἐξ ὑμῶν δύο συνήλθον ἀγαθοὶ καὶ

καθήκοντες ὁραθῆναι, τό τε Ἄλφα καί τὸ Ὑ, οὐκ ἂν ἠκούσθη μόνον, τοῦτο τοῖνυν ἐτόλμησεν ἀδικεῖν με πλείω τῶν πώποτε βιασαμένων, ὀνομάτων μὲν καὶ ῥημάτων ἀπελάσαν πατρώων, ἐκδιῶξαν δὲ ὁμοῦ συνδέσμων ἅμα καὶ προθέσεων, ὥς μηκέτι φέρειν τὴν ἔκτοπον πλεονεξίαν. ὅθεν δὲ καὶ ἀπὸ τίνων ἀρξάμενον, ὥρα λέγειν,

[7] ἐπεδήμουν ποτὲ Κυβέλῳ, — τὸ δὲ ἐστὶ πολίχνιον οὐκ ἀηδές, ἄποικον, ὥς ἔχει λόγος, Ἀθηναίων — ἐπηγόμην δὲ καὶ τὸ κράτιστον Ῥῶ, γειτόνων τὸ βέλτιστον κατηγόμην δὲ παρὰ κωμωδιῶν τινι ποιητῇ: Λυσίμαχος ἐκαλεῖτο, Βοιώτιος μὲν, ὥς ἐφαίνετο, τὸ γένος ἀνέκαθεν, ἀπὸ μέσης δὲ ἀξίων λέγεσθαι τῆς Ἀττικῆς: παρὰ τούτῳ δὴ τῷ ξένῳ τὴν τοῦ Ταῦ τούτου πλεονεξίαν ἐφώρασα: μέχρι μὲν γὰρ ὀλίγοις ἐπεχείρει, τέτταρα κατατολμῶν καὶ τετταράκοντα λέγειν, ἔτι δὲ τήμερον καὶ τὰ ὅμοια ἐπισπώμενον ἴδια ταυτὶ λέγειν, ἀποστεροῦν με τῶν συγγεγενημένων καὶ συντεθραμμένων γραμμάτων, συνήθειαν ᾧμην ^ καὶ οἰστὸν ἦν μοι τὸ ἄκουσμα καὶ οὐ πάννυ τι ἐδακνόμενη ἐπ' αὐτοῖς.

[8] ὁπότε δὲ ἐκ τούτων ἀρξάμενον ἐτόλμησε καττίτερον εἰπεῖν καὶ κάττυμα καὶ πίτταν, εἴτα ἀπερυθριάσαν καὶ βασίλισσαν βασιλίτταν ὀνομάζειν, οὐ μετρίως ἐπὶ τούτοις ἀγανακτῶ καὶ ἰμπραμαι δεδιὸς μὴ τῷ χρόνῳ καὶ τὰ σῦκα τῷ κά τις ὀνομάσῃ. καὶ μοι πρὸς Διὸς ἀθυμοῦντι καὶ μεμονωμένῳ τῶν βοηθησόντων σύγγνωτε τῆς δικαίας ὀργῆς: οὐ γὰρ περὶ μικρὰ καὶ τὰ τυχόντα ἐστὶν ὁ κίνδυνος, ἀφαιρουμένῳ τῶν συνήθων καὶ συνεσχολακώτων μοι γραμμάτων κίσσαν μου, λάλον ὄρνεον, ἐκ μέσων ὥς ἔπος εἰπεῖν τῶν κόλπων ἀρπάσαν κίτταν ὀνόμασεν ἀφείλετο δὲ μου φάσσαν ἅμα νήσσαις τε καὶ κοσσύφοις ἀπαγορεύοντος Ἀριστάρχου: περιέσπασε δὲ καὶ μελίσσων οὐκ ὀλίγας: ἐπ' Ἀττικὴν δὲ ἦλθε καὶ ἐκ μέσης αὐτῆς ἀνῆρπασεν ἀνόμως Ὑμησσὸν ^ ὁρώντων ὑμῶν καὶ τῶν ἄλλων συλλαβῶν.

[9] ἀλλὰ τί λέγω ταῦτα; Θεσσαλίας με ἐξέβαλεν ὅλης Θετταλίαν ἀξιοῦν λέγειν, καὶ πᾶσαν ἀποκέκλεικέ μοι τὴν θάλασσαν οὐδὲ τῶν ἐν κήποις φεισάμενον σευτλίων, ὥς τὸ δὴ λεγόμενον μηδὲ πάσσαλόν μοι καταλιπεῖν. ὅτι δὲ ἀνεξίκακόν εἰμι γράμμα, μαρτυρεῖτέ μοι καὶ αὐτοὶ μηδέποτε ἐγκαλέσαντι τῷ Ζῆτα σμάραγδον ἀποσπάσαντι καὶ πᾶσαν ἀφελομένῳ Σμύρναν, μηδὲ τῷ Ξὶ πᾶσαν παραβάντι συνθήκην καὶ τὸν συγγραφέα τῶν τοιούτων ἔχοντι Θουκυδίδην σύμμαχον τῷ μὲν γὰρ γείτονί μου Ῥῶ νοσήσαντι συγγνώμη, καὶ παρ' αὐτῷ φυτεῦσαντί μου τὰς μυρρίνας καὶ παίσαντί μέ ποτε ὑπὸ μελαγχολίας ἐπὶ κόρρης. κἀγὼ μὲν τοιοῦτον.

[10] τὸ δὲ Ταῦ τοῦτο σκοπῶμεν ὥς φύσει βίαιον καὶ πρὸς τὰ λοιπὰ. ὅτι δὲ οὐδὲ τῶν ἄλλων ἀπέσχετο γραμμάτων, ἀλλὰ καὶ τὸ Δέλτα καὶ τὸ Θῆτα καὶ τὸ Ζῆτα, μικροῦ δεῖν πάντα ἡδίκησε τὰ στοιχεῖα, αὐτὰ μοι κάλει τὰ ἀδικηθέντα γράμματα. ἀκούετε, Φωνήεντα δικασταί, τοῦ μὲν Δέλτα λέγοντος: ἀφείλετο μοι τὴν ἐνδελέχειαν, ἐντελέχειαν ἀξιοῦν λέγεσθαι παρὰ πάντας τοὺς νόμους: τοῦ Θῆτα δακρύνοντος ^ καὶ τῆς κεφαλῆς τὰς τρίχας τίλλοντος ἐπὶ τῷ καὶ τῆς κολοκύνθης ἐστερηθῆναι: τοῦ Ζῆτα, τὸ συρίζειν καὶ σαλπίζειν, ὥς μηκέτ' αὐτῷ ἐξεῖναι μηδὲ γρύζειν. τίς ἂν τούτων ἀνάσχοιτο; ἢ τίς ἐξαρκέσειε δίκη πρὸς τὸ πονηρότατον τουτὶ Ταῦ;

[11] τὸ δὲ ἄρα οὐ τὸ ὁμόφυλον τῶν στοιχείων μόνον ἀδικεῖ γένος, ἀλλ' ἤδη καὶ πρὸς τὸ ἀνθρώπειον μεταβέβηκε τουτονὶ τὸν τρόπον τὸν γὰρ ἐπιτρέπει γε αὐτοὺς κατ' εὐθὺ φέρεσθαι ταῖς γλώσσαις· μᾶλλον δέ, ὃ δικασταί, μεταξὺ γάρ με πάλιν τὰ τῶν ἀνθρώπων πράγματα ἀνέμνησε περὶ τῆς γλώσσης, καὶ ἅ ταύτης με τό μέρος ἅ ἀπήλασε καὶ γλῶτταν ποιεῖ τὴν γλῶσσαν. ὃ γλώσσης ἀληθῶς νόσημα Ταῦ. ἀλλὰ μεταβήσομαι πάλιν ἐπ' ἐκεῖνο καὶ τοῖς ἀνθρώποις συναγορεύσω ὑπὲρ ὧν εἰς αὐτοὺς πλημμελεῖ· δεσμοῖς γάρ τισι στρεβλοῦν καὶ σπαράττειν αὐτῶν τὴν φωνὴν ἐπιχειρεῖ. καὶ ὁ μὲν τι καλὸν ἰδὼν καλὸν εἰπεῖν αὐτὸ βούλεται, τὸ δὲ παρεισπεσὼν ταλὸν εἰπεῖν αὐτοὺς ἀναγκάζει ἐν ἅπασι προεδρίαν ἔχειν ἀξιοῦν πάλιν ἕτερος περὶ κλήματος διαλέγεται, τὸ δὲ — τλήμων γάρ ἐστιν ἀληθῶς - τλήμα πεποίηκε τὸ κλήμα. καὶ οὐ μόνον γε τοὺς τυχόντας ἀδικεῖ, ἀλλ' ἤδη καὶ τῷ μεγάλῳ βασιλεῖ, ὃ καὶ γῆν καὶ θάλασσαν εἵξει φασὶ καὶ τῆς αὐτῶν φύσεως ἐκστῆναι, τὸ δὲ καὶ τούτῳ ἐπιβουλεύει καὶ Κῦρον αὐτὸν ὄντα Τῦρόν τινα ἀπέφηνεν.

[12] οὕτω μὲν οὖν ὅσον ἐς φωνὴν ἀνθρώπους ἀδικεῖ· ἔργῳ δὲ πῶς; κλάουσιν ἄνθρωποι καὶ τὴν αὐτῶν τύχην ὀδύρονται καὶ Κάδμῳ καταρῶνται πολλακίς, ὅτι τὸ Ταῦ ἐς τὸ τῶν στοιχείων γένος παρήγαγε· τῷ γάρ τούτου σῶματί φασὶ τοὺς τυράννους ἀκολουθήσαντας καὶ μιμησαμένους αὐτοῦ τὸ πλάσμα ἔπειτα σχήματι τοιούτῳ ξύλα τεκτίναντας ἀνθρώπους ἀνασκοποῖ· ἐπ' αὐτά· ἀπὸ δὲ τούτου καὶ τῷ τεχνήματι τῷ πονηρῷ τὴν πονηρὰν ἐπωνυμίαν συνελθεῖν. τούτων οὖν ἀπάντων ἕνεκα πόσων θανάτων τὸ Ταῦ ἄξιον εἶναι νομίζετε; ἐγὼ μὲν γὰρ οἶμαι δικαίως τοῦτο μόνον ἐς τὴν τοῦ Ταῦ τιμωρίαν ὑπολείπεσθαι, τὸ τῷ σχήματι τῷ αὐτοῦ τὴν δίκην ὑποσχεῖν.²

THE CAROUSAL SYMPOSIUM — Συμπόσιον ἢ Λαπίθαι

ποικίλην, ὃ Λυκῖνε, διατριβὴν φασὶ γεγενῆσθαι ὑμῖν χθὲς ἐν Ἀρισταινέτου παρὰ τὸ δεῖπνον καὶ τινὰς λόγους φιλοσόφους εἰρησθαι καὶ ἔριν οὐ σμικρὰν συστήναι ἐπ' αὐτοῖς, εἰ δὲ μὴ ἐψεύδετο Χαρίνος, καὶ ἄχρι τραυμάτων προχωρῆσαι τὸ πρᾶγμα καὶ τέλος αἵματι διαλυθῆναι τὴν συνουσίαν.

Λυκῖνος

καὶ πόθεν, ὃ Φίλων, ἠπίστατο Χαρίνος ταῦτα; οὐ γὰρ συνεδείπνει μεθ' ἡμῶν.

Φίλων

Διονίκου ἔφη τοῦ ἱατροῦ ἀκοῦσαι. Διόνικος δὲ καὶ αὐτός, οἶμαι, τῶν συνεδείπνων ἦν.

Λυκῖνος

καὶ μάλα: οὐ μὴν ἐξ ἀρχῆς γε οὐδ' αὐτὸς ἅπασι παρεγένετο, ἀλλὰ ὁψὲ μεσουσσης σχεδὸν ἤδη τῆς μάχης ἐπέστη ὀλίγον πρὸ τῶν τραυμάτων. ὥστε θαυμάζω εἴ τι σαφὲς εἰπεῖν ἐδύνατο μὴ παρακολουθήσας ἐκείνοις, ἀφ' ὧν ἀρξαμένη ἐς τὸ αἶμα ἐτελεύτησεν αὐτοῖς ἡ φιλονεικία.

Φίλων

τοιγαροῦν, ὃ Λυκῖνε, καὶ ὁ Χαρίνος αὐτός, [2] εἰ βουλοίμεθα τάληθῃ ἀκοῦσαι καὶ ὅπως ἐπράχθη ἕκαστα, παρὰ σὲ ἡμᾶς ἦκειν ἐκέλευσε. καὶ τὸν Διόνικον γὰρ αὐτὸν εἰπεῖν ὥς αὐτὸς μὲν οὐ παραγένετο ἅπασι, σὲ δὲ ἀκριβῶς εἰδέναι τὰ γεγενημένα, καὶ τοὺς λόγους αὐτοὺς ἂν ἠπομνημονεῦσαι ἅτε μὴ παρέργως τῶν τοιούτων, ἀλλ' ἐν σπουδῇ ἀκροώμενον. ὥστε οὐκ ἂν φθάνοις ἐστῶν ἡμᾶς ἠδίστην ταύτην ἐστίασιν, ἧς οὐκ οἶδα τις ἠδίων ἔμοιγε, καὶ μάλιστα ὅσῳ νήφοντες ἐν εἰρήνῃ καὶ ἀναιμωτί ἔξω βέλους ἐστιασόμεθα, εἴτε γέροντες ἐπαρῶνησάν τι παρὰ τὸ δεῖπνον εἴτε νέοι, εἰπεῖν τε ὅσα ἥκιστα ἐχρῆν ὑπὸ τοῦ ἀκράτου προαχθέντες καὶ πρᾶξαι.

Λυκῖνος

νεανικώτερα ἡμᾶς, ὃ Φίλων, [3] ἀξιοῖς ἐκφέρειν ταῦτα πρὸς τοὺς πολλοὺς καὶ ἐπεξιέναι διηγουμένους πράγματα ἐν οἴῳ καὶ μέθῃ γενόμενα, δέον λήθην ποιήσασθαι αὐτῶν καὶ νομίζειν ἐκεῖνα πάντα θεοῦ ἔργα τοῦ Διονύσου εἶναι, ὃς οὐκ οἶδα εἴ τινα τῶν αὐτοῦ ὀργίων ἀτέλεστον καὶ ἀβάκχευτον περιεῖδεν. ὅρα οὖν μὴ κακοήθων τινῶν ἀνθρώπων ἢ τὸ ἀκριβῶς τὰ τοιαῦτα ἐξετάζειν, ἃ καλῶς ἔχει ἐν τῷ συμποσίῳ καταλιπόντας ἀπαλλάττεσθαι. μισῶ γάρ, φησὶ καὶ ὁ ποιητικὸς λόγος, μνάμονα συμπόταν. καὶ οὐδὲ ὁ Διόνικος ὀρθῶς ἐποίησε πρὸς τὸν Χαρίνον ταῦτα ἐξαγορεύσας καὶ πολλὴν τὴν ἐωλοκρασίαν κατασκεδάσας ἀνδρῶν φιλοσόφων. ἐγὼ δέ, ἅπαγε, οὐκ ἂν τι τοιοῦτον εἴποιμι.

Φίλων

Θρύπτῃ ταῦτα, ὦ Λυκῖνε. [4] ἀλλ' οὔτι γε πρὸς ἐμὲ οὕτω ποιεῖν ἐχρῆν, ὃς ἀκριβῶς πολὺ πλέον ἐπιθυμοῦντά σε εἶπεῖν οἶδα ἢ ἐμὲ ἀκοῦσαι, καὶ μοι δοκεῖς, εἰ ἀπορήσειας τῶν ἀκουσομένων, κἂν πρὸς κίονά τινα ἢ πρὸς ἀνδριάντα ἡδέως ἂν προσελθὼν ἐκχέαι πάντα συνείρων ἀμυστί. εἰ γοῦν ἐθελήσω ἀπαλλάττεσθαι νῦν, οὐκ ἐάσεις με ἀνήκοον ἀπελθεῖν, ἀλλ' ἔξει καὶ παρακολουθήσεις καὶ δεήσει. καγὼ θρύψομαι πρὸς σὲ ἐν τῷ μέρει· καὶ εἴ γε δοκεῖ, ἀπίωμεν ἄλλου αὐτὰ πεισόμενοι,, σὺ δὲ μὴ λέγε.

Λυκῖνος

μηδὲν πρὸς ὀργὴν διηγῆσομαι γάρ, ἐπεὶ οὕτως προθυμῇ, ἀλλ' ὅπως μὴ πρὸς πολλοὺς ἐρεῖς.

Φίλων

εἰ μὴ παντάπασιν ἐγὼ ἐπιλέλυσμαι Λυκίνου, αὐτὸς σὺ ἄμεινον ποιήσεις αὐτὸ καὶ φθάσεις εἰπὼν ἅπασιν, ὥστε οὐδὲν ἐμοῦ δεήσει. [5] ἀλλ' ἐκεῖνό μοι πρῶτον εἰπέ, τῷ παιδί τῷ Ζήνωνι ὁ Ἀρισταίνετος ἀγόμενος γυναῖκα εἰστία ὑμᾶς;

Λυκῖνος

οὐκ ἀλλὰ τὴν θυγατέρα ἐξεδίδου αὐτὸς τὴν Κλεανθίδα τῷ Εὐκρίτου τοῦ δανειστικοῦ, τῷ φιλοσοφοῦντι.

Φίλων

Παγκάλῳ νῇ Δία μεираκίῳ, ἀπαλῶ γε μὴν ἔτι καὶ οὐ πάνυ καθ' ὥραν γάμων.

Λυκῖνος

ἀλλ' οὐκ εἶχεν ἄλλον ἐπιτηδειότερον, οἶμαι. τοῦτον οὖν κόσμιόν τε εἶναι δοκοῦντα καὶ πρὸς φιλοσοφίαν ὠρμημένον, ἔτι δὲ μόνον ὄντα πλουσίῳ τῷ Εὐκρίτῳ, προεῖλετο νυμφίον ἐξ ἀπάντων.

Φίλων

οὐ μικρὰν λέγεις αἰτίαν τὸ πλουτεῖν τὸν Εὐκρίτον. ἀτὰρ οὖν, ὦ Λυκῖνε, τίνας οἱ δειπνοῦντες ἦσαν;

Λυκῖνος

τοὺς μὲν ἄλλους τί ἂν σοι λέγοιμι; [6] οἱ δ' ἀπὸ φιλοσοφίας καὶ λόγων, οὔσπερ ἐθέλεις, οἶμαι, ἀκοῦσαι μάλιστα, Ζηνόθεμις ἦν ὁ πρεσβύτερος ὁ ἀπὸ τῆς στοᾶς καὶ ξὺν αὐτῷ Δίφιλος ὁ Λαβύρινθος ἐπὶ κλῆν, διδάσκαλος οὗτος ὢν τοῦ Ἀρισταίνετου υἱὸς τοῦ Ζήνωνος· τῶν δὲ ἀπὸ τοῦ περιπάτου Κλεόδημος, οἶσθα τὸν στωμύλον, τὸν ἐλεγκτικόν, Ξίφος αὐτὸν οἱ μαθηταὶ καὶ Κοπίδα καλοῦσιν. ἀλλὰ καὶ ὁ Ἐπικούρειος Ἑρμῶν παρῆν, καὶ εἰσελθόντα γε αὐτὸν εὐθὺς ὑπεβλέποντο οἱ Στωϊκοὶ καὶ ἀπεστρέφοντο καὶ δῆλοι ἦσαν ὥς τινα πατραλοῖαν καὶ ἐναγῇ μυσσαττόμενοι. οὗτοι μὲν αὐτοῦ Ἀρισταίνετου φίλοι καὶ συνήθεις ὄντες παρεκέκληντο ἐπὶ δεῖπνον καὶ ξὺν αὐτοῖς ὁ γραμματικὸς

Ἰστιαῖος καὶ ὁ ῥήτωρ Διονυσόδωρος. [7] διὰ δὲ τὸν νυμφίον τὸν Χαιρέαν Ἴων ὁ Πλατωνικὸς συνεισιτᾷτο διδάσκαλος αὐτοῦ ὢν, σεμνὸς τις ἰδεῖν καὶ θεοπρεπὴς καὶ πολὺ τὸ κόσμιον ἐπιφαίνων τῷ προσώπῳ: κανόνα γοῦν οἱ πολλοὶ ὀνομάζουσιν αὐτὸν εἰς τὴν ὀρθότητα τῆς γνώμης ἀποβλέποντες. καὶ ἐπεὶ παρήλθεν, ὑπεξανίσταντο πάντες αὐτῷ καὶ ἐδεξιούντο ὥς τινα τῶν κρειττόνων, καὶ ὅλως θεοῦ ἐπιδημία τὸ πρᾶγμα ἦν Ἴων ὁ θαυμαστὸς συμπαρὼν. [8] δέον δὲ ἤδη κατακλίνεσθαι ἀπάντων σχεδὸν παρόντων, ἐν δεξιᾷ μὲν εἰσιόντων αἱ γυναῖκες ὅλον τὸν κλιντῆρα ἐκείνον ἐπέλαβον, οὐκ ὀλίγαι οὔσαι, καὶ ἐν αὐταῖς ἡ νύμφη πάνυ ἀκριβῶς ἐγκεκαλυμμένη, ὑπὸ τῶν γυναικῶν περιεχομένη: ἐς δὲ τὸ ἀντίθυρον ἡ ἄλλη πληθὺς, ὥς ἕκαστος ἀξίας εἶχε. [9] κατ' ἀντικρὺ δὲ τῶν γυναικῶν πρῶτος ὁ Εὐκριτος, εἶτα Ἀρισταίνετος. εἶτα ἐνεδοιάζετο πότερον χρή πρότερον Ζηνόθεμιν τὸν Στωϊκὸν ἅτε γέροντα ἢ Ἑρμῶνα τὸν Ἐπικούρειον, ἱερεὺς γάρ ἦν τοῖν ἀνάκοιν καὶ γένους τοῦ πρώτου ἐν τῇ πόλει. ἀλλὰ ὁ Ζηνόθεμις ἔλυσε τὴν ἀπορίαν: εἰ γάρ με, φησίν, ὦ Ἀρισταίνετε, δεύτερον ἄξεις τουτοῦ τοῦ ἀνδρός, ἵνα μηδὲν ἄλλο κακὸν εἴπω, Ἐπικουρείου, ἅπειμι ὅλον σοι τὸ συμπόσιον καταλιπὼν καὶ ἅμα τὸν παῖδα ἐκάλει καὶ ἐξιόντι ἐφκει. καὶ ὁ Ἑρμῶν, Ἔχε μὲν, ὦ Ζηνόθεμι, τὰ πρῶτα, ἔφη: ἀτὰρ εἰ καὶ μηδὲν τι ἕτερον, ἱερεῖ γε ὄντι ὑπεξίστασθαι καλῶς εἶχεν, εἰ καὶ τοῦ Ἐπικούρου πάνυ καταπεφρόνηκας. ἐγέλασα, ἡ δ' ὅς ὁ Ζηνόθεμις, Ἐπικουρείον ἱερέα, καὶ ἅμα λέγων κατεκλίνετο καὶ μετ' αὐτὸν ὅμως ὁ Ἑρμῶν, εἶτα Κλεόδημος ὁ Περιπατητικὸς, εἶτα ὁ Ἴων καὶ ὑπ' ἐκείνων ὁ νυμφίος, εἶτ' ἐγὼ καὶ παρ' ἐμὲ ὁ Δίφιλος καὶ ὑπ' αὐτῷ Ζήνων ὁ μαθητής, εἶτα ὁ ῥήτωρ Διονυσόδωρος καὶ ὁ γραμματικὸς Ἰστιαῖος. [10] μουσεῖόν τι τὸ συμπόσιον διηγῇ σοφῶν ἀνδρῶν τῶν πλείστων, καὶ ἔγωγε τὸν Ἀρισταίνετον. ἐπαινῶ, ὅτι τὴν εὐκταισιότατην ἐορτὴν ἄγων τοὺς σοφωτάτους ἐστῖαν πρὸ τῶν ἄλλων ἠξίωσεν, ὅ τι περ τὸ κεφάλαιον ἐξ ἐκάστης αἰρέσεως ἀπανθισάμενος, οὐχὶ τοὺς μὲν, τοὺς δὲ οὐ, ἀλλὰ ἀναμιξ ἅπαντας.

Λυκῖνος

ἔστι γάρ, ὦ ἐταῖρε, οὐχὶ τῶν πολλῶν τούτων πλουσίων, ἀλλὰ καὶ παιδείας μέλει αὐτῷ καὶ τὸ πλείστον τοῦ βίου τούτοις ξύνεστιν. [11] εἰσιτώμεθα οὖν ἐν ἡσυχίᾳ τὸ πρῶτον, καὶ παρεσκεύαστο ποικίλα. πλὴν οὐδὲν οἶμαι χρή καὶ ταῦτα καταριθμεῖσθαι, χυμοὺς καὶ πέμματα καὶ καρυκεῖας: ἅπαντα γὰρ ἄφθονα. ἐν τούτῳ δὲ ὁ Κλεόδημος ἐπικύψας ἐς τὸν Ἴωνα, Ὁρᾷς, ἔφη, τὸν γέροντα — Ζηνόθεμιν λέγων, ἐπήκουον γάρ — ὅπως ἐμφορεῖται τῶν ὄψων καὶ ἀναπέπλησται ζωμοῦ τὸ ἰμάτιον καὶ ὅσα τῷ παιδί κατόπιν ἐστῶτι ὀρέγει λανθάνειν οἰόμενος τοὺς ἄλλους, οὐ μεμνημένος τῶν μεθ' αὐτόν; δεῖξον οὖν καὶ Λυκίνῳ ταῦτα, ὥς μάρτυς εἴη. ἐγὼ δὲ οὐδὲν ἐδεόμην δεῖξοντός μοι τοῦ Ἴωνος πολὺ πρότερον αὐτὰ ἐκ περιωπῆς ἑωρακώς. [12] ἅμα δὲ ταῦτα ὁ Κλεόδημος εἰρήκει καὶ ἐπείσέπαισεν ὁ Κυνικὸς Ἀλκιδάμας ἄκλητος, ἐκεῖνο τὸ κοινὸν ἐπιχαριεντισάμενος, ‘ τὸν Μενέλαον αὐτόματον ἦκοντα’ τοῖς μὲν οὖν πολλοῖς ἀναίσχυντα ἐδόκει πεποιηκέναι καὶ ὑπέκρουον τὰ προχειρότατα, ὁ μὲν τὸ ἀφραίνειν Μενέλαε, ὁ δ' ἄλλ' οὐκ Ἀτρεΐδῃ Ἀγαμέμνονι ἦνδανε θυμῷ, καὶ ἄλλοι ^ ἄλλα πρὸς τὸν καιρὸν εὖστοχα καὶ χαρίεντα

ὑποτονθορίζοντες: ἐς μέντοι τὸ φανερὸν οὐδεὶς ἐτόλμα λέγειν ἐδεδοίκεσαν γὰρ τὸν Ἀλκιδάμαντα, βοὴν ἀγαθὸν ἀτεχνῶς ὄντα καὶ κρακτικώτατον κυνῶν ἀπάντων, παρ' ὃ καὶ ἀμείνων ἐδόκει καὶ φοβερώτατος ἦν ἅπασιν. [13] ὁ δὲ Ἀρισταίνετος ἐπαινέσας αὐτὸν ἐκέλευε θρόνον τινα λαβόντα καθίζεσθαι παρ' Ἰστιαῖόν τε καὶ Διονυσόδωρον. ὁ δέ, Ἄπαγε, φησί, γυναικεῖον λέγεις καὶ μαλθακὸν ἐπὶ θρόνου καθίζεσθαι ἢ σκίμποδος, ὥσπερ ὑμεῖς μαλακῆς ταύτης εὐνῆς μικροῦ δεῖν ὕπτιοι κατακείμενοι ἐστιᾷσθε πορφυρίδας ὑποβεβλημένοι: ἐγὼ δὲ καὶ ὀρθοστάδην δειπνήσαιμι ἐμπεριπατῶν ἅμα τῷ συμποσίῳ: εἰ δὲ καὶ κάμοιμι, χαμαὶ τὸν τρίβωνα ὑποβαλόμενος ἂν κείσομαι ἐπ' ἀγκῶνος οἶον τὸν Ἡρακλέα γράφουσιν. οὕτως, ἔφη, γιγνέσθω, ὁ Ἀρισταίνετος, εἰ σοι ἥδιον. καὶ τὸ ἀπὸ τούτου περιῶν ἐν κύκλῳ ὁ Ἀλκιδάμας ἐδείπνει ὥσπερ οἱ Σκύθαι πρὸς τὴν ἀφθονωτέραν νομὴν μετεξανιστάμενος καὶ τοῖς περιφέρουσι τὰ ὄψα συμπερινοστών. [14] καὶ μέντοι καὶ σιτούμενος ἐνεργὸς ἦν ἀρετῆς πέρι καὶ κακίας μεταξὺ διεξιὼν καὶ ἐς τὸν χρυσὸν καὶ τὸν ἄργυρον ἀποσκόπτων ἡρώτα γοῦν τὸν Ἀρισταίνετον, τί βούλονται αὐτῷ αἰ τοσαῦται καὶ τηλικαῦται κύλικες τῶν κεραμεῶν ἴσον δυναμένων. ἀλλ' ἐκεῖνον μὲν ἤδη διενοχλοῦντα ἔπαυσεν ἐς τὸ παρὸν Ἀρισταίνετος τῷ παιδί διανεύσας ἂν εὐμεγέθη σκύφον ἀναδοῦναι αὐτῷ ζωρότερον ἐγγέαντα: καὶ ἐδόκει ἄριστα ἐπινενοηκέναι οὐκ εἰδὼς ὅσων κακῶν ἀρχὴν ὁ σκύφος ἐκεῖνος ἐνεδεδώκει. λαβὼν δὲ ἅμα ὁ Ἀλκιδάμας ἐσίγησε μικρὸν καὶ ἐς τοῦδαφος καταβαλὼν ἑαυτὸν ἔκειτο ἡμίγυμνος, ὥσπερ ἠπειλήκει, πήξας τὸν ἀγκῶνα ὀρθόν, ἔχων ἅμα τὸν σκύφον ἐν τῇ δεξιᾷ, οἷος ὁ παρὰ τῷ Φόλῳ Ἡρακλῆς ὑπὸ τῶν γραφῶν δείκνυται. [15] ἤδη δὲ καὶ ἐς τοὺς ἄλλους συνεχῶς περιεσοβεῖτο ἢ κύλιξ καὶ φιλοτησίαι καὶ ὀμιλῖαι καὶ φῶτα εἰσεκεκόμιστο. ἐν τοσούτῳ δ' ἐγὼ τὸν . παρεστῶτα τῷ Κλεοδήμῳ παῖδα οἰνοχόον ὄντα ὥραϊον ἰδὼν ὑπομειδιῶντα — χρὴ γάρ, οἶμαι, καὶ ὅσα πάρεργα τῆς ἐστιάσεως εἰπεῖν, καὶ μάλιστα εἴ τι πρὸς τὸ γλαφυρώτερον ἐπράχθη — μάλα ἤδη παρεφύλαττον ὃ τι καὶ μειδιάσειε. καὶ μετὰ μικρὸν ὁ μὲν προσῆλθεν ὥς ἀποληψόμενος παρὰ τοῦ Κλεοδήμου τὴν φιάλην, ὁ δὲ τὸν τε δάκτυλον ἀπέθλιψεν αὐτοῦ καὶ δραχμὰς δύο, οἶμαι, συνανέδωκε μετὰ τῆς φιάλης: ὁ παῖς δὲ πρὸς μὲν τὸν δάκτυλον θλιβόμενον αὐθις ἐμειδίασεν, οὐ μὴν συνείδεν, οἶμαι, τὸ νόμισμα, ὥστε μὴ δεξαμένου ψόφον αἱ δύο δραχμαὶ παρέσχον ἐκπεσοῦσαι, καὶ ἡρυθρίασαν ἅμφω μάλα σαφῶς. ἡτόρουν δὲ οἱ πλησίον οὗτινος εἶη τὰ νομίσματα, τοῦ μὲν παιδὸς ἀρνούμενου μὴ ἀποβεβληκέναι, τοῦ δὲ Κλεοδήμου, καθ' ὃν ὁ ψόφος ἐγένετο, μὴ προσποιουμένου τὴν ἀπόρριψιν. ἡμελήθη οὖν καὶ παρῳφθῆ τοῦτο οὐ πάνυ πολλῶν ἰδόντων πλὴν μόνου, ὥς ἐμοὶ ἔδοξε, τοῦ Ἀρισταίνετου: μετέστησε γὰρ τὸν παῖδα μικρὸν ὕστερον ἀφανῶς ὑπεξαγαγὼν καὶ τῷ Κλεοδήμῳ τινα παραστήναι διένευσε τῶν ἐξώρων ἤδη καὶ καρτερῶν, ὀρεωκόμον τινα ἢ ἱπποκόμον. καὶ τοῦτο μὲν ὧδέ πως ἐκεχωρήκει, μεγάλης ἂν ἂν αἰσχύνης αἴτιον τῷ Κλεοδήμῳ γενόμενον, εἰ ἔφθη διαφοιτήσαν εἰς ἅπαντας, ἀλλὰ μὴ κατέσβη αὐτίκα, δεξιῶς πάνυ τοῦ Ἀρισταίνετου τὴν παροινίαν ἐνέγκαντος. [16] ὁ Κυνικός δὲ Ἀλκιδάμας, ἐπεπώκει γὰρ ἤδη, πυθόμενος ἥτις ἡ γαμουμένη παῖς καλοῖτο σιωπὴν παραγγείλας μεγάλη τῇ φωνῇ ἀποβλέψας ἐς τὰς γυναῖκας, Προπίνω σοι ἔφη, ὦ Κλεανθί, Ἡρακλέους ἀρχηγέτου. ὥς δ'

ἐγέλασαν ἐπὶ τούτῳ ἅπαντες, Ἐγέλασατε, εἶπεν, ὃ καθάρματα, εἰ τῇ νύμφῃ προὔπιον ἐπὶ τοῦ ἡμετέρου θεοῦ τοῦ Ἡρακλέους; καὶ μὴν εὖ εἶδέναι χ:χρηὶ ὡς ἦν μὴ λάβῃ παρ' ἐμοῦ τὸν σκύφον, οὔποτε τοιοῦτος ἂν υἱὸς αὐτῇ γένοιτο οἷος ἐγώ, ἄτρεπτος μὲν ἀλκήν, ἐλεύθερος δὲ τὴν γνώμην, τὸ σῶμα δὲ οὕτω καρτερός: καὶ ἅμα παρεγύμνου ἑαυτὸν μᾶλλον ἄχρι πρὸς τὸ αἰσχιστον. αὐθις ἐπὶ τούτοις ἐγέλασαν οἱ συμπόται, καὶ ὃς ἀγανακτήσας ἐπανάστατο δριμύ και παράφορον βλέπων καὶ δῆλος ἦν οὐκέτι εἰρήνην ἄξων. τάχα δ' ἂν τινος καθίκετο τῇ βακτηρίᾳ, εἰ μὴ κατὰ καιρὸν εἰσεκεκόμιστο πλακοῦς εὐμεγέθης, πρὸς ὃν ἀποβλέψας ἡμερώτερος ἐγένετο καὶ ἔληξε τοῦ θυμοῦ καὶ ἐνεφορεῖτο συμπεριῶν. [17] καὶ οἱ πλεῖστοι ἐμέθυον ἤδη καὶ βοῆς μεστὸν ἦν τὸ συμπόσιον ὃ μὲν γὰρ Διονυσόδωρος ὁ ῥήτωρ ἀντιρρήσεις τινὰς ἐν μέρει διεξῆει καὶ ἐπηνεῖτο ὑπὸ τῶν κατόπιν ἐφροστώτων οἰκετῶν, ὃ δὲ Ἰστιάιος ὁ γραμματικὸς ἐρραψώδει ὕστερος κατακείμενος καὶ συνέφερεν ἐς τὸ αὐτὸ τὰ Πινδάρου καὶ Ἡσιόδου καὶ Ἀνακρέοντος, ὡς ἐξ ἀπάντων μίαν ᾠδὴν παγγέλοιον ἀποτελεῖσθαι, μάλιστα δ' ἐκεῖνα ὥσπερ προμαντευόμενος τὰ μέλλοντα, 'σὺν δ' ἔβαλον ῥίνους:' καὶ ἔνθα δ' ἄρ' οἰμωγὴ τε καὶ εὐχολὴ πέλεν ἀνδρῶν. ὁ Ζηνόθεμις δ' ἀνεγίνωσκε παρὰ τοῦ παιδὸς λαβὼν λεπτογράφον τι βιβλίον. [18] διαλιπόντων δὲ ὀλίγον, ὥσπερ εἰώθασι, τῶν παρακομιζόντων τὰ ὅσα μηχανώμενος Ἀρισταίνετος μὴδ' ἐκεῖνον ἀτερπῇ τὸν καιρὸν εἶναι μὴδὲ κενὸν ἐκέλευσε τὸν γελωτοποιὸν εἰσελθόντα εἰπεῖν τι ἢ πρᾶξαι γελοῖον, ὡς ἔτι μᾶλλον οἱ συμπόται διαχυθεῖεν. καὶ παρῆλθεν ἄμορφος τις ἐξυρημένος τὴν κεφαλὴν, ὀλίγας ἐπὶ τῇ κορυφῇ τρίχας ὀρθὰς ἔχων οὗτος ὠρχήσατό τε κατακλῶν ἑαυτὸν καὶ διαστρέφων, ὡς γελοióτερος φανείη, καὶ ἀνάπαιστα συγκροτῶν διεξῆλθεν αἰγυπτιάζων τῇ φωνῇ, καὶ τέλος ἐπέσκωπτεν ἐς τοὺς παρόντας. [19] οἱ μὲν οὖν ἄλλοι ἐγέλων ὅποτε σκωφθεῖεν, ἐπεὶ δὲ καὶ εἰς τὸν Ἀλκιδάμαντα ὁμοίον τι ἀπέρριψε Μελιταῖον κυνίδιον προσειπὼν αὐτόν, ἀγανακτήσας ἐκεῖνος—' καὶ πάλαι δὲ δῆλος ἦν φθονῶν αὐτῷ εὐδοκιμοῦντι, καὶ κατέχοντι τὸ συμπόσιον — ἀπορρίψας τὸν τρίβωνα προὔκαλετὸ οἱ παγκρατιάξιν, εἰ δὲ μή, κατοίσειν αὐτοῦ ἔφη τὴν βακτηρίαν. οὕτω δὴ ὁ κακοδαίμων Σατυρίων — τοῦτο γὰρ ὁ γελωτοποιὸς ἐκαλεῖτο — συστάς ἐπαγκρατίαζε. καὶ τὸ πρᾶγμα ὑπερήδιστον ἦν, φιλόσοφος ἀνὴρ γελωτοποιῷ ἀνταιρόμενος καὶ παίων καὶ παιόμενος ἐν τῷ μέρει. οἱ παρόντες δὲ οἱ μὲν ἡδoῦντο, οἱ δὲ ἐγέλων, ἄχρι ἀπηγόρευσε παιόμενος ὁ Ἀλκιδάμας ὑπὸ συγκεκροτημένου ἀνθρωπίσκου καταγωνισθεῖς. γέλως οὖν πολλὺς ἐξεχύθη ἐπ' αὐτοῖς. [20] ἐνταῦθα Διώνικος ἐπεισῆλθεν ὁ ἰατρὸς οὐ πολὺ κατόπιν τοῦ ἀγῶνος: ἐβεβραδύκει δέ, ὡς ἔφασκε, φρενίτιδι ἐαλωκότα θεραπεύων Πολυπρέποντα τὸν αὐλητὴν. καὶ τι καὶ γελοῖον διηγῆσατο: ἔφη μὲν γὰρ εἰσελθεῖν παρ' αὐτὸν οὐκ εἰδὼς ἐχόμενον ἤδη τῷ πάθει, τὸν δὲ ταχέως ἀναστάντα ἐπικλεῖσαι τε τὴν θύραν καὶ ξιφίδιον σπασάμενον ἀναδόντα αὐτῷ τοὺς αὐλοὺς κελεῦειν αὐλεῖν εἴτα ἐπεὶ μὴ δύναίτο, παίειν σκυτὸς ἔχοντα ἐς ὑπτίας τὰς χεῖρας. τέλος οὖν ἐν τοσοῦτῳ κινδύνῳ ἐπινοῆσαι τοιόνδε: ἐς ἀγῶνα γὰρ προκαλέσασθαι αὐτὸν ἐπὶ ῥητῷ πληγῶν ἀριθμῷ, καὶ πρῶτον μὲν αὐτὸς αὐλῆσαι πονηρῶς, μετὰ δὲ παραδοὺς τοὺς αὐλοὺς ἐκεῖνον δέξασθαι παρ' αὐτοῦ τὸ σκυτὸς καὶ τὸ ξιφίδιον καὶ ἀπορρίψαι τάχιστα διὰ

τῆς φωταγωγῷ ἐς τὸ ὑπαιθρον τῆς αὐλῆς, καὶ τὸ ἀπὸ τούτου ἀσφαλέστερος ἤδη προσπαλαίων αὐτῷ ἐπικαλεῖσθαι τοὺς γειτνιῶντας, ὅφ' ὧν ἀνασπασάντων τὸ θύριον σωθῆναι αὐτός.[^] ἐδείκνυ δὲ καὶ σημεῖα τῶν πληγῶν καὶ ἀμυχάς τινας ἐπὶ τοῦ προσώπου. καὶ ὁ μὲν Διόνικος οὐ μείον εὐδοκιμήσας τοῦ γελωτοποιοῦ ἐπὶ τῇ διηγῆσει πλησίον τοῦ Ἰστιαίου παραβύσας ἑαυτὸν ἐδείπνει ὅσα λοιπά, οὐκ ἄνευ θεοῦ τινος ἡμῖν ἐπιπαρών, ἀλλὰ καὶ πάνυ χρήσιμος τοῖς μετὰ ταῦτα γεγεννημένος.

[21] παρελθὼν γὰρ εἰς τὸ μέσον οἰκέτης παρ' Ἑτοιμοκλέους τοῦ Στωϊκοῦ ἦκειν λέγων γραμματίδιον ἔχων κελεῦσαι οἱ ἔφη τὸν δεσπότην ἐν τῷ κοινῷ ἀναγνόντα εἰς ἐπήκοον ἅπασιν ὀπίσω αὐθις, ἀπαλλάττεσθαι. ἐφέντος οὖν τοῦ Ἀρισταινέτου προσελθὼν πρὸς τὸν λύχνον ἀνεγίνωσκεν.

Φίλων

ἦ που, ὦ Λυκῖνε, τῆς νύμφης ἐγκώμιον ἢ ἐπιθαλάμιον, οἷα πολλὰ ποιοῦσιν;

Λυκῖνος

ἀμέλει καὶ ἡμεῖς τοιοῦτόν φήθημεν, ἀλλ' οὐδ' ἐγγὺς ἦν τούτου: ἐνεγέγραπτο γάρ: [22] Ἑτοιμοκλῆς φιλόσοφος Ἀρισταινέτω. ὅπως μὲν. ἔχω πρὸς δεῖπνα ὁ παρεληλυθὼς μοι βίος ἅπας μαρτύριον ἂν γένοιτο, ὅς γε ὁσημέραι πολλῶν ἐνοχλοῦντων παρὰ πολὺ σοῦ πλουσιωτέρων ὅμως οὐδὲ πώποτε φέρων ἑμαυτὸν ἐπέδωκα εἰδὼς τοὺς ἐπὶ τοῖς συμποσίοις θορύβους καὶ παροινίας. ἐπὶ σοῦ δὲ μόνου εἰκότως ἀγανακτῆσαι μοι δοκῶ, ὅς τοσοῦτον χρόνον ὑπ' ἐμοῦ λιπαρῶς τεθεραπευμένος οὐκ ἠξίωσας ἐναριθμηῆσαι κάμῃ τοῖς ἄλλοις φίλοις, ἀλλὰ μόνος ἐγὼ σοι ἄμοιρος, καὶ ταῦτα ἐν γειτόνων οἰκῶν. ἀνιωμαι οὖν ἐπὶ σοὶ τὸ πλεον οὕτως ἀχαρίστῳ φανέντι: ἐμοὶ γὰρ ἡ εὐδαιμονία οὐκ ἐν ὑὸς ἀγρίου μοίρα ἢ λαγωῦ ἢ πλακοῦντος, ἀ παρ' ἄλλοις ἀφθόνως ἀπολαύω τὰ καθήκοντα εἰδόσιν, ἐπεὶ καὶ τήμερον παρὰ τῷ μαθητῇ Παμμένει δειπνῆσαι πολυτελές, ὥς φασι, δεῖπνον δυνάμενος οὐκ ἐπένευσα ἱκετεύοντι, σοὶ ὁ ἀνόητος ἑμαυτὸν φυλάττων. [23] σὺ δὲ ἡμᾶς παραλιπὼν ἄλλους εὐωχεῖς, εἰκότως: οὐπῶ γὰρ δύνασαι διακρίνειν τὸ βέλτιον οὐδὲ τὴν καταληπτικὴν φαντασίαν ἔχεις. ἀλλὰ οἶδα ὅθεν μοι ταῦτα, παρὰ τῶν θαυμαστῶν σου φιλοσόφων, Ζηνοθέμιδος καὶ Λαβυρίνθου, ὧν — ἀπεῖν δὲ ἡ Ἀδράστεια — συλλογισμῷ ἐνὶ ἀποφράζαι ἂν μοι τάχιστα δοκῶ τὰ στόματα. ἢ εἰπάτω τις αὐτῶν, τί ἐστὶ φιλοσοφία; ἢ τὰ πρῶτα ταῦτα, τί διαφέρει σχέσις ἕξεως; ἵνα μὴ τῶν ἀπόρων εἰπῶ τι, κερατίναν ἢ σωρείτην ἢ θερίζοντα λόγον. Ἀλλὰ σὺ μὲν ὄναιο αὐτῶν. ἐγὼ δὲ ὥς ἂν μόνον τὸ καλὸν ἀγαθὸν ἡγούμενος εἶναι οἶσω ῥαδίως τὴν ἀτιμίαν. [24] καίτοι ὅπως μὴ ἐς ἐκείνην ἔχης καταφεύγειν τὴν ἀπολογίαν ὕστερον, ἐπιλαθέσθαι λέγων ἐν τοσούτῳ θορύβῳ καὶ πράγματι, δὶς σε τήμερον προσηγόρευσα καὶ ἔωθεν ἐπὶ τῇ οἰκίᾳ καὶ ἐν τῷ ἀνακείῳ θύοντα ὕστερον. ταῦτα ἐγὼ τοῖς παροῦσιν ἀπολελόγημαι. [25] εἰ δὲ δεῖπνον ἔνεκα ὀργίζεσθαι σοὶ δοκῶ, τὸ κατὰ τὸν Οἰνέα ἐννόησον ὅψει γὰρ καὶ τὴν Ἄρτεμιν ἀγανακτοῦσαν, ὅτι μόνην αὐτὴν οὐ παρέλαβεν ἐκεῖνος ἐπὶ τὴν θυσίαν τοὺς ἄλλους θεοὺς ἐστιῶν. φησὶ δὲ περὶ αὐτῶν Ὅμηρος ὧδέ πως: ἢ λάθῃτ' ἢ οὐκ

ἐνόησεν, ἀάσατο δὲ μέγα θυμῷ: καὶ Εὐριπίδης: Καλυδὼν μὲν ἦδε γαῖα, Πελοπίας χθονὸς ἐν, ἀντιπόρθμοις, πεδί' ἔχουσι' εὐδαίμονα. καὶ Σοφοκλῆς: συὸς μέγιστον χρῆμ' ἐπ' Οἰνέως γύαις ἀνήκε Λητοῦς παῖς ἐκηβόλος θεά. [26] ταῦτά σοι ἀπὸ πολλῶν ὀλίγα παρεθέμην, ὅπως μάθης οἷον ἄνδρα παραλιπὼν Δίφιλον ἐστιᾶς καὶ τὸν υἱὸν αὐτῷ παραδέδωκας, εἰκότως: ἡδὺς γάρ ἐστι τῷ μεираκίῳ καὶ πρὸς χάριν αὐτῷ σύνεστιν. εἰ δὲ μὴ αἰσχρὸν ἦν ἐμὲ λέγειν τὰ τοιαῦτα, κἄν τι προσέθηκα, ὅπερ σύ, εἰ θέλεις, παρὰ Ζωπύρου τοῦ παιδαγωγοῦ ἂν μάθοις ἀληθὲς ὄν. ἀλλ' οὐ χρὴ ταράττειν ἐν γάμοις οὐδὲ διαβάλλειν ἄλλους, καὶ μάλιστα ἐφ' οὕτως αἰσχροῖς αἰτίαις: καὶ γὰρ εἰ Δίφιλος ἄξιος δύο ἤδη μαθητάς μου περισπάσας, ἀλλ' ἔγωγε φιλοσοφίας αὐτῆς ἔνεκεν σιωπήσομαι. [27] προσέταξα δὲ τῷ οἰκέτῃ τούτῳ, ἦν διδῶς αὐτῷ μοῖραν τινα ἢ συὸς ἢ ἐλάφου ἢ σησαμοῦντος, ὥς ἐμοὶ διακομίσειεν καὶ ἀντὶ τοῦ δείπνου ἀπολογία γένοιτο, μὴ λαβεῖν, μὴ καὶ δόξωμεν ἐπὶ τούτῳ πεπομφέναι. [28] τούτων, ὃ ἑταῖρε, ἀναγινωσκομένων μεταξὺ ἰδρῶς τέ μοι περιεχέτο ὑπ' αἰδοῦς, καὶ τοῦτο δὴ τὸ τοῦ λόγου, χανεῖν μοι τὴν γῆν ἡχόμην ὀρῶν τοὺς παρόντας γελῶντας ἐφ' ἐκάστῳ καὶ μάλιστα ὅσοι ἤδεσαν τὸν Ἑτοιμοκλέα, πολὺν ἄνθρωπον καὶ σεμνὸν εἶναι δοκοῦντα. ἐθαύμαζον οὖν οἷος ὦν διαλάθοι αὐτοὺς ἐξαπατωμένους τῷ πῶγωνι καὶ τῇ τοῦ προσώπου ἐντάσει. ὁ γὰρ Ἀρισταίνετος ἐδόκει μοι οὐκ ἀμελεία παριδεῖν αὐτόν, ἀλλ' οὐποτ' ἂν ἐλπίσας κληθέντα ἐπινεῦσαι οὐδ', ἂν ἐμπαρασχεῖν ἑαυτὸν τοιοῦτῳ τινί: ὥστε οὐδὲ τὴν: [29] ἀρχὴν; πειρᾶσθαι ἡξίου. ἐπεὶ δ' οὖν ἐπαύσατό ποτε ὁ οἰκέτης ἀναγινώσκων, τὸ μὲν συμπόσιον ἅπαν εἰς τοὺς ἀμφὶ τὸν Ζήνωνα καὶ Δίφιλον ἀπέβλεπε δεδοικότας καὶ ὠχρίωντας καὶ τῇ ἀπορίᾳ τῶν προσώπων ἐπαληθεύοντας τὰ ὑπὸ τοῦ Ἑτοιμοκλέους κατηγορηθέντα:: ὁ Ἀρισταίνετος δὲ ἐτετάρακτο καὶ θορύβου μεστὸς ἦν, ἐκέλευε δ' ὅμως πίνειν ἡμᾶς καὶ ἐπειρᾶτο εὖ διατίθεσθαι τὸ γεγονὸς ὑπομειδιῶν ἅμα, καὶ τὸν οἰκέτην ἀπέπεμψεν εἰπὼν ὅτι ἐπιμελήσεται τούτων. μετ' ὀλίγον δὲ καὶ ὁ Ζήνων ὑπεξανέστη ἀφανῶς, τοῦ παιδαγωγοῦ νεύσαντος ἀπαλλάττεσθαι ὥς κελεύσαντος τοῦ πατρός. [30] ὁ Κλεόδημος δὲ καὶ πάλαι τινὸς ἀφορμῆς δεόμενος — ἐβούλετο γὰρ συμπλακῆναι τοῖς Στωϊκοῖς καὶ διερρήγνυτο οὐκ ἔχων ἀρχὴν εὐλογον — τότε οὖν τὸ ἐνδόσιμον παρασχούσης τῆς ἐπιστολῆς, 'τοιαῦτα,' ἔφη, 'ἐξεργάζεται ὁ καλὸς Χρυσίππος καὶ Ζήνων ὁ θαυμαστὸς καὶ Κλεάνθης, ῥημάτια δύστηνα καὶ ἐρωτήσεις μόνον καὶ σχήματα φιλοσόφων, τὰ δ' ἄλλα Ἑτοιμοκλείς οἱ πλεῖστοι: καὶ αἱ ἐπιστολαὶ ὁρᾶτε ὅπως πρεσβυτικάι, καὶ τὸ τελευταῖον Οἰνεὺς μὲν Ἀρισταίνετος, Ἑτοιμοκλῆς δὲ Ἄρτεμις. Ἡράκλεις, εὐφημα πάντα καὶ ἐορτῇ πρέποντα.' [31] 'νῆ Δί', εἶπεν ὁ Ἑρμῶν ὑπερκατακείμενος: 'ἡκηκόει γάρ, οἶμαι, ὅν τινα ἐσκευάσθαι Ἀρισταίνετῳ ἐς τὸ δεῖπνον, ὥστε οὐκ ἄκαιρον ἐδόκει μεμνήσθαι τοῦ Καλυδωνίου. ἀλλὰ πρὸς τῆς Ἑστίας, ὃ Ἀρισταίνετε, πέμπε ὥς τάχιστα τῶν ἀπαρχῶν, μὴ καὶ φθάσῃ ὁ πρεσβύτες ὑπὸ λιμοῦ ὥσπερ ὁ Μελέαγρος ἀπομαρνανθεῖς. καίτοι οὐδὲν ἂν πάθοι δεινὸν ἀδιάφορα γὰρ ὁ Χρυσίππος τὰ τοιαῦτα ἡγεῖτο.' [32] 'Χρυσίππου γὰρ μέμνησθε ὑμεῖς, ἔφη ὁ Ζηνόθεμις ἐπεγεύρας ἑαυτὸν καὶ, φθελγᾶμενος παμμέγεθες, ἢ ἀφ' ἐνὸς ἀνδρὸς οὐκ ἐννόμως φιλοσοφοῦντος Ἑτοιμοκλέους τοῦ γόητος μετρεῖτε τὸν Κλεάνθην

καὶ Ζήνωνα σοφοὺς ἄνδρας; τίνες δὲ καὶ ὄντες ὑμεῖς ἐρεῖτε ταῦτα; οὐ σὺ μὲν τῶν Διοσκούρων ἤδη, ὃ Ἑρμῶν, τοὺς πλοκάμους περικέκαρκας χρυσοῦς ὄντας; καὶ δώσεις δίκην παραδοθείς τῷ δημίῳ. σὺ δὲ τὴν Σωστράτου γυναῖκα τοῦ μαθητοῦ ἐμοίχευες, ὃ Κλεόδημε, καὶ καταληφθεὶς τὰ αἰσχιστὰ ἔπαθες. οὐ σιωπήσεσθε οὖν τοιαῦτα συνεπιστάμενοι ἑαυτοῖς;’ ‘ἀλλ’ οὐ μαστροπὸς ἐγὼ τῆς ἐμαυτοῦ γυναικὸς’ ἢ δ’ ὅς ὁ Κλεόδημος, ὥσπερ σὺ, οὐδὲ τοῦ ξένου μαθητοῦ λαβὼν τοῦφόδιον παρακαταθήκας ἔπειτα ὤμοσα κατὰ τῆς Πολιάδος μὴ εἰληφέναι, οὐδ’ ἐπὶ τέτταρσι δραγμαῖς δανείζω, οὐδὲ ἄγγω τοὺς μαθητάς, ἢν μὴ κατὰ καιρὸν ἀποδῶσι τοὺς μισθοὺς. ἀλλ’ ἐκεῖνο, ἔφη ὁ Ζηνόθεμις, οὐκ ἂν ἔξαρνος γένοιο μὴ οὐχὶ φάρμακον ἀποδοῖσθαι Κρίτωνι ἐπὶ τὸν πατέρα. [33] καὶ ἅμα, ἔτυχε γὰρ πίνων, ὅποσον ἔτι λοιπὸν ἐν τῇ κύλικι, περὶ ἡμισυ σχεδόν, κατεσκέδασεν αὐτοῖν. ἀπέλαυσε δὲ καὶ ὁ Ἴων τῆς γειτονήσεως, οὐκ ἀνάξιος ὢν. ὁ μὲν οὖν Ἑρμῶν ἀπεξῆτο ἐκ τῆς κεφαλῆς τὸν ἄκρατον προνενευκῶς καὶ τοὺς παρόντας ἐμαρτύρετο, οἷα ἐπεπόνθει. ὁ Κλεόδημος δὲ — οὐ γὰρ εἶχε κύλικα — ἐπιστραφεὶς προσέπτυσέ τε τὸν Ζηνόθεμιν καὶ τῇ ἄριστερᾷ τοῦ πώγωνος λαβόμενος ἐμελλε παῖσιν κατὰ κόρρης, καὶ ἀπέκτεινεν ἂν τὸν γέροντα, εἰ μὴ Ἀρισταίνετος ἐπέσχε τὴν χεῖρα καὶ ὑπερβάς τὸν Ζηνόθεμιν ἐς τὸ μέσον αὐτοῖν κατεκλίθη, ὥς διασταῖεν ὑπὸ διατειχίσματι αὐτῷ εἰρήνην ἄγοντες. [34] ἐν ὅσῳ δὲ ταῦτ’ ἐγίνετο, ποικίλα, ὃ Φίλων, ἐγὼ πρὸς ἐμαυτὸν ἐνενόουν, οἷον τὸ πρόχειρον ἐκείνο, ὥς οὐδὲν ὄφελος ἦν ἄρα ἐπίστασθαι τὰ μαθήματα, εἰ μὴ τις καὶ τὸν βίον ρυθμίζοι πρὸς τὸ βέλτιον ἐκείνους γοῦν περιττοὺς ὄντας ἐν τοῖς λόγοις ἐώρων γέλωτα ἐπὶ τῶν πραγμάτων ὀφλισκάνοντας. ἔπειτα εἰσῆει με, μὴ ἄρα τὸ ὑπὸ τῶν πολλῶν λεγόμενον ἀληθὲς ἦ καὶ τὸ πεπαιδευθῆαι ἀπάγη τῶν ὀρθῶν λογισμῶν τοὺς ἐς μόνον τὰ βιβλία καὶ τὰς ἐν ἐκείνοις φροντίδας ἀτενὲς ἀφορῶντας: τοσοῦτων γοῦν φιλοσόφων παρόντων οὐδὲ κατὰ τύχην ἓνα τινὰ ἔξω ἁμαρτήματος ἦν ἰδεῖν, ἀλλ’ οἱ μὲν ἐποιοῦν αἰσγρά, οἱ δ’ ἔλεγον αἰσχίῳ: οὐδὲ γὰρ ἐς τὸν οἶνον ἔτι ἀναφέρειν εἶχον τὰ γινόμενα λογιζόμενος οἷα ὁ Ἑτοιμοκλῆς ἄσιτος ἔτι καὶ ἄποτος ἐγεγράφει. [35] ἀνέστραπτο οὖν τὸ πρᾶγμα, καὶ οἱ μὲν ἰδιῶται κοσμίως πάνυ ἐστιώμενοι οὔτε παροινουῦντες οὔτε ἀσχημονοῦντες ἐφαίνοντο, ἀλλ’ ἐγέλων μόνον καὶ κατεγίνωσκον αὐτῶν, οἶμαι, οὓς γε ἐθαύμαζον οἰόμενοί τινας εἶναι ἀπὸ τῶν σχημάτων, οἱ σοφοὶ δὲ ἡσέλγαινον καὶ ἐλοιδοροῦντο καὶ ὑπερενεπίμπλαντο καὶ ἐκεκράγεσαν καὶ εἰς χεῖρας ἦσαν. ὁ ‘θαυμάσιος δὲ Ἀλκιδάμας καὶ εὐόρει ἐν τῷ μέσῳ οὐκ αἰδούμενος τὰς γυναῖκας. καὶ ἐμοὶ ἐδόκει, ὥς ἂν ἄριστα τις εἰκάσειεν, ὁμοιότατα εἶναι τὰ ἐν τῷ συμποσίῳ οἷς περὶ τῆς Ἑριδος οἱ ποιηταὶ λέγουσιν οὐ γὰρ κληθεῖσαν αὐτὴν ἐς τοῦ Πηλέως τὸν γάμον ῥῖψαι τὸ μῆλον εἰς τὸ σύνδειπνον, ἀφ’ οὗ τοσοῦτον πόλεμον ἐπ’ Ἰλίου γεγενῆσθαι. καὶ ὁ Ἑτοιμοκλῆς τοίνυν ἐδόκει μοι τὴν ἐπιστολὴν ἐμβαλὼν εἰς τὸ μέσον ὥσπερ τι μῆλον οὐ μείω τῆς Ἰλιάδος κακὰ ἐξεργάσασθαι. [36] οὐ γὰρ ἐπαύσαντο οἱ ἅμφι τὸν Ζηνόθεμιν καὶ Κλεόδημον φιλονεικοῦντες, ἐπεὶ μέσος αὐτῶν ὁ Ἀρισταίνετος ἐγένετο: ἀλλά, ‘νῦν μὲν,’ ἔφη ὁ Κλεόδημος, ‘ἱκανόν, εἰ ἐλεγχθεῖητε ἀμαθεῖς ὄντες, αὔριον δὲ ἀμυνοῦμαι ὑμᾶς ὄντινα καὶ χρὴ τρόπον: ἀπόκρινάι μοι οὖν, ὃ Ζηνόθεμι, ἢ σὺ ἢ ὁ κοσμιώτατος Δίφιλος, καθ’ ὃ τι ἀδιάφορον εἶναι λέγοντες τῶν χρημάτων τὴν κτῆσιν οὐδὲν ἀλλ’ ἢ

τοῦτο ἐξ ἀπάντων σκοπεῖτε ὥς πλείω κτήσεσθε καὶ διὰ τοῦτο ἀμφὶ τοὺς πλουσίους ἀεὶ ἔχετε καὶ δανεῖζετε καὶ τοκογλυφεῖτε καὶ ἐπὶ μισθῷ παιδεύετε, πάλιν τε αὖ τὴν ἡδονὴν μισοῦντες καὶ τῶν Ἐπικουρείων κατηγοροῦντες αὐτοὶ τὰ αἰσχιστὰ ἡδονῆς ἔνεκα ποιεῖτε καὶ πάσχετε, ἀγανακτοῦντες εἴ τις μὴ καλέσειεν ἐπὶ δεῖπνον εἰ δὲ καὶ κληθεῖητε τοσαῦτα, μὲν ἐσθίοντες, τοσαῦτα δὲ τοῖς οἰκέταις ἐπιδιδόντες’ — καὶ ἅμα λέγων τὴν ὀθόνην περισπᾶν ἐπεχείρει, ἣν ὁ παῖς εἶχε τοῦ Ζηνοθέμιδος, μεστὴν οὖσαν παντοδαπῶν κρεῶν, καὶ ἔμελλε λύσας ἀπορρίπτειν αὐτὰ εἰς τὸ ἔδαφος, ἀλλ’ ὁ [37] παῖς οὐκ ἀνῆκε καρτερῶς ἀντεχόμενος. καὶ ὁ Ἑρμῶν, ‘εὖ γε,’ ἔφη, ‘ὦ Κλεόδημε, εἰπάτωσαν οὐτινος ἔνεκα ἡδονῆς κατηγοροῦσιν αὐτοὶ ἡδεσθαι ὑπὲρ τοὺς ἄλλους ἀξιοῦντες.’ ‘οὐκ, ἀλλὰ σύ,’ ἦ δ’ ὅς ὁ Ζηνόθεμις, ‘εἰπέ, ὦ Κλεόδημε, καθ’ ὃ τι οὐκ ἀδιάφορον ἡγῇ τὸν πλοῦτον.’ ‘οὐ μὲν οὖν, ἀλλὰ σύ.’ καὶ ἐπὶ πολὺ τοῦτο ἦν, ἄχρι δὴ ὁ Ἴων προκύψας ἐς τὸ ἐμφανέστερον, ‘παύσασθε,’ ἔφη: ‘ἐγὼ δέ, εἰ δοκεῖ, λόγων ἀφορμὰς ὑμῖν ἀξίων τῆς παρουσίας ἐορτῆς καταθήσω ἐς τὸ μέσον ὑμεῖς δὲ ἀφιλονεικῶς ἐρεῖτε καὶ ἀκούσεσθε ὥσπερ ἀμέλει καὶ παρὰ τῷ ἡμετέρῳ Πλάτῳ ἐν λόγοις ἡ πλείστη διατριβὴ ἐγένετο.’ πάντες ἐπῆνεσαν οἱ παρόντες, καὶ μάλιστα οἱ ἀμφὶ τὸν Ἀρισταίνετον τε καὶ Εὐκρίτον, ἀπαλλάξεσθαι τῆς ἀηδίας οὕτω γοῦν ἐλπίσαντες. καὶ μετῴθη τε ὁ Ἀρισταίνετος ἐπὶ τὸν αὐτοῦ τόπον εἰρήνην γεγενῆσθαι ἐλπίσας, [38] καὶ ἅμα εἰσεκεκόμιστο ἡμῖν τὸ ἐντελὲς ὀνομαζόμενον δεῖπνον, μία ὄρνις ἐκάστω καὶ κρέας ὑὸς καὶ λαγῶα καὶ ἰχθὺς ἐκ ταγήνου καὶ σησαμοῦντες καὶ ὄσα ἐντραγεῖν, καὶ ἐξῆν ἀποφέρεισθαι ταῦτα. ^ προϋκειτο: δὲ οὐχ ἐν ἐκάστω πινάκιον, ἀλλ’ Ἀρισταίνετῳ μὲν καὶ Εὐκρίτῳ ἐπὶ μιᾷς τραπέζης κοινόν, καὶ τὰ παρ’ αὐτῷ ἐκάτερον ἐχρῆν λαβεῖν Ζηνοθέμιδι δὲ τῷ Στωϊκῷ καὶ Ἑρμῶνι τῷ Ἐπικουρείῳ ὁμοίως κοινόν καὶ τούτοις: εἶτα ἐξῆς Κλεοδήμῳ καὶ Ἴωνι, μεθ’ οὓς τῷ νυμφίῳ καὶ ^ ἐμοί, τῷ Διφίλῳ δὲ τὰ ἀμφοῖν, ὁ γὰρ Ζήνων ‘ἀπεληλύθει. καὶ μέμνησό μοι τούτων, ὦ Φύλων, διότι δὴ ἐστὶ τι ^ ἐν αὐτοῖς χρήσιμον ἐς τὸν λόγον.

Φύλων

μεμνήσομαι δὴ.

Λυκῖνος

ὁ τοίνυν Ἴων, [39] ‘πρῶτος οὖν ἄρχομαι’ ἔφη, ‘εἰ δοκεῖ.’ καὶ μικρὸν ἐπισχών, ‘ἐχρῆν μὲν ἴσως, ἔφη, τοιούτων ἀνδρῶν παρόντων περὶ ἰδεῶν τε καὶ ἀσωμάτων εἰπεῖν καὶ ψυχῆς ἀθανασίας: ἵνα δὲ μὴ ἀντιλέγωσί μοι ὅποσοι μὴ κατὰ ταῦτα φιλοσοφοῦσι, περὶ γάμων ἐρῶ τὰ εἰκότα. τὸ μὲν οὖν ἄριστον ἦν μὴ δεῖσθαι γάμων, ἀλλὰ - πειθομένους Πλάτῳ καὶ Σωκράτει παιδευαστεῖν μόνοι γοῦν οἱ τοιοῦτοι ἀποτελεσθεῖεν ἂν πρὸς ἀρετῇ: εἰ δὲ δεῖ καὶ γυναικεῖον γάμου, κατὰ τὰ Πλάτῳ δοκοῦντα κοινὰς εἶναι ἐχρῆν ^ τὰς γυναῖκας, ὥς ἔξω ζήλου εἶημεν.’ [40] γέλως ἐπὶ τούτοις ἐγένετο ὥς οὐκ ἐν καιρῷ λεγομένοις. Διονυσόδωρος δέ, ‘παῦσαι,’ ἔφη, ‘βαρβαρικά ἡμῖν ἄδων, ποῦ γὰρ ἂν εὐρίσκοιμεν τὸν ζήλον ἐπὶ τούτου καὶ παρὰ τίνι;’ ‘καὶ σὺ γὰρ φθέγγῃ, κάθαρμα;’ εἶπεν ὁ Ἴων, ^ καὶ Διονυσόδωρος ἀντελοιδορεῖτο τὰ

εικότα. ἀλλ' ὁ γραμματικὸς Ἰστιαῖος ὁ βέλτιστος, 'παύσασθε,' ἔφη: 'ἐγὼ γὰρ ὑμῖν ἐπιθαλάμιον ἀναγνώσομαι καὶ ἀρξάμενος ἀνεγίνωσκεν.'

‘ [41] ἦν γὰρ ταῦτα, εἴ γε μέμνημαι, τὰ ἐλεγεία:

ἦ οἷη ποτ' ἄρ' ἦγ' Ἀρισταίνετον ἐν μεγάροισι
διὰ Κλεανθὶς ἄνασσι¹ ἐτρέφετ' ἐνδυκέως,
προὔχουσι¹ ἀλλῶν πασῶν παρθενικάων,
κρέσσων τῆς Κυθέρης ἡδ' ἅμα τῆς Ἑλένης.
νυμφίε, καὶ σὺ δὲ χαῖρε, κρατερῶν κράτιστε ἐφήβων,
κρέσσων Νιρῆος καὶ Θέτιδος παῖδος.
ἅμμες δ' αὖθ' ὑμῖν τοῦτον θαλαμῆϊον ὕμνον
ξυνὸν ἐπ' ἀμφοτέροις πολλακίς ἄσόμεθα. [42] γέλωτος οὖν ἐπὶ τούτοις, ὥς

τὸ

εἰκός, γενομένου ἀνελέσθαι ἤδη τὰ παρακείμενα ἔδει, καὶ ἀνεῖλοντο οἱ περὶ τὸν Ἀρισταίνετον καὶ Εὐκριτον τὴν πρὸ αὐτοῦ ἐκάτερος κἀγὼ τὰμὰ καὶ ὁ Χαιρέας ὅσα ἐκείνῳ ἔκειτο καὶ Ἴων ὁμοίως καὶ ὁ Κλεόδημος. ὁ δὲ Δίφιλος ἡξίου καὶ τὰ τῷ Ζήνωνι δὴ ἀπόντι παραδοθέντα φέρεσθαι καὶ ἔλεγε μόνῳ παρατεθῆναι οἱ αὐτὰ καὶ πρὸς τοὺς διακόνους ἐμάχετο, καὶ ἀντέσπων τῆς ὄρνιθος ἐπειλημμένοι ὥσπερ τὸν Πατρόκλου νεκρὸν ἀνθέλκοντες, καὶ τέλος ἐνίκηθη καὶ ἀφῆκε πολὺν γέλωτα παρασχὼν τοῖς συμπόταις, καὶ μάλιστα ἐπεὶ ἡγανάκτει μετὰ τοῦτο ὥς ἂν τὰ μέγιστα ἡδικοημένος. [43] οἱ δ' ἀμφὶ τὸν Ἑρμῶνα καὶ Ζηνόθεμιν ἅμα κατέκειντο, ὥσπερ εἴρηται, ὁ μὲν ὑπεράνω ὁ Ζηνόθεμις, ὁ δ' ὑπ' αὐτόν παρέκειτο δ' αὐτοῖς τὰ μὲν ἄλλα πάντα ἴσα, καὶ ἀνεῖλοντο εἰρηνικῶς· ἡ δὲ ὄρνις ἡ πρὸ τοῦ Ἑρμῶνος πιμελεστέρα, οὕτως, οἷμαι, τυχόν. ἔδει δὲ καὶ ταύτας ἀναιρεῖσθαι τὴν ἑαυτοῦ ἐκάτερον. ἐν τούτῳ τοίνυν ὁ Ζηνόθεμις — καὶ μοι, ὦ Φῖλων, πάννυ πρόσεχε τὸν νοῦν, ὁμοῦ γὰρ ἔσμεν ἤδη τῷ κεφαλαίῳ τῶν πραχθέντων — ὁ δὲ Ζηνόθεμις, φημί, τὴν παρ' αὐτῷ ἀφείς τὴν πρὸ τοῦ Ἑρμῶνος ἀνείλετο πιστέραν, ὥς ἔφην, οὕσαν ὁ δ' ἀντεπελάβετο καὶ οὐκ εἶα πλεονεκτεῖν. βοή τὸ ἐπὶ τούτοις, καὶ συμπεσόντες ἔπαιον ἀλλήλους ταῖς ὄρνισιν αὐταῖς ἐς τὰ πρόσωπα, καὶ τῶν πωγῶνων ἐπειλημμένοι ἐπεκαλοῦντο βοηθεῖν, ὁ . μὲν τὸν Κλεόδημον ὁ Ἑρμῶν, ὁ δὲ Ζηνόθεμις Ἀλκιδάμαντα καὶ Δίφιλον, καὶ συνίσταντο οἱ μὲν ὥς τοῦτον, οἱ δ' ὥς ἐκείνον πλὴν μόνου τοῦ Ἴωνος: [44] ἐκεῖνος δὲ μέσον ἑαυτὸν ἐφύλαττεν. οἱ δ' ἐμάχοντο συμπλακέντες, καὶ ὁ μὲν Ζηνόθεμις σκύφον ἀράμενος ἀπὸ τῆς τραπέζης κείμενον πρὸ τοῦ Ἀρισταίνετου ρίπτει ἐπὶ τὸν Ἑρμῶνα, κἀκείνου μὲν ἅμαρτε, παρὰ δ' οἱ ἐτράπετ' ἄλλη, διεῖλε δὲ τοῦ νυμφίου τὸ κρανίον ἐς δύο χρηστῶ μάλα καὶ βαθεῖ τῷ τραύματι. βοή οὖν παρὰ τῶν γυναικῶν ἐγένετο καὶ κατεπήδησαν ἐς τὸ μεταίχμιον αἱ πολλαί, καὶ μάλιστα ἡ μήτηρ τοῦ μειρακίου, ἐπεὶ τὸ αἶμα εἶδε:· καὶ ἡ νύμφη δὲ ἀνεπήδησε φοβηθεῖσα περὶ αὐτοῦ. ἐν τοσούτῳ δὲ ὁ Ἀλκιδάμας ἡρίστευσε τῷ Ζηνοθέμιδι συμμαχῶν, καὶ πατάξας τῇ βακτηρίᾳ τοῦ Κλεοδήμου μὲν τὸ κρανίον, τοῦ Ἑρμῶνος δὲ τὴν σιαγόνα ἐπέτριψε καὶ τῶν οἰκετῶν ἐνίους βοηθεῖν αὐτοῖς ἐπιχειροῦντας

κατέτρωσεν οὐ μὴν ἀπετράποντο ἐκεῖνοι, ἀλλ' ὁ μὲν Κλεοδήμος ὀρθῶ τῷ δακτύλῳ τὸν ὀφθαλμὸν τοῦ Ζηνοθέμιδος ἐξώρυττε καὶ τὴν ῥίνα προσφύς ἀπέτραγεν, ὁ δὲ Ἑρμων τὸν Δίφιλον ἐπὶ ζυμμαχίαν ἦκοντα τοῦ Ζηνοθέμιδος ἀφῆκεν ἐπὶ κεφαλὴν ἀπὸ τοῦ κλιντήρος. [45] ἐτρώθη δὲ καὶ Ἰστιαῖος ὁ γραμματικὸς διαλύειν αὐτοὺς ἐπιχειρῶν, λάξ, οἶμαι, εἰς τοὺς ὀδόντας ὑπὸ τοῦ Κλεοδήμου Δίφιλον εἶναι οἰθέντος. ἔκειτο γοῦν ὁ ἄθλιος κατὰ τὸν αὐτοῦ Ὅμηρον 'αἶμ' ἐμέων.' πλὴν ταραχῆς γε καὶ δακρύων μεστὰ ἦν πάντα. καὶ αἱ μὲν γυναῖκες ἐκώκυον τῷ Χαιρέα περιχυθεῖσαι, ... οἱ δὲ ἄλλοι κατέπαυον. μέγιστον δὲ ἦν ἀπάντων κακῶν ὁ Ἀλκιδάμας, ἐπεὶ ἅπαξ τὸ καθ' αὐτὸν ἐτρέψατο, παίων τὸν προστυχόντα· καὶ πολλοὶ ἄν, εὖ ἴσθι, ἔπεσον εἰ μὴ κατέαξε τὴν βακτηρίαν. ἐγὼ δὲ παρὰ τὸν τοῖχον ὀρθὸς ἐφεστὼς ἐώρων ἕκαστα οὐκ ἀναμινγνὺς ἑαυτὸν ὑπὸ τοῦ Ἰστιαίου διδαχθεῖς, ὥς ἔστιν ἐπισφαλὲς διαλύειν τὰ τοιαῦτα. Λαπίθας οὖν καὶ Κενταύρους εἶπες ἄν, εἰ εἶδες ἅ τραπεζὰς ἀνατρεπομένας καὶ αἷμα ἐκκεχυμένον καὶ σκύφους ῥιπτομένους. [46] τέλος δὲ ὁ Ἀλκιδάμας ἀνατρέψας τὸ λυχνίον σκότος μέγα ἐποίησε, καὶ τὸ πρᾶγμα, ὥς τὸ εἰκός, μακρῶ χαλεπώτερον ἐγεγέννητο· καὶ γὰρ οὐ ῥαδίως εὐπόρησαν φωτὸς ἄλλου, ἀλλὰ πολλὰ ἐπράχθη καὶ δεινὰ ἐν τῷ σκότῳ. καὶ ἐπεὶ παρῆν τις λύχνον ποτὲ κομίζων, κατελήφθη Ἀλκιδάμας μὲν τὴν αὐλητρίδα ἀπογυμνῶν καὶ πρὸς βίαν συνενεχθῆναι αὐτῇ σπουδάζων, Διονυσόδωρος δὲ ἄλλο τι γελοῖον ἐφωράθη πεπονηκώς· σκύφος γὰρ ἐξέπεσεν ἐκ τοῦ κόλπου ἐξαναστάντος αὐτοῦ. εἶτ' ἀπολογούμενος Ἴωνα ἔφη ἀνελόμενον ἐν τῇ ταραχῇ δοῦναι αὐτῷ, ὅπως μὴ ἀπόλοιτο, καὶ ὁ Ἴων κηδεμονικῶς ἔλεγε τοῦτο πεποιηκέναι, [47] ἐπὶ τούτοις διελύθη τὸ συμπόσιον τελευτήσαν ἐκ τῶν δακρύων αὐθις ἐς γέλωτα ἐπὶ τῷ Ἀλκιδάμαντι καὶ Διονυσόδωρῳ καὶ Ἴωνι. καὶ οἱ τε τραυματῖαι φοράδην ἐξεκομίζοντο πονηρῶς ἔχοντες, καὶ μάλιστα ὁ πρεσβύτες ὁ Ζηνόθεμις ἀμφοτέραις τῇ μὲν τῆς ῥινός, τῇ δὲ τοῦ ὀφθαλμοῦ ἐπειλημμένος, βοῶν ἀπόλλυσθαι ὑπ' ἀλγηδόνων, ὥστε καὶ τὸν Ἑρμωνα καίπερ ἐν κακοῖς ὄντα — δύο γὰρ ὀδόντας ἐξεκέκοπτο — ἀντιμαρτύρεσθαι λέγοντα, Μέμνησο μέντοι, ὦ Ζηνόθεμι, ὥς οὐκ ἀδιάφορον ἡγῇ τὸν πόνον καὶ ὁ νυμφίος δὲ ἀκεσαμένου τὸ τραῦμα τοῦ Διονίκου ἀπήγετο ἐς τὴν οἰκίαν ταινίαις κατειλημμένος τὴν κεφαλὴν, ἐπὶ τὸ ζευγὸς ἀνατεθείς ἐφ' οὗ τὴν νύμφην ἀπάξειν ἔμελλε, πικροὺς ὁ ἄθλιος τοὺς γάμους ἐορτάσας· καὶ τῶν ἄλλων δὲ ὁ Διόνικος ἐπεμελεῖτο δὴ τὰ δυνατά, καὶ καθευδήσοντες ἀπήγοντο ἑμοῦντες οἱ πολλοὶ ἐν ταῖς ὁδοῖς. ὁ μέντοι Ἀλκιδάμας αὐτοῦ ἔμεινεν οὐ γὰρ ἡδυνήθησαν ἐκβαλεῖν τὸν ἄνδρα, ἐπεὶ ἅπαξ καταβαλὼν ἑαυτὸν ἐπὶ τῆς κλίνης πλαγίως ἐκάθευδε. [48] τοῦτό σοι τέλος, ὦ καλὲ Φίλων, ἐγένετο τοῦ συμποσίου, ἣ ἄμεινον τὸ τραγικὸν ἐκεῖνο ἐπειπεῖν,

πολλαὶ μορφαὶ τῶν δαιμονίων,
πολλὰ δ' ἀέλπτως κραίνουσι θεοί,
καὶ τὰ δοκηθέντ' οὐκ ἐτελέσθη:

ἀπροσδόκητα γὰρ ὥς ἀληθῶς ἀπέβη καὶ ταῦτα. ἐκεῖνό γε μὴν μεμάθηκα ἥδη, ὥς οὐκ ἀσφαλὲς ἄπρακτον ὄντα συνεσιτᾶσθαι τοιούτοις σοφοῖς.

SOLOECISTA — Ψευδοσοφιστής ἢ Σολοικιστής

Λυκῖνος

Ἄρά γε ὁ γνῶναι τὸν σολοικίζοντα
δεινὸς οὗτος καὶ φυλάξασθαι μὴ σολοικίσαι δυνατός;

σολοικιστής

Ἐμοὶ μὲν δοκεῖ.

Λυκῖνος

Ὁ δέ γε μὴ φυλάξασθαι οὐδὲ γνῶναι τὸν οὕτως ἔχοντα;

σολοικιστής

Ἀληθῇ λέγεις.

Λυκῖνος

Σὺ δὲ αὐτὸς φῆς οὐ σολοικίζειν, ἢ πῶς λέγωμεν περὶ σοῦ;

σολοικιστής

Ἀπαίδευτος γὰρ ἂν εἶην, εἰ σολοικίζοιμι τηλικούτος ὢν.

Λυκῖνος

Οὐκοῦν καὶ ἕτερον φωρᾶσαι δυνήσῃ τοῦτο
δρῶντα καὶ ἐλέγξαι τὸν ἀρνούμενον;

σολοικιστής

Παντάπασί γε.

Λυκῖνος

Ἴθι νῦν ἐμοῦ λαβοῦ σολοικίζοντος, ἄρτι δὲ σολοικιῶ.

σολοικιστής

Οὐκοῦν εἰπέ.

Λυκῖνος

Ἀλλ' ἔγωγε ἤδη τὸ δεινὸν εἵργασμαι, σὺ δὲ
οὐκ ἐπέγνως.

σολοικιστῆς

Παίζεις ἔχων;

Λυκῖνος

Μὰ τοὺς θεοὺς· ἐπεὶ σολοικίσας ἔλαθόν σε
ὥς οὐκ ἐπιστάμενός. αὖθις δὲ σκόπει· οὐ γάρ σέ φημι
δύνασθαι κατανοῆσαι, ἐπεὶ ἃ μὲν οἶσθ', ἃ δ' οὐκ οἶσθα.

σολοικιστῆς

Εἰπὲ μόνον.

Λυκῖνος

Ἀλλὰ καὶ νῦν σεσολοίκισταί μοι, σὺ δ' οὐκ ἔγνως.

σολοικιστῆς

Πῶς γάρ, σοῦ μηδὲν λέγοντος;

Λυκῖνος

Ἐγὼ μὲν λέγω καὶ σολοικίζω, σὺ δ' οὐχ ἔπη
τοῦτο δρῶντι· ἐπεὶ ὄφελον καὶ νῦν ἀκολουθῆσαι δυνήσῃ.

σολοικιστῆς [2] Θαυμαστά λέγεις, εἰ μὴ δυνήσομαι καταμαθεῖν
σολοικισμόν.

Λυκῖνος

Καὶ πῶς ἂν δύναιο τὸν ἓνα μαθεῖν τοὺς τρεῖς ἀγνοήσας;

σολοικιστῆς

Τίνας τρεῖς;

Λυκῖνος

Ὅλους ἀρτιγενεῖους.

σολοικιστής

Ἐγὼ μὲν σε παίζειν δοκῶ.

Λυκῖνος

Ἐγὼ δέ σε ἀγνοεῖν τὸν ἀμαρτάνοντα ἐν τοῖς
λόγοις.

σολοικιστής

Καὶ πῶς ἂν τις μάθοι μηδενὸς εἰρημένου;

Λυκῖνος

Λέλεκται καὶ σεσολοίκισται τετραπλῆ, σὺ δ'
οὐκ ἔγνως. μέγα οὖν ἄθλον κατέπραξας ἂν, εἴπερ ἔγνως.

σολοικιστής

Οὐ μέγα μὲν, ἀναγκαῖον δὲ τῷ ὁμολογήσαντι.

Λυκῖνος

Ἀλλ' οὐδὲ νῦν ἔγνως.

σολοικιστής

Πότε νῦν;

Λυκῖνος

Ὅτε τὸ ἄθλον ἔφην σε καταπρᾶξαι.

σολοικιστής

Οὐκ οἶδα ὅ τι λέγεις.

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Λυκῖνος

Ὅρθῳς ἔφη· οὐ γὰρ οἶσθα. καὶ προῖθι γε ἐς
τὸ ἔμπροσθεν· οὐ γὰρ ἐθέλεις ἔπεσθαι, συνήσων ἄν,
εἵπερ ἐθελήσειας.

σολοικιστῆς [3] Ἀλλ' ἐγὼ βούλομαι· σὺ δ' οὐδὲν εἶπας ὧν
ἄνθρωποι σολοικίζοντες λέγουσι.

Λυκῖνος

Τὸ γὰρ νῦν ῥηθὲν μικρόν τί σοι φαίνεται
κακὸν εἶναι· ὅμως δὲ ἀκολούθησον αὐθις, ἐπεὶ οὐκ ἔμαθες ἐκδραμόντα.

σολοικιστῆς

Μὰ τοὺς θεοὺς οὐκ ἔγωγε.

Λυκῖνος

Ἀλλὰ μὴν μεθῆκα θεῖν λαγὼ ταχέως. ἄρα
παρῆξεν; ἀλλὰ καὶ νῦν ἔξεστιν ἰδεῖν τὸν λαγὼ· εἰ δὲ
μὴ, πολλοὶ γενόμενοι λαγῷ λήσουσί σε ἐν σολοικισμῷ πεσόντες.

σολοικιστῆς

Οὐ λήσουσι.

Λυκῖνος

Καὶ μὴν ἔλαθόν γε.

σολοικιστῆς

Θαυμαστὰ λέγεις.

Λυκῖνος

Σὺ δὲ ὑπὸ τῆς ἄγαν παιδείας διέφθορας, ὥστε
μηδ' αὐτὸ τοῦτο σολοικίζοντας κατανοῆσαι· οὐ γὰρ πρός2εστιν αὐτῷ τὸ
τίνα.

σολοικιστῆς [4] Ταῦτα μὲν οὐκ οἶδα πῶς λέγεις· ἐγὼ δὲ
πολλοὺς ἤδη σολοικίζοντας κατενόησα.

Λυκῖνος

Κάμὲ τοίνυν εἴσῃ τότε, ὅταν τι τῶν παιδίων
γένῃ τῶν τὰς τίθας θηλαζόντων. ἢ εἰ οὐ νῦν ἔγνωσ σολοικίζοντά
με, οὐδὲ αὐξάνοντα παιδία σολοικισμὸν ποιήσει
τῷ μὴδὲν εἰδότι.

σολοικιστής

Ἀληθῇ λέγεις.

Λυκῖνος

Καὶ μὴν εἰ ταῦτα ἀγνοήσομεν, οὐδὲν γνωσόμεθα
τῶν ἑαυτῶν, ἐπεὶ καὶ τόδε σολοικισθὲν ἀπέφυγέ
σε. μὴ τοίνυν ἔτι λέγειν, ὥς ἱκανὸς εἶ κατιδεῖν τὸν σολοικίζοντα,
καὶ αὐτὸς μὴ σολοικίζειν. [5] καὶ γὰρ μὲν οὕτως.
Σωκράτης δὲ ὁ ἀπὸ Μόψου, ὃ συνεγενόμην ἐν Αἰγύπτῳ,
τὰ τοιαῦτα ἔλεγεν ἀνεπαχθῶς καὶ οὐκ ἤλεγχε τὸν ἀμαρτάνοντα.
πρὸς μέντοι γε τὸν ἐρωτήσαντα πηνίκα ἔξεισι;
Τίς γὰρ ἂν, ἔφη, ἀποκριθεῖν σοι περὶ τῆς τήμερον ὥς
ἐξιῶν; ἐτέρου δὲ φήσαντος, Ἰκανὰ ἔχω τὰ πατρῶα, Πῶς
φής; εἶπε: τέθνηκε γὰρ ὁ πατήρ σοι; ἄλλου δὲ αὐθις
λέγοντος, Πατριώτης ἔστι μοι: Ἑλάνθανες ἄρα ἡμᾶς,
ἔφη, βάρβαρος ὢν. ἄλλου δὲ εἰπόντος, Ὁ δεῖνὰ ἔστι μεθύσης,
Μητρός, εἶπεν, ἢ πῶς λέγεις; ἐτέρου δὲ ἐκλελογχότας,
Διπλασιάζεις, ἔφη, τοὺς ἐξειληχότας. εἰπόντος
δέ τινος, Λῆμμα πάρεστιν αὐτῷ, διὰ τῶν δύο μ,
Οὐκοῦν, ἔφη, λήψεται, εἰ λῆμμα αὐτῷ πάρεστιν. ἐτέρου
δὲ εἰπόντος, Πρόσεισιν ὁ μεῖραξ οὐμὸς φίλος, Ἔπειτα,
ἔφη, λοιδορεῖς φίλον ὄντα; πρὸς δὲ τὸν εἰπόντα, Δεδίττομαι
τὸν ἄνδρα καὶ φεύγω, Σύ, ἔφη, καὶ ὅταν τινὰ εὐλαβηθῇς,
διώξῃ. ἄλλου δὲ εἰπόντος, Τῶν φίλων ὁ κορυφαιότατος,
Χάριέν γε, ἔφη, τὸ τῆς κορυφῆς ποιεῖν τι
ἐπάνω. καὶ ἐξορμῶ δέ τινος εἰπόντος, Καὶ τίς ἐστιν, εἶπεν,
ὃν ἐξορμᾷς; ἐξ ἐπιπολῆς δέ τινος εἰπόντος, Ἐκ τῆς
ἐπιπολῆς εἶπεν, ὥς ἐκ τῆς πιθάκνης. λέγοντος δέ τινος
Συνετάξατό μοι, Καὶ λόχον δέ, ἔφη, Ξενοφῶν εἶπε συνετάξατο.
ἄλλου δὲ εἰπόντος, Περιέστην αὐτὸν ὥστε λαθεῖν,
Θαυμαστόν, ἔφη, εἰ εἷς ὢν περιέστης τὸν ἕνα. ἐτέρου
δὲ λέγοντος, Συνεκρίνεται αὐτῷ, Καὶ διεκρίνεται
πάντως, εἶπεν. [6] εἰώθει δὲ καὶ πρὸς τοὺς σολοικίζοντας
Ἀττικῶς παίζειν ἀνεπαχθῶς: πρὸς γοῦν τὸν εἰπόντα,
Νῶϊ τοῦτο δοκεῖ, Σύ, ἔφη, καὶ νῶϊν ἐρεῖς ὥς ἀμαρτάνομεν.

ἐτέρου δὲ σπουδῇ διηγουμένου τι τῶν ἐπιχωρίων
καὶ εἰπόντος, Ἦ δὲ τῷ Ἡρακλεῖ μιχθεῖσα, Οὐκ ἄρα, ἔφη,
ὁ Ἡρακλῆς ἐμίχθη αὐτῇ; καρῆναι δέ τινος εἰπόντος ὡς
δέοιτο, Τί γάρ, ἔφη, σοὶ δεινὸν εἵργασται καὶ ἄξιον ἀτιμίας;
καὶ ζυγομαχεῖν δέ τινος εἰπόντος, Πρὸς τὸν ἐχθρόν,
εἶπε, ζυγομαχεῖς; ἐτέρου δὲ εἰπόντος βασανίζεσθαι τὸν
παῖδα αὐτῷ νοσοῦντα, Ἐπὶ τῷ, ἔφη, ἢ τί βουλομένου
τοῦ βασανίζοντος; προκόπτει δέ τινος εἰπόντος ἐν τοῖς
μαθήμασιν, Ὁ δὲ Πλάτων, ἔφη, τοῦτο ἐπιδιδόναί καλεῖ.
ἐρομένου δέ τινος εἰ μελετήσῃ ὁ δεῖνα, Πῶς οὖν, ἔφη,
ἐμὲ ἐρωτῶν εἰ μελετήσομαι, λέγεις ὅτι ὁ δεῖνα; [7] ἀττικίζοντος
δὲ τινος καὶ τεθνήξει εἰπόντος ἐπὶ τοῦ τρίτου,
Βέλτιον, ἔφη, καὶ ἐνταῦθα μὴ ἀττικίζειν καταρῶμενον.
καὶ πρὸς τὸν εἰπόντα δὲ στοχάζομαι αὐτοῦ ἐπὶ τοῦ φείδομαι
αὐτοῦ, Μῆ τι, ἔφη, διήμαρτες βαλὼν; ἀφιστᾶν
δὲ τινος εἰπόντος καὶ ἐτέρου ἀφιστάνειν, Ἄμφω μὲν, ἔφη,
οὐκ οἶδα. πρὸς δὲ τὸν λέγοντα πλὴτ εἰ μὴ, Ταῦτα, ἔφη,
διπλᾶ χαρίζῃ. καὶ χρᾶσθαι δὲ τινος εἰπόντος, Ψευδαττικόν,
κόν, ἔφη, τὸ ῥῆμα. τῷ δὲ λέγοντι ἔκτοτε, Καλόν, ἔφη,
τὸ εἰπεῖν ἐκπέρυσι, ὁ γὰρ Πλάτων ἐς τότε λέγει. τῷ δὲ
ἰδοῦ ἐπὶ τοῦ ἰδέ χρωμένου τινός, Ἔτερα ἀνθ' ἐτέρων,
ἔφη, σημαίνει. ἀντιλαμβάνομαι δὲ ἐπὶ τοῦ συνήμι λέγοντός
τινος, θαυμάζειν ἔφη πῶς ἀντιποιούμενος τοῦ
λέγοντος φῆς μὴ ἀντιποιεῖσθαι. βράδιον δὲ τινος εἰπόντος,
Οὐκ ἔστιν, ἔφη, ὅμοιον τῷ τάχιον. βαρεῖν δὲ τινος
εἰπόντος, Οὐκ ἔστιν, ἔφη, τὸ βαρύνειν, ὡς νενομίκας.
λέλογχα δὲ τὸ τὸ εἴληχα λέγοντος, Ὀλίγον, ἔφη, καὶ παρ
οἷς ἀμαρτάνεται. ἵπτασθαι δὲ ἐπὶ τοῦ πέτεσθαι πολλῶν
λεγόντων, Ὅτι μὲν ἀπὸ τῆς πτήσεως τὸ ὄνομα, σαφῶς
ἴσμεν. περιστερόν δὲ τινος εἰπόντος ὡς δὴ Ἀττικόν, Καὶ
τὸν φάττον ἐροῦμεν, ἔφη. φακὸν δὲ τινος εἰπόντος ἐδηδοκέναι,
Καὶ πῶς ἄν, ἔφη, φακόν τις φάγοι; ταῦτα μὲν τὰ Σωκράτεια. [8] Ἐπανάωμεν
δὲ, εἰ δοκεῖ, ἐπὶ τὴν ἄμιλλαν τῶν
προτέρων λόγων. καὶ γὰρ μὲν καλῶ τοὺς βελτίστους εἶναι
ὅλους, σὺ δὲ γνώρισον: οἶμαι γὰρ σε κἂν νῦν δυνήσεσθαι
τοσούτων γε ἐπακούσαντα τῶν ἐξῆς λεγομένων.

σολοικιστής

Ἦτος μὲν οὐδὲ νῦν δυνήσομαί σου λέγοντος: ὅμως εἰπέ.

Λυκῖνος

Καὶ πῶς φῆς οὐ δυνήσεσθαι; ἢ γὰρ θύρα

σχεδὸν ἀνέφגע σοι τῆς γνωρίσεως αὐτῶν.

σολοικιστῆς

Εἰπὲ τοίνυν.

Λυκῖνος

Ἀλλὰ εἶπον.

σολοικιστῆς

Οὐδέν γε, ὥστε ἐμὲ μαθεῖν.

Λυκῖνος

Οὐ γὰρ ἔμαθες τὸ ἀνέφγεν;

σολοικιστῆς

Οὐκ ἔμαθον.

Λυκῖνος

Τί οὖν πεισόμεθα, εἰ μηδὲ νῦν ἀκολουθήσεις
τοῖς λεγομένοις; καίτοι πρὸς γε τὰ κατ' ἀρχὰς ῥηθέντα
ὑπὸ σοῦ ἐγὼ μὲν ὄμην ἵππεῖς ἐς πεδῖον καλεῖν. σὺ δὲ
τοὺς ἵππεῖς κατενόησας; ἀλλὰ ἔοικας οὐ φροντίζειν τῶν
λόγων, μάλιστα οὓς νῦν κατὰ σφᾶς αὐτοὺς διήλθομεν.

σολοικιστῆς

Ἐγὼ μὲν φροντίζω, σὺ δὲ ἀδήλως αὐτοὺς διεξέρχη.

Λυκῖνος^[9] Πάνυ γοῦν ἄδηλόν ἐστι τὸ κατὰ σφᾶς αὐτοὺς
ἐφ' ἡμῶν λεγόμενον. ἀλλὰ τοῦτο μὲν δῆλον: σὲ δὲ
οὐδεὶς ἂν θεῶν ἀγνοοῦντα παύσειε πλήν γε ὁ Ἀπόλλων.
μαντεύεται γοῦν ἐκεῖνος πᾶσι τοῖς ἐρωτῶσι, σὺ δὲ οὐδὲ
τὸν μαντευόμενον κατενόησας.

σολοικιστῆς

Μὰ τοὺς θεοὺς, οὐ γὰρ ἔμαθον.

Λυκῖνος

Εἰ ἄρα καθ' εἷς λανθάνει σε περιών;

σολοικιστῆς

Ἐοίκασί γε.

Λυκῖνος

Ὁ δὲ καθ' εἷς πῶς παρήλθεν;

σολοικιστῆς

Οὐδὲ τοῦτο ἔμαθον.

Λυκῖνος

Οἶσθα δέ τινα μνηστευόμενον αὐτῷ γάμον;

σολοικιστῆς

Τί οὖν τοῦτο;

Λυκῖνος

Ὅτι σολοικίζειν ἀνάγκη τὸν μνηστευόμενον αὐτῷ.

σολοικιστῆς

Τί οὖν πρὸς τοῦμὸν πρᾶγμα, εἰ σολοικίζει τις μνηστευόμενος;

Λυκῖνος

Ὅτι ἀγνοεῖ ὁ φάσκων εἰδέναι. καὶ τὸ μὲν οὕτως ἔχει. εἰ δέ τις λέγοι σοι παρελθὼν ὡς ἀπολίποι τὴν γυναῖκα, ἂρ' ἂν ἐπιτρέποις αὐτῷ;

σολοικιστῆς

Τί γὰρ οὐκ ἂν ἐπιτρέποιμι, εἰ φαίνοιτο ἀδικούμενος;

Λυκῖνος

Εἰ δὲ σολοικίζων φαίνοιτο, ἐπιτρέποις ἂν αὐτῷ τοῦτο;

σολοικιστῆς

Οὐκ ἔγωγε.

Λυκῖνος

Ὅρθῶς γὰρ λέγεις· οὐ γὰρ ἐπιτρεπτέον σολοικίζοντι
τῷ φίλῳ, ἀλλὰ διδακτέον ὅπως τοῦτο μὴ τείσεται.
καὶ εἴ τίς γε νῦν ψοφοίῃ τὴν θύραν ἐσιῶν ἢ ἐξιῶν
κόπτοι, τί φήσομέν σε πεπονθέναι;

σολοικιστῆς

Ἐμὲ μὲν οὐδέν, ἐκεῖνον δὲ ἐπεσελθεῖν βούλεσθαι ἢ ἐξιέναι.

Λυκῖνος

Σὲ δὲ ἀγνοοῦντα τὸν κόπτοντα ἢ ψοφοῦντα
οὐδὲν ὅλως πεπονθέναι δόξομεν ἀπαίδευτον ὄντα;

σολοικιστῆς

Ὑβριστῆς εἶ.

Λυκῖνος

Τί λέγεις; ὑβριστῆς ἐγώ; νῦν δὴ γενήσομαι
σοι διαλεγόμενος. ἔοικε δὲ σολοικίσαι τὸ νῦν δὴ γενήσομαι,
σὺ δ' οὐκ ἔγνων.

σολοικιστῆς ^[10] Παῦσαι πρὸς τῆς Ἀθηνᾶς· ἀλλ' εἰπέ τι
τοιοῦτον, ὥστε καμὲ μαθεῖν.

Λυκῖνος

Καὶ πῶς ἂν μάθοις;

σολοικιστῆς

Εἴ μοι πάντα ἐπέλθοις, ὅσα φῆς σολοικίσας
ἐμὲ λαθεῖν καὶ παρ' ὅ τι ἕκαστον σεσολοικίσται.

Λυκῖνος

Μηδαμῶς, ὦ ἄριστε: μακρὸν γὰρ ἦν ποιήσαιμεν
τὸν διάλογον. ἀλλὰ περὶ μὲν τούτων ἔξεστί σοι
καθ' ἕκαστον αὐτῶν πυνθάνεσθαι: νῦν δὲ ἕτερόν τι
ἐπέλθωμεν, εἰ δοκεῖ, καὶ πρῶτόν γε αὐτὸ τοῦτο τὸ ἅττα
μὴ δασέως, ἀλλὰ ψιλῶς ἐξενεγκεῖν: ὀρθῶς φαίνεται ῥηθὲν
μετὰ τοῦ ἕτερα συντιθέμενον: μὴ γὰρ οὕτως ἄλογον
ἦν ἂν. ἔπειτα τὸ τῆς ὑβρεως, ἦν με φῆς ὑβρίσαι σε, εἰ
μὴ οὕτω λέγοιμι, ἀλλ' εἰς σέ, φαίην ἴδιον.

σολοικιστής

Ἐγὼ μὲν οὐκ ἔχω εἰπεῖν.

Λυκῖνος

Ὅτι τὸ μὲν σὲ ὑβρίζειν τὸ σῶμά ἐστι τὸ σὸν
ἦτοι πληγαῖς ἢ δεσμοῖς ἢ καὶ ἄλλῳ τρόπῳ, τὸ δὲ ἐς σέ,
ὅταν εἷς τι τῶν σῶν γίγνηται ἢ ὑβρις: καὶ γὰρ ὅστις γυναῖκα
φίλον καὶ ὅστις γε οἰκέτην. πλὴν γὰρ περὶ πραγμάτων
οὕτως ἔχει σοι: ἐπεὶ τὸ ἐς πράγμα ὑβρίζειν λέλεκται,
οἷον ἐς τὴν παροιμίαν, ὥς ὁ Πλάτων φησὶν ἐν τῷ Συμποσίῳ.

σολοικιστής

Κατανοῶ τὸ διάφορον.

Λυκῖνος

Ἄρ' οὖν καὶ τοῦτο κατανοεῖς, ὅτι τὸ ταῦτα
ὑπαλλάττειν σολοικίζειν καλοῦσιν;

σολοικιστής

Ἀλλὰ δὲ τὸ ὑπαλλάττειν εἴ τις ἐναλλάττειν
λέγει, τί σοι δόξει λέγειν;

σολοικιστής

Ἐμοὶ μὲν ταῦτόν λέγειν δόξει.

Λυκῖνος

Καὶ πῶς ἂν εἴη ταῦτόν τῳ ὑπαλλάττειν τὸ
ἐναλλάττειν, εἴπερ τὸ μὲν ἐτέρου πρὸς ἕτερον γίγνεται,
τοῦ μὴ ὀρθοῦ πρὸς τὸ ὀρθόν, τὸ δὲ τοῦ μὴ ὄντος πρὸς τὸ ὄν;

σολοικιστής

Κατέμαθον ὅτι τὸ μὲν ὑπαλλάττειν τὸ μὴ κύριον
ἀντὶ τοῦ κυρίου λέγειν ἐστί, τὸ δ' ἐναλλάττειν ποτὲ
μὲν τῷ κυρίῳ, ποτὲ δὲ τῷ μὴ κυρίῳ χρῆσθαι.

Λυκῖνος

Ἔχει τινὰ καὶ ταῦτα κατανόησιν οὐκ ἄχαριν,
τὸ δὲ σπουδάζειν πρὸς τινὰ τὴν οἰκείαν ὠφέλειαν τοῦ
σπουδάζοντος ἐμφαίνει, τὸ δὲ περὶ τινὰ τὴν ἐκείνου περὶ
ὃν σπουδάζει. καὶ ταῦτα ἴσως μὲν ὑποσυγκέχυται, ἴσως
δὲ καὶ ἀκριβοῦνται παρά τισί: βέλτιον δὲ τὸ ἀκριβοῦν ἐκάστῳ.

σολοικιστής

Ὅρθῳς γὰρ λέγεις.

Λυκῖνος^[11] Τό γε μὴν καθεζεσθαι καὶ
τὸ κάθισον τοῦ κάθησο ἄρ' οἶσθ' ὅτι διενήνοχεν;

σολοικιστής

Οὐκ οἶδα. τὸ καθέσθητι ἤκουόν σου λεγοντος ὡς ἔστιν ἔκφυλον.

Λυκῖνος

Καὶ ὀρθῳς γε ἤκουσας. ἀλλὰ τὸ κάθισον τοῦ
κάθησο διαφέρειν φημί.

σολοικιστής

Καὶ τῳ ποτ' ἂν εἴη διαφέρον;

Λυκῖνος

Τῳ τὸ μὲν πρὸς τὸν ἐστῶτα λέγεσθαι τὸ κάθισον,
τὸ δὲ πρὸς τὸν καθεζόμενον:
ἦς', ὦ ξεῖν', ἡμεῖς δὲ καὶ ἄλλοθι δήμεν ἔδρην,
ἀντὶ τοῦ μένε καθεζόμενος. πάλιν οὖν εἰρήσθω ὅτι τὸ

ταῦτα παραλλάττειν ἁμαρτάνειν ἐστί. τὸ δὲ καθίζω τοῦ
ᾠκαθέζομαι ἄρά σοι δοκεῖ μικρῷ τινι διαφέρειν; εἴπερ τὸ
μὲν καὶ ἕτερον δρῶμεν, τὸ καθίζειν λέγω, τὸ δὲ μόνους
ἡμᾶς αὐτοὺς τὸ καθέζεσθαι.

σολοικιστῆς [12] Καὶ ταῦτα ἱκανῶς διελήλυθας, καὶ δὴ
λέγε: οὕτω γὰρ σε δεῖ προδιδάσκειν.

Λυκῖνος

Ἐτέρως γὰρ λέγοντος οὐ κατανοεῖς; οὐκ οἶσθα
οἷόν ἐστι ξυγγραφεὺς ἀνὴρ;

σολοικιστῆς

Πάνυ οἶδα νῦν γέ σου ἀκούσας ταῦτα λέγοντος.

Λυκῖνος

Ἐπεὶ καὶ τὸ καταδουλοῦν σὺ μὲν ἴσως ταῦτόν
τῷ καταδουλοῦσθαι νενόμικας, ἐγὼ δὲ οἶδα διαφορὰν οὐκ ὀλίγην ἔχον.

σολοικιστῆς

Τίνα ταύτην;

Λυκῖνος

Ὅτι τὸ μὲν ἐτέρῳ τὸ καταδουλοῦν, τὸ δ' ἑαυτῷ γίγνεται.

σολοικιστῆς

Καλῶς λέγεις.

Λυκῖνος

Καὶ ἄλλα δέ σοι πολλὰ ὑπάρχει μανθάνειν,
εἴπερ μὴ αὐτὸς εἰδέναι οὐκ εἰδῶς δόξεις

σολοικιστῆς

Ἀλλ' οὐκ ἂν δόξαιμι.

Λυκῖνος

Οὐκοῦν τὰ λοιπὰ ἐσαυθις ἀναβάλωμεθα, νῦν
δὲ διαλύσωμεν τὸν διάλογον.

THE DOWNWARD JOURNEY OR THE TYRANT —

Κατάπλους ἢ Τύραννος

εἶεν, ὦ Κλωθοῖ, τὸ μὲν σκάφος τοῦτο ἡμῖν πάλαι εὐτρεπὲς καὶ πρὸς ἀναγωγὴν εὖ μάλα παρεσκευασμένον: ὃ τε γὰρ ἄντλος ἐκκέχυται καὶ ὁ ἰστός ὥρθωται καὶ ἡ ὀθόνη παρακέκρουσται καὶ τῶν κωπῶν ἐκάστη τετρώπεται, κωλύει τε οὐδέν, ὅσον ἐπ' ἐμοί, τὸ ἀγκύριον ἀνασπᾶσαντας ἀποπλεῖν. ὁ δὲ Ἑρμῆς βραδύνει, πάλαι παρῆναι δέον κενὸν γοῦν ἐπιβατῶν, ὡς ὀρᾷς, ἔστι τὸ πορθμεῖον τρεῖς ἤδη τήμερον ἀναπεπλευκέναι δυνάμενον καὶ σχεδὸν ἀμφὶ βουλυτόν ἐστιν, ἡμεῖς δὲ οὐδέπω οὐδὲ ὀβολὸν ἐμπεπολήκαμεν. εἶτα ὁ Πλούτων εὖ οἶδα ὅτι ἐμὲ ῥαθυμεῖν ἐν τούτοις ὑπολήψεται, καὶ ταῦτα παρ' ἄλλω οὔσης τῆς αἰτίας. ὁ δὲ καλὸς ἡμῖν κάγαθος νεκροπομπὸς ὥσπερ τις ἄλλος καὶ αὐτὸς ἄνω τὸ τῆς Λήθης ὕδωρ πεπωκὼς ἀναστρέψαι πρὸς ἡμᾶς ἐπιέλῃσται, καὶ ἤτοι παλαίει μετὰ τῶν ἐφήβων ἢ κιθαρίζει ἢ λόγους τινὰς διεξέρχεται ἐπιδεικνύμενος τὸν λῆρον τὸν αὐτοῦ, ἢ τάχα που καὶ κλωπεύει ὁ γεννάδας παρελθὼν μία γὰρ αὐτοῦ καὶ αὕτη τῶν τεχνῶν. ὁ δ' οὖν ἐλευθεριάζει πρὸς ἡμᾶς, καὶ ταῦτα ἐξ ἡμισείας ἡμέτερος ὢν.

Κλωθώ^[2] τί δὲ οἶδας, ὦ Χάρων, εἴ τις ἀσχολία προσέπεσεν αὐτῷ, τοῦ Διὸς ἐπὶ πλεόν δεηθέντος ἀποχρήσασθαι πρὸς τὰ ἄνω πράγματα; δεσπότης δὲ κάκεινός ἐστιν.

Χάρων

ἀλλ' οὐχ ὥστε, ὦ Κλωθοῖ, πέρα τοῦ μέτρου δεσπόζειν κοινοῦ κτήματος, ἐπεὶ οὐδὲ ἡμεῖς ποτε αὐτόν, ἀπιέναι δέον, κατεσχέκαμεν. ἀλλ' ἐγὼ οἶδα τὴν αἰτίαν παρ' ἡμῖν μὲν γὰρ ἀσφόδελος μόνον καὶ χοαὶ καὶ πόπανα καὶ ἐναγίσματα, τὰ δ' ἄλλα ζόφος καὶ ὁμίχλη καὶ σκότος, ἐν δὲ τῇ οὐρανῷ φαιδρὰ πάντα καὶ ἡ τε ἀμβροσία πολλὴ καὶ τὸ νέκταρ ἄφθονον ὥστε ἥδιον παρ' ἐκείνοις βραδύνειν ἔοικε. καὶ παρ' ἡμῶν μὲν ἀνίπταται καθάπερ ἐκ δεσμωτηρίου τινὸς ἀποδιδράσκων ἐπειδὰν δὲ καιρὸς κατιέναι, σχολῇ καὶ βάδην μόγῃς ποτὲ κατέρχεται.

Κλωθώ^[3] μηκέτι χαλέπαινε, ὦ Χάρων πλησίον γὰρ αὐτὸς οὔτος, ὡς ὀρᾷς, πολλοὺς τινὰς ἡμῖν ἄγων, μᾶλλον δὲ ὥσπερ τι αἰπόλιον ἀθρόους αὐτοὺς τῇ ῥάβδῳ σοβῶν. ἀλλὰ τί τοῦτο; δεδεμένον τινὰ ἐν αὐτοῖς καὶ ἄλλον γελῶντα ὀρῶ, ἓνα δὲ τινὰ καὶ πῆραν ἐξημμένον καὶ ξύλον ἐν τῇ χειρὶ ἔχοντα, δριμύν ἐνορῶντα καὶ τοὺς ἄλλους ἐπισπεύδοντα. οὐχ ὀρᾷς δὲ καὶ τὸν Ἑρμῆν αὐτόν ἰδρῶτι ῥέομενον καὶ τῷ πόδε κεκονιμένον καὶ πνευστιῶντα; μεστὸν γοῦν ἄσθματος αὐτῷ τὸ στόμα. τί ταῦτα, ὦ Ἑρμῆ; τίς ἡ σπουδὴ; τεταραγμένῳ γὰρ ἡμῖν ἔοικας.

Ἑρμῆς

τί δ' ἄλλο, ὦ Κλωθοῖ, ἢ τουτονὶ τὸν ἀλιτήριον ἀποδράντα μεταδιώκων ὀλίγων

δεῖν λιπόνεως ὑμῖν τήμερον ἐγενόμην;

Κλωθώ

τίς δ' ἐστίν; ἢ τί βουλόμενος ἀπεδίδρασκε;

Ἑρμῆς

τουτί μὲν πρόδηλον, ὅτι ζῆν μᾶλλον ἐβούλετο. ἔστι δὲ βασιλεύς τις ἢ τύραννος, ἀπὸ γοῦν τῶν ὀδυρμῶν καὶ ὧν ἀνακωκύει, πολλῆς τιнос εὐδαιμονίας ἐστερηῆσθαι λέγων.

Κλωθώ

εἶθ' ὁ μάταιος ἀπεδίδρασκεν, ὡς ἐπιβῖῶναι δυνάμενος, ἐπιλελοιπότης ἤδη τοῦ ἐπικεκλωσμένου αὐτῷ νήματος;

Ἑρμῆς^[4] ἀπεδίδρασκε, λέγεις; εἰ γὰρ μὴ ὁ γενναιότατος οὗτος, ὁ τὸ ξύλον, συνήργησέ μοι καὶ συλλαβόντες αὐτὸν ἐδήσαμεν, κἄν ὥχeto ἡμᾶς ἀποφυγὼν ἀφ' οὗ γάρ μοι παρέδωκεν αὐτὸν ἡ Ἄτροπος, παρ' ὅλην τὴν ὁδὸν ἀντέτεινε καὶ ἀντέσπα, καὶ τὼ πόδε ἀντερείδων πρὸς τὸ ἔδαφος οὐ παντελῶς εὐάγωγος ἦν: ἐνίστε δὲ καὶ ἰκέτευε καὶ κατελιπάρει, ἀφεθῆναι πρὸς ὀλίγον ἀξίων καὶ πολλὰ δώσειν ὑπισχνούμενος. ἐγὼ δέ, ὥσπερ εἰκός, οὐκ ἀνίειν ὀρῶν ἀδυνάτων ἐφιέμενον. ἐπεὶ δὲ κατ' αὐτὸ ἤδη τὸ στόμιον ἦμεν, ἐμοῦ τοὺς νεκρούς, ὡς ἔθος, ἀπαριθμοῦντος τῷ Αἰακῷ κάκεινου λογιζομένου αὐτοὺς πρὸς τὸ παρὰ τῆς σῆς ἀδελφῆς πεμφθὲν αὐτῷ σύμβολον, λαθὼν οὐκ οἶδ' ὅπως ὁ τρισκατάρατος ἀπὼν ὥχeto. ἐνέδει οὖν νεκρὸς εἶς τῷ λογισμῷ, καὶ ὁ Αἰακὸς ἀνατείνας τὰς ὀφρῦς, ' μὴ ἐπὶ πάντων, ὦ Ἑρμῆ,' φησί, ' χρῶ τῇ κλεπτικῇ, ἄλῃς σοι αἰ ἐν οὐρανῷ παιδιαί: τὰ νεκρῶν δὲ ἀκριβῆ καὶ οὐδαμῶς λαθεῖν δυνάμενα. τέτταρας, ὡς ὀρᾷς, πρὸς τοῖς χιλίοις ἔχει τὸ σύμβολον ἐγκεχαραγμένους, σὺ δέ μοι παρ' ἓνα ἦκεις ἄγων, εἰ μὴ τοῦτο φῆς, ὡς παραλελόγισται σε ἡ Ἄτροπος.' ἐγὼ δὲ ἐρυθρίασας πρὸς τὸν λόγον ταχέως ὑπεμνήσθην τῶν κατὰ τὴν ὁδόν, κάπειδ' ἐπεριβλέπων οὐδαμοῦ τοῦτον εἶδον, συνεῖς τὴν ἀπόδρασιν ἐδίωκον ὡς εἶχον τάχους κατὰ τὴν ἄγουσαν πρὸς τὸ φῶς: εἶπετο δὲ αὐθαίρετός μοι ὁ βέλτιστος οὗτος, καὶ ὥσπερ ἀπὸ ὑσπληγγοῦ θεόντες καταλαμβάνομεν αὐτὸν ἤδη ἐν Ταινάρῳ: παρὰ τοσοῦτον ἤλθε διαφυγεῖν.

Κλωθώ^[5] ἡμεῖς δέ, ὦ Χάρων, ὀλιγοῦριαν ἤδη τοῦ Ἑρμοῦ κατεγινώσκομεν.

Χάρων

τί οὖν ἔτι διαμέλλομεν ὡς οὐχ ἱκανῆς ἡμῖν γεγεννημένης διατριβῆς;

Κλωθώ

εὖ λέγεις: ἐμβαινέτωσαν. ἐγὼ δὲ προχειρισαμένη τὸ βιβλίον καὶ παρὰ τὴν ἀποβάθραν καθεζομένη, ὡς ἔθος, ἐπιβαίνοντα ἕκαστον αὐτῶν διαγνώσομαι, τίς καὶ πόθεν καὶ ὄντινα τεθνεῶς τὸν τρόπον: σὺ δὲ παραλαμβάνων στοίβαζε

καὶ συντίθει: σὺ δέ, ὦ Ἑρμῆ,^- τὰ νεογνὰ ταῦτα πρῶτα ἐμβαλοῦ: τί γὰρ ἂν καὶ ἀποκρίναιντό μοι;

Ἑρμῆς

ἰδοῦ σοι, ὦ πορθμεῦ, τὸν ἀριθμὸν οὗτοι τριακόσιοι μετὰ τῶν ἐκτιθεμένων.

Χάρων

βαβαὶ τῆς εὐαγρίας. ὁμφακίας ἡμῖν νεκροὺς ἤκεις ἄγων.

Ἑρμῆς

βούλει, ὦ Κλωθοῖ, τοὺς ἀκλαύστους ἐπὶ τούτοις ἐμβιβασώμεθα;

Κλωθώ

τοὺς γέροντας λέγεις; οὕτω ποίει. τί γάρ με δεῖ πράγματα ἔχειν τὰ πρὸ Εὐκλείδου νῦν ἐξετάζουσιν; οἱ ὑπὲρ ἐξήκοντα ὑμεῖς πάρτετε ἤδη. τί τοῦτο; οὐκ ἐπακούουσί μου βεβυσμένοι τὰ ὦτα ὑπὸ τῶν ἐτῶν. δεήσει τάχα καὶ τούτους ἀράμενον παραγαγεῖν.

Ἑρμῆς

ἰδοῦ πάλιν οὗτοι δυεῖν δέοντες τετρακόσιοι, τακεροὶ πάντες καὶ πέπειροι καὶ καθ' ὥραν τετρυγημένοι.

Χάρων

νῆ Δί', ἐπεὶ ἀσταφίδες γε πάντες ἤδη εἰσί.

Κλωθώ^[6] τοὺς τραυματίας ἐπὶ τούτοις, ὦ Ἑρμῆ, παράγαγε: καὶ πρῶτόν μοι εἶπατε ὅπως ἀποθανόντες ἦκετε: μᾶλλον δὲ αὐτὴ πρὸς τὰ γεγραμμένα ὑμᾶς ἐπισκέννομαι. πολεμοῦντας ἀποθανεῖν ἔδει χθες ἐν Μηδίᾳ τέτταρας ἐπὶ τοῖς ὀγδοήκοντα καὶ τὸν Ὀξυάρτου υἱὸν μετ' αὐτῶν Γωβάρην.

Ἑρμῆς

πάρεισι

Κλωθώ

δι' ἔρωτα αὐτοὺς ἀπέσφαξαν ἐπτά, καὶ ὁ φιλόσοφος Θεαγένης διὰ τὴν ἐταίραν τὴν Μεγαρόθεν.

Ἑρμῆς

οὐτοὶ πλυσίον.

Κλωθώ

ποῦ δ' οἱ περὶ τῆς βασιλείας ὑπ' ἀλλήλων ἀποθανόντες;

Ἑρμῆς

Παρεστᾶσιν.

Κλωθώ

ὁ δ' ὑπὸ τοῦ μοιχοῦ καὶ τῆς γυναικὸς φονευθεῖς;

Ἑρμῆς

ἰδοῦ σοι πλησίον.

Κλωθώ

τοὺς ἐκ δικαστηρίων δῆτα παράγαγε, λέγω δὲ τοὺς ἐκ τυμπάνου καὶ τοὺς ἀνεσκολοπισμένους. οἱ δ' ὑπὸ ληστῶν ἀποθανόντες ἐκκαίδεκα ποῦ εἰσιν, ὦ Ἑρμῆ;

Ἑρμῆς

πάρειςιν οἶδε οἱ τραυματαῖαι οὓς ὀρᾷς. τὰς δὲ γυναῖκας ἅμα βούλει παραγάγω;

Κλωθώ

μάλιστα, καὶ τοὺς ἀπὸ ναυαγίων γε ἅμα: καὶ γὰρ τεθνᾶσι τὸν ὅμοιον τρόπον. καὶ τοὺς ἀπὸ τοῦ πυρετοῦ δέ, καὶ τούτους ἅμα, καὶ τὸν ἱατρὸν[7] μετ' αὐτῶν Ἀγαθοκλέα. ποῦ δ' ὁ φιλόσοφος Κυνίσκος, ὃν ἔδει τῆς Ἑκάτης τὸ δεῖπνον φαγόντα καὶ τὰ ἐκ τῶν καθαρσίων φᾶ καὶ πρὸς τούτοις γε σηπῖαν ὤμην ἀποθανεῖν;

Κυνίσκος

πάλαι σοι παρέστηκα, ὦ βελτίστη Κλωθοῖ. τι δέ με ἀδικήσαντα τοσοῦτον εἷας ἄνω τὸν χρόνον; σχεδὸν γὰρ ὅλον μοι τὸν ἄτρακτον ἐπέκλωσας. καίτοι πολλάκις ἐπειράθην τὸ νῆμα διακόψας ἐλθεῖν, ἀλλ' οὐκ οἶδ' ὅπως ἄρρηκτον ἦν.

Κλωθώ

ἔφορόν σε καὶ ἱατρὸν εἶναι τῶν ἀνθρωπίνων ἀμαρτημάτων ἀπελίμπανον. ἀλλὰ ἔμβαινε ἀγαθῇ τύχῃ.

Κυνίσκος

μὰ Δί', ἣν μὴ πρότερόν γε τουτονὶ τὸν δεδεμένον ἐμβιβασώμεθα: δέδια γὰρ μὴ σε παραπείσῃ δεόμενος.

Κλωθώ[8] φέρ' ἴδω τίς ἐστι.

Κυνίσκος

^ Μεγαπένθης ὁ Λακύδου, τύραννος.

Κλωθώ

Ἐπίβαινε σύ.

Μεγαπένθης

μηδαμῶς, ὦ δέσποινα Κλωθοῖ, ἀλλά με πρὸς ὀλίγον ἔασον ἀνελθεῖν. εἴτά σοι αὐτόματος ἤξω καλοῦντος μηδενός.

Κλωθώ

τί δὲ ἔστιν οὗ χάριν ἀφικέσθαι θέλεις;

Μεγαπένθης

τὴν οἰκίαν ἐκτελέσαι μοι πρότερον ἐπίτρεψον ἡμιτελὴς γὰρ ὁ δόμος καταλέλειπται.

Κλωθώ

ληρεῖς: ἀλλὰ ἔμβαινε.

Μεγαπένθης

οὐ πολὺν χρόνον, ὦ Μοῖρα, αἰτῶ: μίαν με ἔασον μεῖναι τήνδε ἡμέραν, ἄχρι ἄν τι ἐπισκήψω τῇ γυναικὶ περὶ τῶν χρημάτων, ἔνθα τὸν μέγαν εἶχον θησαυρὸν κατορωγμένον.

Κλωθώ

ἄραρεν οὐκ ἂν τύχοις.

Μεγαπένθης

ἀπολεῖται οὖν χρυσὸς τοσοῦτος;

Κλωθώ

οὐκ ἀπολεῖται. θάρρει τούτου γε ἔνεκα: Μεγακλῆς γὰρ αὐτὸν ὁ σὸς ἀνεψιὸς παραλήψεται.

Μεγαπένθης

ὦ τῆς ὕβρεως. ὁ ἐχθρός, ὃν ὑπὸ ῥαθυμίας ἔγωγε οὐ προαπέκτεινα;

Κλωθώ

ἐκεῖνος αὐτός: καὶ ἐπιβιώσεται σοι ἔτη τετταράκοντα καὶ μικρόν τι πρὸς, τὰς παλλακίδας καὶ τὴν ἐσθῆτα καὶ τὸν χρυσὸν ὅλον σου παραλαβών.

Μεγαπένθης

ἀδικεῖς, ὦ Κλωθοῖ, τὰμὰ τοῖς πολεμιοτάτοις διανέμουςα.

Κλωθώ

σὺ γὰρ οὐχὶ Κυδιμάχου αὐτὰ ὄντα, ὦ γενναιότατε, παρειλήφεις ἀποκτείνας τε αὐτὸν καὶ τὰ παιδιά ἔτι ἐμπνέοντι ἐπισφάζας;

Μεγαπένθης
ἀλλὰ νῦν ἐμὰ ἦν.

Κλωθώ
οὐκοῦν ἐξήκει σοι ὁ χρόνος ἤδη τῆς κτήσεως,

Μεγαπένθης^{9]} ἄκουσον, ὦ Κλωθοῖ, ἃ σοι ἰδίᾳ μηδενὸς ἀκούοντος εἰπεῖν
βούλομαι: ὑμεῖς δὲ ἀπόστητε πρὸς ὀλίγον. ἂν με ἀφῆς ἀποδρᾶναι, χίλιά σοι
τάλαντα χρυσίου ἐπισήμου δώσειν ὑπισχνοῦμαι τήμερον.

Κλωθώ
ἔτι γὰρ χρυσόν, ὦ γελοῖε, καὶ τάλαντα διὰ μνήμης ἔχεις;

Μεγαπένθης
καὶ τοὺς δύο δὲ κρατῆρας, εἰ βούλει, προσθήσω οὓς ἔλαβον ἀποκτείνας
Κλεόκριτον, ἔλκοντας ἐκάτερον χρυσοῦ ἀπέφθου τάλαντα ἐκατόν.

Κλωθώ
ἔλκετε αὐτόν ἔοικε γὰρ οὐκ ἐπεμβήσεσθαι ἡμῖν ἐκών.

Μεγαπένθης
μαρτύρομαι ὑμᾶς, ἀτελὲς μένει τὸ τεῖχος καὶ τὰ νεώρια: ἐξετέλεσα γὰρ ἂν
αὐτὰ ἐπιβιούς πεντεμόνας ἡμέρας.

Κλωθώ
Ἀμέλησον ἄλλος τειχιεῖ.

Μεγαπένθης
καὶ μὴν τοῦτό γε πάντως εὐγνώμον αἰτῶ.

Κλωθώ
τὸ ποῖον;

Μεγαπένθης
εἰς τοσοῦτον ἐπιβιῶναι, μέχρι ἂν ὑπαγάγωμαι Πισίδας ^ καὶ Λυδοῖς ἐπιθῶ
τοὺς φόρους καὶ μνημαῖ ἐαυτῷ παμμέγεθες ἀναστήσας ἐπιγράψω ὅποσα
ἔπραξα μεγάλα καὶ στρατηγικὰ παρὰ τὸν βίον.

Κλωθώ
οὗτος, οὐκέτι μίαν ἡμέραν ταύτην αἰτεῖς, ἀλλὰ σχεδὸν εἴκοσιν ἐτῶν
διατριβήν.

Μεγαπένθης^{10]} καὶ μὴν ἐγγυητὰς ὑμῖν ἔτοιμος παρασχέσθαι τοῦ τάχους καὶ
τῆς ἐπανόδου. εἰ βούλεσθε δέ, καὶ ἄντανδρον ὑμῖν ἀντ' ἐμαντοῦ παραδώσω

τὸν ἀγαπητόν.

Κλωθώ

ὦ μαρέ, ὦν ἡύχου πολλάκις ὑπὲρ γῆς καταλιπεῖν;

Μεγαπένθης

πάλαι ταῦτα ἡυχόμην νυνὶ δὲ ὁρῶ τὸ βέλτιον.

Κλωθώ

ἤξει κάκεῖνός σοι μετ' ὀλίγον ὑπὸ τοῦ νεωστὶ βασιλεύοντος ἀνηρημένος.

Μεγαπένθης^[11] οὐκοῦν ἀλλὰ τοῦτό γε μὴ ἀντείπης ὦ Μοῖρά μοι.

Κλωθώ

τὸ ποῖον;

Μεγαπένθης

εἰδέναι βούλομαι τὰ μετ' ἐμὲ ὄντινα ἔξει τὸν τρόπον.

Κλωθώ

ἄκουε: μᾶλλον γὰρ ἀνίαση μαθών. τὴν μὲν γυναῖκα Μίδας ὁ δοῦλος ἔξει, καὶ
πάλαι δὲ αὐτὴν ἐμοίχευεν.

Μεγαπένθης

ὁ κατάρατος, ὦν ἐγὼ πειθόμενος αὐτῇ ἀφῆκα ἐλεύθερον;

Κλωθώ

ἡ θυγάτηρ δέ σοι ταῖς παλλακίσιν τοῦ νυνὶ τυραννοῦντος ἐγκαταλεγήσεται: αἱ
εἰκόνες δὲ καὶ ἀνδριάντες οὓς ἡ πόλις ἀνέστησέ σοι πάλαι πάντες
ἀνατετραμμένοι γέλωτα παρέξουσιν τοῖς θεωμένοις.

Μεγαπένθης

εἰπέ μοι, τῶν φίλων δὲ οὐδεὶς ἀγανακτήσει τοῖς δρωμένοις;

Κλωθώ

τίς γὰρ ἦν σοι φίλος; ἢ ἐκ τίνος αἰτίας γενόμενος; ἀγνοεῖς ὅτι πάντες οἱ καὶ
προσκυνοῦντες . καὶ τῶν λεγομένων καὶ πραττομένων ἕκαστα ἐπαινοῦντες ἢ
φόβῳ ἢ ἐλπίσιν ταῦτα ἔδρων, τῆς ἀρχῆς ὄντες φίλοι καὶ πρὸς τὸν καιρὸν
ἀποβλέποντες;

Μεγαπένθης

καὶ μὴν σπένδοντες ἐν τοῖς συμποσίοις μεγάλη τῇ φωνῇ ἐπηύχοντό μοι πολλὰ
καὶ ἀγαθὰ, προαποθανεῖν ἕκαστος αὐτῶν ἔτοιμος, εἰ οἷόν τε εἶναι: καὶ ὅλως,
ὄρκος αὐτοῖς ἦν ἐγώ.

Κλωθώ

τοιγαροῦν παρ' ἐνὶ αὐτῶν χθὲς δειπνήσας ἀπέθανες· τὸ γὰρ τελευταῖόν σοι
πιεῖν ἐνεχθὲν ἐκεῖνο δευρὶ κατέπεμψέ σε.

Μεγαπένθης

τοῦτ' ἄρα πικροῦ τινος ἡσθόμην τί βουλόμενος δὲ ταῦτα ἔπραξε;

Κλωθώ

. πολλά με ἀνακρίνεις, ἐμβῆναι δέον,

Μεγαπένθης^[12] ἔν με πνίγει μάλιστα, ὦ Κλωθοῖ, δι' ὅπερ ἐπόθουν κἄν πρὸς
ὀλίγον ἐς τὸ φῶς ἀνακῦναι πάλιν.

Κλωθώ

τι δὲ τοῦτό ἐστιν; ἔοικε γάρ τι παμμέγεθες εἶναι.

Μεγαπένθης

Καρίων ὁ ἐμὸς οἰκέτης ἐπεὶ τάχιστα με ἀποθανόντα εἶδε, περὶ δεῦλην ὀψίαν
ἀνελθὼν εἰς τὸ οἶκημα ἔνθα ἐκείμην, σχολῆς οὔσης — οὐδεὶς γὰρ οὐδὲ
ἐφύλαττέ με — Γλυκέριον τὴν παλλάκιδα μου — καὶ πάλαι δέ, οἶμαι,
κεκοινωνήκεσαν — παραγαγὼν ἐπισπασάμενος τὴν θύραν ἐσπόδει καθάπερ
οὐδενὸς ἔνδον παρόντος· εἴτ' ἐπειδὴ ἄλις εἶχε τῆς ἐπιθυμίας, ἀποβλέψας εἰς
ἐμέ, 'σύ μέντοι,' φησίν, 'ὦ μιαρὸν ἀνθρώπιον, πληγάς μοι πολλάκις οὐδὲν
ἀδικοῦντι ἐνέτεινας;' καὶ ταῦθ' ἅμα λέγων παρέτιλλε τέ με καὶ κατὰ κόρρη
ἔπαιε, τέλος δὲ πλατὺ χρεμψάμενος καταπτύσας μου καί, ' εἰς τὸν Ἀσεβῶν
χῶρον ἄπιθι,' ἐπειπὼν ὥχετο· ἐγὼ δὲ ἐνεπιμπράμην μέν, οὐκ εἶχον δὲ ὁμῶς ὅ
τι καὶ δράσαιμι αὐτὸν αὖτος ἤδη καὶ ψυχρὸς ὢν. καὶ ἡ μιὰ δὲ παιδίσκη ἐπεὶ
ψόφου προσιόντων τινῶν ἦσθετο, σιέλῳ χρίσασα τοὺς ὀφθαλμοὺς ὡς
δακρύσασα ἐπ' ἐμοί, κωκύουσα καὶ τοῦνομα ἐπικαλουμένη ἀπηλλάττετο. ὢν
εἰ λαβοίμην —

Κλωθώ^[13] παῦσαι ἀπειλῶν, ἀλλὰ ἔμβηθι· καιρὸς ἤδη σε ἀπαντᾶν ἐπὶ τὸ
δικαστήριον.

Μεγαπένθης

καὶ τίς ἀξιώσει κατ' ἀνδρὸς τυράννου ψῆφον λαβεῖν;

Κλωθώ

κατὰ τυραννοῦ μὲν οὐδεὶς, κατὰ νεκροῦ δὲ ὁ Ῥαδάμανθυς, ὃν αὐτίκα ὅψει
μάλαι δίκαιον καὶ κατ' ἀξίαν ἐπιτιθέντα ἐκάστω τὴν δίκην τὸ δὲ νῦν ἔχον μὴ
διάτριβε.

Μεγαπένθης

κἄν ἰδιώτην με ποιήσον, ὦ Μοῖρα, τῶν πενήτων ἕνα, κἄν δοῦλον ἀντὶ τοῦ
πάλαι βασιλέως: ἀναβιῶναί με ἕασον μόνον.

Κλωθώ

ποῦ ‘στιν ὁ τὸ ξύλον; καὶ σὺ δέ, ὦ Ἑρμῆ, σύρατ’ αὐτὸν εἴσω τοῦ ποδός: οὐ
γὰρ ἂν ἐμβαίῃ ἐκόν.

Ἑρμῆς

ἔπου νῦν, δραπέτα: δέχου τοῦτον σύ, πορθμεῦ, καὶ τὸ δεῖνα,^ ὅπως ἀσφαλῶς

Χάρων

ἀμέλει, πρὸς τὸν ἰστὸν δεδήσεται.

Μεγαπένθης

καὶ μὴν ἐν τῇ προεδρίᾳ καθέζεσθαι με δεῖ.

Κλωθώ

ὅτι τί;

Μεγαπένθης

ὅτι, νῆ Δία, τύραννος ἦν καὶ δορυφόρους εἶχον μυρίους.

Κυνίσκος

εἴτ’ οὐ δικαίως σε παρέτιλλεν ὁ Καρίων οὕτως ἰσκιὸν ὄντα; πικρὰν δ’ οὖν
τὴν τυραννίδα ἔξεις γευσάμενος τοῦ ξύλου.

Μεγαπένθης

τολμήσει γὰρ Κυνίσκος ἐπανατείνασθαι μοι τὸ βάκτρον; οὐκ ἐγὼ σε πρόην,
ὅτι ἐλεύθερος ἄγαν καὶ τραχὺς ἦσθα καὶ ἐπιτιμητικός, μικροῦ δεῖν
προσεπαττάλευσα;

Κυνίσκος

τοιγαροῦν μενεῖς καὶ σὺ τῷ ἰστῷ προσπεπατταλευμένος.

Μίκυλλος^[14] εἰπέ μοι, ὦ Κλωθοῖ, ἐμοῦ δὲ οὐδεὶς ὑμῖν λόγος; ἢ διότι πένης
εἰμί, διὰ τοῦτο καὶ τελευταῖον ἐμβῆναί με δεῖ;

Κλωθώ

σὺ δὲ τίς εἶ;

Μίκυλλος

ὁ σκυτοτόμος Μίκυλλος.

Κλωθώ

εἶτα ἄχθη βραδύνων· οὐχ ὀρᾷς ὀπόσα ὁ τύραννος ὑπισχνεῖται δώσειν ἀφειθείς
πρὸς ὀλίγον· θαῦμα γοῦν ἔχει με, εἰ μὴ ἀγαπητὴ καὶ σοὶ ἡ διατριβή.

Μίκυλλος

ἄκουσον, ὦ βελτίστη Μοιρῶν· οὐ πάνυ με ἡ τοῦ Κύκλωπος ἐκείνη εὐφραίνει
δωρεά, ὑπισχνεῖσθαι ὅτι ‘ ‘ πύματον ἐγὼ τὸν Οὔτιν κατέδομαι’ ‘ ἂν τε γοῦν
πρῶτον, ἂν τε πύματον, οἱ αὐτοὶ ὀδόντες περιμένουσιν. ἄλλως τε οὐδ’ ὅμοια
τάμα τοῖς τῶν πλουσίων ἐκ διαμέτρου γὰρ ἡμῶν οἱ βίοι, φασὶν ὁ μὲν γε
τύραννος εὐδαίμων εἶναι δοκῶν παρὰ τὸν βίον, φοβερός ἅπασι καὶ
περίβλεπτος, ἀπολιπὼν χρυσὸν τοσοῦτον καὶ ἀργύριον καὶ ἐσθῆτα καὶ ἵππους
καὶ δεῖπνα καὶ παῖδας ὠραίους καὶ γυναῖκας εὐμόρφους εἰκότως ἡνιάτο καὶ
ἀποσπώμενος αὐτῶν ἤχθετο· οὐ γὰρ οἶδ’ ὅπως καθάπερ ἰξῶ τινι προσέχεται
τοῖς τοιούτοις ἡ ψυχὴ καὶ οὐκ ἐθέλει ἀπαλλάττεσθαι ῥαδίως ἅτε αὐτοῖς πάλαι
προστετηκυῖα· μᾶλλον δὲ ὥσπερ ἄρρηκτός τις οὔτος ὁ δεσμός ἐστιν, ὃ
δεδέσθαι συμβέβηκεν αὐτοῦς. ἀμέλει κἂν ἀπάγῃ τις αὐτοὺς μετὰ βίας,
ἀνακωκύουσι καὶ ἰκετεύουσι, καὶ τὰ ἄλλα ὄντες θρασεῖς, δειλοὶ πρὸς ταύτην
εὐρίσκονται τὴν ἐπὶ τὸν Ἄϊδην φέρουσαν ὁδὸν ἐπιστρέφονται γοῦν εἰς
τοὔπισω καὶ ὥσπερ οἱ δυσέρωτες κἂν πόρρωθεν ἀποβλέπειν τὰ ἐν τῷ φωτὶ
βούλονται, οἷα ὁ μάταιος ἐκείνος ἐποίει καὶ παρὰ τὴν ὁδὸν ἀποδιδράσκων
κάνταυθᾶ^[15] σε καταλιπαρῶν. ἐγὼ δὲ ἅτε μηδὲν ἔχων ἐνέχυρον ἐν τῷ βίῳ, οὐκ
ἄγρὸν, οὐ συνοικίαν, οὐ χρυσόν, οὐ σκεῦος, οὐ δόξαν, οὐκ εἰκόνας, εἰκότως
εὐζωνος ἦν, κάπειδὴ μόνον ἡ Ἄτροπος ἔνευσέ μοι, ἄσμενος ἀπορρίψας τὴν
σμίλην καὶ τὸ κάττυμα — κρηπῖδα γάρ τινα ἐν ταῖν χεροῖν εἶχον —
ἀναπηδήσας εὐθὺς ἀνυπόδητος οὐδὲ τὴν μελαντηρίαν ἀπονιψάμενος εἰπόμην,
μᾶλλον δὲ ἡγούμην, ἐς τὸ πρόσω ὀρῶν οὐδὲν γάρ με τῶν κατόπιν ἐπέστρεφε
καὶ μετεκάλει. καὶ νῆ Δί’ ἤδη καλὰ τὰ παρ’ ὑμῖν πάντα ὀρῶ· τό τε γὰρ
ἰσοτιμίαν ἅπασιν εἶναι καὶ μηδένα τοῦ πλησίον διαφέρειν, ὑπερήδιστον ἐμοὶ
γοῦν δοκεῖ. τεκμαίρομαι δὲ μηδ’ ἀπαιτεῖσθαι τὰ χρέα τοὺς ὀφείλοντας
ἐνταῦθα μηδὲ φόρους ὑποτελεῖν, τὸ δὲ μέγιστον, μηδὲ ῥίγοῦν τοῦ χειμῶνος
μηδὲ νοσεῖν μηδ’ ὑπὸ τῶν δυνατωτέρων ῥαπίζεσθαι. εἰρήνη δὲ πᾶσι καὶ
πράγματα ἐς τὸ ἔμπαλιν ἀνεστραμμένα· ἡμεῖς μὲν οἱ πένητες γελῶμεν,
ἀνιῶνται δὲ καὶ οἰμώζουσιν οἱ πλούσιοι.

Κλωθώ^[16] πάλαι οὖν σε, ὦ Μίκυλλε, γελῶντα ἐώρων. τί δ’ ἦν ὃ σε μάλιστα
ἐκίνει γελᾶν;

Μίκυλλος

ἄκουσον, ὦ τιμιωτάτη μοι θεῶν παροικῶν ἄνω τῷ τυράννῳ ἅ πάνυ ἀκριβῶς
ἐώρων τὰ γιννόμενα παρ’ αὐτῷ καὶ μοι ἐδόκει τότε ἰσόθεός τις εἶναι· τῆς τε
γὰρ πορφύρας τὸ ἄνθος ὀρῶν ἐμακάριζον, καὶ τῶν ἀκολουθούντων τὸ πλῆθος
καὶ τὸν χρυσὸν καὶ τὰ λιθοκόλλητα ἐκπώματα καὶ τὰς κλῖνας τὰς
ἀργυρόποδας· ἔτι δὲ καὶ ἡ κνῖσα ἡ τῶν σκευαζομένων εἰς τὸ δεῖπνον ἀπέκναιέ
με, ὥστε ὑπεράνθρωπός τις ἀνὴρ καὶ τρισόλβιός μοι κατεφαίνετο καὶ

μονονουχι πάντων ^ καλλίων και ὑψηλότερος ὅλω πήχει βασιλικῷ, ἐπαιρόμενος τῇ τύχῃ και σεμνῶς προβαίνων και ἐαυτὸν ἐξυπτιάζων και τοὺς ἐντυγχάνοντας ἐκπλήττων. ἐπεὶ δὲ ἀπέθανεν, αὐτὸς τε παγγέλοιος ὤφθη μοι ἀποδυσάμενος τὴν τρυφήν, κάμαυτοῦ ἔτι μᾶλλον κατεγέλων οἷον κάθαρμα ἐτεθήπειν, ἀπὸ τῆς κνίσσης τεκμαιρόμενος αὐτοῦ τὴν εὐδαιμονίαν και μακαρίζων ἐπὶ τῷ αἵματι τῶν ἐν τῇ Λακωνικῇ^[17] θαλάττῃ κοχλίδων. οὐ μόνον δὲ τοῦτον, ἀλλὰ και τὸν δανειστὴν Γνίφωνα ἰδὼν στένοντα και μεταγινώσκοντα ὅτι μὴ ἀπέλαυσε τῶν χρημάτων, ἀλλ' ἄγευστος αὐτῶν ἀπέθανε τῷ ἀσώτῳ Ῥοδοχάρει τὴν οὐσίαν ἀπολιπών, — οὗτος γὰρ ἄγχιστα ἦν αὐτῷ γένους και πρῶτος ἐπὶ τὸν κλῆρον ἐκαλεῖτο κατὰ τὸν νόμον — οὐκ εἶχον ὅπως καταπαύσω τὸν γέλωτα, και μάλιστα μεμνημένος ὡς ὠχρὸς αἶε και αὐχμηρὸς ἦν, φροντίδος τὸ μέτωπον ἀνάπλεως και μόνοις τοῖς δακτύλοις πλουτῶν, οἷς τάλαντα και μυριάδας ἐλογίζετο, κατὰ μικρὸν συλλέγων τὰ μετ' ὀλίγον ἐκχυθησόμενα πρὸς τοῦ μακαρίου Ῥοδοχάρους. ἀλλὰ τί οὐκ ἀπερχόμεθα ἤδη; και μεταξύ γὰρ πλέοντες τὰ λοιπὰ γελασόμεθα οἰμώζοντας αὐτοὺς ὀρώντες.

Κλωθώ

ἔμβαινε, ἵνα και ἀνιμήσῃται ὁ πορθμεὺς τὸ ἀγκύριον.

Χάρων^[18] οὗτος, ποῖ φέρῃ; πληρὲς ἤδη τὸ σκάφος: αὐτοῦ περίμενε εἰς αὔριον: ἔωθέν σε διαπορθμεύσομεν.

Μίκυλλος

ἀδικεῖς, ὦ Χάρων, ἔωλον ἤδη νεκρὸν ἀπολιμπάνων ἀμέλει γράψομαί σε παρανόμων ἐπὶ τοῦ Ῥαδαμάνθυος. οἴμοι τῶν κακῶν ἤδη πλέουσιν ἐγὼ δὲ μόνος ἐνταῦθα περιλειψομαι. καίτοι τί οὐ διανήχομαι κατ' αὐτούς; οὐ γὰρ δέδια μὴ ἀπαγορεύσας ἀποπνιγῶ ἤδη τεθνεώς: ἄλλως τε οὐδὲ τὸν ὀβολὸν ἔχω τὰ πορθμεῖα καταβαλεῖν.

Κλωθώ

. τί τοῦτο; περίμεινον, ὦ Μίκυλλε: οὐ θέμις οὕτω σε διελθεῖν

Μίκυλλος

καὶ μὴν ἴσως ὑμῶν και προκαταχθήσομαι.

Κλωθώ

μηδαμῶς, ἀλλὰ προσελάσαντες ἀναλάβωμεν αὐτὸν και σύ, ὦ Ἑρμῇ, συνανάσπασον. ΧΑΡΩΝ^[19] ποῦ νῦν καθεδεῖται; μεστὰ γὰρ πάντα, ὡς ὀρᾷς.

Ἑρμῆς

ἐπὶ τοὺς ὧμους, εἰ δοκεῖ, τοῦ τυράννου,

Κλωθώ

καλῶς ὁ Ἑρμῆς ἐνενόησεν.

Χάρων

ἀνάβαινε οὖν καὶ τὸν τένοντα τοῦ ἀλιτηρίου καταπάτει· ἡμεῖς δὲ εὐπλοῶμεν.

Κυνίσκος

ὦ Χάρων, καλῶς ἔχει σοι τὰς ἀληθείας ἐντεῦθεν εἰπεῖν. ἐγὼ τὸν ὀβολὸν μὲν οὐκ ἂν ἔχοιμι δοῦναί σοι καταπλεύσας· πλέον γὰρ οὐδὲν ἐστι τῆς πήρας ἢν ὀρᾷς καὶ τουτοῦ τοῦ ξύλου· τᾶλλα δὲ ἢ ἀντλεῖν, εἰ θέλεις, ἔτοιμος ἢ ἂν πρόσκωπος εἶναι· μέμψη δὲ οὐδὲν, ἢν εὐῆρες καὶ καρτερόν μοι ἐρετμόν δῶς μόνον.

Χάρων

Ἔρεττε· καὶ τουτὶ γὰρ ἱκανὸν παρὰ σοῦ λαβεῖν.

Κυνίσκος

ἦ καὶ ὑποκελεῦσαι δεήσει;

Χάρων

νῆ Δία, ἥνπερ εἰδῆς κέλευσμά τι τῶν ναυτικῶν.

Κυνίσκος

οἶδα καὶ πολλά, ὦ Χάρων. ἀλλ', ὀρᾷς, ἀντεπηχοῦσιν οὗτοι δακρύοντες· ὥστε ἡμῖν τὸ ἄσμα ἐπιταραχθήσεται.

Νεκροί[20] οἶμοι τῶν κτημάτων. — οἶμοι τῶν ἀγρῶν. — ὅττοτοῖ, τὴν οἰκίαν οἶαν ἀπέλιπον. — ὅσα τάλαντα ὁ κληρονόμος σπαθήσει παραλαβών. — αἰαῖ τῶν νεογνῶν μοι παιδίων. — τίς ἄρα τὰς ἀμπέλους τρυγήσει, ἃς πέρυσιν ἐφυτευσάμην;

Ἑρμῆς

Μίκυλλε, σὺ δ' οὐδὲν οἰμώζεις; καὶ μὴν οὐ θέμις ἀδακρυτὶ διαπλεῦσαί τινα.

Μίκυλλος

ἄπαγε· οὐδὲν ἐστὶν ἐφ' ὅτῳ ἂν οἰμώξαιμι εὐπλοῶν.

Ἑρμῆς

ὅμως κἂν μικρόν τι ἐς τὸ ἔθος ἐπιστέναξον.

Μίκυλλος

οἰμώξομαι τοίνυν, ἐπειδὴ, ὦ Ἑρμῆ, σοὶ δοκεῖ. οἶμοι τῶν καττυμάτων οἶμοι τῶν κρηπίδων τῶν παλαιῶν ὅττοτοῖ τῶν σαθρῶν ὑποδημάτων. οὐκέτι ὁ κακοδαίμων ἔωθεν εἰς ἐσπέραν ἄσιτος διαμενῶ, οὐδὲ τοῦ χειμῶνος ἀνυπόδητός τε καὶ ἡμίγυμνος περινοστήσω τοὺς ὀδόντας ὑπὸ τοῦ κρύους

συγκροτῶν. τίς ἄρα μου τὴν σμίλῃν ἔξει καὶ τὸ κεντητήριον;

Ἑρμῆς

ικανῶς τεθρήνηται: σχεδὸν δὲ ἤδη καταπεπλεύκαμεν.

Χάρων^[21] ἄγε δὴ τὰ πορθμεῖα πρῶτον ἡμῖν ἀπόδοτε: καὶ σὺ δός: παρὰ πάντων ἤδη ἔχω. δός καὶ σὺ τὸν ὀβολόν, ὦ Μίκυλλε.

Μίκυλλος

παίζεις, ὦ Χάρων, ἢ καθ' ὕδατος, φασίν, γράφεις παρὰ Μικύλλου δὴ ἅ τινα ὀβολὸν προσδοκῶν. ἀρχὴν δὲ οὐδὲ οἶδα εἰ τετράγωνόν ἐστιν ὁ ὀβολὸς ἢ στρογγύλον.

Χάρων

Ὡ καλῆς ναυτιλίας καὶ ἐπικερδοῦς τήμερον. ἀποβαίνετε δ' ὅμως: ἐγὼ δὲ ἵππους καὶ βοῦς καὶ. κύνας καὶ τὰ λοιπὰ ζῶα μέτειμι: διαπλεῦσαι γὰρ ἤδη κάκεῖνα δεῖ.

Κλωθῶ

ἄπαγε αὐτούς, ὦ Ἑρμῆ, παραλαβὼν ἐγὼ δὲ αὐτὴ ἐς τὸ ἀντιπέρας ἀναπλευσοῦμαι Ἰνδοπάτην καὶ Ἡραμίθρην τοὺς Σῆρας διάξουσα: τεθνᾶσι γὰρ δὴ πρὸς ἀλλήλων περὶ γῆς ὄρων μαχόμενοι.

Ἑρμῆς

Προΐωμεν, ὦ οὔτοι: μᾶλλον δὲ πάντες ἐξῆς ἐπεσθέ μοι.

Μίκυλλος

[22] ὦ Ἡράκλεις, τοῦ ζόφου. ποῦ νῦν ὁ καλὸς Μέγιλλος; ἢ τῷ διαγνῶ τις ἐνταῦθα εἰ καλλίων Φρύνης Σιμίχῃ; πάντα γὰρ ἴσα καὶ ὁμόχροα καὶ οὐδὲν οὔτε καλὸν οὔτε κάλλιον, ἀλλ' ἤδη καὶ τὸ τριβώνιον τέως ἄμορφον εἶναί μοι δοκοῦν ἰσότημον γίγνεται τῇ πορφυρίδι τοῦ βασιλέως: ἀφανῆ γὰρ ἄμφω καὶ ὑπὸ τῷ αὐτῷ σκότῳ καταδεδυκότα. Κυνίσκε, σὺ δὲ ποῦ ποτε ἄρα ὦν τυγχάνεις;

Κυνίσκος

ἐνταῦθα λέγω σοι, Μίκυλλε: ἀλλ' ἅμα, εἰ δοκεῖ, βαδίζωμεν.

Μίκυλλος

εὖ λέγεις: ἔμβαλέ μοι τὴν δεξιάν. εἰπέ μοι, — ἐτελέσθης γάρ, ὦ Κυνίσκε, δῆλον ὅτι τὰ Ἐλευσίνια — οὐχ ὅμοια τοῖς ἐκεῖ τὰ ἐνθάδε σοι δοκεῖ;

Κυνίσκος

εὖ λέγεις: ἰδοὺ γοῦν ἅ προσέρχεται δαδουχοῦσά τις φοβερὸν τι καὶ

ἀπειλητικὸν προσβλέπουσα. ἥ ἄρα που Ἑρινύς ἐστιν;

Μίκυλλος
ἔοικεν ἀπὸ γε τοῦ σχήματος.

Ἑρμῆς^[23] παράλαβε τούτους, ὧ Τισιφόνη, τέτταρας ἐπὶ τοῖς χιλίοις.

Τισιφόνη
καὶ μὴν πάλαι γε ὁ Ῥαδάμανθυς οὗτος ὑμᾶς περιμένει.

Ῥαδάμανθυς
πρόσαγε αὐτούς, ὧ Ἑρινύ. σὺ δέ, ὧ Ἑρμῆ, κήρυττε καὶ προσκάλει.

Κυνίσκος
ὧ Ῥαδάμανθ, πρὸς τοῦ πατρὸς ἐμὲ πρῶτον ἐπίσκεψαι παραγαγών.

Ῥαδάμανθυς
τίνος ἔνεκα;

Κυνίσκος
πάντως βούλομαι κατηγορῆσαι τυράννου τινὸς ᾧ συνεπίσταμαι πονηρὰ
δράσαντι αὐτῷ παρὰ τὸν βίον. οὐκ ἂν οὖν ἀξιόπιστος εἶην λέγων, μὴ οὐχὶ
πρότερον αὐτὸς φανεῖς οἷός εἰμι καὶ οἷόν τινα ἐβίωσα τὸν τρόπον.

Ῥαδάμανθυς
τίς δὲ σύ;

Κυνίσκος
Κυνίσκος, ὧ ἄριστε, τὴν γνώμην φιλόσοφος.

Ῥαδάμανθυς
δεῦρ' ἐλθὲ καὶ πρῶτος εἰς τὴν δίκην κατάστηθι. σὺ δὲ προσκάλει τοὺς
κατηγόρους.

Ἑρμῆς^[24] εἴ τις Κυνίσκου τουτουὶ κατηγορεῖ, δεῦρο προσίτω.

Κυνίσκος
οὐδεὶς προσέρχεται.

Ῥαδάμανθυς
ἀλλ' οὐχ ἱκανὸν τοῦτο, ὧ Κυνίσκε: ἀπόδουθι δέ, ὅπως ἐπισκοπήσω σε ἀπὸ τῶν
στιγμάτων.

Κυνίσκος

ποῦ γὰρ ἐγὼ στιγματίας ἐγενόμην;

Ῥαδάμανθους

ὁπόσα ἂν τις ὑμῶν πονηρὰ ἐργάσεται παρὰ τὸν βίον, καθ' ἕκαστον αὐτῶν ἀφανῆ στίγματα ἐπὶ τῆς ψυχῆς περιφέρει.

Κυνίσκος

ἰδοὺ σοι γυμνὸς παρέστηκα: ὥστε ἀναζήτει ταῦτα ἅπερ σὺ φῆς τὰ στίγματα.

Ῥαδάμανθους

καθαρὸς ὡς ἐπίπαν οὐτοσὶ πλὴν τούτων τριῶν ἢ τεττάρων ἀμαυρῶν πάνυ καὶ ἀσαφῶν στιγματῶν. καίτοι τί τοῦτο; ἵγνη μὲν καὶ σημεῖα πολλὰ τῶν ἐγκαιμάτων, οὐκ οἶδα δὲ ὅπως ἐξαλήλιπται, μᾶλλον δὲ ἐκκέκοπται. πῶς ταῦτα, ὦ Κυνίσκε, ἢ πῶς καθαρὸς ἐξ ὑπαρχῆς ἀναπέφηνας;

Κυνίσκος

ἐγὼ σοι φράσω: πάλαι πονηρὸς δι' ἀπαιδευσίαν γενόμενος καὶ πολλὰ διὰ τοῦτο ἐμπολήσας στίγματα, ἐπειδὴ τάχιστα φιλοσοφεῖν ἠρξάμην κατ' ὀλίγον ἀπάσας τὰς κηλίδας ἐκ τῆς ψυχῆς ἀπελουσάμην.

Ῥαδάμανθους

ἀγαθῷ γε οὗτος καὶ ἀνυσιμωτάτῳ χρησάμενος τῷ φαρμάκῳ. ἀλλ' ἅπιθι ἐς τὰς Μακάρων νήσους τοῖς ἀρίστοις συνεσόμενος, κατηγορήσας γε πρότερον οὗ φῆς τυράννου. ἄλλους προσκάλει.

Μίκυλλος^[25] καὶ τοῦμόν, ὦ Ῥαδάμανθου, μικρόν ἐστι καὶ βραχείας τινὸς ἐξετάσεως δεόμενον: πάλαι γοῦν σοὶ καὶ γυμνὸς εἰμι, ὥστε ἐπισκόπει.

Ῥαδάμανθους

τίς δὲ ὢν τυγχάνεις;

Μίκυλλος

ὁ σκυτοτόμος Μίκυλλος.

Ῥαδάμανθους

εὖ γε, ὦ Μίκυλλε, καθαρὸς ἀκριβῶς καὶ ἀνεπίγραφος: ἅπιθι καὶ σὺ παρὰ Κυνίσκον τουτονί. τὸν τύραννον ἤδη προσκάλει.

Ἑρμῆς

Μεγαπένθης Λακύδου ἡκέτω. ποῖ στρέφῃ; πρόσιθι. σὲ τὸν τύραννον προσκαλῶ. πρόβαλ' αὐτόν, ὦ Τισιφόνῃ, ἐς τὸ μέσον ἐπὶ τράχηλον ὠθοῦσα.

Ῥαδάμανθους

σὺ δέ, ὦ Κυνίσκε, κατηγορεῖ καὶ διέλεγε ἤδη: πλησίον γὰρ ἀνὴρ ἢ οὐτοσί.

Κυνίσκος^[26] τὸ μὲν ὅλον οὐδὲ λόγων ἔδει: γνώση γὰρ αὐτὸν αὐτίκα μάλα οἶός ἐστιν ἀπὸ τῶν στιγμάτων. ὅμως δὲ καὐτὸς ἀποκαλύψω σοι τὸν ἄνδρα κακ τοῦ λόγου δείξω φανερώτερον. οὐτοσί γάρ ὁ τρισκατάρατος ὅποσα μὲν ιδιώτης ὢν ἔπραξε, παραλείψειν μοι δοκῶ: ἐπεὶ δὲ τοὺς θρασυτάτους προσεταιρισάμενος ^ καὶ δορυφόρους συναγαγὼν ἐπαναστὰς τῇ πόλει τύραννος κατέστη, ἀκρίτους μὲν ἀπέκτεινε πλείονας ἢ μυρίους, τὰς δὲ οὐσίας ἐκάστων ἀφαιρούμενος καὶ πλούτου πρὸς τὸ ἀκρότατον ἀφικόμενος οὐδεμίαν μὲν ἀκολασίας ἰδεάν παραλέλοιπεν, ἀπάσῃ δὲ ὠμότητι καὶ ὕβρει κατὰ τῶν ἀθλίων πολιτῶν ἐχρήσατο, παρθένους διαφθείρων καὶ ἐφήβους καταισχύνων καὶ πάντα τρόπον τοῖς ὑπηκόοις ἐμπαροινῶν. καὶ ὑπεροψίας μὲν γε καὶ τύφου καὶ τοῦ πρὸς τοὺς ἐντυγχάνοντας φρυάγματος οὐδὲ κατ' ἀξίαν δύναιο ἂν παρ' αὐτοῦ λαβεῖν τὴν δίκην ῥᾶον γοῦν τὸν ἥλιον ἂν τις ἢ τοῦτον ἀσκαρδαμυκτὶ προσέβλεπεν. οὐ μὴν ἀλλὰ καὶ τῶν κολάσεων τὸ πρὸς ὠμότητα καινουργὸν αὐτοῦ τίς ἂν διηγῆσασθαι δύναιτο, ὃς γε μηδὲ τῶν οἰκειοτάτων ἀπέσχετο; καὶ ταῦτα ὅτι μὴ ἄλλως κενὴ τίς ἐστι κατ' αὐτοῦ διαβολή, αὐτίκα εἴση προσκαλέσας τοὺς ὑπ' αὐτοῦ πεφονευμένους: μᾶλλον δὲ ἄκλητοι, ὡς ὀρθῶς, πάρεισι καὶ περιστάντες ἄγχουσιν αὐτόν. οὗτοι πάντες, ὧς Ῥαδάμανθου, πρὸς τοῦ ἀλιτηρίου τεθῆσιν, οἱ μὲν γυναικῶν ἔνεκα εὐμόρφων ἐπιβουλευθέντες, οἱ δὲ υἱέων ἀπαγομένων πρὸς ὕβριν ἀγανακτήσαντες, οἱ δὲ ὅτι ἐπλούτουν, οἱ δὲ ὅτι ἦσαν δεξιοὶ καὶ σώφρονες καὶ οὐδαμοῦ ἠρέσκοντο τοῖς δρωμένοις.

Ῥαδάμανθου^[27] τί πρὸς ταῦτα φῆς, ὦ μιαρὲ σύ;

Μεγαπένθης

τοὺς μὲν φόνους εἵργασμαι οὓς λέγει, τὰ δ' ἄλλα πάντα, τὰς μοιχείας καὶ τὰς τῶν ἐφήβων ὕβρεις καὶ τὰς διαφθοράς τῶν παρθένων, ταῦτα πάντα Κυνίσκος μου κατεψεύσατο.

Κυνίσκος

οὐκοῦν καὶ τούτων, ὦ Ῥαδάμανθου, παρέξω σοι μάρτυρας.

Ῥαδάμανθου

τίνας τούτους λέγεις;

Κυνίσκος

Προσκάλει μοι, ὦ Ἑρμῇ, τὸν λύχον αὐτοῦ καὶ τὴν κλίνην μαρτυρήσουσι γὰρ αὐτοὶ παρελθόντες, οἷα πράττοντι συνηπίσταντο αὐτῷ.

Ἑρμῆς

ἢ Κλίνη καὶ ὁ Λύχνος ὁ Μεγαπένθους παρέστων.^ εὖ γε ἐποίησαν ὑπακούσαντες.

Ῥαδάμανθου

εἶπατε οὖν ὑμεῖς ἃ σύνιστε Μεγαπένθει τούτῳ: πρότερα δὲ σὺ ἢ Κλίνη λέγε.

Κλίνη

πάντα ἀληθῆ κατηγορήσε Κυνίσκος. ἐγὼ μέντοι ταῦτα εἰπεῖν, ὦ δέσποτα Ῥαδάμανθου, αἰσχύνομαι: τοιαῦτα ἦν ἃ ἐπ' ἐμοῦ διεπράττετο.

Ῥαδάμανθους

σαφέστατα μὲν οὖν καταμαρτυρεῖς μηδὲ εἰπεῖν αὐτὰ ὑπομένουσα. καὶ σὺ δὲ ὁ Λύχνος ἤδη μαρτύρει.

Λύχνος

ἐγὼ τὰ μεθ' ἡμέραν μὲν οὐκ εἶδον: οὐ γὰρ παρῆν: ἃ δὲ τῶν νυκτῶν ἐποίει καὶ ἔπασχεν, ὁκνῶ λέγειν πλὴν ἀλλὰ ἐθεασάμην γε πολλὰ καὶ ἄρρητα καὶ πᾶσαν ὕβριν ὑπερπεπαικότα. καίτοι πολλάκις ἐκὼν τοῦλαιον οὐκ ἔπινον ἀποσβῆναι θέλων ὁ δὲ καὶ προσῆγέ με τοῖς δρωμένοις καὶ τὸ φῶς μου πάντα τρόπον κατεμίαιναν.

Ῥαδάμανθους^[28] ἄλλις ἤδη τῶν μαρτύρων. ἀλλὰ καὶ ἀπόδυθι τὴν πορφυρίδα, ἵνα τὸν ἀριθμὸν ἴδωμεν τῶν στιγμάτων. παπαί, ὅλος οὗτος πελιδνὸς καὶ κατάγραφος, μᾶλλον δὲ κυάνεός ἐστιν ἀπὸ τῶν στιγμάτων. τίνα ἂν οὖν κολασθεῖη τρόπον; ἄρ' ἐς τὸν Πυριφλεγέθοντά ἐστιν ἐμβλητέος ἢ παραδοτέος τῷ Κερβέρῳ;

Κυνίσκος

μηδαμῶς: ἀλλ' εἰ θέλεις, ἐγὼ σοι καινὴν τινα καὶ πρέπουσαν αὐτῷ τιμωρίαν ὑποθήσομαι.

Ῥαδάμανθους

λέγε, ὥς ἐγὼ σοι μεγίστην ἐπὶ τούτῳ χάριν εἶσομαι.

Κυνίσκος

ἔθος ἐστίν, οἶμαι, τοῖς ἀποθνήσκουσι πᾶσι πίνειν τὸ Λήθης ὕδωρ.

Ῥαδάμανθους

πάνυ μὲν οὖν.

Κυνίσκος

οὐκοῦν μόνος οὗτος ἐξ ἀπάντων ἄποτος ἔστω.

Ῥαδάμανθους

διὰ τί δῆ;

Κυνίσκος

χαλεπὴν οὕτως ὑφέξει τὴν δίκην μεμνημένος οἷος ἦν καὶ ὅσον ἠδύνατο ἐν

τοῖς ἄνω, καὶ ἀναπεμπαζόμενος τὴν τρυφήν.

Ῥαδάμανθς

εὖ λέγεις· καὶ καταδεδικάσθω καὶ παρὰ τὸν Τάνταλον ἀπαχθεὶς οὕτοσὶ
δεδέσθω, μεμνημένος ὧν ἔπραξε παρὰ τὸν βίον.

ZEUS CATECHIZED — Ζεὺς ἐλεγχόμενος

ἐγὼ δέ, ὦ Ζεῦ, τὰ μὲν τοιαῦτα οὐκ ἐνοχλήσω σε πλοῦτον ἢ χρυσὸν ἢ βασιλείαν αἰτῶν, ἅπερ εὐκταιότατα τοῖς πολλοῖς, σοὶ δ' οὐ πάνυ ῥάδια παρασχεῖν ὁρῶ γοῦν σε τὰ πολλὰ παρακούοντα εὐχομένων αὐτῶν. ἐν δέ, καὶ τοῦτο ῥᾶστον, ἐβουλόμην παρὰ σοῦ μοι γενέσθαι.

Ζεὺς

τί τοῦτό ἐστιν, ὦ Κυνίσκε; οὐ γὰρ ἀτυχήσεις, καὶ μάλιστα μετρίων, ὥς φῆς, δεόμενος.

Κυνίσκος

ἀπόκριναί μοι πρὸς τινα οὐ χαλεπὴν ἐρώτησιν.

Ζεὺς

μικρά γε ὥς ἀληθῶς ἢ εὐχὴ καὶ πρόχειρος: ὥστε ἐρώτα ὅποσα ἂν ἐθέλης.

Κυνίσκος

ἰδοὺ ταῦτα, ὦ Ζεῦ: ἀνέγνως γὰρ δῆλον ὅτι καὶ σὺ τὰ Ὀμήρου καὶ Ἡσιόδου ποιήματα: εἰπὲ οὖν μοι εἰ ἀληθὴ ἐστὶν ἃ περὶ τῆς Εἰμαρμένης καὶ τῶν Μοιρῶν ἐκεῖνοι ἐρραψωδήκασιν, ἄφυκτα εἶναι ὅποσα ἂν αὐταὶ ἐπινήσωσιν γεινομένων ἐκάστω;

Ζεὺς

καὶ πάνυ ἀληθὴ ταῦτα: οὐδὲν γάρ ἐστιν ὃ τι μὴ αἱ Μοῖραι διατάττουσιν, ἀλλὰ πάντα ὅποσα γίνεται, ὑπὸ τῷ τούτων ἀτράκτῳ στρεφόμενα εὐθὺς ἐξ ἀρχῆς ἕκαστον ἐπικεκλωσμένην ἔχει τὴν ἀπόβασιν, καὶ οὐ θέμις ἄλλως γενέσθαι.

Κυνίσκος [2] οὐκοῦν ὁπότεν ὁ αὐτὸς Ὅμηρος ἐν ἐτέρῳ μέρει τῆς ποιήσεως λέγει, μὴ καὶ ὑπὲρ μοῖραν δόμον Ἄϊδος καὶ τὰ τοιαῦτα, ληρεῖν, δηλαδὴ φήσομεν τότε αὐτόν;

Ζεὺς

καὶ μάλα: οὐδὲν γὰρ οὕτω γένοιτ' ἂν ἔξω τοῦ νόμου τῶν Μοιρῶν, οὐδὲ ὑπὲρ τὸ λίνον. οἱ ποιηταὶ δὲ ὅποσα μὲν ἂν ἐκ τῶν Μουσῶν κατεχόμενοι ἄδωσιν, ἀληθὴ ταῦτά ἐστιν ὁπότεν δὲ ἀφῶσιν αὐτοὺς αἱ θεαὶ καὶ καθ' αὐτοὺς ποιῶσι, τότε δὴ καὶ σφάλλονται καὶ ὑπεναντία τοῖς πρότερον διεξίσαισι: καὶ συγγνώμη, εἰ ἄνθρωποι ὄντες ἀγνοοῦσι τάληθές, ἀπελθόντος ἐκείνου ὃ τέως παρὸν ἐρραψώδει δι' αὐτῶν.

Κυνίσκος

ἀλλὰ τοῦτο μὲν οὕτω φήσομεν. ἔτι δὲ κάκεῖνό μοι ἀπόκριναι: οὐ τρεῖς αἱ Μοῖραί εἰσι, Κλωθὴ καὶ Λάχεσις, οἶμαι, καὶ Ἄτροπος;

Ζεὺς
πάνυ μὲν οὖν.

Κυνίσκος

: [3] ἡ Εἰμαρμένη τοίνυν καὶ ἡ Τύχη — πολυθρύλητοι γὰρ πάνυ καὶ αὗται —
τίνες πότ' εἰσὶν ἢ τί δύναται αὐτῶν ἑκατέρα; πότερον τὰ ἴσα ταῖς Μοίραις ἢ τι
καὶ ὑπὲρ ἐκείνας; ἀκούω γοῦν ἀπάντων λεγόντων, μηδὲν εἶναι Τύχης καὶ
Εἰμαρμένης δυνατώτερον.

Ζεὺς

οὐ θέμις ἅπαντά σε εἰδέναι, ὦ Κυνίσκε· τίνος δ' οὖν ἔνεκα ἠρώτησας τὸ περὶ
τῶν Μοιρῶν;

Κυνίσκος [4] ἦν πρότερόν μοι, ὦ Ζεῦ, κάκεῖνο εἴπης, εἰ καὶ ὑμῶν αὗται
ἄρχουσι καὶ ἀνάγκη ὑμῖν ἠρτῆσθαι ἀπὸ τοῦ λίνου αὐτῶν.

Ζεὺς

ἀνάγκη, ὦ Κυνίσκε. τί δ' οὖν ἐμειδίασας;

Κυνίσκος

ἀνεμνήσθην ἐκείνων τῶν Ὀμήρου ἐπῶν, ἐν οἷς πεποίησαι αὐτῷ ἐν τῇ
ἐκκλησίᾳ τῶν θεῶν δημηγορῶν, ὅποτε ἠπείλεις αὐτοῖς ὡς ἀπὸ σειρᾶς τινος
χρυσῆς ἀναρτησόμενος τὰ πάντα· ἔφησθα γὰρ αὐτὸς μὲν τὴν σειρὰν καθήσειν
ἐξ οὐρανοῦ, τοὺς θεοὺς δὲ ἅμα πάντας, εἰ βούλοιντο, ἐκκρεμαμένους
κατασπᾶν βιάσασθαι οὐ μὴν κατασπάσειν γε, σὺ ^ δέ, ὅποταν ἐθελήσης,
ῥαδίως ἅπαντας αὐτῇ κεν γαίῃ ἐρύσαι αὐτῇ τε θαλάσῃ. τότε μὲν οὖν
θαυμάσιος ἐδόκεις μοι τὴν βίαν καὶ ὑπέφριττον μεταξὺ ἀκούων τῶν ἐπῶν νῦν
δὲ αὐτόν σε ἦδη ὀρῶ μετὰ τῆς σειρᾶς καὶ τῶν ἀπειλῶν ἀπὸ λεπτοῦ νήματος,
ὡς φῆς, κρεμάμενον. δοκεῖ γοῦν μοι δικαιότερον ἂν ἡ Κλωθῶ
μεγαλαυχῆσασθαι, ὡς καὶ σὲ αὐτὸν ἀνάσπαστον αἰωροῦσα ἐκ τοῦ ἀτράκτου
καθάπερ οἱ ἀλιεῖς ἐκ τοῦ καλάμου τὰ ἰχθύδια.

Ζεὺς [5] οὐκ οἶδ' ὅ τι σοι ταυτὶ βούλεται τὰ ἐρωτήματα.

Κυνίσκος

ἐκεῖνο, ὦ Ζεῦ· καὶ πρὸς τῶν Μοιρῶν καὶ τῆς Εἰμαρμένης μὴ τραχέως μηδὲ
πρὸς ὀργὴν ἀκούσης μου τάληθῃ μετὰ παρρησίας λέγοντος. εἰ γὰρ οὕτως ἔχει
ταῦτα καὶ πάντων αἱ Μοῖραι κρατοῦσι καὶ οὐδὲν ἂν ὑπ' οὐδενὸς ἔτι ἀλλαγίῃ
τῶν ἅπαξ δοξάντων αὐταῖς, τίνος ἔνεκα ὑμῖν οἱ ἄνθρωποι θύομεν καὶ
ἐκατόμβας προσάγομεν εὐχόμενοι γενέσθαι ἡμῖν παρ' ὑμῶν τάγαθά; οὐχ ὀρῶ
γὰρ ὅ τι ἂν ἀπολαύσαιμεν τῆς ἐπιμελείας ταύτης, εἰ μήτε τῶν φαύλων
ἀποτροπὰς εὐρέσθαι δυνατόν ἡμῖν ἐκ τῶν εὐχῶν μήτε ἀγαθοῦ τινος
θεοσδότου ἐπιτυχεῖν.

Ζεύς [6] οἶδα ὅθεν σοι τὰ κομπὰ ταῦτα ἐρωτήματά ἐστιν, παρὰ τῶν καταράτων σοφιστῶν, οἱ μὴδὲ προνοεῖν ἡμᾶς τῶν ἀνθρώπων φασὶν ἐκεῖνοι γοῦν τὰ τοιαῦτα ἐρωτῶσιν ὑπ' ἀσεβείας, ἀποτρέποντες καὶ τοὺς ἄλλους θύειν καὶ εὐχεσθαι ὡς εἰκαῖον ὄν: ἡμᾶς γὰρ οὐτ' ἐπιμελεῖσθαι τῶν πραττομένων παρ' ὑμῖν οὐθ' ὅλως τι δύνασθαι πρὸς τὰ ἐν τῇ γῇ πράγματα. πλὴν οὐ χαιρήσουσί γε τὰ τοιαῦτα διεξιόντες.

Κυνίσκος

οὐ μὰ τὸν τῆς Κλωθοῦς ἄτρακτον, ὦ Ζεῦ, οὐχ ὑπ' ἐκείνων ἀναπαισθεις ταῦτά σε ἠρώτησα, ὁ δὲ λόγος αὐτὸς οὐκ οἶδ' ὅπως ἡμῖν προῖων εἰς τοῦτο ἀπέβη, περιττὰς εἶναι τὰς θυσίας. αὐθις δ', εἰ δοκεῖ, διὰ βραχέων ἐρήσομαί σε, σὺ δὲ μὴ ὀκνήσης ἀποκρίνασθαι, καὶ ὅπως ἀσφαλέστερον ἀποκρινῇ.

Ζεύς

ἐρώτα, εἴ σοι σχολὴ τὰ τοιαῦτα ληρεῖν.

Κυνίσκος [7] πάντα φῆς ἐκ τῶν Μοιρῶν γίνεσθαι;

Ζεύς

φημί γάρ.

Κυνίσκος

ὕμῖν δὲ δυνατόν ἀλλάττειν ταῦτα καὶ ἀνακλώθειν;

Ζεύς

οὐδαμῶς.

Κυνίσκος

βούλει οὖν ἐπαγάγω καὶ τὸ μετὰ τοῦτο, ἢ δῆλον, κἂν μὴ εἴπω αὐτό;

Ζεύς

δῆλον μὲν. οἱ δέ γε θύοντες οὐ τῆς χρείας ἔνεκα θύουσιν, ἀντίδοσιν δὲ ἢ τινα ποιούμενοι καὶ ὥσπερ ὠνούμενοι τὰ ἀγαθὰ παρ' ἡμῶν, ἀλλὰ τιμῶντες ἄλλως τὸ βέλτιον.

Κυνίσκος

ικανὸν καὶ τοῦτο, εἰ καὶ σὺ φῆς ἐπὶ μηδενὶ χρησίμῳ γίνεσθαι τὰς θυσίας, εὐγνωμοσύνη δέ τι νῦν ἀνθρώπων τιμώντων τὸ βέλτιον. καίτοι εἴ τις τῶν σοφιστῶν ἐκείνων παρῇν, ἥρετο ἂν σε καθ' ὃ τι βελτίους φῆς τοὺς θεοὺς, καὶ ταῦτα ὁμοδούλους τῶν ἀνθρώπων ὄντας καὶ ὑπὸ ταῖς αὐταῖς δεσποίναις ταῖς Μοίραις ταττομένους. οὐ γὰρ ἀποχρήσει αὐτοῖς τὸ ἀθανάτους εἶναι, ὡς δι' αὐτὸ ἀμείνους δοκεῖν: ἐπεὶ τοῦτο γε μακρῷ χειρόν ἐστιν, εἴγε τοὺς μὲν κἂν ὁ θάνατος εἰς ἐλευθερίαν ἀφείλετο, ὑμῖν δὲ εἰς ἄπειρον ἐκπίπτει τὸ πρᾶγμα καὶ

ἄϊδιος ἢ δουλεία γίνεται ὑπὸ μακρῷ τῷ λίνῳ στρεφομένη.

Ζεύς [8] ἀλλ', ὦ Κυνίσκε, τὸ ἄϊδιον τοῦτο καὶ ἄπειρον εὐδαιμον ἡμῖν ἐστι καὶ ἐν ἅπασιν ἀγαθοῖς ἡμεῖς βιοῦμεν.

Κυνίσκος

οὐχ ἅπαντες, ὦ Ζεῦ, ἀλλὰ διώρισται καὶ παρ' ὑμῖν τὸ πρᾶγμα καὶ πολλὴ ταραχὴ ἔνεστι· σὺ μὲν γὰρ εὐδαιμών, βασιλεὺς γάρ, καὶ δύνασαι ἀνασπᾶν τὴν γῆν καὶ τὴν θάλασσαν ὥσπερ ἰμονιὰν καθεῖς· ὁ δὲ Ἥφαιστος χολός ἐστι, βανασός τις καὶ πυρίτης τὴν τέχνην ὁ Προμηθεὺς δὲ καὶ ἀνεσκολοπίσθη ποτέ. τὸν γὰρ πατέρα σου τί ἂν λέγοιμι, πεδήτην ἔτι ἐν τῷ Ταρτάρῳ ὄντα; καὶ ἔρᾶν δὲ ὑμᾶς φασι καὶ τιτρώσκεσθαι καὶ δουλεύειν ἐνίοτε παρὰ τοῖς ἀνθρώποις, ὥσπερ ἀμέλει καὶ τὸν σὸν ἀδελφὸν παρὰ Λαομέδοντι καὶ παρ' Ἀδμήτῳ τὸν Ἀπόλλῳ. ταῦτα δέ μοι οὐ πάνυ εὐδαιμόνα δοκεῖ, ἀλλ' εἰκόασιν ὑμῶν οἱ μὲν τινες εὐτυχεῖς τε καὶ εὖμοιροι εἶναι, οἱ δὲ ἔμπαλιν ἐῷ γὰρ λέγειν, ὅτι καὶ ληστευέσθε ὥσπερ ἡμεῖς καὶ περισυλᾶσθε ὑπὸ τῶν ἱεροσύλων καὶ ἐκ πλουσιωτάτων πενέστατοι ἐν ἀκαρεῖ γίγνεσθε· πολλοὶ δὲ καὶ κατεχωνεύθησαν ἤδη χρυσοὶ ἢ ἀργυροὶ ὄντες, οἷς τοῦτο εἴμαρτο δηλαδὴ.

Ζεύς [9] ὀρᾷς; ταῦτ' ἤδη ὑβριστικά, ὦ Κυνίσκε, φῆς· καὶ σοι τάχα μεταμελήσει ποτὲ αὐτῶν.

Κυνίσκος

φείδου, ὦ Ζεῦ, τῶν ἀπειλῶν, εἰδὼς οὐδέν με πεισόμενον ὅ τι μὴ καὶ τῇ Μοίρᾳ πρὸ σοῦ ἔδοξεν ἐπεὶ οὐδ' αὐτοὺς ἐκείνους ὀρῶ τοὺς ἱεροσύλους κολαζομένους, ἀλλ' οἳ γε πλεῖστοι διαφεύγουσιν ὑμᾶς· οὐ γὰρ εἴμαρτο, οἶμαι, ἀλῶναι αὐτούς.

Ζεύς

οὐκ ἔλεγον ὥς ἄρ' ἐκείνων τις εἷ τῶν ἀναιρούντων τὴν πρόνοιαν τῷ λόγῳ;

Κυνίσκος

πάνυ, ὦ Ζεῦ, δέδιας αὐτούς, οὐκ οἶδα ὅτου ἔνεκα· πάντα γοῦν ὅποσα ἂν εἴπω, ὑποπτεύεις [10] ἐκείνων παιδεύματα εἶναι. ἐγὼ δὲ — παρὰ τίνος γὰρ ἂν ἄλλου τάληθές ἢ παρὰ σοῦ μάθοιμι; — ἡδέως δ' ἂν καὶ τοῦτο ἐροίμην σε, τίς ἢ Πρόνοια ὑμῖν αὕτη ἐστί, Μοῖρᾳ τις ἢ καὶ ὑπὲρ ταύτας θεὸς ὥσπερ, ἄρχουσα καὶ αὐτῶν ἐκείνων;

Ζεύς

ἤδη σοι καὶ πρότερον ἔφην οὐ θεμιτὸν εἶναι πάντα σε εἰδέναι. σὺ δ' ἔν τι ἐν ἀρχῇ ἐρωτήσῃς φήσας οὐ παύῃ τοσαῦτα πρὸς με λεπτολογούμενος· καὶ ὀρῶ ὅτι σοι τὸ κεφάλαιόν ἐστι τοῦ λόγου ἐπιδειῖξαι οὐδενὸς ἡμᾶς προνοοῦντας τῶν ἀνθρωπίνων.

Κυνίσκος

οὐκ ἐμὸν τοῦτο, ἀλλὰ σὺ μικρὸν ἔμπροσθεν ἔφησθα τὰς Μοίρας εἶναι τὰς ἅπαντα ἐπιτελούσας· εἰ μὴ μεταμέλει σοι ἐκείνων καὶ ἀνατίθεσαι αὐτῆς τὰ εἰρημένα καὶ ἀμφισβητεῖτε τῆς ἐπιμελείας παρωσάμενοι τὴν Εἰμαρμένην;

Ζεὺς ^[11] οὐδαμῶς, ἀλλ' ἡ Μοῖρα δι' ἡμῶν ἕκαστα ἐπιτελεῖ.

Κυνίσκος

μανθάνω· ὑπηρεταί καὶ διάκονοί τινες τῶν Μοιρῶν εἶναι φατε. πλὴν ἀλλὰ καὶ οὕτως ἐκείναι ἂν εἶεν αἱ προνοοῦσαι, ὑμεῖς δὲ ὥσπερ σκευὴ τινὰ καὶ ἐργαλειὰ ἐστε αὐτῶν.

Ζεὺς

πῶς λέγεις;

Κυνίσκος

ὥσπερ, οἶμαι, καὶ τὸ σκέπαρνον τῷ τέκτονι καὶ τὸ τρύπανον συνεργεῖ μὲν τι πρὸς τὴν τέχνην, οὐδεὶς δ' ἂν εἴποι ὡς ταῦτα ὁ τεχνίτης ἐστίν, οὐδ' ἡ ναὺς ἔργον τοῦ σκεπάρνου ἢ τοῦ τρυπάνου, ἀλλὰ τοῦ ναυπηγοῦ· ἀνάλογον τοίνυν ἢ μὲν ναυπηγουμένη ἕκαστα ἢ Εἰμαρμένη ἐστίν, ὑμεῖς δέ, εἴπερ ἄρα, τρύπανα καὶ σκέπαρνά ἐστε τῶν Μοιρῶν· καί, ὡς ἔοικεν, οἱ ἄνθρωποι δέον τῇ Εἰμαρμένη θύειν καὶ παρ' ἐκείνης αἰτεῖν τὰγαθὰ, οἱ δ' ἐφ' ὑμᾶς ἴασι προσόδοις καὶ θυσίαις γεραίροντες· ἢ οὐδὲ τὴν Εἰμαρμένην τιμῶντες εἰς δέον ἂν αὐτὸ ἔπραττον οὐ γὰρ οἶμαι δυνατόν εἶναι οὐδὲ αὐταῖς ἔτι ταῖς Μοίραις ἀλλάξαι τι καὶ μετατρέψαι τῶν ἐξ ἀρχῆς δοξάντων περὶ ἐκάστου· ἢ γοῦν Ἄτροπος οὐκ ἀνάσχοιτ' ἂν, εἴ τις εἰς τὸ ἐναντίον στρέψει τὸν ἄτρακτον ἀναλύων τῆς Κλωθοῦς τὸ ἔργον.

Ζεὺς ^[12] σὺ δ' ἤδη, ὦ Κυνίσκε, οὐδὲ τὰς Μοίρας τιμᾶσθαι πρὸς τῶν ἀνθρώπων ἀξιοῖς; ἀλλ' ἔοικας ἅπαντα συγγεῖν προαιρεῖσθαι. ἡμεῖς δὲ εἰ καὶ μηδενὸς ἄλλου ἔνεκα, τοῦ γε μαντεύεσθαι καὶ προμηνύειν ἕκαστα τῶν ὑπὸ τῆς Μοίρας κεκυρωμένων δικαίως τιμῶμεθ' ἂν.

Κυνίσκος

τὸ μὲν ὅλον, ἄχρηστον, ὦ Ζεῦ, προειδέναι τὰ μέλλοντα οἷς γε τὸ φυλάξασθαι αὐτὰ παντελῶς ἀδύνατον εἰ μὴ ἄρα τοῦτο φῆς, ὡς ὁ προμαθὼν ὅτι ὑπ' αἰχμῆς σιδηρᾶς τεθνήσκειται δύναιτ' ἂν ἐκφυγεῖν τὸν θάνατον καθεῖρξας ἑαυτόν; ἀλλ' ἀδύνατον ἐξάξει ^ γὰρ αὐτὸν ἢ Μοῖρα κυνηγετήσοντα καὶ παραδώσει τῇ αἰχμῇ· καὶ ὁ Ἄδραστος ἐπὶ τὸν σὺν ἀφείς τὴν λόγχην ἐκείνου μὲν ἁμαρτήσεται, φονεύσει δὲ τὸν Κροίσου παῖδα, ὡς ἂν ἀπ' ἰσχυρᾶς ἐμβολῆς τῶν Μοιρῶν φερομένου τοῦ ^[13] ἀκοντίου ἐπὶ τὸν νεανίσκον. τὸ μὲν γὰρ τοῦ Λαΐου καὶ γελοῖον, τό· μὴ σπεῖρε τέκνων ἄλοκα δαιμόνων βίᾱ· εἰ γὰρ τεκνώσεις φησὶ παῖδ', ἀποκτενεῖς ¹ ὁ φύς. περιττὴ γάρ, οἶμαι, ἢ παραίνεσις πρὸς τὰ πάντως οὕτω γενησόμενα. τοιγάρτοι μετὰ τὸν χρησμὸν καὶ ἔσπειρεν

καὶ ὁ φῶς ἀπέκτεινεν αὐτόν. ὥστε οὐχ ὁρᾷ ἀνθ' ὅτου ἀπαιτεῖτε τὸν μισθὸν ἐπὶ τῇ ^[14]μαντικῇ. ἐδὼ γὰρ λέγειν ὡς λοξὰ καὶ ἐπαμφοτερίζοντα τοῖς πολλοῖς χρᾶν εἰώθατε, οὐ πάνυ ἀποσαφoύντες εἰ ὁ τὸν Ἄλυν διαβὰς τὴν αὐτοῦ ἀρχὴν καταλύσει ἢ τὴν τοῦ Κύρου· ἄμφω γὰρ δύναται ὁ χρησμός.

Ζεὺς

ἦν τις, ὃ Κυνίσκε, τῷ Ἀπόλλωνι ὀργῆς αἰτία κατὰ τοῦ Κροίσου, διότι ἐπειρᾶτο ἐκεῖνος αὐτοῦ ἄρνεια κρέα καὶ χελώνην ἐς τὸ αὐτὸ ἔψων.

Κυνίσκος

ἐχρῆν μὲν μηδὲ ὀργίζεσθαι θεὸν ὄντα· πλὴν ἀλλὰ καὶ τὸ ἐξαπατηθῆναι τῷ Λυδῷ ^ ἐπέπρωτο, οἶμαι, καὶ ὅλως ^ τὸ μὴ σαφῶς ἀκοῦσαι τὰ μέλλοντα ἢ Εἰμαρμένη ἐπέκλωσεν ὥστε καὶ ^ μαντικὴ ὑμῶν ἐκείνης μέρος ἐστίν.

Ζεὺς ^[15] ἡμῖν δὲ οὐδὲν ἀπολείπεις, ἀλλὰ μάτην θεοὶ ἐσμεν, οὔτε πρόνοιάν τινα εἰσφερόμενοι εἰς τὰ πράγματα οὔτε τῶν θυσιῶν ἄξιοι καθάπερ τρύπανα ὡς ἀληθῶς ἢ σκέπαρνα; καὶ μοι δοκεῖς εἰκότως μου καταφρονεῖν, ὅτι κεραυνόν, ὡς ὀρᾷς, διηγκυλημένος ἀνέχομαί σε τοσαῦτα καθ' ἡμῶν διεξιόντα.

Κυνίσκος

βάλλε, ὃ Ζεῦ, εἴ μοι καὶ κεραυνῷ πληγῆναι εἵμαρται, καὶ σὲ οὐδὲν αἰτιάσομαι τῆς πληγῆς, ἀλλὰ τὴν Κλωθὴν τὴν διὰ σοῦ τιτρώσκουσιν οὐδὲ γὰρ τὸν κεραυνὸν αὐτὸν φαῖν ἂν αἴτιον μοι γενέσθαι τοῦ τραύματος. πλὴν ἐκεῖνό γε ὑμᾶς ἐρήσομαι καὶ σὲ καὶ τὴν Εἰμαρμένην σὺ δέ μοι καὶ ὑπὲρ ἐκείνης ἀπόκριναι· ἀνέμνησας γάρ με ^[16] ἀπειλήσας. τί δήποτε τοὺς ἱεροσύλους καὶ ληστὰς ἀφέντες καὶ τοσοῦτους ὑβριστὰς καὶ βιαίους καὶ ἐπιόρκους δρῶν τινα πολλακίς κεραυνοῦτε ἢ λίθον ἢ νεῶς ἰστὸν οὐδὲν ἀδικούσης, ἐνίοτε δὲ χρηστόν τινα καὶ ὅσιον ὁδοιπόρον; τί σιωπᾷς, ὃ Ζεῦ; ἢ οὐδὲ τοῦτο με θέμις εἰδέναι;

Ζεὺς

οὐ γάρ, ὃ Κυνίσκε. σὺ δὲ πολυπράγμων τις εἶ καὶ οὐκ οἶδ' ὅθεν ταῦτα ἤκεις μοι συμπεφορηκώς.

Κυνίσκος

οὐκοῦν μηδὲ ἐκεῖνο ὑμᾶς ἔρωμαι, σέ τε καὶ τὴν Πρόνοιαν καὶ τὴν Εἰμαρμένην, τί δήποτε Φωκίων μὲν ὁ χρηστὸς ἐν τοσαύτῃ πενίᾳ καὶ σπάνει τῶν ἀναγκαίων ἀπέθανε καὶ Ἀριστείδης πρὸ αὐτοῦ, Καλλίας δὲ καὶ Ἀλκιβιάδης, ἀκόλαστα μεράκια, ὑπερεπλούτουν καὶ Μειδίας ὁ ὑβριστὴς καὶ Χάροψ ὁ Αἰγινήτης, κίναϊδος ἄνθρωπος, τὴν μητέρα λιμῷ ἀπεκτονώς, καὶ πάλιν Σωκράτης μὲν παρεδόθη τοῖς ἑνδεκα, Μέλητος δὲ οὐ παρεδόθη, καὶ Σαρδανάπαλλος μὲν ἐβασίλευε θῆλυς ὢν, Γώχης δὲ ἀνὴρ ἐνάρετος ἀνεσκολοπίσθη πρὸς ^[17] αὐτοῦ, διότι μὴ ἠρέσκετο τοῖς γιγνομένοις· ^ ἵνα ὑμῖν ^ μὴ τὰ νῦν λέγω καθ' ἕκαστον ἐπεξιῶν, τοὺς μὲν πονηροὺς εὐδαιμονοῦντας

καὶ τοὺς πλεονέκτας, ἀγομένους δὲ καὶ φερομένους τοὺς χρηστοὺς ἐν πενία
καὶ νόσοις καὶ μυρίοις κακοῖς πιεζομένους.

Ζεὺς

οὐ γὰρ οἶσθα, ὦ Κυνίσκε, ἡλίκας μετὰ τὸν βίον οἱ πονηροὶ τὰς κολάσεις
ὑπομένουσιν, ἢ ἐν ᾗ οἱ χρηστοὶ εὐδαιμονία διατρίβουσιν;

Κυνίσκος

Ἄδην μοι λέγεις καὶ Τιτυοὺς καὶ Ταντάλους. ἐγὼ δέ, εἰ μὲν τι καὶ τοιοῦτόν
ἐστίν, εἴσομαι τὸ σαφὲς ἐπειδὴν ἀποθάνω· τὸ δὲ νῦν ἔχον ἐβουλόμην τὸν
ὅποσονοῦν χρόνον τοῦτον εὐδαιμόνως διαβιοῦς ὑπὸ ἑκκαίδεκα γυπῶν
κείρεσθαι τὸ ἦπαρ ἀποθανών, ἀλλὰ μὴ ἐνταῦθα διψήσας ὥσπερ ὁ Τάνταλος
ἐν Μακάρων νήσοις πίνειν μετὰ τῶν ἡρώων ἐν τῷ Ἥλυσίῳ λειμῶνι
κατακείμενος.

Ζεὺς ^[18] τί φῆς; ἀπιστεῖς εἶναι τινὰς κολάσεις καὶ τιμάς, καὶ δικαστήριον ἔνθα
δὴ ἐξετάζεται ὁ ἐκάστου βίος;

Κυνίσκος

ἀκούω τινὰ Μίνω Κρήτα δικάζειν κάτω τὰ τοιαῦτα καὶ μοι ἀπόκριναι τι καὶ
ὕπὲρ ἐκείνου· σὸς γὰρ υἱὸς εἶναι λέγεται.

Ζεὺς

τί δὲ κάκεῖνον ἐρωτᾷς, ὦ Κυνίσκε;

Κυνίσκος

τίνας κολάζει μάλιστα;

Ζεὺς

τοὺς πονηροὺς δηλαδή, οἷον ἀνδροφόνους καὶ ἱεροσύλους.

Κυνίσκος

τίνας δὲ παρὰ τοὺς ἥρωας ἀποπέμπει;

Ζεὺς

τοὺς ἀγαθοὺς τε καὶ ὀσίους καὶ κατ' ἀρετὴν βεβιωκότας.

Κυνίσκος

τίνος ἔνεκα, ὦ Ζεῦ;

Ζεὺς

διότι οἱ μὲν τιμῆς, οἱ δὲ κολάσεως ἄξιοι.

Κυνίσκος

εἰ δέ τις ἀκούσιόν τι δεινὸν ἐργάσαιτο, κολάζεσθαι καὶ τοῦτον δικαιοῖ;

Ζεὺς
οὐδαμῶς.

Κυνίσκος
%2οὐδ' ἄρα εἴ τις ἄκων τι ἀγαθὸν ἔδρασεν, οὐδὲ τοῦτον τιμᾶν ἀξιώσειεν ἄν;

Ζεὺς
οὐ γὰρ οὖν.

Κυνίσκος
οὐδένα τοῖνυν, ὦ Ζεῦ, οὔτε τιμᾶν οὔτε κολάζειν αὐτῷ προσήκει.

Ζεὺς
πῶς οὐδένα;

Κυνίσκος
ὅτι οὐδὲν ἐκόντες οἱ ἄνθρωποι ποιοῦμεν, ἀλλὰ τινι ἀνάγκῃ ἀφύκτω
κεκελευσμένοι, εἴ γε ἀληθῆ ἐκεῖνά ἐστι τὰ ἔμπροσθεν ὡμολογημένα, ὥς ἡ
Μοῖρα πάντων αἰτία: καὶ ἦν φονεὺς ἡ τις, ἐκεῖνη ἐστὶν ἡ φονεύσασα, καὶ ἦν
ἱεροσυλῆ, προστεταγμένον αὐτὸ δρᾶ. ὥστε εἴ γε τὰ δίκαια ὁ Μίνως δικάζειν
μέλλοι, τὴν Εἰμαρμένην ἀντὶ τοῦ Σισύφου κολάσεται καὶ τὴν Μοῖραν ἀντὶ τοῦ
Ταντάλου. τί γὰρ ἐκεῖνοι ἠδίκησαν πεισθέντες τοῖς ἐπιτάγμασιν;

Ζεὺς^[19] οὐκέτ' οὐδὲ ἀποκρίνεσθαι σοι ἄξιον τοιαῦτα ἐρωτῶντι: θρασὺς γὰρ εἶ
καὶ σοφιστής. καὶ σε ἄπειμι ἤδη καταλιπών.

Κυνίσκος
ἐδεόμην μὲν ἔτι καὶ τοῦτο ἐρέσθαι, ποῦ αἱ Μοῖραι διατρίβουσιν ἢ πῶς
ἐφικνοῦνται τῇ ἐπιμελείᾳ τῶν τοσούτων ἐς τὸ λεπτότατον, καὶ ταῦτα τρεῖς
οὔσαι. ἐπίπονον γάρ τινα καὶ οὐκ εὐμοιρόν μοι δοκοῦσι βιοῦν τὸν βίον
τοσαῦτα ἔχουσαι πράγματα, καὶ ὥς ἔοικεν οὐ πάνυ οὐδὲ αὐταὶ ὑπὸ χρηστῇ
Εἰμαρμένῃ ἐγεννήθησαν. ἐγὼ γοῦν, εἴ μοι αἴρεσις δοθείη, οὐκ ἂν ἀλλαξαίμην
πρὸς αὐτὰς τὸν ἑμαυτοῦ βίον, ἀλλ' ἐλοίμην ἂν ἔτι πενέστερος διαβιῶναι ἢ περ
καθῆσθαι κλώθων ἄτρακτον τοσούτων πραγμάτων μεστόν, ἐπιτηρῶν ἕκαστα.
εἰ δὲ μὴ ῥάδιόν σοι ἀποκρίνασθαι πρὸς ταῦτα, ὦ Ζεῦ, καὶ τούτοις ἀγαπήσομεν
οἷς ἀπεκρίνω: ἱκανὰ γὰρ ἐμφανίσει τὸν περὶ τῆς Εἰμαρμένης καὶ Προνοίας
λόγον τὰ λοιπὰ δ' ἴσως οὐχ εἴμαρτο ἀκοῦσαί μοι.

ZEUS RANTS — Ζεὺς Τραγωδός

ὦ Ζεῦ, τι σύννους κατὰ μόνας σαυτῷ λαλεῖς, ὥχρὸς περιπατῶν, φιλοσόφου τὸ χρῶμ' ἔχων; ἐμοὶ προσανάθου, λαβέ με σύμβουλον πόνων, μὴ καταφρονήσης οἰκέτου φλυαρίας.

Ἀθήνη

ναὶ πάτερ ἡμέτερε, Κρονίδη, ὕπατε κρειόντων, γουνοῦμαί σε θεὰ γλαυκῶπις, τριτογένεια, ἐξάυδα, μὴ κεῖθε νόω, ἵνα εἶδομεν ἤδη, τίς μῆτις δάκνει σε κατὰ φρένα καὶ κατὰ θυμόν, ἢ τί βαρὺ στενάχεις ὥχρὸς τέ σε εἴλε παρειάς;

Ζεὺς

οὐκ ἔστιν οὐδὲν δεινὸν ὧδ' εἰπεῖν ἔπος, οὐδὲ πάθος οὐδὲ συμφορὰ τραγωδική, ἦν οὐκ ἱαμβείοις ὑπερπαίω δέκα.[^]

Ἀθήνη

Ἄπολλον, οἷσις φροιμίους ἄρχῃ λόγου;

Ζεὺς

παγκάκιστα χθόνια γῆς παιδεύματα, σὺ τ', ὦ Προμηθεῦ, οἷά μ' εἵργασαι κακὰ

Ἀθήνη

τί δ' ἐστί; πρὸς χορὸν γὰρ οἰκείων ἐρεῖς.

Ζεὺς

ὦ μεγαλοσμαράγου στεροπαῖς ροίζημα, τί ρέξεις;

Ἥρα

Κοίμισον ὄργαν, εἰ μὴ κωμωδίαν, ὦ Ζεῦ, δυνάμεθα ὑποκρίνεσθαι μηδὲ ραψωδεῖν ὥσπερ οὔτοι μηδὲ τὸν Εὐριπίδην ὅλον καταπεπόκαμεν, ὥστε [2] σοὶ ὑποτραγωδεῖν. ἄγνοεῖν ἡμᾶς νομίζεις τὴν αἰτίαν τῆς λύπης ἣτις ἐστί σοι;

Ζεὺς

οὐκ οἶσθ', ἐπεὶ τοι κἄν ἐκώκυες μέγα.

Ἥρα

οἶδα τὸ κεφάλαιον αὐτὸ ὧν πάσχεις ὅτι ἐρωτικὸν ἐστὶν οὐ μὴν κωκύω γε ὑπὸ ἔθους, ἤδη πολλάκις ὕβρισθεῖσα ὑπὸ σοῦ τὰ τοιαῦτα. εἰκὸς γοῦν ἦτοι Δανάην τινὰ ἢ Σεμέλην ἢ Εὐρώπην αὐθις εὐρόντα σε ἀνιᾶσθαι ὑπὸ τοῦ ἔρωτος, εἴτα βουλεύεσθαι ταῦρον ἢ σάτυρον ἢ χρυσὸν γενόμενον ρύῃναι διὰ τοῦ ὀρόφου εἰς τὸν κόλπον τῆς ἀγαπωμένης; τὰ σημεῖα γὰρ ταῦτα, οἱ στεναγμοὶ καὶ τὰ δάκρυα καὶ τὸ ὥχρὸν εἶναι, οὐκ ἄλλου τοῦ ἢ ἔρωτός ἐστιν.

Ζεύς

ὦ μακαρία, ἥτις ἐν ἔρωτι καὶ ταῖς τοιαύταις παιδιαῖς οἶει τὰ πράγματα ἡμῖν εἶναι.

Ἥρα

ἀλλὰ τί ἄλλο, εἰ μὴ τοῦτο, ἀνιᾷ σε Δία ὄντα;

Ζεύς [3] ἐν ἐσχάτοις, ὦ Ἥρα, τὰ θεῶν πράγματα, καὶ τοῦτο δὴ τὸ τοῦ λόγου, ἐπὶ ξυροῦ ἔστηκεν εἴτε χρή τιμᾶσθαι ἡμᾶς ἔτι καὶ τὰ γέρα ἔχειν τὰν τῇ γῇ εἴτε καὶ ἡμελησθαι παντάπασιν καὶ τὸ μηδὲν εἶναι δοκεῖν.

Ἥρα

μῶν ἢ γίγαντάς τινας αὐθις ἢ γῇ ἔφυσεν, ἢ οἱ Τιτᾶνες διαρρήξαντες τὰ δεσμὰ καὶ τῆς φρουρᾶς ἐπικρατήσαντες αὐθις ἡμῖν ἐναντία αἵρονται τὰ ὅπλα;

Ζεύς

θάρσει, τὰ νέρθεν ἀσφαλῶς ἔχει θεοῖς.

Ἥρα

τί οὖν ἄλλο δεινὸν ἂν γένοιτο; οὐχ ὁρῶ γάρ, ὅτε μὴ τὰ τοιαῦτα παραλυποῖ, ἐφ' ὅτῳ Πῶλος ἢ Ἀριστόδημος ἀντὶ Διὸς ἡμῖν ἀναπέφνηας.

Ζεύς [4] Τιμοκλῆς, ὦ Ἥρα, ὁ Στωϊκὸς καὶ Δᾶμις ὁ Ἐπικούρειος χθές, οὐκ οἶδα ὅθεν σφίσιν ἀρξαμένου τοῦ λόγου, προνοίας πέρι διελεγέσθην παρόντων μάλα συχῶν καὶ δοκίμων ἀνθρώπων, ὅπερ μάλιστα ἠνίασέ με: καὶ ὁ μὲν Δᾶμις οὐδ' εἶναι θεοὺς ἔφασκεν, οὐχ ὅπως ἂν τὰ γινόμενα ἐπισκοπεῖν ἢ διατάττειν, ὁ Τιμοκλῆς δὲ ὁ βέλτιστος ἐπειρᾶτο συναγωνίζεσθαι ἡμῖν εἴτα ὄχλου πολλοῦ ἐπιρρυέντος οὐδὲν πέρας ἐγένετο τῆς συνουσίας: διελύθησαν γὰρ εἰσαὐθις ἐπισκέψεσθαι τὰ λοιπὰ συνθέμενοι, καὶ νῦν μετέωροι πάντες εἰσίν, ὁπότερος κρατήσει καὶ ἀληθέστερα δόξει λέγειν. ὁρᾶτε τὸν κίνδυνον, ὥς ἐν στενῷ παντάπασιν τὰ ἡμέτερα, ἐν ἐνὶ ἀνδρὶ κινδυνευόμενα; καὶ δυοῖν θάτερον ἢ παρεῶσθαι ἀνάγκη, ὀνόματα μόνον εἶναι δόξαντας, ἢ τιμᾶσθαι ὥσπερ πρὸ τοῦ, ἢν ὁ Τιμοκλῆς ὑπέρσχη λέγων.

Ἥρα [5] δεινὰ ταῦτα ὡς ἀληθῶς, καὶ οὐ μάτην, ὦ Ζεῦ, ἐπετραγώδεις αὐτοῖς.

Ζεύς

σὺ δὲ ᾧ Δανάης τινὸς ἢ Ἀντιόπης εἶναι μοι λόγον ἐν ταραχῷ τοσοῦτῳ. τί δ' οὖν, ὦ Ἑρμῇ καὶ Ἥρα καὶ Ἀθηνᾶ, πράττοιμεν ἄν; συνευρίσκετε γὰρ καὶ αὐτοὶ τὸ μέρος.

Ἑρμῆς

ἐγὼ μὲν ἐπὶ τὸ κοινόν φημι δεῖν τὴν σκέψιν ἐπανενεγκεῖν ἐκκλησίαν συναγαγόντα.

Ἦρα

κάμοι ταῦτ' ἂν συνδοκεῖ ἄπερ καὶ τούτω.

Ἀθήνη

ἀλλ' ἐμοὶ τάναντία δοκεῖ, ὦ πάτερ, μὴ συνταράττειν τὸν οὐρανὸν μηδὲ δῆλον εἶναι θορυβοῦμενον τῷ πράγματι, πράττειν δὲ ἰδίᾳ ταῦτα ἐξ ὧν κρατήσῃ μὲν ὁ Τιμοκλῆς λέγων, ὁ Δᾶμις δὲ καταγελασθεὶς ἅπεισιν ἐκ τῆς συνουσίας.

Ἑρμῆς

ἀλλ' οὔτε ἀγνοήσεται ταῦτα, ὦ Ζεῦ, ἐν φανερωῖ ἐσομένης τῆς ἔριδος τοῖς φιλοσόφοις, καὶ δόξεις τυραννικὸς εἶναι μὴ κοινούμενος περὶ τῶν οὔτω μεγάλων καὶ κοινῶν ἅπασιν.

Ζεὺς [6] οὐκοῦν ἤδη κήρυττε καὶ παρέστωσαν ἅπαντες· ὀρθῶς γὰρ λέγεις.

Ἑρμῆς

ἰδοὺ δὴ εἰς ἐκκλησίαν συνέλθετε οἱ θεοί· μὴ μέλλετε, συνέλθετε πάντες, ἦκετε, περὶ μεγάλων ἐκκλησιάσομεν.

Ζεὺς

οὔτω ψιλὰ, ὦ Ἑρμῆ, καὶ ἀπλοϊκὰ καὶ πεζὰ κηρύττεις, καὶ ταῦτα ἐπὶ τοῖς μεγίστοις συγκαλῶν;

Ἑρμῆς

ἀλλὰ πῶς γάρ, ὦ Ζεῦ, ἀξιοῖς;

Ζεὺς

ὅπως ἀξιῶ; ἀποσέμνυνε, φημί, τὸ κήρυγμα μέτροις τισὶ καὶ μεγαλοφωνία ποιητικῇ, ὥς μᾶλλον συνέλθοιεν.

Ἑρμῆς

. ναί. ἀλλ' ἐποποιῶν, ὦ Ζεῦ, καὶ ῥαψωδῶν τὰ τοιαῦτα, ἐγὼ δὲ ἥκιστα ποιητικός εἰμι· ὥστε διαφθερῶ τὸ κήρυγμα ἢ ὑπέρμετρα ἢ ἐνδεᾶ συνείρων, καὶ γέλως ἔσται παρ' αὐτοῖς ἐπὶ τῇ ἀμουσίᾳ τῶν ἐπῶν ὅρῳ γοῦν καὶ τὸν Ἀπόλλω γελῶμενον ἐπ' ἐνίοις τῶν χρησμῶν, καίτοι ἐπικρυπτούσης τὰ πολλὰ τῆς ἀσαφείας, ὥς μὴ πάνυ σχολὴν ἄγειν τοὺς ἀκούοντας ἐξετάζειν τὰ μέτρα.

Ζεὺς

οὐκοῦν, ὦ Ἑρμῆ, τῶν Ὀμήρου ἐπῶν ἐγκαταμίγνυνε τὰ πολλὰ τῷ κηρύγματι, οἷς ἂν ἐκεῖνος ἡμᾶς συνεκάλει· μεμνησθαι δὲ σε εἰκός.

Ἑρμῆς

οὐ πάνυ μὲν οὔτω σαφῶς καὶ προχείρως· πειράσομαι δὲ ὁμῶς. μήτε τις οὖν

θήλεια θεός . μήτε τις ἄρσιν, μηδ' αὖ τῶν ᾧ ποταμῶν μενέτω νόσφ' Ὀκεανοῖο
μηδέ τε νυμφάων, ἀλλ' ἐς Διὸς ἔλθετε πάντες εἰς ἀγορὴν, ὅσοι τε κλυτὰς
δαίνυσθ' ἑκατόμβας, ὅσοι τ' αὖ μέσατοι ἢ ὕστατοι ἢ μάλα πάγχυ νώνυμοι
βωμοῖσι παρ' ἀκνίσοισι κάθησθε.

Ζεὺς [7] εὖ γε, ὦ Ἑρμῇ, ἄριστα κεκήρυκταί σοι, καὶ συνίασι γὰρ ἦδη: ὥστε
παραλαμβάνων κάθιζε αὐτοὺς κατὰ τὴν ἀζίαν ἕκαστον, ὥς ἂν ὕλης ἢ τέχνης
ἔχη, ἐν προεδρία μὲν τοὺς χρυσοὺς, εἴτα ἐπὶ τούτοις τοὺς ἀργυροὺς, εἴτα ἐξῆς
ὁπόσοι ἐλεφάντινοι, εἴτα τοὺς χαλκοὺς ἢ λιθίνους, καὶ ἐν αὐτοῖς τούτοις οἱ
Φειδίου μὲν ἢ Ἀλκαμένους ἢ Μύρωνος ἢ Εὐφράνορος ἢ τῶν ὁμοίων τεχνιτῶν
ποοτετιμήσθων, οἱ συρφετώδεις δὲ οὗτοι καὶ ἄτεχνοι πόρρω που
συνωσθέντες σιωπῇ ἀναπληρούντων μόνον τὴν ἐκκλησίαν.

Ἑρμῆς

ἔσται ταῦτα καὶ καθεδοῦνται ὡς προσήκει. ἀλλ' ἐκεῖνο οὐ χεῖρον εἰδέναι, ἦν
τις αὐτῶν χρυσοὺς μὲν ἢ καὶ πολυτάλαντος τὴν ὀλκήν, οὐκ ἀκριβὲς δὲ τὴν
ἐργασίαν, ἀλλὰ κομιδῇ ιδιωτικὸς καὶ ἀσύμμετρος, πρὸ τῶν χαλκῶν τῶν
Μύρωνος καὶ Πολυκλείτου καὶ τῶν Φειδίου καὶ Ἀλκαμένους λιθίνων ᾧ
καθεδεῖται ἢ προτιμωτέραν χρὴ νομίζειν εἶναι τὴν τέχνην;

Ζεὺς

ἐγρῆν μὲν οὕτως, ἀλλ' ὁ χρυσὸς ὅμως προτιμητέος.

Ἑρμῆς

μανθάνω: πλουτίνδην κελεύεις ἀλλὰ μὴ ἀριστίνδην καθίζειν, καὶ ἀπὸ
τιμημάτων ἦκετ' οὖν [8] εἰς τὴν προεδρίαν ὑμεῖς οἱ χρυσοῖ. εἰκάσι δ' οὖν, ὦ
Ζεῦ, οἱ βαρβαρικοὶ προεδρεύουσιν μόνοι: ὥς τοὺς γε Ἑλληνας ὀρθῶς ὁποιοὶ εἰσι,
χαρίεντες μὲν καὶ εὐπρόσωποι καὶ κατὰ τέχνην ἐσχηματισμένοι, λίθινοι δὲ ἢ
χαλκοὶ ὅμως ἅπαντες ἢ οἱ γε πολυτελέστατοι αὐτῶν ἐλεφάντινοι ὀλίγον ὅσον
τοῦ χρυσοῦ ἐπιστίλβον ἔχοντες, ὥς ἐπικεχράνθαι καὶ ἐπηυγάσθαι μόνον, τὰ δὲ
ἔνδον ὑπόξυλοι καὶ οὗτοι, μυῶν ἀγέλας ὅλας ἐμπολιτευομένας σκέποντες: ἢ
Βενδῖς δὲ αὕτη καὶ ὁ Ἄνουβις ἐκείνοσι καὶ παρ' αὐτὸν ὁ Ἄττις καὶ ὁ Μίθρης
καὶ ὁ Μῆν ὀλόχρυσοι καὶ βαρεῖς καὶ πολυτίμητοι ὡς ἀληθῶς.

Ποσειδῶν [9] καὶ ποῦ τοῦτο, ὦ Ἑρμῇ, δίκαιον, τὸν κυνοπρόσωπον τοῦτον
προκαθίζειν μου τὸν Αἰγύπτιον, καὶ ταῦτα Ποσειδῶνος ὄντος;

Ἑρμῆς

ναί, ἀλλὰ σὲ μὲν, ὦ ἐννοσίγαιε, χαλκοῦν ὁ Λύσιππος καὶ πτωχὸν ἐποίησεν,
οὐκ ἔχόντων τότε Κορινθίων χρυσόν: οὗτος δὲ ὅλοις μετάλλοις πλουσιώτερός
ἐστιν. ἀνέχεσθαι οὖν χρὴ παρεωσμένον, καὶ μὴ ἀγανακτεῖν εἰ τις ῥῖνα
τηλικαύτην χρυσὴν ἔχων προτετίμησεται σου.

Ἀφροδίτη [10] οὐκοῦν, ὦ Ἑρμῇ, κάμει λαβὼν ἐν τοῖς προέδροις που κάθιζε:

χρυσῇ γάρ εἰμι.

Ἑρμῆς

οὐχ ὅσα γε, ὦ Ἀφροδίτη, κάμε ὁρᾶν, ἀλλ' εἰ μὴ πάνυ λημῶ, λίθου τοῦ λευκοῦ, Πεντέλῃθεν, οἶμαι, λιθοτομηθεῖσα, εἶτα δόξαν οὕτω Πραξιτέλει Ἀφροδίτη γενομένη Κνιδίοις παρεδόθης.

Ἀφροδίτη

καὶ μὴν ἀξιόπιστόν σοι μάρτυρα τὸν Ὅμηρον παρέξομαι ἄνω καὶ κάτω τῶν ῥαψωδιῶν χρυσὴν με τὴν Ἀφροδίτην εἶναι λέγοντα.

Ἑρμῆς

καὶ γὰρ τὸν Ἀπόλλω ὁ αὐτὸς πολύχρυσον εἶναι ἔφη καὶ πλούσιον: ἀλλὰ νῦν ὄψει κάκεῖνον ἐν τοῖς ζευγίταις που καθήμενον, ἀπεστεφανωμένον τε ἠὲ ὑπὸ τῶν ληστῶν καὶ τοὺς κόλλοπας τῆς κιθάρας περισεσλημένον. ὥστε ἀγάπα καὶ σὺ μὴ πάνυ ἐν τῷ θητικῷ ἐκκλησιάζουσα.

Κολοσσός^[11] ἐμοὶ δὲ τίς ἂν ἐρίσαι τολμήσειεν Ἥλιω τε ὄντι καὶ τηλικούτῳ τὸ μέγεθος; εἰ γοῦν μὴ ὑπερφυᾶ μηδὲ ὑπέρμετρον οἱ Ῥόδιοι κατασκευάσασθαι με ἤξιωσαν, ἀπὸ τοῦ ἴσου τελέσματος ἐκκαίδεκα χρυσοῦς θεοὺς ἐπεποίητο ἂν ὥστε ἀνάλογον πολυτελέστερος ἂν νομιζοίμην. καὶ πρόσσεστιν ἡ τέχνη καὶ τῆς ἐργασίας τὸ ἀκριβὲς ἐν μεγέθει τοσούτῳ.

Ἑρμῆς

τί, ὦ Ζεῦ, χρὴ ποιεῖν; δύσκριτον γὰρ ἐμοὶ γοῦν τοῦτο: εἰ μὲν γὰρ ἐς τὴν ὕλην ἀποβλέποιμι, χαλκοῦς ἐστίν, εἰ δὲ λογιζοίμην ἀφ' ὀπόσων ταλάντων κεχάλκευται; ὑπὲρ τοὺς πεντακοσιομεδίμνους ἂν εἴη.

Ζεὺς

τί γὰρ ἔδει παρεῖναι καὶ τοῦτον ἐλέγχοντα τὴν τῶν ἄλλων μικρότητα καὶ ἐνοχλήσοντα τῇ καθέδρᾳ; πλὴν ἄλλ', ὦ Ῥοδίων ἄριστε, εἰ καὶ ὅτι μάλιστα προτιμητέος εἰ τῶν χρυσῶν, πῶς ἂν καὶ προεδρεύοις, εἰ μὴ δεήσει ἀναστήναι πάντας ὡς μόνος καθέζοιο, τὴν Πνύκα ὅλην θατέρᾳ τῶν πυγῶν ἐπιλαβών; ὥστε ἄμεινον ποιήσεις ὀρθοστάδην ἐκκλησιάζων, ἐπικεκυφὼς τῷ συνεδρίῳ.

Ἑρμῆς^[12] ἰδοὺ πάλιν ἄλλο δύσλυτον καὶ τοῦτο: χαλκῷ μὲν γὰρ ἀμφοτέρω ἐστὸν καὶ τέχνης τῆς αὐτῆς, Λυσίππου ἐκάτερον τὸ ἔργον, καὶ τὸ μέγιστον, ὁμοτίμω τὰ ἐς γένος, ἅτε δὴ Διὸς παῖδε, ὁ Διόνυσος οὐτοσί καὶ Ἡρακλῆς. πότερος οὖν αὐτῶν προκαθίξει; φιλονεικοῦσι γάρ, ὡς ὀρᾷς.

Ζεὺς

διατρίβομεν, ὦ Ἑρμῆ, πάλαι δέον ἐκκλησιάζειν ὥστε νῦν μὲν ἀναμιῆς καθιζόντων, ἔνθ' ἂν ἕκαστος ἐθέλῃ, εἰσαυθὺς δὲ ἀποδοθήσεται περὶ τούτων ἐκκλησία, κἀγὼ εἴσομαι τότε ἥντινα χρὴ ποιήσασθαι τὴν τάξιν ἐπ' αὐτοῖς.

Ἑρμῆς [13] ἀλλ', Ἡράκλεις, ὥς θορυβοῦσι τὰ κοινὰ καὶ τὰ καθ' ἡμέραν ταῦτα
βοῶντες, ' διανομάς· ποῦ τὸ νέκταρ; ἡ ἀμβροσία ἐπέλιπεν ποῦ αἱ ἐκατόμβαι;
κοινὰς τὰς θυσίας.' ^

Ζεὺς

κατασιώπησον αὐτούς, ὦ Ἑρμῆ, ὥς μάθωσιν ὅτου ἔνεκα συνελέγησαν τοὺς
λήρους τούτους ἀφέντες.

Ἑρμῆς

οὐχ ἅπαντες, ὦ Ζεῦ, τὴν Ἑλλήνων φωνὴν συνιᾷσιν ἐγὼ δὲ οὐ πολὺγλωττός
εἰμι, ὥστε καὶ Σκύθαις καὶ Πέρσαις καὶ Θραξίν καὶ Κελτοῖς συνετὰ κηρύττειν.
ἄμεινον οὖν, οἶμαι, τῇ χειρὶ σημαίνειν καὶ παρακελεύσθαι σιωπᾶν.

Ζεὺς

οὕτω ποίει.

Ἑρμῆς [14] εἴ γε, ἀφωνότεροι γεγέννηταί σοι τῶν σοφιστῶν. ὥστε ὦρα
δημηγορεῖν. ὀρᾷς; πάλαι πρὸς σὲ ἀποβλέπουσι περιμένοντες ὅ τι καὶ ἐρεῖς.

Ζεὺς

ἀλλ' ὅ γε πέπονθα, ὦ Ἑρμῆ, οὐκ ἂν ὀκνήσαιμι πρὸς σὲ εἰπεῖν υἱὸν ὄντα.
οἶσθα ὅπως θαρραλέος ἀεὶ καὶ μεγαληγόρος ἐν ταῖς ἐκκλησίαις ἦν.

Ἑρμῆς

οἶδα καὶ ἐδεδίειν γε ἀκούων σου δημηγοροῦντος, καὶ μάλιστα ὁπότε ἠπεῖλεις
^ ἀνασπάσειν ἐκ βάθρων τὴν γῆν καὶ τὴν θάλασσαν αὐτοῖς θεοῖς τὴν σειρὰν
ἐκείνην τὴν χρυσὴν καθείς.

Ζεὺς

ἀλλὰ νῦν, ὦ τέκνον, οὐκ οἶδα εἴτε ὑπὸ τοῦ μεγέθους τῶν ἐφεστώτων δεινῶν
εἴτε καὶ ὑπὸ τοῦ πλήθους τῶν παρόντων — πολυθεωτάτη γάρ, ὥς ὀρᾷς, ἡ
ἐκκλησία — διατετάραγμαί τὴν γνώμην καὶ ὑπότρομός εἰμι καὶ ἡ γλῶττά μοι
πεπεδημένη ἔοικε· τὸ δὲ ἀτοπώτατον ἀπάντων, ἐπιλέλυσμαι τὸ προοίμιον τῶν
ὄλων, ὃ παρεσκευασάμην ὥς εὐπροσωποτάτη μοι ἡ ἀρχὴ γένοιτο πρὸς
αὐτούς.

Ἑρμῆς

ἀπολώλεκας, ὦ Ζεῦ, ἅπαντα· οἱ δὲ ὑποπτεύουσι τὴν σιωπὴν καὶ τι ὑπέρμεγα
κακὸν ἀκούσεσθαι προσδοκῶσιν, ἐφ' ὅτῳ σὺ διαμέλλεις.

Ζεὺς

βούλει οὖν, ὦ Ἑρμῆ, τὸ Ὀμηρικὸν ἐκεῖνο προοίμιον ἀναρραψοδήσω πρὸς
αὐτούς;

Ἑρμῆς
τὸ ποῖον;

Ζεὺς
κέκλυτέ μευ πάντες τε θεοὶ πᾶσαί τε θέαιναι:

Ἑρμῆς
ἄπαγε, ἱκανῶς καὶ πρὸς ἡμᾶς πεπαρόδηταί σοι τὰ πρῶτα. πλὴν εἰ δοκεῖ, τὸ
μὲν φορτικὸν τῶν μέτρων ἄφες, σὺ δὲ τῶν Δημοσθένους δημηγοριῶν τῶν
κατὰ Φιλίππου ἦντινα ἂν ἐθέλης σύνειρε, ὀλίγα ἐναλλάττων: οὕτω γοῦν οἱ
πολλοὶ νῦν ῥητορεύουσιν.

Ζεὺς
εὖ λέγεις ἐπίτομόν τινα ῥητορείαν καὶ ῥαδιουργίαν ταύτην εὐκαιρον τοῖς
ἀπορουμένοις.

Ἑρμῆς
[15] ἄρξαι δ' οὖν ποτε.

Ζεὺς
ἀντὶ πολλῶν ἄν, ὃ ἄνδρες θεοί, χρημάτων ὑμᾶς ἐλέσθαι νομίζω, εἰ φανερόν
γένοιτο ὑμῖν ὃ τι δὴ ποτε ἄρα τοῦτό ἐστιν ἐφ' ὅτῳ νῦν συνελέγητε. ὅτε τοίνυν
τοῦτο οὕτως ἔχει, προσήκει προθύμως ἀκροᾶσθαι μου λέγοντος. ὁ μὲν οὖν
παρὼν καιρὸς, ὃ θεοί, μονονουχὶ λέγει φωνὴν ἀφιεῖς ὅτι τῶν παρόντων
ἐρρωμένως ἀντιληπτέον ἡμῖν ἐστίν, ἡμεῖς δὲ πάνυ ὀλιγώρως ἔχειν δοκοῦμεν
πρὸς αὐτά. βούλομαι δὲ ἤδη — καὶ γὰρ ἐπιλείπει ὁ Δημοσθένης — αὐτὰ ὑμῖν
δηλῶσαι σαφῶς, ἐφ' οἷς διαταραχθεὶς συνήγαγον τὴν ἐκκλησίαν. χθὲς γάρ, ὡς
ἴστε, Μνησιθέου τοῦ ναυκλήρου θύσαντος τὰ σωτήρια ἐπὶ τῇ νηϊ ὀλίγου δεῖν
ἀπολομένην περὶ τὸν Καφηρέα, εἰσιτώμεθα ἐν Πειραιεῖ, ὁπόσους ἡμῶν ὁ
Μνησιθέος ἐπὶ τὴν θυσίαν ἐκάλεσεν εἶτα μετὰ τὰς σπονδὰς ὑμεῖς μὲν ἄλλος
ἄλλην ἐτράπεσθε, ὡς ἐκάστῳ ἔδοξεν, ἐγὼ δὲ — οὐδέπω γὰρ πάνυ ὥσπερ ἦν —
ἀνῆλθον ἐς τὸ ἄστυ ὡς περιπατήσαιμι τὸ δειλινὸν ἐν Κεραμεικῷ, ἐννοῶν ἅμα
τοῦ Μνησιθέου τὴν μικρολογίαν, ὃς ἐκκαίδεκα θεοὺς ἐστιῶν ἀλεκτρυόνα
μόνον κατέθυσσε, γέροντα κάκεῖνον ἤδη καὶ κορυζῶντα, καὶ λιβανωτοῦ
χόνδρους τέτταρας εὖ μάλα εὐρωτιῶντας, ὡς αὐτίκα ἐπισβεσθῆναι τῷ
ἄνθρακι, μηδὲ ὅσον ἄκρα τῇ ρίνι ὀσφραίνεσθαι τοῦ καπνοῦ παρασχόντας, καὶ
ταῦτα ἐκατόμβας ὅλας ὑποσχόμενος ὁπότε ἡ ναὺς ἤδη προσεφέρετο τῷ
σκοπέλῳ καὶ ἐντὸς ἦν τῶν ἐρμάτων.

[16] ἐπεὶ δὲ ταῦτα ἐννοῶν γίγνομαι κατὰ τὴν Ποικίλην, ὁρῶ πλῆθος ἀνθρώπων
πάμπολυ συνεσθηκός, ἐνίους μὲν ἔνδον ἐν αὐτῇ τῇ στοᾷ, πολλοὺς δὲ καὶ ἐν τῷ
ὑπαίθρῳ, καὶ τινες βοῶντας καὶ διατεινομένους ἐπὶ τῶν θάκων καθημένους.
εἰκάσας οὖν ὅπερ ἦν, φιλοσόφους εἶναι τῶν ἐριστικῶν τούτων, ἐβουλήθην
ἐπιστὰς ἀκοῦσαι αὐτῶν ὃ τι καὶ λέγουσι: καὶ — ἔτυχον γὰρ νεφέλην τῶν
παχειῶν περιβεβλημένος — σχηματίσας ἐμαυτὸν εἰς τὸν ἐκείνων τρόπον καὶ

τὸν πάγονα ἐπισπασάμενος εὖ μάλα ἐφύκειν φιλοσόφῳ· καὶ δὴ παραγκωνισάμενος τοὺς πολλοὺς εἰσέρχομαι ἀγνοούμενος ὅστις εἶην. εὐρίσκω τε τὸν Ἐπικούρειον Δᾶμιν, τὸν ἐπίτριπτον, καὶ Τιμοκλέα τὸν Σταϊκόν, ἀνδρῶν βέλτιστον, ἐκθύμως πάνυ ἐρίζοντας· ὁ γοῦν Τιμοκλῆς καὶ ἴδρου καὶ τὴν φωνὴν ἥδη ἐξεκέκοπτο ὑπὸ τῆς βοῆς, ὁ Δᾶμις δὲ τὸ σαρδάνιον ἐπιγελῶν ἔτι μᾶλλον παρώξυνε τὸν Τιμοκλέα.

[17] ἦν δὲ ἄρα περὶ ἡμῶν ὁ πᾶς λόγος αὐτοῖς· ὁ μὲν γὰρ κατάρατος Δᾶμις οὕτε προνοεῖν ἡμᾶς ἔφασκε τῶν ἀνθρώπων οὐτ' ἐπισκοπεῖν τὰ γινόμενα παρ' αὐτοῖς, οὐδὲν ἄλλο ἢ μηδὲ ὅλως ἡμᾶς εἶναι λέγων· τοῦτο γὰρ αὐτῷ δηλαδὴ ὁ λόγος ἐδύνατο· καὶ ἥσάν τινες οἱ ἐπὶ ἡνουν αὐτόν. ὁ δ' ἕτερος τὰ ἡμέτερα ὁ Τιμοκλῆς ἐφρόνει καὶ ὑπερεμάχει καὶ ἡγανάκτει καὶ πάντα τρόπον συνηγωνίζετο τὴν ἐπιμέλειαν ἡμῶν ἐπαινῶν καὶ διεξιὼν ὡς ἐν κόσμῳ καὶ τάξει τῇ προσηκούσῃ ἐξηγούμεθα καὶ διατάττομεν ἕκαστα· καὶ εἶχε μὲν τινὰς καὶ αὐτὸς τοὺς ἐπαινοῦντας, πλην ἐκεκμήκει γὰρ ἤδη καὶ πονήρως ἐφώνει καὶ τὸ πλῆθος εἰς τὸν Δᾶμιν ἀπέβλεπε — , συνεῖς δὲ ἐγὼ τὸ κινδύνευμα τὴν νύκτα ἐκέλευσα περιχυθεῖσαν διαλῦσαι τὴν συνουσίαν. ἀπῆλθον οὖν εἰς τὴν ὑστεραίαν συνθέμενοι εἰς τέλος ἐπεξελεύσεσθαι τὸ σκέμμα, κἀγὼ παρομαρτῶν τοῖς πολλοῖς ἐπήκουον μεταξὺ ἀπίωντων οἵκαδε παρ' αὐτοῦς ἐπαινούντων τὰ τοῦ Δάμιδος καὶ ἤδη παρὰ πολὺ αἰρουμένων τὰ ἐκείνου· ἦσαν δὲ καὶ οἱ μὴ ἀξιοῦντες προκατεγωνκέειν τῶν ἐναντίων ἀλλὰ περιμένειν εἴ τι καὶ ὁ Τιμοκλῆς αὔριον ἐρεῖ.

[18] ταῦτ' ἔστιν ἐφ' οἷς ὑμᾶς συνεκάλεσα, οὐ μικρά, ὦ θεοί, εἰ λογιεῖσθε ὡς ἡ ἡ πᾶσα μὲν ἡμῖν τιμὴ καὶ δόξα καὶ πρόσδος οἱ ἄνθρωποι εἰσιν εἰ δ' οὗτοι πεισθεῖεν ἢ μηδὲ ὅλως θεοὺς εἶναι ἢ ὄντας ἀπρονοήτους εἶναι σφῶν αὐτῶν, ἄθυτα καὶ ἀγέραστα καὶ ἀτίμητα ἡμῖν ἔσται τὰ ἐκ γῆς καὶ μάτην ἐν οὐρανῷ καθεδοῦμεθα λιμῷ ἐχόμενοι, ἐορτῶν ἐκείνων καὶ πανηγύρεων καὶ ἀγώνων καὶ θυσιῶν καὶ παννυχίδων καὶ πομπῶν στερούμενοι. ὡς οὖν ὑπὲρ τηλικούτων φημί δεῖν ἅπαντας ἐπινοεῖν τι σωτήριον τοῖς παροῦσι καὶ ἀφ' ὅτου κρατήσῃ μὲν ὁ Τιμοκλῆς καὶ δόξει ἀληθέστερα λέγειν, ὁ Δᾶμις δὲ καταγελασθήσεται πρὸς τῶν ἀκούοντων ὡς ἔγωγε οὐ πάνυ τῷ Τιμοκλεῖ πέποιθα ὡς κρατήσῃ καθ' ἑαυτόν, ἦν μὴ καὶ τὰ παρ' ἡμῶν αὐτῷ προσγένηται. κήρυττε οὖν, ὦ Ἑρμῆ, τὸ κήρυγμα τὸ ἐκ τοῦ νόμου, ὡς ἀνιστάμενοι συμβουλευοίεν.

Ἑρμῆς

ἄκουε, σίγα, μὴ τάραττε· τίς ἀγορεύειν βούλεται τῶν τελείων θεῶν, οἷς ἔξεστι· τί τοῦτο; οὐδεὶς ἀνίσταται, ἀλλ' ἡσυχάζετε πρὸς τὸ μέγεθος τῶν ἡγγελμένων ἐκπεπληγμένοι; [19] ἀλλ' ὑμεῖς μὲν πάντες ὕδωρ καὶ γαῖα γένοισθε· ἐγὼ δέ, εἰ γέ μοι μετὰ παρρησίας λέγειν δοθείη, πολλὰ ἄν, ὦ Ζεῦ, ἔχοιμι εἰπεῖν.

Ζεὺς

λέγε, ὦ Μῶμε, πάνυ θαρρῶν δῆλος γὰρ εἶ ἐπὶ τῷ συμφέροντι παρρησιασόμενος.

Μῶμος

οὐκοῦν ἀκούετε, ὦ θεοί, τὰ γε ἀπὸ καρδίας, φασὶν ἐγὼ γὰρ καὶ πάνυ προσεδόκων ἐς τόδε ἀμηχανίας περιστήσεσθαι τὰ ἡμέτερα καὶ πολλοὺς τοιούτους ἀναφύσεσθαι ἡμῖν σοφιστάς, παρ' ἡμῶν αὐτῶν τὴν αἰτίαν τῆς τόλμης λαμβάνοντας· καὶ μὰ τὴν Θέμιν οὔτε τῷ Ἐπικούρῳ ἄξιον ὀργίζεσθαι οὔτε τοῖς ὁμιληταῖς αὐτοῦ καὶ διαδόχοις τῶν λόγων, εἰ τοιαῦτα περὶ ἡμῶν ὑπειλήφασιν. ἢ τί γὰρ αὐτοὺς ἀξιώσειε τις ἂν φρονεῖν, ὅποταν ὀρθῶσι τοσαύτην ἐν τῷ βίῳ τὴν ταραχήν, καὶ τοὺς μὲν χρηστοὺς αὐτῶν ἀμελουμένους, ἐν πενία καὶ νόσοις καὶ δουλείᾳ καταφθειρομένους, παμπονήρους δὲ καὶ μιαροὺς ἀνθρώπους προτιμωμένους καὶ ὑπερπλουτοῦντας καὶ ἐπιτάττοντας τοῖς κρείττοσι, καὶ τοὺς μὲν ἱεροσύλους οὐ κολαζομένους ἀλλὰ διαλανθάνοντας, ἀνασκολοπιζομένους δὲ καὶ τυμπανιζομένους ἐνίοτε τοὺς οὐδὲν ἀδικοῦντας; εἰκότως τοίνυν ταῦτα ὀρῶντες οὕτω διανοοῦνται [20] περὶ ἡμῶν ὡς οὐδὲν ὅλως ὄντων, καὶ μάλιστα ὅταν ἀκούωσι τῶν χρησμῶν λεγόντων, ὡς διαβάς τις τὸν Ἄλυν μεγάλην ἀρχὴν καταλύσει, οὐ μέντοι δηλούντων, εἴτε τὴν αὐτοῦ εἴτε τὴν τῶν πολεμίων καὶ πάλιν ὦ θεῇ Σαλαμίς, ἀπολεῖς δὲ σὺ τέκνα γυναικῶν. καὶ Πέρσαι γάρ, οἶμαι, καὶ Ἕλληνες γυναικῶν τέκνα ἦσαν. ὅταν μὲν γὰρ τῶν ῥαψωδῶν ἀκούωσιν, ὅτι καὶ ἐρῶμεν καὶ τιτρωσκόμεθα καὶ δεσμούμεθα καὶ δουλεύομεν καὶ στασιάζομεν καὶ μυρία ὅσα πράγματα ἔχομεν, καὶ ταῦτα μακάριοι καὶ ἄφθαρτοι ἀξιοῦντες εἶναι, τί ἄλλο ἢ δικαίως καταγελῶσι καὶ ἐν οὐδενὶ λόγῳ τίθενται τὰ ἡμέτερα; ἡμεῖς δὲ ἀγανακτοῦμεν, εἴ τινες ἄνθρωποι ὄντες οὐ πάνυ ἀνόητοι διελέγχουσι ταῦτα καὶ τὴν πρόνοιαν ἡμῶν παρωθοῦνται, δέον ἀγαπᾶν εἴ τινες ἡμῖν ἔτι θύουσι τοιαῦτα ἐξαμαρτάνουσιν.

[21] καὶ μοι ἐνταῦθα, ὦ Ζεῦ — μόνοι γάρ ἐσμεν καὶ οὐδεὶς ἄνθρωπος πάρεστι τῷ συλλόγῳ ἔξω Ἡρακλέους καὶ Διονύσου καὶ Γανυμήδους καὶ Ἀσκληπιοῦ, τῶν παρεγγράπτων τούτων — ἀποκρίναι μετ' ἀληθείας, εἴ ποτέ σοι ἐμέλησεν ἐς τοσοῦτον τῶν ἐν τῇ γῇ, ὡς ἐξετάσαι οἵτινες αὐτῶν οἱ φαῦλοι ἢ οἵτινες οἱ χρηστοὶ εἰσὶν ἄλλ' οὐκ ἂν εἴποις. εἰ γοῦν μὴ ὁ Θησεὺς ἐκ Τροιζήνης εἰς Ἀθήνας ἰὼν ὁδοῦ πάρεργον ἐξέκοψε τοὺς κακούργους, ὅσον ἐπὶ σοὶ καὶ τῇ σῇ προνοίᾳ οὐδὲν ἂν ἐκώλυνεν ζῆν ἐντροφῶντας ταῖς τῶν ὁδῶ βαδιζόντων σφαγαῖς τὸν Σκείρωνα καὶ Πιτυοκάμπτην καὶ Κερκυόνα καὶ τοὺς ἄλλους; ἢ εἴ γε μὴ ὁ Εὐρυσθεὺς, ἀνὴρ δίκαιος καὶ προνοητικός, ὑπὸ φιλάνθρωπίας ἀναπνυθανόμενος τὰ παρ' ἐκάστοις ἐξέπεμπε τουτονὶ τὸν οἰκέτην αὐτοῦ, ἐργατικὸν ἄνθρωπον καὶ πρόθυμον εἰς τοὺς πόρους, ὦ Ζεῦ, σὺ ὀλίγον ἐφρόντισας ἂν τῆς Ὑδρας καὶ τῶν ἐν Στυμφάλῳ ὀρνέων καὶ ἵππων τῶν Θρακίων καὶ τῆς Κενταύρων ὕβρεως καὶ παροινίας. [22] ἀλλ' εἰ χρὴ τάληθ' ἰλέγειν, καθήμεθα τοῦτο μόνον ἐπιτηροῦντες, εἴ τις θύει καὶ κνισᾷ τοὺς βωμούς· τὰ δ' ἄλλα κατὰ ῥοὴν φέρεται ὡς ἂν τύχῃ ἕκαστον παρασυρόμενα. τοιγαροῦν εἰκότα νῦν πάσχομεν καὶ ἔτι πεισόμεθα, ἐπειδὰν κατ' ὀλίγον οἱ ἄνθρωποι ἀνακύπτοντες εὐρίσκωσιν ‘οὐδὲν ὄφελος αὐτοῖς ὄν, εἰ θύοιεν ἡμῖν καὶ τὰς πομπὰς πέμποιεν. εἴτ' ἐν βραχεὶ ὅψει καταγελῶντας τοὺς Ἐπικούρους καὶ Μητροδώρους καὶ Δάμιδας, κρατουμένους δὲ καὶ ἀποφραττομένους ὑπ’

αὐτῶν τοὺς ἡμετέρους συνηγόρους· ὥστε ὑμέτερον ἂν εἶη παύειν καὶ ἰᾶσθαι ταῦτα, τῶν καὶ ἐς τόδε αὐτὰ προαγαγόντων. Μῶμῳ δὲ οὐ μέγας ὁ κίνδυνος, εἰ ἄτιμος ἔσται· οὐδὲ γὰρ πάλαι τῶν τιμωμένων ἦν, ὑμῶν ἔτι εὐτυχούντων καὶ τὰς θυσίας καρπουμένων.

Ζεὺς [23] τοῦτον μὲν, ὃ θεοί, ληρεῖν ἐάσωμεν ἀεὶ τραχὺν ὄντα καὶ ἐπιτιμητικὸν ὥς γὰρ ὁ θαυμαστὸς Δημοσθένης ἔφη, τὸ μὲν ἐγκαλέσαι καὶ μέμψασθαι καὶ ἐπιτιμῆσαι ῥάδιον καὶ παντός, τὸ δὲ ὅπως τὰ παρόντα βελτίῳ γενήσεται συμβουλευσαι, τοῦτ' ἔμφορος ὡς ἀληθῶς συμβούλου· ὅπερ οἱ ἄλλοι εὖ οἶδ' ὅτι ποιήσετε καὶ τούτου σιωπῶντος.

Ποσειδῶν [24] ἐγὼ δὲ τὰ μὲν ἄλλα ὑποβρύχιός εἰμι, ὥς ἴστε, καὶ ἐν βυθῷ πολιτεύομαι κατ' ἐμαυτόν, εἰς ὅσον ἐμοὶ δυνατόν σώζων τοὺς πλείοντας καὶ παραπέμπων τὰ πλοῖα καὶ τοὺς ἀνέμους καταμαλάττων ὅμως δ' οὖν — μέλει γάρ μοι καὶ τῶν ἐνταῦθα — φημί δεῖν τὸν Δᾶμιν τοῦτον ἐκποδὼν ποιήσασθαι, πρὶν ἐπὶ τὴν ἔριν ἥκειν, ἥτοι κεραυνῷ ἢ τινὶ ἄλλῃ μηχανῇ, μὴ καὶ ὑπέρσχη λέγων — φῆς γάρ, ὃ Ζεῦ, πιθανόν τινα εἶναι αὐτόν· ἅμα γὰρ καὶ δεῖξομεν αὐτοῖς ὥς μετερχόμεθα τοὺς τὰ τοιαῦτα καθ' ἡμῶν διεξιόντας.

Ζεὺς [25] παῖζεις, ὃ Πόσειδον, ἢ τέλεον ἐπιλέλῃσαι ὥς οὐδὲν ἐφ' ἡμῖν τῶν τοιούτων ἐστίν, ἀλλ' αἱ Μοῖραι ἐκάστῳ ἐπικλώθουσι, τὸν μὲν κεραυνῷ, τὸν δὲ ξίφει, τὸν δὲ πυρετῷ ἢ φθόῃ ἀποθανεῖν· ἐπεὶ εἴ γε μοι ἐπ' ἐξουσίας τὸ πρᾶγμα ἦν, εἴασα ἂν, οἶει, τοὺς ἱεροσύλους πρῶην ἀπελθεῖν ἀκεραυνώτους ἐκ Πίσσης δύο μου τῶν πλοκάμων ἀποκείραντας ἐξ μνᾶς ἑκάτερον ἔλκοντας· ἢ σὺ αὐτὸς περιεῖδες ἂν ἐν Γεραιστῷ τὸν ἀλιέα τὸν ἐξ Ὠρεοῦ ὑφαιρούμενόν σου τὴν τρίαINAN· ἄλλως τε καὶ δόξομεν ἀγανακτεῖν λελυπημένοι τῷ πράγματι καὶ δεδιέναι τοὺς παρὰ τοῦ Δάμιδος λόγους καὶ δι' αὐτὸ ἀποσκευάζεσθαι τὸν ἄνδρα, οὐ περιμεῖναντες ἀντεξετασθῆναι αὐτόν τῷ Τιμοκλεῖ. ὥστε τί ἄλλο ἢ ἐξ ἐρήμης κρατεῖν οὕτω δόξομεν;

Ποσειδῶν

καὶ μὴν ἐπίτομόν τινα ταύτην ὥμην ἐπινενοηκέναί ἐγωγε πρὸς τὴν νίκην.

Ζεὺς

ἄπαγε, θυννώδες τὸ ἐνθύμημα, ὃ Πόσειδον, καὶ κοιμῇ παχύ, προαναιρήσειν τὸν ἀνταγωνιστὴν ὥς ἀποθάνοι ἀήττητος, ἀμφῆριστον ἔτι καὶ ἀδιάκριτον καταλιπὼν τὸν λόγον.

Ποσειδῶν

οὐκοῦν ἄμεινόν τι ὑμεῖς ἄλλο ἐπινοεῖτε, εἰ τὰμὰ οὕτως ὑμῖν ἀποτεθύννισται.

Ἀπόλλων [26] εἰ καὶ τοῖς νέοις ἔτι καὶ ἀγενείοις ἡμῖν ἐφεῖτο ἐκ τοῦ νόμου δημηγορεῖν, ἴσως ἂν εἶπόν τι συμφέρον εἰς τὴν διάσκεψιν.

Μῶμος

ἢ μὲν σκέψις, ὃ Ἄπολλον, οὕτω περὶ μεγάλων, ὥστε μὴ καθ' ἡλικίαν, ἀλλὰ κοινὸν ἅπασι προκεῖσθαι τὸν λόγον χάριεν γάρ, εἰ περὶ τῶν ἐσχάτων κινδυνεύοντες περὶ τῆς ἐν τοῖς νόμοις ἐξουσίας μικρολογούμεθα. σὺ δὲ καὶ πάνυ ἤδη ἔννομος εἰ δημηγόρος, πρόπαλαι μὲν ἐξ ἐφήβων γεγονώς, ἐγγεγραμμένος δὲ ἐς τὸ τῶν δώδεκα ληξιαρχικόν, καὶ ὀλίγου δεῖν τῆς ἐπὶ Κρόνου βουλῆς ὦν: ὥστε μὴ μειρακιεῦου πρὸς ἡμᾶς, ἀλλὰ λέγε θαρρῶν ἤδη τὰ δοκοῦντα, μὴδὲν αἰδεσθεὶς εἰ ἀγένειος ὦν δημηγορήσεις, καὶ ταῦτα βαθυπώγωνα καὶ εὐγένειον οὕτως υἱὸν ἔχων τὸν Ἀσκληπιόν. ἄλλως τε καὶ πρέπον ἂν εἴη σοι νῦν μάλιστα ἐκφαίνειν τὴν σοφίαν, εἰ μὴ μάτην ἐν τῷ Ἑλικῶνι κάθησαι ταῖς Μούσαις συμφιλοσοφῶν.

Ἀπόλλων

ἀλλ' οὐ σέ, ὃ Μῶμε, χρὴ τὰ τοιαῦτα ἐφίεναι, τὸν Δία δέ: καὶ ἦν οὗτος κελεύση, τάχ' ἂν τι οὐκ ἄμουςον εἴποιμι ἀλλὰ τῆς ἐν τῷ Ἑλικῶνι μελέτης ἄξιον.

Ζεὺς

λέγε, ὃ τέκνον ἐφίημι γάρ.

Ἀπόλλων [27] ὁ Τιμοκλῆς οὗτος ἔστι μὲν χρηστὸς ἀνὴρ καὶ φιλόθεος καὶ τοὺς λόγους πάνυ ἠκρίβωκε τοὺς Στωϊκοὺς: ὥστε καὶ σύνεστιν ἐπὶ σοφίᾳ πολλοῖς τῶν νέων καὶ μισθοὺς οὐκ ὀλίγους ἐπὶ τούτῳ ἐκλέγει, σφόδρα πιθανὸς ὦν ὁπότε ἰδίᾳ τοῖς μαθηταῖς διαλέγοντο: ἐν πλήθει δὲ εἰπεῖν ἀτολμώτατός ἐστι καὶ τὴν φωνὴν ἰδιώτης καὶ μιζοβάρβαρος, ὥστε γέλωτα ὀφλισκάνειν διὰ τοῦτο ἐν ταῖς συνουσίαις, οὐ συνείρων ἀλλὰ βατταρίζων καὶ ταραττόμενος, καὶ μάλιστα ὁπότεν οὕτως ἔχων καὶ καλλιρρημοσύνην ἐπιδείκνυσθαι βούληται. συνεῖναι μὲν γὰρ εἰς ὑπερβολὴν ὀξύς ἐστι καὶ λεπτογνώμων, ὥς φασιν οἱ ἄμεινον τὰ τῶν Στωϊκῶν εἰδότες, λέγων δὲ καὶ ἐρμηνεύων ὑπ' ἀσθενείας διαφθείρει αὐτὰ καὶ συγχεῖ, οὐκ ἀποσαφῶν ὃ τι βούλεται ἀλλὰ αἰνίγμασιν εὐκότα προτείνων καὶ πάλιν αὖ πολὺ ἀσαφέστερα πρὸς τὰς ἐρωτήσεις ἀποκρινόμενος: οἱ δὲ οὐ συνιέντες καταγελῶσιν αὐτοῦ. δεῖ δὲ οἶμαι σαφῶς λέγειν καὶ τούτου μάλιστα πολλὴν ποιεῖσθαι τὴν πρόνοιαν, ὥς συνήσουσιν οἱ ἀκούοντες.

Μῶμος [28] τοῦτο μὲν ὀρθῶς ἔλεξας, ὃ Ἄπολλον, ἐπαινέσας τοὺς σαφῶς λέγοντας, εἰ καὶ μὴ πάνυ ποιεῖς αὐτὸ σὺ ἐν τοῖς χρησιμοῖς λοξὸς ὦν καὶ γριφώδης καὶ ἐς τὸ μεταίχιμον ἀσφαλῶς ἀπορρίπτων τὰ πολλὰ, ὥς τοὺς ἀκούοντας ἄλλου δεῖσθαι Πυθίου πρὸς τὴν ἐξήγησιν αὐτῶν. ἀτὰρ τί τὸ ἐπὶ τούτῳ συμβουλευεῖς; τίνα ἴασιν ποιήσασθαι τῆς Τιμοκλέους ἀδυναμίας ἐν τοῖς λόγοις;

Ἀπόλλων [29] συνήγορον, ὃ Μῶμε, εἰ πως δυνηθείμεν, αὐτῷ παρασχεῖν ἄλλον τῶν δεινῶν τούτων, ἐροῦντα κατ' ἀξίαν ἅπερ ἂν ἐκεῖνος ἐνθυμηθεῖς

ὕποβάλλῃ.

Μῶμος

. ἀγένειον τοῦτο ὡς ἀληθῶς εἴρηκας, ἔτι παιδαγωγοῦ τινος δεόμενον, συνήγορον ἐν συνουσίᾳ φιλοσόφων παραστήσασθαι ἐρμηνεύσοντα πρὸς τοὺς παρόντας ἅπερ ἂν δοκῇ Τιμοκλεῖ, καὶ τὸν μὲν Δᾶμιν αὐτοπρόσωπον καὶ δι' αὐτοῦ λέγειν, τὸν δὲ ὑποκριτῇ προσχρώμενον ἰδίᾳ πρὸς τὸ οὗς ἐκείνῳ ὑποβάλλειν τὰ δοκοῦντα, τὸν ὑποκριτὴν δὲ ῥητορεύειν, οὐδ' αὐτὸν ἴσως συνιέντα ὃ τι ἀκούσειε. ταῦτα πῶς οὐ γέλως ἂν εἴῃ τῷ πλήθει; ἀλλὰ [30] τοῦτο μὲν ἄλλως ἐπινοήσωμεν. σὺ δέ, ὦ θαυμάσιε — φῆς γὰρ καὶ μάντις εἶναι καὶ μισθοὺς οὐκ ὀλίγους ἐπὶ τῷ τοιούτῳ ἐξέλεξας ἄχρι τοῦ καὶ πλίνθους χρυσᾶς ποτε εἰληφέναι — τί οὐκ ἐπεδείξω ἡμῖν κατὰ καιρὸν τὴν τέχνην προειπὼν ὁπότερος τῶν σοφιστῶν κρατήσῃ λέγων; οἶσθα γάρ που τὸ ἀποβησόμενον μάντις ὦν.

Ἀπόλλων

πῶς, ὦ Μῶμε, δυνατόν ποιεῖν ταῦτα μήτε τρίποδος ἡμῖνπαρόντος μήτε θυμιαμάτων ἢ πηγῆς μαντικῆς οἷα ἡ Κασταλία ἐστίν;

Μῶμος

ὀρθῶς; ἀποδιδράσκεις τὸν ἔλεγχον ἐν στενῷ ἐχόμενος.

Ζεὺς

ὅμως, ὦ τέκνον, εἰπὲ καὶ μὴ παράσχης τῷ συκοφάντῃ τούτῳ ἀφορμὰς διαβάλλειν καὶ χλευάζειν τὰ σὰ ὡς ἐπὶ τρίποδι καὶ ὕδατι καὶ λιβανωτῷ κείμενα, ὡς, εἰ μὴ ἔχοις ταῦτα, στερησόμενόν σε τῆς τέχνης.

Ἀπόλλων

ἄμεινον μὲν ἦν, ὦ πάτερ, ἐν Δελφοῖς ἢ Κολοφῶνι τὰ τοιαῦτα ποιεῖν, ἀπάντων μοι τῶν χρησίμων παρόντων, ὡς ἔθος. ὅμως δὲ καὶ οὕτω γυμνὸς ἐκείνων καὶ ἄσκευος πειράσομαι προειπεῖν ὁποτέρου τὸ κράτος ἔσται: ἀνέξεσθε δέ, εἰ μὴ ἔμμετρα λέγοιμι.

Μῶμος

λέγε μόνον, σαφεῇ δέ, ὦ Ἀπόλλων, καὶ οὐ συνηγόρου καὶ αὐτὰ ἢ ἐρμηνέως δεόμενα; καὶ γὰρ οὐκ ἄρνεια κρέα καὶ χελώνη νῦν ἐν Λυδία συνέψεται: ἀλλὰ οἶσθα περὶ ὅτου ἢ σκέψις.

Ζεὺς

τι ποτε ἐρεῖς, ὦ τέκνον; ὡς τὰ γε πρὸ τοῦ χρησιμοῦ ταῦτα ἤδη φοβερά: ἢ χροῖα τετραμμένη, οἱ ὀφθαλμοὶ περιφερεῖς, κόμη ἀνασοβουμένη, κίνημα κορυβαντῶδες, καὶ ὅλως κατόχμιμα πάντα καὶ φρικώδη καὶ μυστικά.

Ἀπόλλων [31] κέκλυτε μαντιπόλου τόδε θέσφατον Ἀπόλλωνος ἀμφ' ἔριδος

κρυερῆς, τὴν ἀνέρες ἐστήσαντο ὀξυβόαι, μῦθοισι κορυσσόμενοι πυκινοῖσι. πολλὰ γὰρ ἔνθα καὶ ἔνθα μόθου ἑτεραλκεῖ κλωγμῶ ταρφέος ἄκρα κόρυμβα καταπλήσσουσιν ἐχέτης. ἀλλ' ὅταν αἰγυπιὸς γαμψώνυχος ἀκρίδα μάρπη, δὴ τότε λοίσθιον ὀμβροφόροι κλάγζουσι κορῶναι. νίκη δ' ἡμιόνων, ὁ δ' ὄνος θοὰ τέκνα κορύψει.

Ζεὺς

τί τοῦτο ἀνεκάγχασας, ὦ Μῶμε; καὶ μὴν οὐ γελοῖα τὰ ἐν ποσί: παῦσαι κακόδαιμον, ἀποπνιγήση ὑπὸ τοῦ γέλωτος.

Μῶμος

καὶ πῶς δυνατόν, ὦ Ζεῦ, ἐφ' οὕτω σαφεῖ καὶ προδήλῳ τῷ χρησμῷ;

Ζεὺς

οὐκοῦν καὶ ἡμῖν ἤδη ἐρμηνεύοις ἂν αὐτὸν ὃ τι καὶ λέγει.

Μῶμος

πάνυ πρόδηλα, ὥστε οὐδὲν ἡμῖν Θεμιστοκλέους δεήσει: φησὶ γὰρ τὸ λόγιον οὕτως διαρρήδην γόητα μὲν εἶναι τοῦτον, ὑμᾶς δὲ ὄνους κανθηλίους νῆ Δία καὶ ἡμιόνους, τοὺς πιστεύοντας αὐτῷ, οὐδ' ὅσον αἱ ἀκρίδες τὸν νοῦν ἔχοντας.

Ἡρακλῆς ^[32] ἐγὼ δέ, ὦ πάτερ, εἰ καὶ μέτοικός εἰμι, οὐκ ὀκνήσω ὅμως τὰ δοκοῦντά μοι εἰπεῖν ὅποταν γὰρ ἤδη συνελθόντες διαλέγονται, τηνικαῦτα, ἦν μὲν ὁ Τιμοκλῆς ὑτέρσχη, ἐάσωμεν προχωρεῖν τὴν συνουσίαν ὑπὲρ ἡμῶν, ἦν δέ τι ἑτεροῖον ἀποβαίνει, τότε ἤδη τὴν στοὰν αὐτὴν ἔγωγε, εἰ δοκεῖ, διασείσας ἐμβαλῶ τῷ Δάμιδι, ὥς μὴ κατάρατος ὦν ὑβρίζη ἐς ἡμᾶς.

Ζεὺς

Ἡράκλεις, ὦ Ἡράκλεις, ἄγροικον τοῦτο εἵρηκας καὶ δεινῶς Βοιώτιον, συναπολέσαι ἐνὶ πονηρῷ τοσοῦτους χρηστούς,^ καὶ προσέτι τὴν στοὰν αὐτῷ Μαραθῶνι καὶ Μιλτιάδῃ καὶ Κυνεγείρῳ. καὶ πῶς ἂν τούτων συνεμπεσόντων οἱ ῥήτορες ἔτι ῥητορεύοιεν, τὴν μεγίστην εἰς τοὺς λόγους ὑπόθεσιν ἀφηρημένοι; ἄλλως τε ζῶντι μὲν σοι δυνατόν ἴσως ἦν τι πρᾶξαι τοιοῦτον, ἀφ' οὗ δὲ θεὸς γεγένησαι, μεμάθηκας, οἶμαι, ὥς αἱ Μοῖραι μόναι τὰ τοιαῦτα δύνανται, ἡμεῖς δὲ αὐτῶν ἅμοιροί ἐσμεν.

Ἡρακλῆς

οὐκοῦν καὶ ὅποτε τὸν λέοντα ἢ τὴν ὕδραν ἐφόνευον, αἱ Μοῖραι δι' ἐμοῦ ἐκεῖνα ἔπραττον;

Ζεὺς

καὶ μάλα.

Ἡρακλῆς

καὶ νῦν ἦν τις ὑβρίζῃ εἰς ἐμὲ ἢ περισυλῶν μου τὸν νεῶν ἢ ἀνατρέπων τὸ ἄγαλμα, ἦν μὴ ταῖς Μοίραις πάλαι δεδογμένον ἦ, οὐκ ἐπιτρίψω αὐτόν;

Ζεὺς
οὐδαμῶς.

Ἡρακλῆς
οὐκοῦν ἄκουσον, ὦ Ζεῦ, μετὰ παρρησίας: ἐγὼ γάρ, ὥς ὁ κωμικὸς ἔφη, ἄγροικὸς εἰμι τὴν σκάφην σκάφην λέγων εἰ τοιαῦτά ἐστι τὰ ὑμέτερα, μακρὰ χαίρειν φράσας ταῖς ἐνταῦθα τιμαῖς καὶ κνίσῃ καὶ ἱερείων αἵματι κάτειμι εἰς τὸν Ἄϊδην, ὅπου με γυμνὸν τὸ τόξον ἔχοντα κἂν τὰ εἶδωλα φοβήσεται τῶν ὑπ' ἐμοῦ πεφονευμένων θηρίων.

Ζεὺς
εὖ γε, οἴκοθεν ὁ μάρτυς, φασὶν ἀπέσωσάς γ' ^[33] ἂν οὖν τῷ Δάμιδι ταῦτα εἰπεῖν ὑποβαλὼν.[^] ἀλλὰ τίς ὁ σπουδῇ προσιῶν οὗτός ἐστιν, ὁ χαλκοῦς, ὁ εὐγραμμος καὶ εὐπερίγραφος, ὁ ἀρχαῖος τὴν ἀνάδεσιν τῆς κόμης; μᾶλλον δὲ ὁ σός, ὦ Ἑρμῇ, ἀδελφός ἐστιν, ὁ ἀγοραῖος, ὁ παρὰ τὴν Ποικίλῃν πίττης γοῦν ἀναπέπλησται ὀσημέραι ἐκματτόμενος ὑπὸ τῶν ἀνδριαντοποιῶν. τί, ὦ παῖ, δρομαῖος ἡμῖν ἀφίξει; ἢ ποῦ τι ἐκ γῆς νεώτερον ἀπαγγέλλεις;

Ἑρμαγόρας
ὑπέρμεγα, ὦ Ζεῦ, καὶ μυρίας τῆς σπουδῆς δεόμενον.

Ζεὺς
λέγε ἤδη, εἴ τι καὶ ἄλλο ἡμᾶς ἐπανιστάμενον λέληθεν.

Ἑρμαγόρας
ἐτύγχανον μὲν ἄρτι χαλκουργῶν ὑπο πιττούμενος στέρνον τε καὶ μετάφρενον θώραξ δέ μοι γελοῖος ἀμφὶ σώματι πλασθεὶς παρηώρητο μιμηλῇ τέχνῃ σφραγίδα χαλκοῦ πᾶσαν ἐκτυπούμενος: ὁρῶ δ' ὄχλον στείχοντα καὶ τινας δύο ὠχροὺς κεκράκτας, πυγμάχους σοφισμάτων, Δαμῖν τε καὶ —

Ζεὺς
παῦε, ὦ Ἑρμαγόρα βέλτιστε, τραγῳδῶν οἶδα γὰρ οὐστίνας λέγεις. ἀλλ' ἐκεῖνό μοι φράσον, εἰ πάλαι συγκροτεῖται αὐτοῖς ἡ ἔρις.

Ἑρμαγόρας
οὐ πάννυ, ἀλλ' ἐν ἀκροβολισμοῖς ἔτι ἦσαν ἀποσφενδονῶντες ἀλλήλοις πόρρωθέν ποθεν λαιδορούμενοι.

Ζεὺς
τί οὖν ἔτι ποιεῖν λοιπόν,[^] ὦ θεοί, ἢ ἀκροάσασθαι ἐπικύψαντας αὐτῶν; ὥστε ἀφαιρεῖτωσαν αἱ Ὠραι τὸν μοχλὸν ἤδη καὶ ἀπάγουσαι τὰ νέφη ^[34]

ἀναπεταννύτωσαν τὰς πύλας τοῦ οὐρανοῦ. Ἡράκλεις, ὅσον τὸ πλῆθος ἐπὶ τὴν ἀκρόασιν ἀπηντήκασιν. ὁ δὲ Τιμοκλῆς αὐτὸς οὐ πάνυ μοι ἀρέσκει ὑποτρέμων καὶ ταραπτόμενος· ἀπολεῖ ἅπαντα οὗτος τήμερον· δηλὸς γοῦν ἐστὶν οὐδὲ ἀντάρασθαι τῷ Δάμιδι δυνησόμενος. ἀλλ' ὅπερ ἡμῖν δυνατώτατον, εὐχόμεθα ὑπὲρ αὐτοῦ σιγῇ ἐφ' ἡμεῖων, ἵνα μὴ Δᾶμὶς γε πύθηται.

Τιμοκλῆς [35] τί φῆς, ὃ ἱερόσυλε Δᾶμι, θεοὺς μὴ εἶναι μηδὲ προνοεῖν τῶν ἀνθρώπων;

Δάμις

οὐκ· ἀλλὰ σὺ πρότερος ἀποκρίναί μοι ὅτινι λόγῳ ἐπείσθης εἶναι αὐτούς.

Τιμοκλῆς

οὐ μὲν οὖν, ἀλλὰ σύ, ὃ μιαρέ, ἀποκρίναι:

Δάμις

οὐ μὲν οὖν, ἀλλὰ σύ.

Ζεὺς

ταυτὶ μὲν παρὰ πολὺ ὁ ἡμέτερος ἄμεινον καὶ εὐφρονότερον τραχύνεται. εὖ γε, ὃ Τιμόκλεις, ἐπὶ χεὶ τῶν βλασφημιῶν ἐν γὰρ τούτῳ σοι τὸ κράτος, ὥς τά γε ἄλλα ἰχθύν σε ἀποφανεῖ ἐπιστομίζων.

Τιμοκλῆς

ἀλλά, μὰ τὴν Ἀθηνᾶν, οὐκ ἂν ἀποκρίναίμην σοι πρότερος.

Δάμις

οὐκοῦν, ὃ Τιμόκλεις, ἐρώτα· ἐκράτησας γὰρ τοῦτό γε ὁμωμοκῶς· ἀλλ' ἄνευ τῶν βλασφημιῶν, εἰ δοκεῖ.

Τιμοκλῆς [36] εὖ λέγεις· εἰπέ οὖν μοι, οὐ δοκοῦσί σοι, ὃ κατάρατε, προνοεῖν οἱ θεοὶ

Δάμις

οὐδαμῶς.

Τιμοκλῆς

τί φῆς; ἀπρονόητα οὖν ταῦτα ἅπαντα;

Δάμις

ναί.

Τιμοκλῆς

%20οὐδ' ὑπὸ τινι οὖν θεῷ τάττεται ἢ τῶν ὄλων ἐπιμέλεια;

Δάμις
οὔ.

Τιμοκλῆς
πάντα δὲ εἰκὴ φέρεται;

Δάμις
ναί.

Τιμοκλῆς
εἶτ' ἄνθρωποι ταῦτα ἀκούοντες ἀνέχεσθε καὶ οὐ καταλεύσετε τὸν ἀλιτήριον;

Δάμις
τί τοὺς ἀνθρώπους ἐπ' ἐμέ παροξύνεις, ὦ Τιμόκλεις; ἢ τίς ὢν ἀγανακτεῖς ὑπὲρ τῶν θεῶν, καὶ ταῦτα ἐκείνων αὐτῶν οὐκ ἀγανακτούντων; οἱ γε οὐδὲν δεινὸν διατεθείκασί με πάλαι ἀκούοντες, εἰ γε ἀκούουσιν.

Τιμοκλῆς
ἀκούουσι γάρ, ὦ Δᾶμι, ἀκούουσι, καί σε μετίασί ποτε χρόνω.

Δάμις [37] καὶ πότε ἂν ἐκεῖνοι σχολὴν ἀγάγοιεν ἐπ' ἐμέ, τοσαῦτα, ὥς φῆς, πράγματα ἔχοντες; καὶ τὰ ἐν τῷ κόσμῳ ἅπειρα τὸ πλῆθος ὄντα οἰκονομούμενοι; ὥστε οὐδὲ σέ πω ἡμύναντο ὢν ἐπιорκεῖς ἀεὶ καὶ τῶν ἄλλων, ἵνα μὴ βλασφημεῖν καὶ αὐτὸς ἀναγκάζωμαι παρὰ τὰ συγκείμενα. καίτοι οὐχ ὁρῶ ἦντινα ἂν ἄλλην ἐπίδειξιν τῆς ἐαυτῶν προνοίας, μείζω ἐξενεγκεῖν ἐδύναντο ἢ σὲ κακὸν κακῶς ἐπιτρίψαντες. ἀλλὰ δῆλοι εἰσιν ἀποδημοῦντες, ὑπὲρ τὸν Ὠκεανὸν ἴσως μετ' ἀμύμονας Αἰθιοπῆας; ἔθος γοῦν αὐτοῖς συνεχῶς ἰέναι παρ' αὐτοὺς μετὰ δαῖτα καὶ αὐτεπαγγέλτοις ἐνίοτε.

Τιμοκλῆς [38] τί πρὸς τοσαύτην ἀναισχυντίαν εἵποίμι ἄν, ὦ Δᾶμι;

Δάμις
ἐκεῖνο, ὦ Τιμόκλεις, ὃ πάλαι ἐγὼ ἐπόθουν ἀκοῦσαί σου, ὅπως ἐπέισθης οἷεσθαι προνοεῖν τοὺς θεοὺς

Τιμοκλῆς
ἡ τάξις με πρῶτον τῶν γινομένων ἔπεισεν, ὃ ἥλιος ἀεὶ τὴν αὐτὴν ὁδὸν ἰὼν καὶ σελήνη κατὰ ταῦτα καὶ ὥραι τρεπόμεναι καὶ φυτὰ φυόμενα καὶ ζῷα γεννώμενα καὶ αὐτὰ ταῦτα οὕτως εὐμηχάνως κατεσκευασμένα ὥς τρέφεσθαι καὶ κινεῖσθαι καὶ ἐννοεῖν καὶ βαδίζειν καὶ τεκταίνεσθαι καὶ σκυτοτομεῖν καὶ τᾶλλα: ταῦτα προνοίας ἔργα εἶναι μοι δοκεῖ.

Δάμις

αὐτό που τὸ ζητούμενον, ὃ Τιμόκλεις, συναρπάξεις: οὐδέπω γὰρ δῆλον εἰ προνοία τούτων ἕκαστον ἀποτελεῖται. ἀλλ' ὅτι μὲν τοιαῦτά ἐστι τὰ γινόμενα φαῖν ἂν καὶ αὐτός: οὐ μὴν αὐτίκα πεπεῖσθαι ἀνάγκη καὶ ὑπὸ τινος προμηθείας αὐτὰ γίνεσθαι: ἐνὶ γὰρ καὶ ἄλλως ἀρξάμενα νῦν ὁμοίως καὶ κατὰ ταῦτα συνίστασθαι, σὺ δὲ τάξιν αὐτῶν ὀνομάζεις τὴν ἀνάγκην, εἴτα δηλαδὴ ἀγανακτήσεις εἰ τίς σοι μὴ ἀκολουθοῖ τὰ γινόμενα μὲν ὁποῖά ἐστι καταριθμουμένῳ καὶ ἐπαινοῦντι, οἰομένῳ δὲ ἀπόδειξιν ταῦτα εἶναι τοῦ καὶ προνοία διατάττεσθαι αὐτῶν ἕκαστον. ὥστε κατὰ τὸν κωμικὸν τουτὶ μὲν ὑπομόχθηρον, ἄλλο μοι λέγε.

Τιμοκλῆς [39] ἐγὼ μὲν οὐκ οἶμαι καὶ ἄλλης ἐπὶ τούτοις δεῖν ἀποδείξεως. ὅμως δ' οὖν ἐρῶ: ἀποκρίναι γάρ μοι, Ὅμηρός σοι δοκεῖ ἄριστος ποιητῆς γενέσθαι;

Δάμις
καὶ μάλα.

Τιμοκλῆς
οὐκοῦν ἐκείνῳ ἐπέισθην τὴν πρόνοιαν τῶν θεῶν ἐμφανίζοντι.

Δάμις
ἀλλ', ὃ θαυμάσιε, ποιητὴν μὲν ἀγαθὸν Ὅμηρον γενέσθαι πάντες σοι συνομολογήσουσι, μάρτυρα δὲ ἀληθῆ περὶ τῶν τοιούτων οὗτ' ἐκείνῳ οὕτε ἄλλον ποιητὴν οὐδένα: οὐ γὰρ ἀληθείας μέλει αὐτοῖς, οἶμαι, ἀλλὰ τοῦ κηλεῖν τοὺς ἀκούοντας, καὶ διὰ τοῦτο μέτροις τε κατάδουσι καὶ μύθοις κατηχοῦσι καὶ ὅλως ἅπαντα ὑπὲρ τοῦ τερπνοῦ μηχανῶνται. [40] ἀτὰρ ἡδέως ἂν καὶ ἀκούσαιμι οἷστισι μάλιστα ἐπέισθης τῶν Ὀμήρου: ἄρα οἷς περὶ τοῦ Διὸς λέγει, ὥς ἐπεβούλευον συνδῆσαι αὐτὸν ἡ θυγάτηρ καὶ ὁ ἀδελφὸς καὶ ἡ γυνή; καὶ εἰ γε μὴ τὸν Βριάρεων ἡ Θέτις ἐκάλεσεν ἐπεπέδητο ἂν ἡμῖν ὁ βέλτιστος Ζεὺς συναρπασθεῖς. ἀνθ' ὧν καὶ ἀπομνημονεύων τῇ Θέτιδι τὴν εὐεργεσίαν ἐξαπατᾷ τὸν Ἀγαμέμνονα ὄνειρόν τινα ψευδῇ ἐπιπέμψας, ὥς πολλοὶ τῶν Ἀχαιῶν ἀποθάνοιεν. ὁρᾷς; ἀδύνατον γὰρ ἦν αὐτῷ κεραυνὸν ἐμβαλόντι καταφλέξαι τὸν Ἀγαμέμνονα αὐτὸν ἄνευ τοῦ ἀπατεῶνα εἶναι δοκεῖν. ἢ ἐκεῖνά σε μάλιστα εἰς τὴν πίστιν ἐπεσπᾶσαντο, ἀκούοντα ὥς Διομήδης μὲν ἔτρωσε τὴν Ἀφροδίτην, εἴτα τὸν Ἄρη αὐτὸν Ἀθηνᾶς παρακελεύσει, μετὰ μικρὸν δὲ αὐτοὶ συμπεσόντες οἱ θεοὶ ἐμονομάχουν ἀναμιῖξ ἄρρενες καὶ θήλειαι, καὶ Ἀθηνᾶ μὲν Ἄρη καταγωνίζεται ἅτε καὶ προπεπονηκότα, οἶμαι, ἐκ τοῦ τραύματος ὃ παρὰ τοῦ Διομήδους εἰλήφει, Λητοῖ δ' ἀνέστη σῶκος ἐριούνιος Ἑρμῆς; ἢ τὰ περὶ τῆς Ἀρτέμιδός σοι πιθανὰ ἔδοξεν, ὥς ἐκείνη μεμψίμοιρος οὔσα ἡγανάκτησεν οὐ κληθεῖσα ἐφ' ἐστίασιν ὑπὸ τοῦ Οἰνέως, καὶ διὰ τοῦτο σὺν τινα ὑπερφυᾷ καὶ ἀνυπόστατον τὴν ἀλκὴν ἐπαφῆκεν ἐπὶ τὴν χώραν αὐτοῦ; ἄρ' οὖν τὰ τοιαῦτα λέγων σε Ὅμηρος πέπεικε;

Ζεὺς [41] βαβαί: ἡλίκον, ὃ θεοί, ἀνεβόησε τὸ πλῆθος, ἐπαινοῦντες τὸν Δᾶμιν ὃ δ' ἡμέτερος ἀπορουμένῳ ἔοικεν ἰδίῃ ^ γοῦν καὶ ὑποτρέμει καὶ δηλὸς ἐστιν

ἀπορρίψων τὴν ἀσπίδα, καὶ ἤδη περιβλέπει οἱ παρεκδὺς ἀποδράσεται.

Τιμοκλῆς

%20οὐδ' Εὐριπίδης ἄρα σοι δοκεῖ λέγειν τι ὑγιές, ὅποταν αὐτοὺς ἀναβιβασάμενος τοὺς θεοὺς ἐπὶ τὴν σκηνὴν δεικνύη σώζοντας μὲν τοὺς χρηστοὺς τῶν ἡρώων, τοὺς πονηροὺς δὲ καὶ κατὰ σὲ τὴν ἀσέβειαν ἐπιτρίβοντας;

Δάμις

ἀλλ', ὦ γενναιότατε φιλοσόφων Τιμόκλεις, εἰ ταῦτα ποιοῦντες οἱ τραγωδοὶ πεπείκασί σε, ἀνάγκη δυοῖν θάτερον, ἥτοι Πῶλον καὶ Ἀριστόδημον καὶ Σάτυρον ἡγεῖσθαι σε θεοὺς εἶναι τότε ἢ τὰ πρόσωπα τῶν θεῶν αὐτὰ καὶ τοὺς ἐμβάτας καὶ τοὺς ποδήρεις χιτῶνας καὶ χλαμύδας καὶ χειρῖδας καὶ προγαστρίδια καὶ τᾶλλα οἷς ἐκεῖνοι σεμνύνουσι τὴν τραγωδίαν, ὅπερ καὶ γελοιότατον ἐπεὶ καθ' ἑαυτὸν ὅποταν ὁ Εὐριπίδης, μηδὲν ἐπείγουσσης τῆς χρείας τῶν δραμάτων, τὰ δοκοῦντὰ οἱ λέγη, ἀκούσῃ αὐτοῦ τότε παρρησιαζομένου, ὁρᾷς τὸν ὑψοῦ τόνδ' ἄπειρον αἰθέρα καὶ γῆν πέριξ ἔχονθ' ὑγραῖς ἐν ἀγκάλαις; τοῦτον νόμιζε Ζῆνα, τόνδ' ἡγοῦ θεόν. καὶ πάλιν, Ζεὺς, ὅστις ὁ Ζεὺς, οὐ γὰρ οἶδα, πλὴν λόγῳ κλύων. καὶ τὰ τοιαῦτα.

Τιμοκλῆς

[42] οὐκοῦν ἅπαντες ἄνθρωποι καὶ τὰ ἔθνη ἐξηπάτηνται θεοὺς νομίζοντες καὶ πανηγυρίζοντες;

Δάμις

εὖ γε, ὦ Τιμόκλεις, ὅτι με ὑπεμνησας τῶν κατὰ ἔθνη νομιζομένων, ἀφ' ὧν μάλιστα συνίδοι τις ἂν ὡς οὐδὲν βέβαιον ὁ περὶ θεῶν λόγος ἔχει: πολλὴ γὰρ ἡ ταραχὴ καὶ ἄλλοι ἄλλα νομίζουσι, Σκύθαι μὲν ἀκινάκη θύοντες καὶ Θρᾷκες Ζαμόλξιδι, δραπετὴ ἀνθρώπῳ ἐκ Σάμου ὡς αὐτοὺς ἤκοντι, Φρύγες δὲ Μῆνη καὶ Αἰθίοπες Ἡμέρα καὶ Κυλλήνιοι Φάλητι καὶ Ἀσσύριοι περιστερᾷ καὶ Πέρσαι πυρὶ καὶ Αἰγύπτιοι ὕδατι. καὶ τοῦτο μὲν ἅπασι κοινὸν τοῖς Αἰγυπτίοις τὸ ὕδωρ, ἰδίᾳ δὲ Μεμφίταις μὲν ὁ βοῦς θεός, Πηλουσιώταις δὲ κρόμμυον, καὶ ἄλλοις ἴβις ἢ κροκόδειλος καὶ ἄλλοις κυνοκέφαλος ἢ αἴλουρος ἢ πίθηκος: καὶ ἔτι κατὰ κώμας τοῖς μὲν ὁ δεξιὸς ὦμος θεός, τοῖς δὲ κατ' ἀντιπέρας οἰκοῦσιν ἄτερος: καὶ ἄλλοις κεφαλῆς ἡμίτομον, καὶ ἄλλοις ποτήριον κεραμεοῦν ἢ τρύβλιον. ταῦτα πῶς οὐ γέλως ἐστίν, ὦ καλὲ Τιμόκλεις;

Μῶμος

οὐκ ἔλεγον, ὦ θεοί, ταῦτα ταντα ἥξειν εἰς τοῦμφανές καὶ ἀκριβῶς ἐξετασθήσεσθαι; .

Ζεὺς

ἔλεγε, ὦ Μῶμε, καὶ ἐπετίμας ὀρθῶς, καὶ ἔγωγε πειράσομαι ἐπανορθώσασθαι

αὐτά, ἦν τὸν ἐν ποσὶ τοῦτον κίνδυνον διαφύγωμεν.

Τιμοκλῆς [43] ἀλλ', ὦ θεοῖς ἐχθρὲ σύ, τοὺς χρησμοὺς καὶ προαγορεύσεις τῶν ἐσομένων τίνος ἔργον ἂν εἴποις ἢ θεῶν καὶ τῆς προνοίας τῆς ἐκείνων;

Δάμις

σιώπησον, ὦ ἄριστε, περὶ τῶν χρησμῶν, ἐπεὶ ἐρήσομαί σε τίνος αὐτῶν μάλιστα μεμνησθαι ἀξιοῖς; ἄρ' ἐκείνου ὃν τῷ Λυδῷ ὁ Πύθιος ἔχρησεν, ὃς ἀκριβῶς ἀμφήκης ἦν καὶ διπρόσωπος, οἷοί εἰσι τῶν Ἑρμῶν ἔνιοι, διττοὶ καὶ ἀμφοτέρωθεν ὅμοιοι πρὸς ὁπότερον ἂν αὐτῶν μέρος ἐπιστραφῆς; ἢ τι γὰρ μᾶλλον ὁ Κροῖστος διαβάς τὸν Ἄλυν τὴν αὐτοῦ ἀρχὴν ἢ τὴν Κύρου καταλύσει; καίτοι οὐκ ὀλίγων ταλάντων ὁ Σαρδιανὸς ἐκεῖνος ὄλεθρος τὸ ἀμφιδέξιον τοῦτο ἔπος ἐπρίατο.

Μῶμος

αὐτά που, ὦ θεοί, ἀνὴρ διεξέρχεται λέγων ἃ ἐδεδίδειν μάλιστα. ποῦ νῦν ὁ καλὸς ἡμῖν κιθαρωδός; ἀπολόγησαι αὐτῷ κατελθὼν πρὸς ταῦτα.

Ζεὺς

σὺ ἡμᾶς ἐπισφάττεις, ὦ Μῶμε, οὐκ ἐν καιρῷ νῦν ἐπιτιμῶν.

Τιμοκλῆς [44] ὄρα οἷα ποιεῖς, ὦ ἀλιτήριε Δᾶμι, μονονουχὶ τὰ ἔδη αὐτὰ τῶν θεῶν ἀνατρέπεις τῷ λόγῳ καὶ βωμοὺς αὐτῶν.

Δάμις

οὐ πάντας ἔγωγε τοὺς βωμούς, ὦ Τιμόκλεις. τί γὰρ καὶ δεινὸν ἀπ' αὐτῶν γίγνεται, εἰ θυμιαμάτων καὶ εὐωδίας μεστοί εἰσι; τοὺς δὲ ἐν Ταύροις τῆς Ἀρτέμιδος ἡδέως ἂν ἐπεῖδον ἐκ βάθρων ἐπὶ κεφαλὴν ἀνατρεπομένους, ἐφ' ὧν τοιαῦτα ἢ παρθένος εὐωχομένη ἔχαιρεν.

Ζεὺς

τουτὶ πόθεν ἡμῖν τὸ ἄμαχον κακὸν ἐπιχεῖ; ὥς δαιμόνων οὐδενὸς ἀνὴρ φεῖδεται, ἀλλ' ἐξ ἀμάξης παρρησιάζεται καὶ μάρπτει ἐξείης, ὃς τ' αἴτιος ὃς τε καὶ οὐκί.

Μῶμος

καὶ μὴν ὀλίγους ἂν, ὦ Ζεῦ, τοὺς ἀναιτίους εὖροις ἐν ἡμῖν καὶ που τάχα προῖων ὁ ἄνθρωπος ἄψεται καὶ τῶν κορυφαίων τινός.

Τιμοκλῆς [45] οὐδὲ βροντῶντος ἄρα τοῦ Διὸς ἀκούεις, ὦ θεομάχε Δᾶμι;

Δάμις

καὶ πῶς οὐ μέλλω βροντῆς ἀκούειν, ὦ Τιμόκλεις; εἰ δ' ὁ Ζεὺς ὁ βροντῶν ἐστί, σὺ ἄμεινον ἂν εἰδείης ἐκεῖθεν ποθεν παρὰ τῶν θεῶν ἀφιγμένος; ἐπεὶ οἱ γε ἐκ

Κρήτης ἦκοντες ἄλλα ἡμῖν διηγοῦνται, τάφον τινὰ κεῖθι δεῖκνυσθαι καὶ στήλην ἐφεστάναι δηλοῦσαν ὥς οὐκέτι βροντήσειεν ἂν ὁ Ζεὺς πάλαι τεθνεώς.

Μῶμος

τοῦτ' ἐγὼ πρὸ πολλοῦ ἠπιστάμην ἐροῦντα τὸν ἄνθρωπον. τί δ' οὖν, ὦ Ζεῦ, ὠχρίακας ἡμῖν καὶ συγκροτεῖς τοὺς ὁδόντας ὑπὸ τοῦ τρόμου; θαρρεῖν χρὴ καὶ τῶν τοιοῦτων ἀνθρωπίσκων καταφρονεῖν.

Ζεύς

τί λέγεις, ὦ Μῶμε; καταφρονεῖν; οὐχ ὄρας ὅσοι ἀκούουσι καὶ ὡς συμπεπεισμένοι εἰσὶν ἤδη καθ' ἡμῶν καὶ ἀπάγει αὐτοὺς ἀναδησάμενος τῶν ὧτων ὁ Δᾶμις;

Μῶμος

ἀλλὰ σύ, ὦ Ζεῦ, ὅποταν θελήσης, σειρὴν χρυσεῖην καθεῖς ἅπαντας αὐτοὺς αὐτῇ κεν γαίῃ ἐρύσαις αὐτῇ τε θαλάσσῃ.

Τιμοκλῆς^[46] εἰπέ μοι, ὦ κατάρατε, πέπλευκας ἤδη ποτέ;

Δάμις

καὶ πολλάκις, ὦ Τιμόκλεις.

Τιμοκλῆς

οὐκ οὐν ἔφερε μὲν ὑμᾶς τότε ἢ ἄνεμος ἐμπίπτων τῇ ὀθόνῃ καὶ ἐμπιπλὰς τὰ ἀκάτια ἢ οἱ ἐρέττοντες, ἐκυβέρνα δὲ εἷς τις ἐφεστὼς καὶ ἔσωζε τὴν ναῦν;

Δάμις

καὶ μάλα.

Τιμοκλῆς

εἶτα ἡ ναὺς μὲν οὐκ ἂν ἔπλει μὴ κυβερνωμένη, τὸ δὲ ὅλον τοῦτο ἀκυβέρνητον οἶει καὶ ἀνηγεμόνευτον φέρεσθαι;

Ζεύς

εὖ γε, συνετῶς ὁ Τιμοκλῆς ταῦτα καὶ ἰσχυρῶς ἂν παραδείγματι.

Δάμις^[47] ἀλλ', ὦ θεοφιλέστατε Τιμόκλεις, τὸν μὲν κυβερνήτην ἐκεῖνον εἶδες ἂν αἰεὶ τὰ συμφέροντα ἐπινοοῦντα καὶ πρὸ τοῦ καιροῦ παρασκευαζόμενον καὶ προστάττοντα τοῖς ναύταις, ἀλυσιτελὲς δὲ οὐδὲ ἄλογον οὐδέν τι εἶχεν ἢ ναὺς ὃ μὴ χρήσιμον πάντως καὶ ἀναγκαῖον ἦν πρὸς τὴν ναυτιλίαν αὐτοῖς; ὁ δὲ σὸς οὗτος κυβερνήτης, ὃν τῇ μεγάλῃ ταύτῃ νηὶ ἐφεστάναι ἀξιοῖς, καὶ οἱ συνναῦται αὐτοῦ οὐδὲν εὐλόγως οὐδὲ κατὰ τὴν ἀξίαν διατάττουσιν, ἀλλ' ὁ μὲν πρότονος, εἰ τύχοι, ἐς τὴν πρύμναν ἀποτέταται, οἱ πόδες δ' ἐς τὴν πρῶραν ἀμφοτέρω: καὶ χρυσαῖ μὲν αἱ ἄγκυραι ἐνίοτε, ὁ χηνίσκος δὲ μολυβδοῦς, καὶ

τὰ μὲν ὕφαλα κατάγραφα, τὰ δὲ ἔξαλα τῆς νεῶς ἄμορφα. [48] καὶ αὐτῶν δὲ τῶν ναυτῶν ἴδοις ἂν τὸν μὲν ἀργὸν καὶ ἄτεχνον καὶ ἄτολμον πρὸς τὰ ἔργα διμοιρίτην ἢ τριμοιρίτην, τὸν δὲ κατακολυμβήσασαί τε ἄοκνον καὶ ἐπὶ τὴν κεραϊάν ἀναπηδήσαι ῥάδιον καὶ εἰδότα τῶν χρησίμων ἕκαστα μόνον, τοῦτον ἂν τλεῖν προστεταγμένον: τὰ δὲ αὐτὰ καὶ ἐν τοῖς ἐπιβάταις, μαστιγίαν μὲν τινα ἐν προεδρίᾳ παρὰ τὸν κυβερνήτην καθήμενον καὶ θεραπευόμενον, καὶ ἄλλον κίναιδον ἢ πατραλοῖαν ἢ ἱερόσυλον ὑπερτιμώμενον καὶ τὰ ἄκρα τῆς νεῶς κατελιγφότα, χαρίεντας δὲ πολλοὺς ἐν μυχῷ τοῦ σκάφους στενοχωρουμένους καὶ ὑπὸ τῶν πρὸς ἀλήθειαν χειρόνων πατουμένους: ἐννόησον γοῦν ὅπως μὲν Σωκράτης καὶ Ἀριστείδης ἐπλευσαν καὶ Φωκίων, οὐδὲ τὰ ἄλφιστα διαρκῆ ἔχοντες οὐδὲ ἀποτεῖναι τοὺς πόδας δυνάμενοι ἐπὶ γυμνῶν τῶν σανίδων παρὰ τὸν ἄντλον, ἐν ὅσοις δὲ ἀγαθοῖς Καλλίας καὶ Μειδίας καὶ Σαρδανάπαλλος, ὑπερτρυφῶντες καὶ τῶν ὑφ' αὐτοῖς καταπτύοντες. [49] τοιαῦτα ἐν τῇ νηϊ σου γίνεται, ὃ σοφώτατε Τιμόκλεις: διὰ τοῦτο αἱ ναυαγίαι μυρίαί. εἰ δέ τις κυβερνήτης ἐφεστὼς ἑώρα καὶ διέταττεν ἕκαστα, πρῶτον μὲν οὐκ ἂν ἠγνόησεν οἵτινες οἱ χρηστοὶ καὶ οἵτινες οἱ φαῦλοι τῶν ἐμπλεόντων, ἔπειτα ἐκάστῳ κατὰ τὴν ἀξίαν τὰ προσήκοντα ἀπένειμεν ἄν, χώραν τε τὴν ἀμείνω τοῖς ἀμείνοσι παρ' αὐτὸν ἄνω, τὴν κάτω δὲ τοῖς χείροσι, καὶ συσσίτους ἔστιν οὗς καὶ συμβούλους ἐποίησας ἄν, καὶ τῶν ναυτῶν ὁ μὲν πρόθυμος ἢ πρόφρων ἐπιμελητὴς ἀπεδέδεικται ἄν ἢ τοίχου ἄρχων ἢ πάντως πρὸ τῶν ἄλλων, ὁ δὲ ὀκνηρὸς καὶ ῥάθυμος ἐπαίεται ἄν τῷ καλωδίῳ πεντάκις τῆς ἡμέρας εἰς τὴν κεφαλὴν, ὥστε σοι, ὃ θαυμάσιε, τὸ τῆς νεῶς τοῦτο παράδειγμα κινδυνεύει περιτετράφθαι κακοῦ τοῦ κυβερνήτου τετυχηκός.ᾠ

Μῶμος [50] ταυτὶ μὲν ἤδη κατὰ ροῦν προχωρεῖ τῷ Δάμιδι καὶ πλησίστιος ἐπὶ τὴν νίκην φέρεται.

Ζεὺς

ὀρθῶς, ὦ Μῶμε, εἰκάζεις. ὁ δ' οὐδὲν ἰσχυρὸν ὁ Τιμοκλῆς ἐπινοεῖ, ἀλλὰ τὰ κοινὰ ταῦτα καὶ καθ' ἡμέραν ἄλλα ἐπ' ἄλλοις εὐπερίτρεπτα πάντα ἐπαντλεῖ.

Τιμοκλῆς [51] οὐκοῦν ἐπεὶ τῆς νεῶς τὸ παράδειγμα, οὐ πάνυ σοι ἰσχυρὸν ἔδοξεν εἶναι, ἄκουσον ἤδη τὴν ἱεράν, φασίν, ἄγκυραν καὶ ἦν οὐδεμιᾷ μηχανῇ ἀπορρήξεις.

Ζεὺς

τί ποτε ἄρα καὶ ἐρεῖ;

Τιμοκλῆς

ἴδοις γὰρ εἰ ἀκόλουθα ταῦτα συλλογίζομαι, καὶ εἴ πη αὐτὰ δυνατόν σοι περιτρέψαι. εἰ γὰρ εἰσὶ βωμοί, εἰσὶ καὶ θεοί: ἀλλὰ μὴν εἰσὶ βωμοί, εἰσὶν ἄρα καὶ θεοί: τί πρὸς ταῦτα φῆς;

Δάμις

ἦν πρότερον γελᾶσω ἐς κόρον, ἀποκρινοῦμαι σοι.

Τιμοκλῆς

ἀλλὰ ἔοικας οὐδὲ παύσεσθαι γελῶν εἰπὲ δὲ ὅμως ὅπη σοι γελοῖον ἔδοξε τὸ εἰρημένον εἶναι.

Δάμις

ὅτι οὐκ αἰσθάνη ἀπὸ λεπτῆς κρόκης ἐξαψάμενός σου τὴν ἄγκυραν, καὶ ταῦτα ἱερὰν οὖσαν: τὸ γὰρ εἶναι θεοὺς τῷ βωμοὺς εἶναι συνδήσας ἰσχυρὸν οἶει ποιήσασθαι ἀπ' αὐτῶν τὸν ὄρμον. ὥστε ἐπεὶ μηδὲν ἄλλο τούτου φῆς ἔχειν εἰπεῖν ἱερώτερον, ἀπίωμεν ἤδη.

Τιμοκλῆς [52] ὁμολογεῖς τοίνυν ἡττηθῆναι προαπίων;

Δάμις

ναί, ὦ Τιμόκλεις. σὺ γὰρ ὥσπερ οἱ ὑπὸ τινων βιαζόμενοι ἐπὶ τοὺς βωμοὺς ἡμῖν καταπέφευγας. ὥστε, νῆ τὴν ἄγκυραν τὴν ἱεράν, ἐθέλω σπείσασθαι ἤδη πρὸς σὲ ἐπ' αὐτῶν γε τῶν βωμῶν, ὥς μηκέτι περὶ τούτων ἐρίζοιμεν.

Τιμοκλῆς

εἰρωνεῦη ταῦτα πρὸς ἐμέ, τυμβωρύχε καὶ μιαρὲ καὶ κατάπτυστε καὶ μαστιγία καὶ κάθαρμα; οὐ γὰρ ἴσμεν οὐτινος μὲν πατρὸς εἶ, πῶς δὲ ἡ μήτηρ σου ἐπορνεύετο, καὶ ὥς τὸν ἀδελφὸν ἀπέπνιζας καὶ μοιχεύεις καὶ τὰ μειράκια διαφθείρεις, λιχνότατε καὶ ἀναισχυντότατε; μὴ φεῦγε δ' οὖν, ἕως καὶ πληγὰς παρ' ἐμοῦ λαβὼν ἀπέλθῃς: ἤδη γάρ σε τουτῷ τῷ ὀστράκῳ ἀποσφάξω παμμίαρον ὄντα.

Ζεὺς [53] ὁ μὲν γελῶν, ὦ θεοί, ἅπεισιν, ὁ δ' ἀκολουθεῖ λοιδορούμενος οὐ φέρων κατατρυφῶντα τὸν Δᾶμιν, καὶ ἔοικε πατάξειν αὐτὸν τῷ κεράμῳ ἐς τὴν κεφαλὴν. ἡμεῖς δὲ τί ποιῶμεν ἐπὶ τούτοις;

Ἑρμῆς

ὀρθῶς ἐκεῖνό μοι ὁ κωμικὸς εἰρηκέναι δοκεῖ, οὐδὲν πέπονθας δεινόν, ἂν μὴ προσποιῇ. τί γὰρ καὶ ὑπέρμεγα κακόν, εἰ ὀλίγοι ἄνθρωποι πεπεισμένοι ταῦτα ἀπίασι; πολλῷ γὰρ οἱ τάναντία γινώσκοντες πλείους, Ἑλλήνων ὁ πολὺς λεῶς βάρβαροί τε ἅπαντες.

Ζεὺς

ἀλλὰ, ὦ Ἑρμῆ, τὸ τοῦ Δαρείου πάνυ καλῶς ἔχον ἐστίν, ὃ εἶπεν ἐπὶ τοῦ Ζωπύρου: ὥστε καὶ αὐτὸς ἐβουλόμην ἂν ἓνα τοῦτον ἔχειν τὸν Δᾶμιν σύμμαχον ἢ μυρίας μοι Βαβυλῶνας ὑπάρχειν.

THE COCK — Ὀνειρος ἢ Ἀλεκτρυών

ἀλλὰ σέ, κάκιστε ἀλεκτρυών, ὁ Ζεὺς αὐτὸς ἐπιτρίψει φθονερὸν οὕτω καὶ ὀξύφωνον ὄντα, ὃς με πλουτοῦντα καὶ ἡδίστῳ ὀνείρῳ συνόντα καὶ θαυμαστὴν εὐδαιμονίαν εὐδαιμονοῦντα διάτορόν τι καὶ γεγωνὸς ἀναβοήσας ἐπήγειρας, ὥς μηδὲ νύκτωρ γοῦν τὴν πολὺ σοῦ μαρωτέραν πενίαν διαφύγοιμι. καίτοι εἴ γε χρὴ τεκμαίρεσθαι τῇ τε ἡσυχίᾳ πολλῇ ἔτι οὔσῃ καὶ τῷ κρύει μηδέπω με τὸ ὀρθριον ὥσπερ εἴωθεν ἀποπηγνύντι — γνώμων γὰρ οὗτος ἀψευδέστατός μοι προσελαυνούσης ἡμέρας — οὐδέπω μέσαι νύκτες εἰσίν, ὁ δὲ αὔπνιος οὗτος ὥσπερ τὸ χρυσοῦν ἐκεῖνο κώδιον φυλάττων ἀφ' ἐσπέρας εὐθύς ἤδη κέκραγεν, ἀλλ' οὔτι χαίρων γε: ἀμυνοῦμαι γὰρ ἀμέλει σε, ἦν μόνον ἡμέρα γένηται, συντριβὼν τῇ βακτηρίᾳ: νῦν δέ μοι πράγματα παρέξεις μεταπηδῶν ἐν τῷ σκότῳ.

Ἀλεκτρυών

Μίκυλλε δέσποτα, ὦμην τι χαριεῖσθαι σοι φθάνων τῆς νυκτὸς ὅποσον δυναίμην, ὥς ἔχοις ὀρθρευόμενος προανύειν τὰ πολλὰ τῶν ἔργων εἰ ἂν γοῦν πρὶν ἀνατεῖλαι ἥλιον μίαν κρηπίδα ἐξεργάσαιο, πρὸ ὁδοῦ ἔση τοῦτο ἐς τὰ ἄλφита πεπονηκώς. εἰ δέ σοι καθεύδειν ἤδιον, ἐγὼ μὲν ἡσυχάσομαί σοι καὶ πολὺ ἀφωνότερος ἔσομαι τῶν ἰχθύων, σὺ δὲ ὅρα ὅπως μὴ ὄναρ πλουτῶν λιμώττης ἀνεγρόμενος.

Μίκυλλος [2] ὃ Ζεῦ τεράστιε καὶ Ἡράκλεις ἀλεξίκακε, τί τὸ κακὸν τοῦτό ἐστιν; ἀνθρωπίνως ἐλάλησεν ὁ ἀλεκτρυών.

Ἀλεκτρυών

εἵτά σοι τέρας εἶναι δοκεῖ τὸ τοιοῦτον, εἰ ὁμόφωνος ὑμῖν εἰμι;

Μίκυλλος

πῶς γὰρ οὐ τέρας; ἀλλ' ἀποτρέποιτε, ὃ θεοί, τὸ δεινὸν ἀφ' ἡμῶν.

Ἀλεκτρυών

σὺ μοι δοκεῖς, ὃ Μίκυλλε, κομιδῇ ἀπαίδευτος εἶναι μηδὲ ἀνεγνωκέναι τὰ Ὀμήρου ποιήματα, ἐν οἷς καὶ ὁ τοῦ Ἀχιλλέως ἵππος ὁ Ξάνθος μακρὰ χαίρειν φράσας τῷ χρεμετίζειν ἔστηκεν ἐν μέσῳ τῷ πολέμῳ διαλεγόμενος, ἔπη ὅλα ῥαψῳδῶν, οὐχ ὥσπερ ἐγὼ νῦν ἄνευ τῶν μέτρων. ἀλλὰ καὶ ἐμαντεύετο ἐκεῖνος καὶ τὰ μέλλοντα προεθέσπιζε καὶ οὐδέν τι παράδοξον ἐδόκει ποιεῖν, οὐδὲ ὁ ἀκούων ἐπεκαλεῖτο ὥσπερ σὺ τὸν ἀλεξίκακον, ἀποτρόπαιον ἡγούμενος τὸ ἄκουσμα. καίτοι τί ἂν ἐποίησας, εἴ σοι ἡ τῆς Ἀργοῦς τρόπις ἐλάλησεν ὥσπερ ποτέ, ἢ ἡ φηγὸς ἐν Δωδώνῃ αὐτόφωνος ἐμαντεύσατο, ἢ εἰ βύρσας εἶδες ἐρπούσας καὶ βοῶν κρέα μυκώμενα ἡμίοπτα ἢ περιπεπαρμένα τοῖς ὀβελοῖς; ἐγὼ δὲ Ἑρμοῦ πάρεδρος ὢν λαλίστατου καὶ λογιωτάτου θεῶν ἀπάντων καὶ τὰ ἄλλα ὁμοδαίαιος ὑμῖν καὶ σύντροφος οὐ χαλεπῶς ἐμελλον ἐκμαθήσεσθαι τὴν

ἀνθρωπίνην φωνήν. εἰ δὲ ἐχεμυθήσειν ὑπόσχοιό μοι, οὐκ ἂν ὀκνήσαιμί σοι τὴν ἀληθεστέραν αἰτίαν εἰπεῖν τῆς πρὸς ὑμᾶς ὁμοφωνίας καὶ ὅθεν ὑπάρχει μοι οὕτω λαλεῖν.

Μίκυλλος [3] ἀλλὰ μὴ ὄνειρος καὶ ταῦτά ἐστιν, ἀλεκτρυὼν οὕτω πρὸς ἐμὲ διαλεγόμενος; εἰπέ δ' οὖν πρὸς τοῦ Ἑρμοῦ, ὃ βέλτιστε, ὅ τι καὶ ἄλλο σοι τῆς φωνῆς αἴτιον. ὥς δὲ σιωπήσομαι καὶ πρὸς οὐδένα ἐρῶ, τι σε χρή δεδιέναι; τίς γὰρ ἂν πιστεύσειέ μοι, εἴ τι διηγοίμην ὥς ἀλεκτρυόνος αὐτὸ εἰπόντος ἀκηκόως;

Ἀλεκτρυὼν

ἄκουε τοίνυν παραδοξότατόν σοι εὖ οἶδ' ὅτι λόγον, ὃ Μίκυλλε: οὐτοσί γὰρ ὁ νῦν σοι ἀλεκτρυὼν φαινόμενος οὐ πρὸ πολλοῦ ἄνθρωπος ἦν.

Μίκυλλος

ἤκουσά τι καὶ πάλαι τοιοῦτον ἀμέλει περὶ ὑμῶν ὥς Ἀλεκτρυὼν τις νεανίσκος φίλος γένοιτο τῷ Ἄρει καὶ συμπίνειοι τῷ θεῷ καὶ συγκωμάζοι καὶ κοινωνοίη τῶν ἐρωτικῶν εἴποτε γοῦν ἀπίοι παρὰ τὴν Ἀφροδίτην μοιχεύσων ὁ Ἄρης, ἐπάγεσθαι καὶ τὸν Ἀλεκτρυόνα, καὶ ἐπειδήπερ τὸν Ἥλιον μάλιστα ὑφεωρᾶτο, μὴ κατιδὼν ἐξεῖποι πρὸς τὸν Ἥφαιστον, ἔξω πρὸς ταῖς θύραις ἀπολείπειν ἅει τὸν νεανίσκον μηνύσοντα ὅποτε ἀνίσχοι ὁ Ἥλιος. εἰτά ποτε κατακοιμηθῆναι τὸν Ἀλεκτρυόνα καὶ προδοῦναι τὴν φρουρὰν ἄκοντα τὸν δὲ Ἥλιον λαθόντα ἐπιστῆναι τῇ Ἀφροδίτῃ καὶ τῷ Ἄρει ἀφρόντιδι ἀναπανομένῳ διὰ τὸ πιστεῦειν τὸν Ἀλεκτρυόνα μηνῦσαι ἂν, εἴ τις ἐπίοι: καὶ οὕτω τὸν Ἥφαιστον παρ' Ἥλιου μαθόντα συλλαβεῖν αὐτοὺς περιβαλόντα καὶ σαγηνεύσαντα τοῖς δεσμοῖς ἃ πάλαι μεμηχάνητο ἐπ' αὐτούς: ἀφεθέντα δὲ ὥς ἀφείθη τὸν Ἄρη ἀγανακτῆσαι κατὰ τοῦ Ἀλεκτρυόνος καὶ μεταβαλεῖν αὐτὸν εἰς τουτὶ τὸ ὄρνεον αὐτοῖς ὄπλοις, ὥς ἔτι τοῦ κράνους τὸν λόφον ἔχειν ἐπὶ τῇ κεφαλῇ. διὰ τοῦτο ὑμᾶς ἀπολογουμένους τῷ Ἄρει ὅτ' οὐδὲν ὄφελος, ἐπειδὴν αἰσθησθε ἀνελευσόμενον τὸν ἥλιον, πρὸ πολλοῦ βοᾶν ἐπισημαινομένους τὴν ἀνατολήν αὐτοῦ.

Ἀλεκτρυὼν [4] φασὶ μὲν καὶ ταῦτα, ὃ Μίκυλλε, τὸ δὲ ἐμὸν ἑτεροῖόν τι ἐγένετο, καὶ πάνυ ἔναγχος εἰς ἀλεκτρυόνα σοι μεταβέβηκα.

Μίκυλλος

πῶς; ἐθέλω γὰρ τοῦτο μάλιστα εἰδέναι:

Ἀλεκτρυὼν

ἀκούεις τινὰ Πυθαγόραν Μνησαρχίδην Σάμιον;^

Μίκυλλος

τὸν σοφιστὴν λέγεις, τὸν ἀλαζόνα, ὃς ἐνομοθέτει μήτε κρεῶν γεύεσθαι μήτε κυάμους ἐσθίειν, ἥδιστον ἐμοὶ γοῦν ὄψον ἐκτράπεζον ἀποφαίνων, ἔτι δὲ

πειθὼν τοὺς ἀνθρώπους ὡς πρὸ τοῦ Πυθαγόρου Εὐφορβὸς γένοιτο; ^ γοητά φασι καὶ τερατουργὸν ἄνθρωπον, ὃ ἄλεκτρυόν.

Ἀλεκτρυόν

ἐκείνος αὐτὸς ἐγὼ σοί εἰμι ὁ Πυθαγόρας. ὥστε παῦ' , ὧγαθέ, λοιδορούμενός μοι, καὶ ταῦτα οὐκ εἰδὼς οἷός τις ἦν τὸν τρόπον.

Μίκυλλος

τοῦτ' αὖ μακρῷ ἐκείνου τερατωδέστερον, ἄλεκτρυὼν φιλόσοφος. εἰπὲ δὲ ὁμως, ὃ Μνησάρχου παῖ, ὅπως ἡμῖν ἀντὶ μὲν ἀνθρώπου ὄρνις, ἀντὶ δὲ Σαμίου Ταναγραῖος ἀναπέφηνας; οὐ πιθανὰ γὰρ ταῦτα οὐδὲ πάνυ πιστεῦσαι ῥάδια, ἐπεὶ καὶ δὴ ἤδη μοι τετηρηκέναι δοκῶ πάνυ ἀλλότρια ἐν σοὶ τοῦ Πυθαγόρου.

Ἀλεκτρυόν

τὰ ποῖα;

Μίκυλλος

ἐν μὲν ὅτι λάλος εἶ καὶ κρακτικός, ὁ δὲ σιωπᾶν ἐς πέντε ὅλα ἔτη, οἶμαι, παρήνει, ἕτερον δὲ καὶ παντελῶς παράνομον οὐ γὰρ ἔχων ὃ τι σοι παραβάλοιμι εἰ μὴ κυάμους χθὲς ἦκον ὡς οἴσθα καὶ σὺ οὐδὲ μελλήσας ἀνέλεξας αὐτούς: ὥστε ἢ ἐψεῦσθαί σοι ἀνάγκη καὶ ἄλλῳ εἶναι ἢ Πυθαγόρα ὄντι παρανενομηκέναι καὶ τὸ ἴσον ἡσεβηκέναι κυάμους φαγόντα ὡς ἂν εἰ τὴν κεφαλὴν τοῦ πατρὸς ἐδηδόκεις.

Ἀλεκτρυόν [5] οὐ γὰρ οἴσθα, ὃ Μίκυλλε, ἥτις αἰτία τούτων οὐδὲ τὰ πρόσφορα ἐκάστω βίῳ. ἐγὼ δὲ τότε μὲν οὐκ ἦσθιον τῶν κυάμων, ἐφιλοσόφουν γάρ: νῦν δὲ φάγοιμ' ἂν, ὀρνιθικὴ γὰρ καὶ οὐκ ἀπόρρητος ἡμῖν ἡ τροφή. πλὴν ἀλλ' εἰ σοι φίλον, ἄκουε ὅπως ἐκ Πυθαγόρου τοῦτο νῦν εἰμι καὶ ἐν οἷοις βίοις πρότερον ἐβίότευσα καὶ ἅτινα τῆς μεταβολῆς ἐκάστης ἀπολέλαυκα.

Μίκυλλος

λέγοις ἂν ὡς ἔμοιγε ὑπερήδιστον ἂν τὸ ἄκουσμα γένοιτο, ὥστε εἰ τις αἴρεσιν προθείη, πότερα μᾶλλον ἐθέλω σοῦ ἀκούειν τὰ τοιαῦτα διεξιόντος ἢ τὸν πανευδαίμονα ὄνειρον ἐκείνον αὐθις ὄρᾶν τὸν μικρὸν ἔμπροσθεν, οὐκ οἶδα ὁπότερον ἂν ἐλοίμην οὕτως ἀδελφὰ ἡγοῦμαι τὰ σὰ τοῖς ἡδίστοις φανέϊσι καὶ ἐν ἴσῃ ὑμᾶς τιμῇ ἄγω, σέ τε καὶ τὸ πολυτίμητον ἐνύπνιον.

Ἀλεκτρυόν

ἔτι γὰρ σὺ ἀναπεμπάζῃ τὸν ὄνειρον ὅστις ποτὲ ὁ φανείς σοι ἦν καὶ τινα ἰνδάλματα μάταια διαφυλάττεις, κενὴν καὶ ὡς ὁ ποιητικὸς λόγος φησὶν ἀμενηνὴν τινα εὐδαιμονίαν τῇ μνήμῃ μεταδιώκων;

Μίκυλλος [6] ἀλλ' οὐδ' ἐπιλήσομαί ποτε, ὃ ἄλεκτρυόν, εὖ ἴσθι, τῆς ὄψεως ἐκείνης: οὕτω μοι πολὺ τὸ μέλι ἐν τοῖς ὀφθαλμοῖς ὁ ὄνειρος καταλιπὼν ὥχρετο,

ὥς μόγις ἀνοίγειν τὰ βλέφαρα ὑπ' αὐτοῦ εἰς ὕπνον αὖθις κατασπώμενα. οἷον γοῦν ἐν τοῖς ὥσι τὰ πτερὰ ἐργάζεται στρεφόμενα, τοιοῦτον γάργαλον παρείχετό μοι τὰ ὀρώμενα.

Ἀλεκτρυών

Ἡράκλεις, δεινόν τινα φῆς τὸν ὄνειρον εἶ γε πτηνὸς ὦν, ὥς φασιν, καὶ ὄρον ἔχων τῆς πτήσεως τὸν ὕπνον ὑπὲρ τὰ ἐσκαμμένα ἤδη πηδᾷ καὶ ἐνδιατρίβει ἀνεωρόσι τοῖς ὀφθαλμοῖς μελιχρὸς οὕτως καὶ ἐναργὴς φαινόμενος: ἐθέλω γοῦν ἀκοῦσαι οἷός τίς ἐστιν οὕτω σοι τριπόθητος ὦν.

Μίκυλλος

ἔτοιμος λέγειν ἡδὺ γοῦν τὸ μεμνησθαι καὶ διεξιέναι τι περὶ αὐτοῦ. σὺ δὲ πηνίκα, ὦ Πυθαγόρα, διηγήση τὰ περὶ τῶν μεταβολῶν;

Ἀλεκτρυών

ἐπειδὰν σύ, ὦ Μίκυλλε, παύσῃ ὀνειρώτων καὶ ἀποψήσῃ ἀπὸ τῶν βλεφάρων τὸ μέλι: νῦν δὲ πρότερος εἰπέ, ὥς μάθω εἴτε διὰ τῶν ἐλεφαντίνων πυλῶν εἴτε διὰ τῶν κερατίνων σοι ὁ ὄνειρος ἦκε πετόμενος.

Μίκυλλος

οὐδὲ δι' ἐτέρας τούτων, ὦ Πυθαγόρα.

Ἀλεκτρυών

καὶ μὴν Ὁμηρος δύο ταύτας λέγει.

Μίκυλλος

ἔα χαίρειν τὸν λῆρον ἐκεῖνον ποιητὴν οὐδὲν εἰδότα ὀνείρων πέρι. οἱ πένητες ἴσως ὄνειροι διὰ τῶν τοιούτων ἐξίσασιν, οἷους ἐκεῖνος ἑώρα οὐδὲ πάνυ σαφῶς τυφλὸς αὐτὸς ὦν, ἐμοὶ δὲ διὰ χρυσοῶν τινων πυλῶν ὁ ἡδιστος ἀφίκετο, χρυσοῦς καὶ αὐτὸς καὶ χρυσᾶ πάντα, περιβεβλημένος καὶ πολὺ ἐπαγόμενος χρυσίον.

Ἀλεκτρυών

παῦε, ὦ Μίδα βέλτιστε, χρυσολογῶν ἀτεχνῶς γὰρ ἐκ τῆς ἐκείνου σοι εὐχῆς τὸ ἐνύπνιον καὶ μέταλλα ὅλα χρύσεια κεκοιμησθαι μοι δοκεῖς.

Μίκυλλος [7] πολὺ, ὦ Πυθαγόρα, χρυσίον εἶδον, πολὺ, πῶς οἶει καλὸν ἢ οἷαν τὴν αὐγὴν ἀπαστράπτων; τί ποτε ὁ Πίνδαρός φησι περὶ αὐτοῦ ἐπαινῶν — ἀνάμνησον γάρ με, εἶπερ οἶσθα — ὅποτε ὕδωρ ἄριστον εἰπὼν εἶτα τὸ χρυσίον θαυμάζει, εὖ ποιῶν, ἐν ἀρχῇ εὐθὺς τοῦ καλλίστου τῶν ἁσμάτων ἀπάντων;

Ἀλεκτρυών

μῶν ἐκεῖνο ζητεῖς, ἄριστον μὲν ὕδωρ, ὁ δὲ χρυσὸς αἰθόμενον πῦρ ἅτε διαπρέπει νυκτὶ μεγάνορος ἔξοχα πλούτου;

Μίκυλλος

νῆ Δία αὐτὸ τοῦτο: ὥσπερ γὰρ τοῦμὸν ἐνύπνιον ἰδὼν ὁ Πίνδαρος οὕτως ἐπαινεῖ τὸ χρυσίον. ὥς δὲ ἤδη μάθης οἷόν τι ἦν, ἄκουσον, ὦ σοφώτατε ἄλεκτρυόν. ὅτι μὲν οὐκ οἰκόσιτος ἦν χθές, οἶσθα: Εὐκράτης γάρ με ὁ πλούσιος ἐντυχὼν ἐν ἀγορᾷ λουσάμενον ἤκειν ἐκέλευε τὴν ὥραν ἐπὶ τὸ δεῖπνον,

Ἀλεκτρυόν [8] οἶδα πάνυ τοῦτο πεινήσας παρ' ὅλην τὴν ἡμέραν, ἄχρι μοι βαθείας ἤδη ἐσπέρας ἤκες ὑποβεβρεγμένος τοὺς πέντε κυάμους ἐκείνους κομίζων, οὐ πάνυ δαυιλὲς τὸ δεῖπνον ἄλεκτρυόني ἀθλητῇ ποτε γενομένῳ καὶ Ὀλύμπια οὐκ ἀφανὼς ἀγωνισαμένῳ.

Μίκυλλος

ἐπεὶ δὲ δειπνήσας ἐπανῆλθον, ἐκάθευδον εὐθὺς τοὺς κυάμους σοι παραβαλὼν, εἰτά μοι κατὰ τὸν Ὅμηρον ‘ ἀμβροσίην διὰ νύκτα θεῖδος’ τις ὡς ἀληθῶς ὄνειρος ἐπιστὰς ...

Ἀλεκτρυόν

τὰ παρὰ τῷ Εὐκράτει πρότερον, ὦ Μίκυλλε, διήγησαι, καὶ τὸ δεῖπνον οἷον ἐγένετο καὶ τὰ ἐν τῷ συμποσίῳ πάντα: κωλύει γὰρ οὐδὲν αὐθὶς σε δειπνεῖν ὥσπερ ὄνειρόν τινα τοῦ δείπνου ἐκείνου ἀναπλάττοντα καὶ ἀναμαρτυκώμενον τῇ μνήμῃ τὰ βεβρωμένα.

Μίκυλλος [9] ὥμην ἐνοχλήσειν καὶ ταῦτα διηγούμενος: ἐπεὶ δὲ σὺ προθυμῇ, καὶ δὴ λέγω. οὐ πρότερον, ὦ Πυθαγόρα, παρὰ πλουσίῳ τινὶ δειπνήσας ἐν ἅπαντι τῷ βίῳ, τύχη τινὶ ἀγαθῇ ἐντυγχάνω χθὲς τῷ Εὐκράτει, καὶ ἐγὼ μὲν προσειπὼν αὐτὸν ὥσπερ εἰώθειν δεσπότην ἀπηλαττόμην, ὡς μὴ καταισχύναμι αὐτὸν ἐν πενιχρῷ τῷ τρίβωνι συμπαρομαρτῶν, ὁ δέ, ‘ Μίκυλλε,’ φησί, ‘ θυγατρός τήμερον ἐστὶ γένεθλια καὶ παρεκάλεσα τῶν φίλων μάλα πολλοὺς: ἐπεὶ δὲ τινὰ φασιν αὐτῶν μαλακῶς ἔχοντα οὐχ οἷόν τε εἶναι συνδειπνεῖν μεθ' ἡμῶν, σὺ ἀντ' ἐκείνου ἤκε λουσάμενος, ἦν μὴ ὁ γε κληθεὶς αὐτὸς εἶπῃ ἀφίξεσθαι, ὡς νῦν γε ἀμφίβολός ἐστιν.’ τοῦτο ἀκούσας ἐγὼ προσκυνήσας ἀπῆειν εὐχόμενος ἅπασι θεοῖς ἡπιάλδον ‘τινα ἢ πλευρῖτιν ἢ ποδάγραν ἐπιέμψαι τῷ μαλακιζομένῳ ἐκείνῳ οὗ ἔφεδρος ἐγὼ καὶ ἀντίδειπνος καὶ διάδοχος ἐκεκλήμην καὶ τὸ ἄχρι τοῦ λουτροῦ αἰῶνα μήκιστον ἐπιθέμην, συνεχὲς ἐπισκοπῶν ὅποσάπουν τὸ στοιχεῖον εἴη καὶ πηνίκα ἤδη λοῦσθαι ^ δέοι. κάπειδ' ἂν ποτε ὁ καιρὸς ἀφίκετο, πρὸς τάχος ἐμαυτὸν ἀπορρύψας ἅπειμι κοσμίως μάλα ἐσχηματισμένος, ἀναστρέψας τὸ τρίβωνιον ὡς ἐπὶ τοῦ

[10] καθαρωτέρου γένοιτο ἢ ἀναβολή: καταλαμβάνω τε πρὸς ταῖς θύραις ἄλλους τε πολλοὺς καὶ δὴ κάκεινον φοράδην ὑπὸ τεττάρων κεκομισμένον, ὃ με ὑποδειπνεῖν ἔδει, τὸν νοσεῖν λεγόμενον, καὶ ἐδήλου δὲ πονήρως ἔχων ὑπέστενε γοῦν καὶ ὑπέβητε καὶ ἐχρέμπετο μύχιόν τι καὶ δυσπρόσοδον,

ὥχρὸς ὅλος ὦν καὶ διωδηκῶς, ἀμφὶ τὰ ἐξήκοντα ἔτη σχεδὸν ἐλέγετο δὲ φιλόσοφος τις εἶναι τῶν πρὸς τὰ μεράκια φλυαρούντων. ὁ γοῦν πάγων μάλα τραγικὸς ἦν ἐς ὑπερβολὴν κουριῶν. καὶ αἰτιωμένον γε Ἀρχιβίου τοῦ ἱατροῦ διότι οὕτως ἔχων ἀφίκετο, ‘τὰ καθήκοντα,’ ἔφη, ‘οὐ χρὴ προδιδόναι, καὶ ταῦτα φιλόσοφον ἄνδρα, κἂν μυρίαί νόσοι ἐμποδῶν ἰσθῶνται: ἡγήσεται γὰρ Εὐκράτης ὑπερεωρᾶσθαι πρὸς ἡμῶν.’ ‘οὐ μὲν οὖν,’ εἶπον ἐγώ, ‘ἀλλ’ ἐπαινέσεται σε, ἦν οἶκοι παρὰ σαντῶ μᾶλλον ἀποθανεῖν ἐθέλης ἥπερ ἐν τῷ συμποσίῳ, συναναχρεμψάμενος τὴν ψυχὴν μετὰ τοῦ φλέγματος’ ἐκεῖνος μὲν οὖν ὑπὸ μεγαλοφροσύνης οὐ προσεποιεῖτο ἀκηκοέναι τοῦ σκώμματος: ἐφίσταται δὲ μετὰ μικρὸν ὁ Εὐκράτης λελουμένος καὶ ἰδὼν τὸν Θεσμόπολιν — τοῦτο γὰρ ὁ φιλόσοφος ἐκαλεῖτο— ‘διδάσκαλε,’ φησὶν, ‘εὖ μὲν ἐποίησας αὐτὸς ἦκων παρ’ ἡμᾶς, οὐ μείων δ’ ἂν τί σοι ἐγένετο, καὶ ἀπόντι γὰρ ἅπαντα ἐξῆς ἀπέσταλτο ἄν:’ καὶ ἅμα λέγων εἰσήει χειραγωγῶν τὸν Θεσμόπολιν ἐπεριεδόμενον καὶ τοῖς

[11] οἰκέταις. ἐγὼ μὲν οὖν ἀπιέναι παρεσκευαζόμην, ὁ δὲ ἐπιστραφεὶς καὶ ἐπὶ πολὺ ἐνδοιάσας, ἐπεὶ με πάνυ σκυθρωπὸν εἶδε, ‘πάρηθι,’ ἔφη, ‘καὶ σύ, ὦ Μίκυλλε, καὶ συνδείπνει μεθ’ ἡμῶν τὸν υἱὸν γὰρ ἐγὼ κελεύσω ἐν τῇ γυναικωνίτιδι μετὰ τῆς μητρὸς ἐστιᾶσθαι, ὥς σὺ χώραν ἔχῃς.’ εἰσῆειν οὖν μάτην λύκος χανὼν παρὰ μικρὸν, αἰσχυνόμενος ὅτι ἐδόκουν ἐξεληλακέναι τοῦ συμποσίου τὸ παιδίον τοῦ Εὐκράτους. κάπειδῃ κατακλίνεσθαι καιρὸς ἦν, πρῶτον μὲν ἀράμενοι ἀνέθεσαν τὸν Θεσμόπολιν οὐκ ἀπραγμόνως μὰ Δία πέντε οἶμαι νεανίσκοι εὐμεγέθεις, ὑπαυχένια περιβύσαντες αὐτῷ πάντοθεν, ὥς διαμένοι ἐν τῷ σχήματι καὶ ἐπὶ πολὺ καρτερεῖν δύναίτο. εἴτα μηδενὸς ἀνεχομένου πλησίον κατακεῖσθαι αὐτοῦ ἐμὲ ὑποκατακλίνουσι φέροντες, ὥς ὁμοτράπεζοι εἴημεν. τοῦντεῦθεν ἐδειπνοῦμεν, ὦ Πυθαγόρα, πολυούσῳ τι καὶ ποικίλῳ δεῖπνον ἐπὶ χρυσοῦ πολλοῦ καὶ ἀργύρου: καὶ ἐκπώματα ἦν χρυσᾶ καὶ διάκονοι ὥραῖοι καὶ μουσουργοὶ καὶ γελωτοποιοὶ μεταξύ, καὶ ὅλως ἡδίστη τις ἦν ἡ διατριβή, πλὴν ἄλλ’ ἔν με ἐλύπει οὐ μετρίως, ὁ Θεσμόπολις ἐνοχλῶν καὶ ἀρετὴν τινα πρὸς με διεξιὼν καὶ διδάσκων ὥς αἱ δύο ἀποφάσεις μίαν κατάφασιν ἀποτελοῦσι καὶ ὥς εἰ ἡμέρα ἐστί, νῦξ οὐκ ἔστιν, ἐνίοτε δὲ καὶ κέρατα ἔφασκεν εἶναι μοι: καὶ τοιαῦτα πολλὰ οὐδὲν δεομένῳ προσφιλοσοφῶν συνήρει καὶ ὑπετέμενετο τὴν εὐφροσύνην, οὐκ ἔδῳ ἀκούειν τῶν κιθαριζόντων ἢ ἀδόντων. τοῦτο μὲν σοι, ὦ Ἀλεκτρυόν, τὸ δεῖπνον.

Ἀλεκτρυόν

οὐχ ἡδιστον, ὦ Μίκυλλε, καὶ μάλιστα ἐπεὶ συνεκκληρώθης τῷ λήρῳ ἐκείνῳ γέροντι.

Μίκυλλος

[12] ἄκουε δὲ ἤδη καὶ τὸ ἐνύπνιον ὥμην γὰρ τὸν Εὐκράτην αὐτὸν ἄπαιδα ὄντα οὐκ οἶδ’ ὅπως ἀποθνήσκειν, εἴτα προσκαλέσαντά με καὶ διαθήκας θέμενον ἐν αἷς ὁ κληρονόμος ἦν ἀπάντων ἐγώ, μικρὸν ἐπισχόντα ἀποθανεῖν ἐμαυτὸν δὲ παρελθόντα ἐς τὴν οὐσίαν τὸ μὲν χρυσίον καὶ τὸ ἀργύριον ἐξαντλεῖν σκάφαις τισὶ μεγάλαις ἀεναόν τε καὶ πολὺ ἐπιρρέον, τὰ δ’ ἄλλα, τὴν ἐσθῆτα καὶ τραπέζας καὶ ἐκπώματα καὶ διακόνους, πάντα ἐμὰ ὥς τὸ εἰκὸς εἶναι. εἴτα ἐξήλαυνον ἐπὶ λευκοῦ ζεύγους, ἐξυπτιάζων, περίβλεπτος ἅπασι τοῖς ὁρῶσι καὶ

ἐπιφθονος· καὶ προέθεον πολλοὶ καὶ παρίππευον ^ καὶ εἶποντο πλείους· ἐγὼ δὲ τὴν ἐσθῆτα τὴν ἐκείνου ἔχων καὶ δακτυλίους βαρεῖς ὅσον ἐκκαίδεκα ἐξημμένος τῶν δακτύλων ἐκέλευον ἐστίαςίν τινα λαμπρὰν εὐτρεπισθῆναι ἐς ὑποδοχὴν τῶν φίλων οἱ δέ, ὡς ἐν ὄνειρῳ εἰκός, ἤδη παρήσαν καὶ τὸ δεῖπνον εἰσεκομίζετο καὶ ὁ πότος συνεκροτεῖτο· ἐν τούτῳ ὄντα με καὶ φιλοτησίας προπίνοντα ἐν χρυσαῖς φιάλαις ἐκάστῳ τῶν παρόντων, ἤδη τοῦ πλακοῦντος ἐσκομιζομένου ἀναβοήσας ἀκαίρως συνετάραξας μὲν ἡμῖν τὸ συμπόσιον, ἀνέτρεψας δὲ τὰς τραπέζας, τὸν δὲ πλουτοῦν ἐκεῖνον ὑπὴνέμιον φέρεσθαι παρεσκεύασας· ἄρά σοι ἀλόγως ἀγανακτῆσαι κατὰ σοῦ δοκῶ; ὡς τριέσπερον ἂν ἡδέως ἐπεῖδον τὸν ὄνειρόν μοι γενόμενον.

Ἀλεκτρυῶν [13] οὕτω φιλόχρυσος εἶ καὶ φιλόπλουτος, ὦ Μίκυλλε, καὶ μόνον τοῦτο ἐξ ἅπαντος θαυμάζεις καὶ ἡγῇ εὐδαιμον εἶναι, πολὺ κεκτῆσθαι χρυσίον;

Μίκυλλος

οὐκ ἐγὼ μόνος, ὦ Πυθαγόρα, τοῦτο, ἀλλὰ καὶ σὺ αὐτός, ὅποτε Εὐφορβος ἦσθα, χρυσὸν καὶ ἄργυρον ἐξημμένος τῶν βοστρύχων ἦεις πολεμήσων τοῖς Ἀχαιοῖς, καὶ ἐν τῷ πολέμῳ, ἔνθα σιδηροφορεῖν ἄμεινον ἦν, σὺ δὲ καὶ τότε ἡξίους χρυσῷ ἀναδεδεμένους τοὺς πλοκάμους διακινδυνεύσεις· καὶ μοι δοκεῖ ὁ Ὅμηρος διὰ τοῦτο Χαρίτεσσιν ὁμοίως εἰπεῖν σοι τὰς κόμας, ὅτι ‘ χρυσῷ τε καὶ ἄργύρῳ ἐσφῆκωντο.’ μακρῷ γὰρ ἀμείνους δηλαδὴ καὶ ἐρασμιώτεροι ἐφαίνοντο συναναπεπλεγμένοι τῷ χρυσίῳ καὶ συναπολάμπουσαι μετ’ αὐτοῦ· καίτοι τὰ μὲν σά, ὦ χρυσοκόμη, μέτρια, εἰ Πάνθου υἱὸς ὢν ἐτίμας τὸ χρυσίον ὁ δὲ πάντων θεῶν πατὴρ καὶ ἀνδρῶν, ὁ Κρόνου καὶ Ῥέας, ὅποτε ἡράσθη τῆς Ἀργολικῆς ἐκείνης μείρακος, οὐκ ἔχων εἰς ὃ τι ἐρασμιώτερον αὐτὸν μεταβάλοι οὐδὲ ὅπως ἂν ^ διαφθείρειε τοῦ Ἀκρισίου τὴν φρουράν — ἀκούεις δήπου ὡς χρυσίον ἐγένετο καὶ ῥυεῖς διὰ τοῦ τέγους συνῆν τῇ ἀγαπωμένῃ· ὥστε τί ἂν σοι τὸ ἐπὶ τούτῳ ἔτι λέγοιμι, ὅσας μὲν χρεῖας παρέχεται ὁ χρυσός, ὡς δὲ οἷς ἂν παρῇ, καλοὺς τε αὐτοὺς καὶ σοφοὺς καὶ ἰσχυροὺς ἀπεργάζεται τιμὴν καὶ δόξαν προσάπτων, καὶ ἐξ ἀφανῶν καὶ ἀδόξων ἐνίστε [14] περιβλέπτους καὶ αἰοιδίμους ἐν βραχεῖ τίθησι; τὸν γείτονα γοῦν μοι τὸν ὁμότεχνον οἶσθα τὸν Σίμωνα, οὐ πρὸ πολλοῦ δειπνήσαντα παρ’ ἐμοί, ὅτε τὸ ἔτνος ἦψουν τοῖς Κρονίοις δύο τόμους τοῦ ἀλλᾶντος ἐμβαλὼν.

Ἀλεκτρυῶν

οἶδα· τὸν σιμόν, τὸν βραχύν, ὃς τὸ κεραμεοῦν τρύβλιον ὑφελόμενος ὥχετο ὑπὸ μάλης ἔχων μετὰ τὸ δεῖπνον, ὃ μόνον ἡμῖν ὑπῆρχεν εἶδον γὰρ αὐτός, ὦ Μίκυλλε.

Μίκυλλος

οὐκοῦν ἐκεῖνος αὐτὸ κλέψας εἶτα ἀπωμόσατο θεοὺς τοσοῦτους; ἀλλὰ τί οὐκ ἐβόας καὶ ἐμῆνυες τότε, ὦ ἀλεκτρυῶν, ληϊζομένους ἡμᾶς ὀρῶν;

Ἀλεκτρυῶν

ἐκόκκυζον, ὃ μόνον μοι τότε δυνατόν ἦν. τί δ' οὖν ὁ Σίμων; ἐφίκει γάρ τι περὶ αὐτοῦ ἐρεῖν.

Μίκυλλος

ἀνεψιὸς ἦν αὐτῷ πλούσιος ἐς ὑπερβολήν, Δριμύλος τοῦνομα. οὗτος ζῶν μὲν οὐδὲ ὀβολὸν ἔδωκε τῷ Σίμωνι — πῶς γάρ, ὃς οὐδὲ αὐτὸς ἤπτετο τῶν χρημάτων; ἐπεὶ δὲ ἀπέθανε πρόην, ἅπαντα ἐκεῖνα κατὰ τοὺς νόμους Σίμωνός ἐστι, καὶ νῦν ἐκεῖνος ὁ τὰ ράκια τὰ πιναρά, ὁ τὸ τρύβλιον περιλείχων, ἄσμενος ἐξελαύνει ἀλουργῇ καὶ ὑσγίνοβαφῇ ἀμπεχόμενος, οἰκέτας καὶ ζεύγη καὶ χρυσᾶ ἐκπώματα καὶ ἐλεφαντόποδας τραπέζας ἔχων, ὑφ' ἀπάντων προσκυνοῦμενος, οὐδὲ προσβλέπων ἔτι ἡμᾶς: ἔναγχος γοῦν ἐγὼ μὲν ἰδὼν προσιόντα, ‘χαῖρε,’ ἔφην, ‘ὦ Σίμων,’ ὁ δὲ ἀγανακτήσας, ‘εἶπατε,’ ἔφη, ‘τῷ πτωχῷ τούτῳ μὴ κατασμικρύνειν μου τοῦνομα: οὐ γὰρ Σίμων, ἀλλὰ Σιμωνίδης ὀνομάζομαι.’ τὸ δὲ μέγιστον, ἤδη καὶ ἐρῶσιν αὐτοῦ αἱ γυναῖκες, ὁ δὲ θρύπτεται πρὸς αὐτάς καὶ ὑπερορᾷ καὶ τὰς μὲν προσίεται καὶ ἰλεώς ἐστιν, αἱ δὲ ἀπειλοῦσιν ἀναρτήσιν αὐτάς ἀμελούμεναι. ὀρᾷς ὅσων ἀγαθῶν ὁ χρυσὸς αἴτιος, εἴ γε καὶ μεταποιεῖ τοὺς ἀμορφοτέρους καὶ ἐρασμίους ἀπεργάζεται ὥσπερ ὁ ποιητικὸς ἐκεῖνος κεστός. ἀκούεις δὲ καὶ τῶν ποιητῶν λεγόντων

ὦ χρυσέ, δεξίωμα κάλλιστον

καὶ χρυσὸς γάρ ἐστιν ὃς βροτῶν ἔχει κράτη. ἀλλὰ τί μεταξὺ ἐγέλασας, ὦ ἀλεκτρυόν;

Ἀλεκτρυόν [15] ὅτι ὑπ' ἀγνοίας, ὦ Μίκυλλε, καὶ σὺ τὰ ὅμοια τοῖς πολλοῖς ἐξηπάτησαι περὶ τῶν πλουσίων οἱ δ' εὖ ἴσθι πολὺ ὑμῶν ἀθλιώτερον τὸν βίον βιοῦσι: λέγω δέ σοι καὶ πένης καὶ πλούσιος πολλάκις γενόμενος καὶ ἅπαντος βίου πεπειραμένος: μετὰ μικρὸν δὲ καὶ αὐτὸς εἴσῃ ἕκαστα.

Μίκυλλος

νῆ Δία, καιρὸς γοῦν ἤδη καὶ σὲ εἰπεῖν ὅπως ἡλλάγης καὶ ἃ σύνοισθα τῷ βίῳ ἐκάστω.

Ἀλεκτρυόν

ἄκουε τοσοῦτόν γε προειδώς, μηδένα με σοῦ εὐδαιμονέστερον βιοῦντα ἑωρακέναί.

Μίκυλλος

έμοῦ, ὦ ἀλεκτρυόν; οὕτω σοὶ γένοιτο: προάγη γάρ με λιοδορεῖσθαί σοι. ἀλλὰ εἰπὲ ἀπὸ Εὐφόρβου ἀρξάμενος ὅπως ἐς Πυθαγόραν μετεβλήθης, εἴτα ἐξῆς ἄχρι τοῦ ἀλεκτρυόνος: εἰκὸς γάρ σε ποικίλα καὶ ἰδεῖν καὶ παθεῖν ἐν πολυειδέσι τοῖς βίοις.

Ἀλεκτρυών [16] ὥς μὲν ἐξ Ἀπόλλωνος τὸ πρῶτον ἡ ψυχὴ μοι καταπταμένη ἐς τὴν γῆν ἐνέδου ἐς ἀνθρώπου σῶμα ἦντινα τὴν καταδίκην ἐκτελοῦσα, μακρὸν ἂν εἴη λέγειν, ἄλλως τε οὐδὲ ὅσιον οὔτε ἐμοὶ εἰπεῖν οὔτε σοὶ ἀκούειν τὰ τοιαῦτα. ἐπεὶ δὲ Εὐφορβος ἐγενόμην ...

Μίκυλλος

ἐγὼ δὲ πρό γε τούτου, ὦ θαυμάσιε, τίς ἦν; τοῦτό μοι πρότερον εἰπέ, εἰ κἀγὼ ποτε ἠλλάγην ὥσπερ σύ.

Ἀλεκτρυών

καὶ μάλα,

Μίκυλλος

τίς οὖν ἦν, εἴ τι ἔχεις εἰπεῖν; ἐθέλω γὰρ τοῦτο εἰδέναι.

Ἀλεκτρυών

σύ; μύρμηξ Ἰνδικὸς τῶν τὸ χρυσίον ἀνορυπτόντων.

Μίκυλλος

εἴτα ὥκνουν ὁ κακοδαίμων κἂν ὀλίγα τῶν ψηγμάτων ἦκειν ἐς τόνδε τὸν βίον ἐξ ἐκείνου ἐπισιτισάμενος; ἀλλὰ καὶ τί μετὰ τοῦτο ἔσομαι, εἰπέ: εἰκὸς γὰρ εἰδέναι σε. εἰ γάρ τι ἀγαθὸν εἴη, ἀπάγξομαι ἤδη ἀναστὰς ἀπὸ τοῦ παπτάλου ἐφ' οὗ σὺ ἔστηκας.

Ἀλεκτρυών [17] οὐκ ἂν μάθοις τοῦτο σὺδεμιᾷ μηχανῇ. πλὴν ἀλλὰ ἐπείπερ Εὐφορβος ἐγενόμην — ἐπάνειμι γὰρ ἐπ' ἐκεῖνα — ἐμαχόμεν ἑν Ἰλίῳ καὶ ἀποθανὼν ὑπὸ Μενελάου χρόνῳ ὕστερον ἐς Πυθαγόραν ἦκον. τέως δὲ περιέμενον ἄοικος ἐστώς, ἄχρι δὴ ὁ Μνήσαρχος ἐξεργάσθηταί μοι τὸν οἶκον.

Μίκυλλος

ἄσιτος ὢν, ὦ τάν, καὶ ἄποτος;

Ἀλεκτρυών

καὶ μάλα: οὐδὲ γὰρ ἔδει τούτων ἢ μόνῳ τῷ σώματι.

Μίκυλλος

οὐκοῦν τὰ ἐν Ἰλίῳ μοι πρότερον εἰπέ. τοιαῦτα ἦν οἷά φησιν Ὅμηρος γενέσθαι αὐτά;

Ἀλεκτρυών

πόθεν ἐκεῖνος ἠπίστατο, ὦ Μίκυλλε, ὅς γινομένων ἐκείνων κάμηλος ἐν Βάκτροις ἦν; ἐγὼ δὲ τοσοῦτόν σοί φημι, ὑπερφυῆς μηδὲν γενέσθαι τότε, μήτε τὸν Αἴαντα οὕτω μέγαν μήτε τὴν Ἑλένην αὐτὴν οὕτω καλὴν ὥς οἴονται. εἶδον γὰρ λευκὴν μὲν τινα καὶ ἐπιμήκη τὸν τράχηλον, ὥς εἰκάζειν κύκνου θυγατέρα

εἶναι, τᾶλλα δὲ πάνυ πρεσβῦτιν, ἡλικιωτὶν σχεδὸν τῆς Ἑκάβης, ἣν γε Θησεὺς
πρῶτον ἀρπάσας ἐν Ἀφίδναις εἶχε κατὰ τὸν Ἡρακλέα γενόμενος, ὁ δὲ
Ἡρακλῆς πρότερον εἶλε Τροίαν κατὰ τοὺς πατέρας ἡμῶν τοὺς τότε μάλιστα.
διηγεῖτο γάρ μοι ὁ Πάνθους ταῦτα, κομιδῇ μεираκίον ὦν ἐωρακέναι λέγων τὸν
Ἡρακλέα.

Μίκυλλος

τί δέ; ὁ Ἀχιλλεὺς τοιοῦτος ἦν, ἄριστος τὰ πάντα, ἢ μῦθος ἄλλως καὶ ταῦτα;

Ἀλεκτρυόν

ἐκείνῳ μὲν οὐδὲ συνηνέχθην, ὦ Μίκυλλε, οὐδ' ἂν ἔχοιμί σοι οὕτως ἀκριβῶς
τὰ παρὰ τοῖς Ἀχαιοῖς λέγειν πόθεν γάρ, πολέμιος ὢν; τὸν μέντοι ἐταῖρον
αὐτοῦ τὸν Πάτροκλον οὐ χαλεπῶς ἀπέκτεινα διελάσας τῷ δορατίῳ.

Μίκυλλος

εἰτά σε ὁ Μενέλαος μακρῷ εὐχερέστερον. ἀλλὰ ταῦτα μὲν ἱκανῶς, τὰ
Πυθαγόρου δὲ ἤδη λέγε.

Ἀλεκτρυόν [18] τὸ μὲν ὅλον, ὦ Μίκυλλε, σοφιστὴς ἄνθρωπος ἦν χρή γάρ,
οἶμαι, τάληθῇ λέγειν ἄλλως δὲ οὐκ ἀπαιδέυτος οὐδὲ ἀμελέτητος τῶν
καλλίστων μαθημάτων: ἀπεδήμησα δὲ καὶ εἰς Αἴγυπτον, ὡς συγγενοίμην τοῖς
προφῆταις ἐπὶ σοφίᾳ, καὶ ἐς τὰ ἄδυτα κατελθὼν ἐξέμαθον τὰς βίβλους τὰς
Ὠρου καὶ Ἰσιδος, καὶ αὖθις εἰς Ἰταλίαν ἐκπλεύσας οὕτω διέθηκα τοὺς κατ'
ἐκεῖνα Ἑλληνας, ὥστε θεὸν ἦγόν με.

Μίκυλλος

ἤκουσα ταῦτα καὶ ὡς δόξειας ἀναβεβιωκέναι ἀποθανὼν καὶ ὡς χρυσοῦν τὸν
μηρὸν ἐπιδείξαιό ποτε αὐτοῖς. ἐκεῖνο δέ μοι εἶπέ, τί σοι ἐπῆλθε νόμον
ποιήσασθαι μήτε κρεῶν μήτε κυάμων ἐσθίειν;

Ἀλεκτρυόν

μὴ ἀνάκρινε ταῦτα, ὦ Μίκυλλε.

Μίκυλλος

διὰ τί, ὦ ἀλεκτρυόν;

Ἀλεκτρυόν

ὅτι αἰσχύνομαι λέγειν πρὸς σὲ τὴν ἀλήθειαν περὶ αὐτῶν.

Μίκυλλος

καὶ μὴν οὐδὲν ὀκνεῖν χρή λέγειν πρὸς ἄνδρα σύνοικον καὶ φίλον δεσπότην
γὰρ οὐκ ἂν ἔτι εἴποιμι.

Ἀλεκτρυόν

οὐδὲν ὑγιὲς οὐδὲ σοφὸν ἦν, ἀλλ' ἐώρων ὅτι εἰ μὲν τὰ συνήθη καὶ ταῦτά τοις πολλοῖς νομίζοιμι, ἥκιστα ἐπισπάσομαι τοὺς ἀνθρώπους ἐς τὸ θαῦμα, ὅσῳ δ' ἂν ξενίζοιμι, τοσούτῳ σεμνότερος ἤ ὦμην αὐτοῖς ἔσεσθαι. διὰ τοῦτο καινοποιεῖν εἰλόμην ἀπόρρητον ποιησάμενος τὴν αἰτίαν, ὥς εἰκάζοντες ἄλλος ἄλλως ἅπαντες ἐκπλήττωνται καθάπερ ἐπὶ τοῖς ἀσαφέσι τῶν χρησμῶν. ὁρᾷς; καταγελαῖς μου καὶ σὺ ἐν τῷ μέρει.

Μίκυλλος

οὐ τοσοῦτον ὅσον Κροτωνιατῶν καὶ Μεταποντίνων καὶ Ταραντίνων καὶ τῶν ἄλλων ἀφόνων σοι ἐπομένων καὶ προσκυνοῦντων τὰ ἴχνη ἃ σὺ [19] πατῶν ἀπολιμπάνεις. ἀποδυσάμενος δὲ τὸν Πυθαγόραν τίνα μετημφιέσω μετ' αὐτόν;

Ἀλεκτρυών

Ἀσπασίαν τὴν ἐκ Μιλήτου ἐταίραν

Μίκυλλος

φεῦ τοῦ λόγου, καὶ γυνὴ γὰρ σὺν τοῖς ἄλλοις ὁ Πυθαγόρας ἐγένετο, καὶ ἦν ποτε χρόνος ὅτε καὶ σὺ φωτόκεις, ὃ ἀλεκτρυόνων γενναιότατε, καὶ συνῆσθα Περικλεῖ Ἀσπασία οὔσα καὶ ἐκύεις ἀπ' αὐτοῦ καὶ ἔρια ἔξαινες καὶ κρόκην κατῆγες καὶ ἐγυναικίζου ἐς τὸ ἐταιρικόν;

Ἀλεκτρυών

πάντα ταῦτα ἐποιοῦν οὐ μόνος, ἀλλὰ καὶ Τειρεσίας πρὸ ἐμοῦ καὶ ὁ Ἐλάτου παῖς ὁ Καινεύς, ὥστε ὅποσα ἂν ἀποσκώψης εἰς ἐμὲ, καὶ εἰς ἐκείνους ἀποσκώψας ἔση.

Μίκυλλος

τί οὖν; πότερος ἡδίων ὁ βίος σοι ἦν, ὅτε ἀνὴρ ἦσθα ἢ ὅτε σε ὁ Περικλῆς ὥπιεν;

Ἀλεκτρυών

ὁρᾷς οἶον τοῦτο ἠρώτησας, οὐδὲ τῷ Τειρεσίᾳ συνενεγκοῦσαν τὴν ἀπόκρισιν;

Μίκυλλος

ἀλλὰ κἂν σὺ μὴ εἴπης, ἱκανῶς ὁ Εὐριπίδης διέκρινε τὸ τοιοῦτον, εἰπὼν ὡς τρεῖς ἂν ἐθέλοι παρ' ἀσπίδα στήναι ἢ ἅπαξ τεκεῖν.

Ἀλεκτρυών

καὶ μὴν ἀναμνήσω σε, ὃ Μίκυλλε, οὐκ εἰς μακρὰν ὠδίνουσαν ἔση γὰρ γυνὴ καὶ σὺ ἐν πολλῇ τῇ περιόδῳ πολλάκις.

Μίκυλλος

οὐκ ἀπαγξῇ, ὃ ἀλεκτρυόν, ἅπαντας οἰόμενος Μιλησίους ἢ Σαμίους εἶναι; σὲ γοῦν φασι καὶ Πυθαγόραν ὄντα τὴν ὥραν λαμπρὸν πολλάκις [20] Ἀσπασίαν

γενέσθαι τῷ τυράννῳ. — τίς δὲ δὴ μετὰ τὴν Ἀσπασίαν ἀνὴρ ἢ γυνὴ αὖθις ἀνεφάνη;

Ἀλεκτρυόν
ὁ κυνικὸς Κράτης.

Μίκυλλος
‘Ὡ Διοσκόρω τῆς ἀνομοιότητος, ἐξ ἐταίρας φιλόσοφος.

Ἀλεκτρυόν
εἶτα βασιλεύς, εἶτα πένης, καὶ μετ’ ὀλίγον σατράπης, εἶτα ἵππος καὶ κολοιὸς καὶ βάτραχος καὶ ἄλλα μυρία μακρὸν ἂν γένοιτο καταριθμήσασθαι ἕκαστα: τὰ τελευταῖα δὲ ἀλεκτρυόν πολλάκις, ἥσθην γὰρ τῷ τοιούτῳ βίῳ. καὶ παρὰ πολλοῖς ἄλλοις δουλεύσας καὶ πένησι ^ καὶ πλουσίοις, τὰ τελευταῖα καὶ σοὶ νῦν σύνειμι καταγελῶν ὅσημέραι ποτνιωμένου καὶ οἰμώζοντος ἐπὶ τῇ πενίᾳ καὶ τοὺς πλουσίους θαυμάζοντος ὑπ’ ἀγνοίας τῶν ἐκείνοις προσόντων κακῶν. εἰ γοῦν ἤδεις τὰς φροντίδας ἃς ἔχουσιν, ἐγέλας ἂν ἐπὶ σαυτῷ πρῶτον οἰηθέντι ὑπερευδαίμονα εἶναι τὸν πλοῦτον.

Μίκυλλος
οὐκοῦν, ὦ Πυθαγόρα — καίτοι τί μάλιστα χαίρεις καλούμενος, ὥς μὴ ἐπιταράττοιμι τὸν λόγον ἄλλοτε ἄλλον καλῶν;

Ἀλεκτρυόν
διοίσει μὲν οὐδὲν ἦν τε Εὐφορβον ἢ ^ Πυθαγόραν, ἦν τε Ἀσπασίαν καλῆς ἢ Κράτητα: πάντα γὰρ ἐγὼ ταῦτά εἰμι. πλὴν τὸ νῦν ὁρώμενον τοῦτο ἀλεκτρυόνα ὀνομάζων ἄμεινον ἂν ποιοῖς, ὥς μὴ ἀτιμάζεις εὐτελες εἶναι δοκοῦν τὸ ὄρνειον, καὶ ταῦτα τοσαύτας ἐν αὐτῷ ψυχὰς ἔχον.

Μίκυλλος

[21] οὐκοῦν, ὦ ἀλεκτρυόν, ἐπειδὴ ἀπάντων σχεδὸν ἤδη τῶν βίων ἐπειράθης καὶ πάντα οἶσθα, λέγοις ἂν ἤδη σαφῶς ἰδίᾳ μὲν τὰ τῶν πλουσίων ὅπως βιοῦσιν, ἰδίᾳ δὲ τὰ πτωχικά, ὥς μάθω εἰ ἀληθῆ ταῦτα φῆς εὐδαιμονέστερον ἀποφαίνων με τῶν πλουσίων.

Ἀλεκτρυόν
ἰδοὺ δὴ οὕτως ἐπίσκεψαι, ὦ Μίκυλλε: σοὶ μὲν οὔτε πολέμου πολὺς λόγος, ἦν λέγεται ὥς οἱ πολέμιοι προσελαύνουσιν, οὐδὲ φροντίζεις μὴ τὸν ἀγρὸν τέμωσιν ἐμβαλόντες ἢ τὸν παράδεισον συμπατήσωσιν ἢ τὰς ἀμπέλους δηώσωσιν, ἀλλὰ τῆς σάλπιγγος ἀκούων μόνον, εἴπερ ἄρα, περιβλέπεις τὸ κατὰ σεαυτόν, οἷ τραπόμενον χρήσθαι καὶ τὸν κίνδυνον διαφυγεῖν οἱ δ’ εὐλαβοῦνται μὲν καὶ ἀμφ’ αὐτοῖς, ἀνιῶνται δὲ ὀρῶντες ἀπὸ τῶν τειχῶν ἀγόμενα καὶ φερόμενα ὅσα εἶχον ἐν τοῖς ἀγροῖς. καὶ ἦν τε εἰσφέρειν δέη,

μόνοι καλοῦνται, ἣν τε ἐπεξίεναι, προκινδυνεύουσι στρατηγοῦντες ἢ ἱππαρχοῦντες· σὺ δὲ οἰσύνῃην ἀσπίδα ἔχων, εὐσταλῆς καὶ κοῦφος εἰς σωτηρίαν, ἔτοιμος ἐστιᾷσθαι τὰ ἐπινίκια, ἐπειδὰν θύῃ ὁ στρατηγὸς νενικηκώς. [22] ἐν εἰρήνῃ τε αὖ σὺ μὲν τοῦ δήμου ὦν ἀναβὰς εἰς ἐκκλησίαν τυραννεῖς τῶν πλουσίων, οἱ δὲ φρίττουσι καὶ ὑποπτήσσουσι καὶ διανομαῖς ἱλάσκονται σε. λουτρὰ μὲν γὰρ ὡς ἔχοις καὶ θεάματα καὶ τᾶλλα διαρκῆ ἅπαντα, ἐκεῖνοι πονοῦσι, σὺ δὲ ἐξεταστὴς καὶ δοκιμαστὴς πικρὸς ὥσπερ δεσπότης, οὐδὲ λόγου μεταδιδούς ἐνίστε, κἄν σοι δοκῇ κατεχαλᾷζησης αὐτῶν ἀφθόνους τοὺς λίθους ἢ τὰς οὐσίας αὐτῶν ἐδήμευσας· οὔτε δὲ συκοφάντην δέδιας αὐτὸς οὔτε ληστὴν μὴ ὑφέληται τὸ χρυσίον ὑπερβὰς τὸ θριγκίον ἢ διορύξας τὸν τοῖχον, οὔτε πράγματα ἔχεις λογιζόμενος ἢ ἀπαιτῶν ἢ τοῖς καταράτοις οἰκονόμοις διαπυκτεύων καὶ πρὸς τοσαύτας φροντίδας μεριζόμενος, ἀλλὰ κρηπῖδα συντελέσας ἐπὶ ὀβολοὺς τὸν μισθὸν ἔχων, ἀπαναστὰς περὶ δέιλῃν ὀψίαν λουσάμενος, ἣν δοκῇ, σαπέρδην τινὰ ἢ μαινίδας ἢ κρομμύων κεφαλίδας ὀλίγας πριάμενος εὐφραίνεις σεαυτὸν ἄδων τὰ πολλὰ καὶ τῇ βελτίστῃ Πενίᾳ προσφιλοσοφῶν. [23] ὥστε διὰ ταῦτα ὑγιαίνεις τε καὶ ἔρρωσαι τὸ σῶμα καὶ διακαρτερεῖς πρὸς τὸ κρῦος· οἱ πόνοι γὰρ σε παραθήγοντες οὐκ εὐκαταφρόνητον ἀνταγωνιστὴν ἀποφαίνουσι πρὸς τὰ δοκοῦντα τοῖς ἄλλοις ἄμαχα εἶναι. ἀμέλει οὐδέν σοι τῶν χαλεπῶν τούτων νοσημάτων πρόσεισιν, ἀλλ' ἣν ποτε κοῦφος πυρετὸς ἐπιλάβηται, πρὸς ὀλίγον ὑπηρετήσας αὐτῷ ἀνεπήδησας εὐθύς ἀποσεισάμενος τὴν ἄσπιν, ὁ δὲ φεύγει αὐτίκα φοβηθεὶς, ψυχροῦ σε ὀρῶν ἐμφορούμενον καὶ μακρὰ οἰμώζειν λέγοντα ταῖς ἱατρικαῖς περιόδοις· οἱ δὲ ὑπ' ἀκρασίας ἄθλιοι τί τῶν κακῶν οὐκ ἔχουσι, ποδάγρας καὶ φθόας καὶ περιπλευμονίας καὶ ὑδέρους; αὗται γὰρ τῶν πολυτελῶν ἐκείνων δειπνῶν ἀπόγονοι. τοιγαροῦν οἱ μὲν αὐτῶν ὥσπερ ὁ Ἴκαρος ἐπὶ πολὺ ἄραντες αὐτοὺς καὶ πλησιάσαντες τῷ ἡλίῳ οὐκ εἰδότες ὅτι κηρῷ ἤρμωστο αὐτοῖς ἢ πτέρωσις, μέγαν ἐνίστε τὸν πάταγον ἐποίησαν ἐπὶ κεφαλὴν ἐς πέλαγος ἐμπεσόντες· ὅσοι δὲ κατὰ τὸν Δαίδαλον μὴ πάνυ μετέωρα μηδὲ ὑψηλὰ ἐφρόνησαν ἀλλὰ πρόσγεια, ὡς νοτίζεσθαι ἐνίστε τῇ ἄλμῃ τὸν κηρόν, ὡς τὸ πολὺ οὗτοι ἀσφαλῶς διέπτησαν.

Μίκυλλος

ἐπεικεῖς τινὰς καὶ συνετοὺς λέγεις.

Ἀλεκτρυόν

τῶν μέντοι γε ἄλλων, ὦ Μίκυλλε, τὰς ναυαγίας αἰσχυρὰς ἴδοις ἂν, ὅταν ὁ Κροῖσος περιτετιλμένος τὰ πτερὰ γέλωτα παρέχῃ Πέρσαις ἀναβαίνων ἐπὶ τὴν πυρὰν ἢ Διονύσιος καταλυθεὶς τῆς τυραννίδος ἐν Κορίνθῳ γραμματιστὴς βλέπεται, μετὰ τηλικαύτην ἀρχὴν παιδία συλλαβίζειν διδάσκων.

Μίκυλλος [24] εἰπέ μοι, ὦ ἀλεκτρυόν, σὺ δὲ ὁπότε βασιλεὺς ἦσθα — φῆς γὰρ καὶ βασιλεῦσαί ποτε — ποίου τινὸς ἐπειράθης ἐκείνου τοῦ βίου; ἢ που πανευδαίμων ἦσθα, τὸ κεφάλαιον ὃ τι πέρ ἐστι τῶν ἀγαθῶν ἀπάντων ἔχων;

Ἀλεκτρυών

μηδὲ ἀναμνήσης με, ὦ Μίκυλλε, οὕτω τρισάθλιος ἦν τότε, τοῖς μὲν ἔξω πᾶσιν ὅπερ ἔφησθα πανευδαίμων εἶναι δοκῶν, ἔνδοθεν δὲ μυρίαὶ ἀνίαις συνών.

Μίκυλλος

τίσι ταύταις; παράδοξα γὰρ καὶ οὐ πάνυ τι πιστὰ φής.

Ἀλεκτρυών

ἦρχον μὲν οὐκ ὀλίγης χώρας, ὦ Μίκυλλε, παμφόρου τινὸς καὶ πλήθει ἀνθρώπων καὶ κάλλει πόλεων ἐν ταῖς μάλιστα θαυμάζεσθαι ἀξίας ποταμοῖς τε ναυσιπόροις καταρρεομένης καὶ θαλάττῃ εὐδῶμῳ χρωμένης, καὶ στρατιὰ ἦν πολλή καὶ ἵππος συγκεκροτημένη καὶ δορυφορικὸν οὐκ ὀλίγον καὶ τριῆρεις καὶ χρημάτων πλήθος ἀνάρριθμον καὶ χρυσὸς ἀάμπουλος καὶ ἡ ἄλλη τῆς ἀρχῆς τραγωδία πᾶσα ἐς ὑπερβολὴν ἐξωγκωμένη, ὥστε ὅποτε προῖοιμι, οἱ μὲν πολλοὶ προσεκύνουν καὶ θεὸν τινα ὄραν ὄντο καὶ ἄλλοι ἐπ' ἄλλοις συνέθεον ὀψόμενοί με, οἱ δὲ καὶ ἐπὶ τὰ τέγη ἀνιόντες ἐν μεγάλῳ ἐτίθεντο ἀκριβῶς ἑωρακεῖναι τὸ ζεῦγος, τὴν ἐφεστρίδα, τὸ διάδημα, τοὺς προπομπεύοντας, τοὺς ἐπομένους. ἐγὼ δὲ εἰδὼς ὅποσα με ἡνία καὶ ἔστρεφεν, ἐκείνοις μὲν τῆς ἀνοίας συνεγίνωσκον, ἑμαυτὸν δὲ ἠλέουν ὅμοιον ὄντα τοῖς μεγάλοις ἐκείνοις κολοσσοῖς, οἷους ἦ Φειδίας ἢ Μύρων ἢ Πραξιτέλης ἐποίησεν: κάκεϊνων γὰρ ἕκαστος ἔκτοσθεν μὲν Ποσειδῶν τις ἢ Ζεὺς ἐστὶ πάγκαλος ἐκ χρυσοῦ καὶ ἐλέφαντος συνειργασμένος, κεραυνὸν ἢ ἀστραπὴν ἢ τρίαιναν ἔχων ἐν τῇ δεξιᾷ, ἦν δὲ ὑποκύψας ἴδῃς τὰ γ' ἔνδον, ὅψει μοχλοὺς τινὰς καὶ γόμφους καὶ ἥλους διαμπαῖς πεπερονημένους καὶ κορμούς καὶ σφήνας καὶ πίτταν καὶ πηλὸν καὶ τοιαύτην τινὰ πολλὴν ἀμορφίαν ὑποικουροῦσαν: ἐὼ λέγειν μυῶν πλήθος ἢ μυγαλῶν ἐμπολιτευόμενον αὐτοῖς ἐνίοτε. τοιοῦτόν τι καὶ βασιλεία ἐστίν.

Μίκυλλος [25] οὐδέπω ἔφησθα τὸν πηλὸν καὶ τοὺς γόμφους καὶ μοχλοὺς οἵτινες εἶεν τῆς ἀρχῆς, οὐδὲ τὴν ἀμορφίαν ἐκείνην τὴν πολλὴν ἣτις ἐστίν ὥς τὸ γε ἐξελαύνειν ἀποβλεπόμενον καὶ τοσοῦτων ἄρχοντα καὶ προσκυνούμενον δαιμονίως ἔοικε σου τῷ ^ κολοσσιαίῳ παραδείγματι: θεσπέσιον γάρ τι καὶ τοῦτο. σὺ δὲ τὰ ἔνδον ἦδη τοῦ κολοσσοῦ λέγε.

Ἀλεκτρυών

τί πρῶτον εἶπω σοι, ὦ Μίκυλλε; τοὺς φόβους καὶ τὰ δαίματα καὶ ὑποψίας καὶ μῖσος τὸ παρὰ τῶν συνόντων καὶ ἐπιβουλὰς, καὶ διὰ ταῦτα ὕπνον τε ὀλίγον, ἐπιτόλαιον κάκεϊνον, καὶ ταραχῆς μεστὰ ὀνείρατα καὶ ἐννοίας πολυπλόκου καὶ ἐλπίδας ἀεὶ πονηράς, ἢ τὴν ἀσχολίαν καὶ χρηματισμούς καὶ δίκας καὶ ἐκστρατείας καὶ προστάγματα καὶ συνθήματα καὶ λογισμούς; ὅφ' ὧν οὐδὲ ὄναρ ἀπολαῦσαί τινος ἡδέος ἐγγίνεται, ἀλλ' ἀνάγκη ὑπὲρ ἀπάντων μόνον διασκοπεῖσθαι καὶ μυρία ἔχειν πράγματα:

οὐδὲ γὰρ Ἀτρεΐδην Ἀγαμέμνονα

ὕπνος ἔχε γλυκερὸς πολλὰ φρεσὶν ὀρμαίνοντα,

καὶ ταῦτα ῥεγκόντων Ἀχαιῶν ἀπάντων. λυπεῖ δὲ τὸν μὲν Λυδὸν υἱὸς κωφὸς ὢν, τὸν Πέρσῃν δὲ Κλέαρχος Κύρῳ ξενολογῶν, ἄλλον δὲ Δίῳ πρὸς οὓς τισι τῶν Συρακουσίων κοινολογούμενος, καὶ ἄλλον Παρμενίων ἐπαινούμενος καὶ Περδίκκαν Πτολεμαῖος καὶ Πτολεμαῖον Σέλευκος· ἀλλὰ κάκεῖνα λυπεῖ, ὁ ἐρώμενος πρὸς ἀνάγκην συνὼν καὶ παλλακὶς ἄλλῳ χαίρουσα καὶ ἀποστήσεσθαι τινες λεγόμενοι καὶ δὴ ἡ τέτταρες τῶν δορυφόρων πρὸς ἀλλήλους διαψιθυρίζοντες. τὸ δὲ μέγιστον, ὑφορᾶσθαι δεῖ μάλιστα τοὺς φιλάτους καὶ ἐκείνων ἀεὶ τι δεινὸν ἐλπίζειν ἥξειν. ἐγὼ γοῦν ὑπὸ τοῦ παιδὸς ἀπέθανον ἐκ φαρμάκων, ὁ δὲ καὶ αὐτὸς ὑπὸ τοῦ ἐρωμένου, τὸν δὲ ἄλλος ἴσως ὁμοίотροπος θάνατος κατέλαβεν.

Μίκυλλος [26] ἄπαγε, δεινὰ ταῦτα φῆς, ὦ ἀλεκτρυόν. ἐμοὶ γοῦν πολὺ ἀσφαλέστερον σκυτοτομεῖν ἐπικεκυφότα ἢ πίνειν ἀπὸ χρυσεῖς φιάλης κωνεῖα ἢ ἀκονίτῳ συνανακραθεῖσαν φιλοτησίαν ὁ γοῦν κίνδυνος ἐμοὶ μὲν, εἰ παρολίσθῃ τὸ σμιλίον καὶ ἀμάρτοι τῆς τομῆς τῆς ἐπ' εὐθύ, ὀλίγον τι αἰμάξαι τοὺς δακτύλους ἐντεμόντα· οἱ δέ, ὡς φῆς, θανάσιμα εὐωχοῦνται, καὶ ταῦτα μυρίοις κακοῖς συνόντες. εἴτ' ἐπειδὰν πέσωσιν, ὅμοιοι μάλιστα φαίνονται τοῖς τραγικοῖς ὑποκριταῖς, ὧν πολλοὺς ἰδεῖν ἔνεστι τέως μὲν Κέκροπας δῆθεν ὄντας ἢ Σισύφους ἢ Τηλέφους, διαδήματα ἔχοντας καὶ ξίφη ἐλεφαντόκωπα καὶ ἐπίσειστον κόμην καὶ χλαμύδα· χρυσόπαστον, ἣν δέ, οἷα πολλὰ γίνεται, κενεμβατήσας τις αὐτῶν ἐν μέσῃ τῇ σκηνῇ καταπέση, γέλωτα δηλαδὴ παρέχει τοῖς θεαταῖς τοῦ προσωπείου μὲν συντριβέντος αὐτῷ διαδήματι, ἡμαγμένης δὲ τῆς ἀληθοῦς κεφαλῆς τοῦ ὑποκριτοῦ καὶ τῶν σκελῶν ἐπὶ πολὺ γυμνουμένων, ὡς τῆς τε ἐσθῆτος τὰ ἐνδοθεν φαίνεσθαι ράκια δύστηνα ὄντα καὶ τῶν ἐμβατῶν τὴν ὑπόδεσιν ἀμορφοτάτην καὶ οὐχὶ κατὰ λόγον τοῦ ποδός. ὁρᾷς ὅπως με καὶ εἰκάζειν ἐδίδαξας ἤδη, ὦ βέλτιστε ἀλεκτρυόν; ἀλλὰ τυραννὶς μὲν τοιοῦτόν τι ὥφθη οὔσα. ἵππος δὲ ἢ κύων ἢ ἰχθὺς ἢ βάτραχος ὅποτε γένοιτο, πῶς ἔφερες ἐκείνην τὴν διατριβήν;

Ἀλεκτρυόν [27] μακρὸν τοῦτον ἀνακινεῖς τὸν λόγον καὶ οὐ τοῦ παρόντος καιροῦ· πλὴν τό γε κεφάλαιον, οὐδεὶς ὅστις οὐκ ἀπραγμονέστερος τῶν βίων ἔδοξέ μοι τοῦ ἀνθρωπείου, μόναις ταῖς φυσικαῖς ἐπιθυμίαις καὶ 'χρεαίαις συμμεμετρημένος· τελώνην δὲ ἵππον ἢ συκοφάντην βάτραχον ἢ σοφιστὴν κολοιδὸν ἢ ὀσοποιὸν κώνωπα ἢ κίναιδον ἀλεκτρυόνα καὶ τᾶλλα ὅσα ὑμεῖς ἐπιτηδεύετε, οὐκ ἂν ἴδοις ἐν ἐκείνοις.

Μίκυλλος [28] ἀληθῇ ἴσως ταῦτα, ὦ ἀλεκτρυόν. ἐγὼ δὲ ὁ πέπονθα οὐκ αἰσχύνομαι πρὸς σὲ εἰπεῖν οὐδέπω δύναμαι ἀπομαθεῖν τὴν ἐπιθυμίαν ἣν ἐκ παίδων εἶχον πλούσιος γενέσθαι, ἀλλὰ μὴν καὶ τοῦνύπνιον ἔτι πρὸ τῶν ὀφθαλμῶν ἔστηκεν ἐπιδεικνύμενον τὸ χρυσίον, καὶ μάλιστα ἐπὶ τῷ καταράτῳ Σίμωνι ἀποπνίγομαι τρυφῶντι ἐν ἀγαθοῖς τοσοῦτοις.

Ἀλεκτρυόν

ἐγὼ σε ἰάσομαι, ὦ Μίκυλλε· καὶ ἐπεῖπερ ἔτι νύξ ἐστιν, ἐξαναστὰς ἔπου μοι· ἀπάξω γάρ σε παρ' αὐτὸν ἐκεῖνον τὸν Σίμωνα καὶ εἰς τὰς τῶν ἄλλων πλουσίων οἰκίας, ὥς ἴδοις οἷα τὰ παρ' αὐτοῖς ἐστί.

Μίκυλλος

πῶς τοῦτο, κεκλεισμένων τῶν θυρῶν; εἰ μὴ καὶ τοιχωρυχεῖν γε σύ με ἀναγκάσεις.

Ἀλεκτρυόν

οὐδαμῶς, ἀλλ' ὁ Ἑρμῆς, οὐπὲρ ἱερός εἰμι, ἐξαίρετον ἔδωκέ μοι τοῦτο, ἦν τις τὸ οὐραῖον πτερόν τὸ μήκιστον, ὃ δι' ἀπαλότητα ἐπικαμπές ἐστι —

Μίκυλλος

δύο δ' ἐστί σοι τοιαῦτα.

Ἀλεκτρυόν

τὸ δεξιὸν τοίνυν ὅτῳ ἂν ἐγὼ ἀποσπάσαι παράσχω καὶ ἔχειν,[^] ἐς ὅσον ἂν βούλωμαι ἀνοίγειν τε ὁ τοιοῦτος πᾶσαν θύραν δύναται καὶ ὁρᾶν ἅπαντα οὐχ ὁρώμενος αὐτός.

Μίκυλλος

ἐλελήθεις με, ὦ ἀλεκτρυόν, καὶ σὺ γόης ὢν. ἐμοὶ δ' οὖν ἦν τοῦτο ἅπαξ παράσχῃς, ὅψει τὰ Σίμωνος πάντα ἐν βραχεῖ δεῦρο μετενηνεγμένα· μετοίσω γὰρ αὐτὰ παρεισελθὼν, ὃ δὲ αὐθις περιτρώξεται ἀποτείνων τὰ καττύματα.

Ἀλεκτρυόν

οὐ θέμις γενέσθαι τοῦτο· παρήγγειλε γὰρ ὁ Ἑρμῆς, ἦν τι τοιοῦτον ἐργάσῃται ὁ ἔχων τὸ πτερόν, ἀναβοήσαντά με καταφωρᾶσαι αὐτόν.

Μίκυλλος

ἀπίθανον λέγεις, κλέπτῃν τὸν Ἑρμῆν αὐτὸν ὄντα τοῖς ἄλλοις φθονεῖν τοῦ τοιούτου. ἀπίωμεν δ' ὅμως· ἀφέξομαι γὰρ τοῦ χρυσίου, ἦν δύνωμαι.

Ἀλεκτρυόν

ἀπότιλον, ὦ Μίκυλλε, πρότερον τὸ πτίλον ... τί τοῦτο; ἄμφω ἀπέτιλας. ...

Μίκυλλος

ἀσφαλέστερον οὕτως, ὦ ἀλεκτρυόν, καὶ σοὶ ἦττον ἂν ἄμορφον τὸ πρᾶγμα εἶη, ὥς μὴ χωλεύεις διὰ θάτερον τῆς οὐραῖς μέρος.

Ἀλεκτρυόν [29] εἶεν. ἐπὶ τὸν Σίμωνα πρῶτον ἄπιμεν ἢ παρ' ἄλλον τινὰ τῶν πλουσίων;

Μίκυλλος
οὐ μὲν οὖν, ἀλλὰ παρὰ τὸν Σίμωνα, ὃς ἀντὶ δισυλλάβου τετρασύλλαβος ἤδη
πλουτήσας εἶναι ἀξιοῖ. καὶ δὴ πάρεσμεν ‘ἐπὶ τὰς θύρας. τί οὖν ποιῶ τὸ μετὰ
τοῦτο;

Ἀλεκτρυών
ἐπίθες τὸ πτερὸν ἐπὶ τὸ κλειῖθρον,

Μίκυλλος
ἰδοὺ δὴ. ὦ Ἡράκλεις, ἀναπέπταται ὥσπερ ὑπὸ κλειδί ἡ θύρα.

Ἀλεκτρυών
ἡγοῦ ἐς τὸ πρόσθεν. ὀρθῶς αὐτὸν ἀγρυπνοῦντα καὶ λογιζόμενον;

Μίκυλλος
ὁρῶ νῆ Δία πρὸς ἀμαυράν γε καὶ διψῶσαν τὴν θρυαλλίδα, καὶ ὠχρὸς δὲ ἐστὶν
οὐκ οἶδ’ ὅθεν, ἀλεκτρυών, καὶ κατέσκληκεν ὅλος ἐκτετηκώς, ὑπὸ φροντίδων
δηλαδή: οὐ γὰρ νοσεῖν ἄλλως ἐλέγετο.

Ἀλεκτρυών
ἄκουσον ἃ φησιν εἴση γὰρ ὅθεν οὕτως ἔχει.

Σίμων
οὐκοῦν τάλαντα μὲν ἐβδομήκοντα ἐκεῖνα πάνυ ἀσφαλῶς ὑπὸ τῇ κλίνῃ
κατορώρυκται καὶ οὐδεὶς ἄλλος οἶδε, τὰ δὲ ἐκκαίδεκα εἶδεν, οἶμαι, Σωσύλος ὁ
ἱπποκόμος ὑπὸ τῇ φάτνῃ κατακρύπτοντά με: ὅλος γοῦν περὶ τὸν ἱππῶνά ἐστιν,
οὐ πάνυ ἐπιμελὴς ἄλλως οὐδὲ φιλόπονος ὢν. εἰκὸς δὲ ἡρπάσθαι πολλῶ πλείω
τούτων, ἢ πόθεν γὰρ ὁ Τίβειος ἂν τάριχος αὐτῷ οὕτω μέγα ὠψωνηκέναι χθὲς
ἐλέγετο ἢ τῇ γυναικὶ ἐλλόβιον ἐωνῆσθαι πέντε δραχμῶν ὅλων; τὰμὰ οὗτοι
σπαθῶσι τοῦ κακοδαίμονος. ἀλλ’ οὐδὲ τὰ ἐκπώματα ἐν ἀσφαλεῖ μοι ἀπόκειται
τοσαῦτα ὄντα: δέδια γοῦν μὴ τις ὑπορύξας τὸν τοῖχον ὑφέληται αὐτά: πολλοὶ
φθονοῦσι καὶ ἐπιβουλεύουσί μοι, καὶ μάλιστα ὁ γείτων Μίκυλλος.

Μίκυλλος
νῆ Δία: σοὶ γὰρ ὅμοιος ἐγὼ καὶ τὰ τρύβλια ὑπὸ μάλης ἄπειμι ἔχων.

Ἀλεκτρυών
σιώπησον, Μίκυλλε, μὴ καταφωράση παρόντας ἡμᾶς.

Σίμων
ἄριστον γοῦν ἄγρυπνον αὐτὸν φυλάττειν ἅπασαν περίεμι διαναστὰς ἐν
κύκλῳ τὴν οἰκίαν. τίς οὗτος; ὁρῶ σέ γε, τοιχωρύχε ... μὰ Δία, ἐπεὶ κίων γε ὢν
τυγχάνεις, εὔ ἔχει. ἀριθμήσω αὖθις ἀνορύξας τὸ χρυσίον, μὴ τί με πρῶην
διέλαθεν. ἰδοὺ πάλιν ἐψόφηκέ τις: ἐπ’ ἐμὲ δηλαδή: πολιορκοῦμαι καὶ

ἐπιβουλεύομαι πρὸς πάντων. ποῦ μοι τὸ ξιφίδιον; ἂν λάβω τινὰ , ...
θάπτωμεν αὖθις τὸ χρυσίον.

Ἀλεκτρυών [30] τοιαῦτα μέν σοι, ὦ Μίκυλλε, τὰ Σίμωνος. ἀπίωμεν δὲ καὶ παρ'
ἄλλον τινά, ἕως ἔτι ὀλίγον τῆς νυκτὸς λοιπὸν ἐστίν.

Μίκυλλος

ὁ κακοδαίμων, οἷον βιοῖ τὸν βίον. ἐχθροῖς οὕτω πλουτεῖν γένοιτο, κατὰ
κόρρης δ' οὖν πατάξας αὐτὸν ἀπελθεῖν βούλομαι.

Σίμων

τίς ἐπάταξέ με; ληστεύομαι ὁ δυστυχής.

Μίκυλλος

οἷμωζε καὶ ἀγρύπνει καὶ ὅμοιος γίγνου τὸ χρῶμα τῷ χρυσῷ προστετηκὼς
αὐτῷ. ἡμεῖς δὲ παρὰ Γνίφωνα, εἰ δοκεῖ, τὸν δανειστήν ἴωμεν. οὐ μακρὰν δὲ
καὶ οὗτος οἰκεῖ. ἀνέωγε καὶ αὕτη ἡμῖν ἡ θύρα.

Ἀλεκτρυών [31] ὁρᾷς ἐπαγρυπνοῦντα καὶ τοῦτον ἐπὶ φροντίδων,
ἀναλογιζόμενον τοὺς τόκους καὶ τοὺς δακτύλους κατεσκληκότα, ὃν δεήσει
μετ' ὀλίγον πάντα ταῦτα καταλιπόντα σίλφην ἢ ἐμπίδα ἢ κυνόμυιαν γενέσθαι;

Μίκυλλος

ὁρῶ κακοδαίμονα καὶ ἀνόητον ἄνθρωπον οὐδὲ νῦν πολὺ τῆς σίλφης ἢ ἐμπίδος
ἄμεινον βιοῦντα. ὥς δὲ καὶ οὗτος ἐκτέτηκεν ὅλος ὑπὸ τῶν λογισμῶν. ἐπ'
ἄλλον ἀπίωμεν.

Ἀλεκτρυών [32] παρὰ τὸν σὸν Εὐκράτην, εἰ δοκεῖ. καὶ ἰδοὺ γάρ, ἀνέωγε καὶ
αὕτη ἡ θύρα: ὥστε εἰσίσωμεν.

Μίκυλλος

ἅπαντα ταῦτα μικρὸν ἔμπροσθεν ἐμὰ ἦν.

Ἀλεκτρυών

ἔτι γὰρ σὺ ὀνειροπολεῖς τὸν πλοῦτον; ὁρᾷς δ' οὖν τὸν Εὐκράτην αὐτὸν μὲν
ὑπὸ τοῦ οἰκέτου πρεσβύτην ἄνθρωπον ...;

Μίκυλλος

ὁρῶ νῆ Δία καταπυγοςύνην καὶ πασχητιασμόν τινα καὶ ἀσέλγειαν οὐκ
ἀνθρωπίνην τὴν γυναῖκα δὲ ἐτέρωθι ὑπὸ τοῦ μαγεῖρου καὶ αὐτήν ...

Ἀλεκτρυών [33] τί οὖν; ἐθέλοις ἂν καὶ τούτων κληρονομεῖν, ὦ Μίκυλλε, καὶ
πάντα ἔχειν τὰ Εὐκράτους;

Μίκυλλος

μηδαμῶς, ὦ ἀλεκτρυόν λιμῶ ἀπολοίμην πρότερον. χαιρέτω τὸ χρυσίον καὶ τὰ δεῖπνα, δύο ὀβολοὶ ἐμοί γε πλοῦτός ἐστι μᾶλλον ἢ τοιχωρυχεῖσθαι πρὸς τῶν οἰκετῶν.

Ἀλεκτρυόν

ἀλλὰ νῦν γὰρ ἡμέρα ἤδη ἀμφὶ τὸ λυκαυγὲς αὐτό, ἀπίωμεν οἴκαδε παρ' ἡμᾶς· τὰ λοιπὰ δὲ εἰσαῦθις ὄψει, ὦ Μίκυλλε.

PROMETHEUS — Προμηθεύς

ὁ μὲν Καύκασος, ὃ Ἦφαιστε, οὗτος, ὦ τὸν ἄθλιον τουτονὶ Τιτᾶνα προσηλωσθαι δεήσει: περισκοπῶμεν δὲ ἤδη κρημνόν τινα ἐπιτήδειον, εἴ που τῆς χιόνος τι γυμνὸν ἐστίν, ὥς βεβαιότερον καταπαγείῃ τὰ δεσμὰ καὶ οὗτος ἅπασι περιφανὴς εἶη κρεμᾶμενος.

Ἦφαιστος

περισκοπῶμεν, ὃ Ἑρμῆ: οὔτε γὰρ ταπεινὸν καὶ πρόσγειον ἐσταυρῶσθαι χρή, ὥς μὴ ἐπαμύνοιεν αὐτῷ τὰ πλάσματα αὐτοῦ οἱ ἄνθρωποι, οὔτε μὴν κατὰ τὸ ἄκρον, — ἀφανὴς γὰρ ἂν εἶη τοῖς κάτω — ἀλλ' εἰ δοκεῖ κατὰ μέσον ἐνταυθὰ που ὑπὲρ τῆς φάραγγος ἀνεσταυρώσθω ἐκπετασθεὶς τῷ χεῖρι ἀπὸ τουτοῦ τοῦ κρημνοῦ πρὸς τὸν ἐναντίον.

Ἑρμῆς

εὖ λέγεις: ἀπόξυροί τε γὰρ αἱ πέτραι καὶ ἀπρόσβατοι πανταχόθεν, ἡρέμα ἐπινενευκυῖαι, καὶ τῷ ποδὶ στενὴν ταύτην ὁ κρημνὸς ἔχει τὴν ἐπίβασιν, ὥς ἀκροποδητὴ μόλις ἐστάναι, καὶ ὅλως ἐπικαιρότατος ἂν ὁ σταυρὸς γένοιτο. μὴ μέλλε οὖν, ὃ Προμηθεῦ, ἀλλ' ἀνάβαινε καὶ πάρεχε σεαυτὸν καταπαγησόμενον πρὸς τὸ ὄρος.

Προμηθεύς [2] ἀλλὰ κἄν ὑμεῖς γε, ὃ Ἦφαιστε καὶ Ἑρμῆ, κατελεησατέ με παρὰ τὴν ἀξίαν δυστυχοῦντα.

Ἑρμῆς

τοῦτο φῆς, ὃ Προμηθεῦ, ἀντὶ σοῦ ἀνασκολοπισθῆναι ἂν αὐτίκα μάλα παρακούσαντας τοῦ ἐπιτάγματος: ἢ οὐχ ἱκανὸς εἶναι σοι δοκεῖ ὁ Καύκασος καὶ ἄλλους χωρῆσαι δύο προσπατταλευθέντας; ἀλλ' ὄρεγε τὴν δεξιάν: σὺ δέ, ὃ Ἦφαιστε, κατάκλειε καὶ προσήλου καὶ τὴν σφῦραν ἐρρωμένως κατάφερε. δὸς καὶ τὴν ἐτέραν κατελιφθῶ εὖ μάλα καὶ αὕτη εὖ ἔχει. καταπτήσεται δὲ ἤδη καὶ ὁ ἀετὸς ἀποκερῶν τὸ ἦπαρ, ὥς πάντα ἔχῃς ἀντὶ τῆς καλῆς καὶ εὐμηχάνου πλαστικῆς.

Προμηθεύς [3] ὃ Κρόνε καὶ Ἰαπετὲ καὶ σὺ ὃ μῆτερ, οἷα πέπονθα ὁ κακοδαίμων οὐδὲν δεινὸν εἰργασμένος.

Ἑρμῆς

οὐδὲν, ὃ Προμηθεῦ, δεινὸν εἰργάσω, ὅς πρῶτα μὲν τὴν νομὴν τῶν κρεῶν ἐγχειρισθεὶς οὕτως ἄδικον ἐποιήσω καὶ ἀπατηλήν, ὥς σαυτῷ μὲν τὰ κάλλιστα ὑπεξέλεσθαι, τὸν Δία δὲ παραλογίσασθαι ὅστᾳ ‘καλύψας ἄργετι δημῷ;’ μέμνημαι γὰρ Ἡσιόδου νῆ Δί' οὕτως εἰπόντος: ἔπειτα δὲ τοὺς ἀνθρώπους ἀνέπλασας, πανουργότατα ζῶα, καὶ μάλιστα γε τὰς γυναῖκας: ἐπὶ πᾶσι δὲ τὸ τιμωτάτον κτῆμα τῶν θεῶν τὸ πῦρ κλέψας, καὶ τοῦτο ἔδωκας τοῖς

ἀνθρώποις; τοσαῦτα δεινὰ εἰργασμένος φῆς μηδὲν ἀδικήσας δεδέσθαι;

Προμηθεύς [4] ἔοικας, ὦ Ἑρμῆ, καὶ σὺ κατὰ τὸν ποιητὴν ‘ἀναίτιον αἰτιάσθαι’ ὅς τὰ τοιαῦτά μοι προφέρεις, ἐφ’ οἷς ἔγωγε τῆς ἐν πρυτανείῳ σιτήσεως, εἰ τὰ δίκαια ἐγένετο, ἐτιμησάμην ἂν ἑμαυτῷ. εἰ γοῦν σχολή σοι, ἡδέως ἂν καὶ δικαιολογησαίμην ὑπὲρ τῶν ἐγκλημάτων, ὡς δείξαιμι ἄδικοι ἐγνωκότα περὶ ἡμῶν τὸν Δία: σὺ δὲ — στωμύλος γὰρ εἶ καὶ δικανικὸς — ἀπολόγησαι ὑπὲρ αὐτοῦ ὡς δικαίαν τὴν ψῆφον ἔθετο, ἀνεσταυρωθῆναι με πλησίον τῶν Κασπίων τούτων πυλῶν ἐπὶ τοῦ Καυκάσου, οἵκτιστον θέαμα πᾶσι Σκύθαις.

Ἑρμῆς

ἔωλον μὲν, ὦ Προμηθεῦ, τὴν ἔφεσιν ἀγωνιῇ καὶ ἐς οὐδὲν δέον ὅμως δ’ οὖν λέγε: καὶ γὰρ ἄλλως περιμένειν ἀναγκαῖον, ἔστ’ ἂν ὁ ἀετὸς καταπτῇ ἐπιμελησόμενός σου τοῦ ἥπατος. τὴν ἐν τῷ μέσῳ δὴ ταύτην σχολὴν καλῶς ἂν ἔχον εἴη ^ εἰς ἀκρόασιν καταχρήσασθαι σοφιστικὴν, οἷος εἶ σὺ πανουργότατος ἐν τοῖς λόγοις.

Προμηθεύς [5] πρότερος οὖν, ὦ Ἑρμῆ, λέγε, καὶ ὅπως μου ὡς δεινότατα κατηγορήσης μηδὲ καθυφῆς τι τῶν δικαίων τοῦ πατρός. σὲ δέ, ὦ Ἥφαιστε, δικαστὴν ποιοῦμαι ἔγωγε.

Ἥφαιστος

μὰ Δί’, ἀλλὰ κατήγορον ἀντὶ δικαστοῦ ἴσθι με ἔξων, ὅς τὸ πῦρ ὑφελόμενος ψυχρὰν μοι τὴν κάμινον ἀπολέλοιπας.

Προμηθεύς

οὐκοῦν διελόμενοι τὴν κατηγορίαν, σὺ μὲν περὶ τῆς κλοπῆς ἤδη σύνειρε, ὁ Ἑρμῆς δὲ τὴν κρεανομίαν καὶ τὴν ἀνθρωποποιίαν αἰτιάσεται: ἄμφω δὲ τεχνῖται καὶ εἰπεῖν δεινοὶ εἰσὶν εἶναι.

Ἥφαιστος

ὁ Ἑρμῆς καὶ ὑπὲρ ἐμοῦ ἐρεῖ: ἐγὼ γὰρ οὐ πρὸς λόγους τοῖς δικανικοῖς εἰμι, ἀλλ’ ἀμφὶ τὴν κάμινον ἔχω τὰ πολλὰ: ὁ δὲ ῥήτωρ τέ ἐστι καὶ τῶν τοιούτων οὐ παρέργως μεμέληκεν αὐτῷ.

Προμηθεύς

ἐγὼ μὲν οὐκ ἂν ποτε ὦμην καὶ περὶ τῆς κλοπῆς τὸν Ἑρμῆν ἐθελῆσαι ἂν εἰπεῖν οὐδὲ ὀνειδιεῖν μοι τὸ τοιοῦτον ὁμοτέχνῳ ὄντι. πλὴν ἀλλ’ εἰ καὶ τοῦτο, ὦ Μαΐας παῖ, ὑφίστασαι, καιρὸς ἤδη περαίνειν τὴν κατηγορίαν, ,

Ἑρμῆς [6] πάνυ γοῦν, ὦ Προμηθεῦ, μακρῶν δεῖ λόγων καὶ ἱκανῆς τινος παρασκευῆς ἐπὶ τὰ σοὶ πεπραγμένα, οὐχὶ δὲ ἀπόχρη μόνον τὰ κεφάλαια εἰπεῖν τῶν ἀδικημάτων, ὅτι ἐπιτραπέν σοι μοιρᾶσαι τὰ κρέα σαυτῷ μὲν τὰ κάλλιστα ἐφύλαττες, ἐξηπάτας δὲ τὸν βασιλέα, καὶ τοὺς ἀνθρώπους ἀνέπλασας, οὐδὲν

δέον, καὶ τὸ πῦρ κλέψας παρ' ἡμῶν ἐκόμισας ἐς αὐτούς: καὶ μοι δοκεῖς, ὦ βέλτιστε, μὴ συνιέναι ἐπὶ τοῖς τηλικούτοις πάννυ φιλανθρώπου τοῦ Διὸς πεπειραμένος. εἰ μὲν οὖν ἔξαρνος εἶ μὴ εἰργάσθαι αὐτά, δεήσει καὶ διελέγγειν καὶ ῥῆσιν τινα μακρὰν ἀποτείνειν καὶ πειρᾶσθαι ὥς ἐνὶ μάλιστα ἐμφανίζειν τὴν ἀλήθειαν εἰ δὲ φῆς τοιαύτην πεποιῆσθαι τὴν νομὴν τῶν κρεῶν καὶ τὰ περὶ τοὺς ἀνθρώπους καινουργῆσαι καὶ τὸ πῦρ κεκλοφέναι, ἱκανῶς κατηγορεῖται μοι, καὶ μακρότερα οὐκ ἂν εἴποιμι: λῆρος γὰρ ἄλλως τὸ τοιοῦτον.

Προμηθεὺς [7] εἰ μὲν καὶ ταῦτα λῆρός ἐστιν ἃ εἴρηκας, εἰσόμεθα μικρὸν ὕστερον ἐγὼ δέ, ἐπεὶ ἱκανὰ φῆς εἶναι τὰ κατηγορημένα, πειράσομαι ὥς ἂν οἶός τε ὦ διαλύσασθαι τὰ ἐγκλήματα. καὶ πρῶτόν γε ἄκουσον τὰ περὶ τῶν κρεῶν. καίτοι, νῆ τὸν Οὐρανόν, καὶ νῦν λέγων αὐτὰ αἰσχύνομαι ὑπὲρ τοῦ Διός, εἰ οὐτῶ μικρολόγος καὶ μεμψίμοιρός ἐστιν, ὥς διότι μικρὸν ὅσπου ἐν τῇ μερίδι εὖρε, ἀνασκολοπισθισόμενον πέμπειν παλαιὸν οὕτω θεόν, μήτε τῆς συμμαχίας μνημονεύσαντα μήτε αὖ τὸ τῆς ὀργῆς κεφάλαιον ἡλίκον ἐστὶν ἐννοήσαντα καὶ ὥς μεираκίον τὸ τοιοῦτον, ὀργίζεσθαι καὶ ἀγανακτεῖν εἰ μὴ τὸ μεῖζον αὐτὸς λήψεται.

[8] καίτοι τάς γε ἀπάτας, ὦ Ἑρμῇ, τὰς τοιαύτας συμποτικὰς οὐσας οὐ χρή, οἶμαι, ἀπομνημονεύειν, ἀλλ' εἰ καὶ τι ἡμάρτηται μεταξὺ εὐωχουμένων, παιδιὰν ἡγεῖσθαι καὶ αὐτοῦ ἐν τῷ συμποσίῳ καταλιπεῖν τὴν ὀργὴν ἐς δὲ τὴν αὔριον ταμιεύεσθαι τὸ μῖσος καὶ μνησικακεῖν καὶ ἔωλόν τινα μῆνιν διαφυλάττειν, ἅπαγε, οὔτε θεοῖς πρέπον οὔτε ἄλλως βασιλικὸν ἦν γοῦν ἀφέλη τις τῶν συμποσίων τὰς κομπεῖας ταύτας, ἀπάτην καὶ σκώμματα καὶ τὸ διασιλλαίνειν καὶ ἐπιγελᾶν, τὸ καταλειπόμενόν ἐστι μέθη καὶ κόρος καὶ σιωπή, σκυθρωπὰ καὶ ἀτερπῆ πράγματα καὶ ἥκιστα συμποσίῳ πρέποντα. ὥστε ἔγωγε οὐδὲ μνημονεύσειν εἰς τὴν ὕστεραίαν ἔτι ὥμην τούτων τὸν Δία, οὐχ ὅπως τηλικαῦτα ἐπ' αὐτοῖς ἀγανακτήσειν καὶ ἀνδραγαθίαν ἡγήσεσθαι πεπονθέναι, εἰ διανέμων τις κρέα παιδιὰν τινα ἔπαιζε πειρώμενος εἰ διαγνώσεται τὸ βέλτιον ὁ αἰρούμενος.

[9] τίθει δ' ὅμως, ὦ Ἑρμῇ, τὸ χαλεπώτερον, μὴ τὴν ἐλάττω μοῖραν ἀπονενεμηκέναι τῷ Δίῃ, τὴν δ' ὅλην ὑφηρεῖσθαι: τί οὖν; διὰ τοῦτο ἐχρῆν, τὸ τοῦ λόγου, τῇ γῇ τὸν οὐρανὸν ἀναμειχθῆαι καὶ δεσμὰ καὶ σταυροὺς καὶ Καύκασον ὅλον ἐπινοεῖν καὶ αἰετοὺς καταπέμπειν καὶ τὸ ἦπαρ ἐκκολάπτειν; ὅρα γὰρ μὴ πολλὴν τινα ταῦτα κατηγορῇ τοῦ ἀγανακτοῦντος αὐτοῦ μικροψυχίαν καὶ ἀγένειαν τῆς γνώμης καὶ πρὸς ὀργὴν εὐχέριαν. ἢ τί γάρ ἂν ἐποίησεν οὗτος ὅλον βοῦν ἀπολέσας, εἰ κρεῶν ὀλίγων ἔνεκα τηλικαῦτα ἐργάζεται;

[10] καίτοι πόσῳ οἱ ἄνθρωποι εὐγνωμονέστερον διάκεινται πρὸς τὰ τοιαῦτα, οὓς εἰκὸς ἦν καὶ τὰ ἐς τὴν ὀργὴν ὀξυτέρους εἶναι τῶν θεῶν; ἀλλ' ὅμως ἐκείνων οὐκ ἔστιν ὅστις τῷ μαγεῖρι σταυροῦ ἂν τιμῆσαιτο, εἰ τὰ κρέα ἔψων καθεῖς τὸν δάκτυλον τοῦ ζωμοῦ τι περιελιχμήσατο ἢ ὀπτωμένων ἀποσπάσας τι κατεβρόχθισεν, ἀλλὰ συγγνώμην ἀπονέμουσιν αὐτοῖς: εἰ δὲ καὶ πάννυ ὀργισθεῖεν, ἢ κονδύλους ἐνέτριψαν ἢ κατὰ κόρρης ἐπάταξαν, ἀνεσκολοπίσθη

δὲ οὐδείς παρ' αὐτοῖς τῶν τηλικούτων ἔνεκα. καὶ περὶ μὲν τῶν κρεῶν τοσαῦτα, αἰσχροὶ μὲν κάμοι ἀπολογεῖσθαι, πολὺ δὲ αἰσχίῳ κατηγορεῖν

[11] ἐκεῖνῳ. περὶ δὲ τῆς πλαστικῆς καὶ ὅτι τοὺς ἀνθρώπους ἐποίησα, καιρὸς ἤδη λέγειν. τοῦτο δέ, ὃ Ἑρμῇ, διττὴν ἔχον τὴν κατηγορίαν, οὐκ οἶδα καθ' ὁπότερον αἰτιᾶσθέ μου, πότερα ὡς οὐδὲ ὅλως ἐχρῆν τοὺς ἀνθρώπους γεγενῆσθαι, ἀλλ' ἄμεινον ἢ ἀτρεμεῖν αὐτοὺς γῆν ἄλλως ὄντας, ἢ ὡς πεπλάσθαι μὲν ἐχρῆν, ἄλλον δὲ τινα καὶ μὴ τοῦτον διεσχηματῖσθαι τὸν τρόπον; ἐγὼ δὲ ὅμως ὑπὲρ ἀμφοῖν ἐρῶ: καὶ πρῶτόν γε, ὡς οὐδεμία τοῖς θεοῖς ἀπὸ τούτου βλάβη γεγένηται, τῶν ἀνθρώπων ἐς τὸν βίον παραχθέντων, πειράσομαι δεῖκνύειν: ἔπειτα δέ, ὡς καὶ συμφέροντα καὶ ἀμείνω ταῦτα αὐτοῖς παρὰ πολὺ ἢ εἰ ἐρήμην καὶ ἀπάνθρωπον συνέβαινε τὴν γῆν μένειν.

[12] ἦν τοίνυν πάλαι — ῥᾶον γὰρ οὕτω δῆλον ἂν γένοιτο, εἴ τι ἡδίκηκα ἐγὼ μετακοσμήσας καὶ νεωτερίσας τὰ περὶ τοὺς ἀνθρώπους — ἦν οὖν τὸ θεῖον μόνον καὶ τὸ ἐπουράνιον γένος, ἡ γῆ δὲ ἄγριόν τι χρῆμα καὶ ἄμορφον, ὕλαις ἅπασα καὶ ταύταις ἀνημέροις λάσιος, οὔτε δὲ βωμοὶ θεῶν ἢ νέως, — πόθεν γάρ ᾑ; — ἡ ξόανα ᾑ ἢ τι ἄλλο τοιοῦτον, οἷα πολλὰ νῦν ἀπανταχόθι φαίνεται μετὰ πάσης ἐπιμελείας τιμώμενα: ἐγὼ δὲ — ἀεὶ γάρ τι προβουλεύω ἐς τὸ κοινὸν καὶ σκοπῶ ὅπως αὐξηθήσεται μὲν τὰ τῶν θεῶν, ἐπιδώσει δὲ καὶ τᾶλλα πάντα ἐς κόσμον καὶ κάλλος — ἐνενόησα ὡς ἄμεινον εἴη ὀλίγον ὅσον τοῦ πηλοῦ λαβόντα ζῶα τινα συστήσασθαι καὶ ἀναπλάσαι τὰς μορφὰς μὲν ἡμῖν αὐτοῖς προσεοικότα: καὶ γὰρ ἐνδεῖν τι ὥμην τῷ θεῷ, μὴ ὄντος τοῦ ἐναντίου αὐτῷ καὶ πρὸς ὃ ἔμελλεν ἡ ἐξέτασις γιγνομένη εὐδαιμονέστερον ἀποφαίνειν αὐτό: θνητὸν μέντοι εἶναι τοῦτο, εὐμηχανώτατον δ' ἄλλως καὶ συνετώτατον καὶ τοῦ

[13] βελτίονος αἰσθανόμενον. καὶ δὴ κατὰ τὸν ποιητικὸν λόγον ‘ γαῖαν ὕδει φύρας’ καὶ διαμαλάξας ἀνέπλασα τοὺς ἀνθρώπους, ἔτι καὶ τὴν Ἀθηναῖαν παρακαλέσας συνεπιλαβέσθαι μοι τοῦ ἔργου. ταῦτα ἐστὶν ἃ μεγάλα ἐγὼ τοὺς θεοὺς ἡδίκηκα. καὶ τὸ ζημίωμα ὁρᾷς ἡλίκον, εἰ ἐκ πηλοῦ ζῶα ἐποίησα καὶ τὸ τέως ἀκίνητον εἰς κίνησιν ἤγαγον: καί, ὡς ἔοικε, τὸ ἀπ' ἐκείνου ἦττον θεοὶ εἰσιν οἱ θεοί, διότι καὶ ἐπὶ γῆς τινα θνητὰ ζῶα γεγένηται: οὕτω γὰρ δὴ καὶ ἀγανακτεῖ νῦν ὁ Ζεὺς ὥσπερ ἐλαττουμένων τῶν θεῶν ἐκ τῆς τῶν ἀνθρώπων γενέσεως, εἰ μὴ ἄρα τοῦτο δέδιδε, μὴ καὶ οὗτοι ἐπανάστασιν ᾑ ἐπ' αὐτὸν βουλεύσωσι καὶ πόλεμον ἐξενέγκωσι πρὸς τοὺς θεοὺς ὥσπερ οἱ Γίγαντες. ἀλλ' ὅτι μὲν δὴ οὐδὲν ἡδίκησθε, ὃ Ἑρμῇ, πρὸς ἐμοῦ καὶ τῶν ἔργων τῶν ἐμῶν, δῆλον ἢ σὺ δεῖξον κἂν ἐν τι μικρότατον, κἀγὼ σιωπήσομαι καὶ

[14] δίκαια ἔσομαι πεπονθὼς πρὸς ὑμῶν. ὅτι δὲ καὶ χρήσιμα ταῦτα γεγένηται τοῖς θεοῖς, οὕτως ἂν μάθοις, εἰ ἐπιβλέψειας ἅπασαν τὴν γῆν οὐκέτ' αὐχμηρὰν καὶ ἀκαλλῇ οὔσαν, ἀλλὰ πόλεσι καὶ γεωργίαις καὶ φυτοῖς ἡμέροις διακεκοσμημένην καὶ τὴν θάλατταν πλεομένην καὶ τὰς νήσους κατοικουμένας, ἀπανταχοῦ δὲ βωμοὺς καὶ θυσίας καὶ ναοὺς καὶ πανηγύρεις: μεστὰι δὲ Διὸς πᾶσαι μὲν ἀγυιαί, πᾶσαι δ' ἀνθρώπων ἀγοραί. καὶ γὰρ εἰ μὲν ἐμαυτῷ μόνῳ κτῆμα τοῦτο ἐπλάσάμην, ἐπλεονέκτουν ἂν ἴσως, νυνὶ δὲ εἰς τὸ κοινὸν φέρων κατέθηκα ὑμῖν αὐτοῖς: μᾶλλον δὲ Διὸς μὲν καὶ Ἀπόλλωνος καὶ Ἥρας καὶ σοῦ δέ, ὃ Ἑρμῇ, νεῶς ἰδεῖν ἀπανταχοῦ ἐστί, Προμηθεὺς δὲ

οὐδαμοῦ. ὁρᾷς ὅπως τὰ ἐμαυτοῦ μόνα σκοπῶ, τὰ κοινὰ δὲ καταπροδίδωμι καὶ ἐλάττω ποιῶ;

[15] ἔτι δέ μοι, ὦ Ἑρμῆ, καὶ τόδε ἐννόησον, εἴ τι σοι δοκεῖ ἀγαθὸν ἀμάρτυρον, οἷον κτῆμα ἢ ποίημα ὃ μηδεὶς ὄψεται μηδὲ ἐπαινέσεται, ὁμοίως ἡδὺ καὶ τερπνὸν ἔσεσθαι τῷ ἔχοντι. πρὸς δὴ τί τοῦτ' ἔφη; ὅτι μὴ γενομένων τῶν ἀνθρώπων ἀμάρτυρον συνέβαινε τὸ κάλλος εἶναι τῶν ὅλων, καὶ πλουτόν τινα πλουτήσιν ἐμέλλομεν οὔτε ὑπ' ἄλλου τινὸς θαυμασθησόμενον αὐτε ἡμῖν αὐτοῖς ὁμοίως τίμιον οὐδὲ γὰρ ἂν εἶχομεν πρὸς ὃ τι ἔλαττον παραθεωρῶμεν αὐτόν, οὐδ' ἂν συνίεμεν ἡλίκα εὐδαιμονοῦμεν οὐχ ὁρῶντες ἀμοίρους τῶν ἡμετέρων τινάς; οὕτω γὰρ δὴ καὶ τό μέγα δόξειεν ἂν μέγα, εἰ τῷ μικρῷ παραμετροῖτο. ὑμεῖς δέ, τιμᾶν ἐπὶ τῷ πολιτεύματι τούτῳ δέον, ἀνεσταυράκατέ με καὶ ταύτην μοι τὴν ἀμοιβὴν ἀποδεδώκατε τοῦ βουλεύματος.

[16] ἀλλὰ κακοῦργοί τινες, φής, ἐν αὐτοῖς καὶ; μοιχεύουσι καὶ πολεμοῦσι καὶ ἀδελφὰς γαμοῦσι καὶ πατράσιν ἐπιβουλεύουσι. παρ' ἡμῖν γὰρ οὐχὶ πολλὴ τούτων ἀφθονία; καὶ οὐ δήπου διὰ τοῦτο αἰτιάσαιτ' ἂν τις τὸν Οὐρανὸν καὶ τὴν Γῆν, ὅτι ἡμᾶς συνεστήσαντο. ἔτι καὶ τοῦτο ἴσως φαίης ἂν, ὅτι ἀνάγκη πολλὰ ἡμᾶς ἔχειν πράγματα ἐπιμελουμένους αὐτῶν. οὐκοῦν διὰ γε τοῦτο καὶ ὁ νομεὺς ἀχθέσθω ἐπὶ τῷ ἔχειν τὴν ἀγέλην, διότι ἀναγκαῖον αὐτῷ ἐπιμελεῖσθαι αὐτῆς. καίτοι τό γε ἐργῶδες τοῦτο καὶ ἡδύ: ἄλλως καὶ ἡ φροντίς οὐκ ἀτερπὴς ἔχουσά τινα διατριβήν. ἢ τί γὰρ ἂν ἐπράττομεν οὐκ ἔχοντες ὧν προνοοῦμεν τούτων; ἡργοῦμεν ἂν καὶ τὸ νέκταρ ἐπίνομεν καὶ τῆς

[17] ἀμβροσίας ἐνεφορούμεθα οὐδὲν ποιοῦντες. ὁ δὲ μάλιστά με πνίγει τοῦτ' ἐστίν, ὅτι μεμφόμενοι τὴν ἀνθρωποποιίαν καὶ μάλιστά γε τὰς γυναῖκας ὁμως ἐρᾶτε αὐτῶν καὶ οὐ διαλείπετε κατιόντες, ἄρτι μὲν ταῦροι, γεχνόῳρτι δὲ σάτυροι καὶ κύκνοι γενόμενοι, καὶ θεοὺς ἐξ αὐτῶν ποιεῖσθαι ἀξιοῦτε. ἀλλ' ἐχρῆν μὲν, ἴσως φήσεις, ἀναπεπλάσθαι τοὺς ἀνθρώπους, ἄλλον δέ τινα τρόπον, ἀλλὰ μὴ ἡμῖν εὐκότας: καὶ τί ἂν ἄλλο παράδειγμα τούτου ἄμεινον προεστησάμην, ὃ πάντως καλὸν ἡπιστάμην; ἢ ἀσύνητον καὶ θηριῶδες ἔδει καὶ ἄγριον ἀπεργάσασθαι τὸ ζῶον; καὶ πῶς ἂν ἡ θεοῖς ἔθυσαν ἢ τὰς ἄλλας ὑμῖν τιμὰς ἀπένειμαν οὐχὶ τοιοῦτοι γενόμενοι; ἀλλὰ ὑμεῖς, ὅταν μὲν ὑμῖν τὰς ἐκατόμβας προσάγωσιν, οὐκ ὀκνεῖτε, κἂν ἐπὶ τὸν Ὠκεανὸν ἐλθεῖν δέῃ ' μετ' ἀμύμονας Αἰθιοπῆας: τὸν δὲ τῶν τιμῶν ὑμῖν καὶ τῶν θυσιῶν αἴτιον ἀνεσταυράκατε. περὶ μὲν οὖν τῶν ἀνθρώπων καὶ ταῦτα ἱκανά.

[18] ἤδη δὲ καὶ ἐπὶ τὸ πῦρ, εἰ δοκεῖ, μέτειμι καὶ τὴν ἐπονείδιστον ταύτην κλοπὴν. καὶ πρὸς θεῶν τοῦτό μοι ἀπόκριναι μηδὲν ὀκνήσας: ἔσθ' ὃ τι ἡμεῖς τοῦ πυρὸς ἀπολωλέκαμεν, ἐξ οὗ καὶ παρ' ἀνθρώποις ἐστίν; οὐκ ἂν εἴποις. αὕτη γάρ, οἶμαι, φύσις τουτουὶ τοῦ κτήματος, οὐδὲν τι ἔλαττον γίγνεται, εἰ καὶ τις ἄλλος αὐτοῦ μεταλάβοι: οὐ γὰρ ἀποσβέννυται ἐναυσασμένου τινός: φθόνος δὲ δὴ ἄντικρυς τὸ τοιοῦτο, ἀφ' ὧν μηδὲν ὑμεῖς ἠδίκησθε, τούτων κωλύειν μεταδιδόναι τοῖς δεομένοις. καίτοι θεοὺς γε ὄντας ἀγαθοὺς εἶναι χρὴ καὶ 'δωτῆρας ἐάων' καὶ ἔξω φθόνου παντὸς ἐστάναι: ὅπου γε καὶ εἰ τὸ πᾶν τοῦτο πῦρ ὑφελόμενος κατεκόμισα ἐς τὴν γῆν μηδ' ὅλως τι αὐτοῦ καταλιπὼν, οὐ μεγάλα ὑμᾶς ἠδίκουν οὐδὲν γὰρ ὑμεῖς δεῖσθε αὐτοῦ μήτε ῥιγοῦντες μήτε

ἔφοντες τὴν ἀμβροσίαν μήτε φωτὸς ἐπιτεχνητοῦ δεόμενοι.

[19] οἱ δὲ ἄνθρωποι καὶ εἰς τὰ ἄλλα μὲν ἀναγκαίῳ χρῶνται τῷ πυρὶ, μάλιστα δὲ ἐς τὰς θυσίας, ὅπως ἔχοιεν κνισᾶν τὰς ἀγνιάς καὶ τοῦ λιβανωτοῦ θυμῶν καὶ τὰ μηρία καίειν ἐπὶ τῶν βωμῶν. ὁρῶ δέ γε ὑμᾶς μάλιστα χαίροντας τῷ καπνῷ καὶ τὴν εὐωχίαν ταύτην ἡδίστην οἰομένους, ὅπταν εἰς τὸν οὐρανὸν ἡ κνῖσα παραγένηται ‘ ἐλίσσομένη περὶ καπνῷ.’ ἐναντιωτάτη τοίνυν ἡ μέμψις αὕτη ἂν γένοιτο τῇ ὑμετέρᾳ ἐπιθυμίᾳ. θαυμάζω δὲ ὅπως οὐχὶ καὶ τὸν ἥλιον κεκωλύκατε καταλάμπειν αὐτούς: καίτοι πῦρ καὶ οὗτός ἐστι πολὺ θεϊότερον τε καὶ πυρωδέστερον. ἢ κάκεῖνον αἰτιάσθε ὥς σπαθῶντα ὑμῶν τὸ κτῆμα; εἴρηκα. σφὼ δέ, ὦ Ἑρμῆ καὶ Ἥφαιστε, εἴ τι μὴ καλῶς εἰρησθαι δοκεῖ, διευθύνετε καὶ ἐξελέγχετε,^ κἀγὼ αὖθις ἀπολογήσομαι.

Ἑρμῆς [20] οὐ ράδιον, ὦ Προμηθεῦ, πρὸς οὕτω γενναῖον σοφιστὴν ἀμιλλᾶσθαι: πλὴν ἀλλὰ ὦνησο, διότι μὴ καὶ ὁ Ζεὺς ταῦτα ἐπήκουσέ σου: εὖ γὰρ οἶδα, ἐκκαίδεκα ^ γῦπας ἂν ἐπέστησέ σοι τὰ ἔγκата ἐξαιρήσοντας: οὕτω δεινῶς αὐτοῦ κατηγόρηκας ἀπολογεῖσθαι δοκῶν. ἐκεῖνο δέ γε θαυμάζω, ὅπως μάντις ὢν οὐ προεγίνωσκες ἐπὶ τούτοις κολασθησόμενος.

Προμηθεύς

ἡπιστάμην, ὦ Ἑρμῆ, καὶ ταῦτα μὲν καὶ ὅτι ἀπολυθήσομαι αὖθις οἶδα, καὶ ἤδη γέ τις ἐκ Θηβῶν ἀφίξεται σὸς ἀδελφὸς οὐκ εἰς μακρὰν κατατοξεύσων ὃν φῆς ἐπιτήρησέ μοι τὸν αἰτόν.

Ἑρμῆς

εἰ γὰρ γένοιτο, ὦ Προμηθεῦ, ταῦτα καὶ ἐπίδοιμί σε λελυμένον, κοινῇ σὺν ἡμῖν εὐωχούμενον, οὐ μέντοι καὶ κρεανομοῦντά γε.

Προμηθεύς [21] θάρρει: καὶ συνευωχήσομαι ὑμῖν καὶ ὁ Ζεὺς λύσει με οὐκ ἀντὶ μικρᾶς εὐεργεσίας.

Ἑρμῆς

τίνος ταύτης; μὴ γὰρ ὀκνήσης εἰπεῖν.

Προμηθεύς

οἶσθα, ὦ Ἑρμῆ, τὴν Θέτιν; ἀλλ’ οὐ χρὴ λέγειν φυλάττειν γὰρ ἄμεινον τὸ ἀπόρρητον, ὥς μισθὸς εἴη καὶ λύτρα μοι ἀντὶ τῆς καταδίκης.

Ἑρμῆς

ἀλλὰ φύλαττε, ὦ Τιτάν, εἰ τοῦτ’ ἄμεινον. ἡμεῖς δὲ ἀπίωμεν, ὦ Ἥφαιστε: καὶ γὰρ ἤδη πλησίον οὐτοσί ὁ αἰετός. ὑπόμνε οὖν καρτερῶς: εἴη δέ γε ἤδη σοι τὸν Θηβαῖον ὃν φῆς τοξότην ἐπιφανῆναι, ὥς παύσειέ σε ἀνατεμνόμενον ὑπὸ τοῦ ὀρνέου.

ICAROMENIPPUS OR THE SKY-MAN —

Ἰκαρομένιππος ἢ Ὑπερνέφελος

οὐκοῦν τρισχίλιοι μὲν ἦσαν ἀπὸ γῆς στάδιοι μέχρι πρὸς τὴν σελήνην, ὁ πρῶτος ἡμῖν σταθμός· τοῦντεῦθεν δὲ ἐπὶ τὸν ἥλιον ἄνω παρασάγγαι πού πεντακόσιοι· τὸ δὲ ἀπὸ τούτου ἐς αὐτὸν ἤδη τὸν οὐρανὸν καὶ τὴν ἀκρόπολιν τὴν τοῦ Διὸς ἄνοδος καὶ ταῦτα γένοιτ' ἂν εὐζώνῳ ἀετῷ μιᾷς ἡμέρας.

Ἔταιρος

τί ταῦτα πρὸς Χαρίτων, ὦ Μένιππε, ἀστρονομεῖς καὶ ἡσυχῇ πως ἀναμετρεῖς; πάλαι γὰρ ἐπακροῶμαί σου παρακολουθῶν ἡλίους καὶ σελήνας, ἔτι δὲ τὰ φορτικά ταῦτα σταθμούς τινας καὶ παρασάγγας ὑποξενίζοντος.

Μένιππος

μὴ θαυμάσης, ὦ ἐταῖρε, εἰ μετέωρα καὶ διαέρια δοκῶ σοι λαλεῖν τὸ κεφάλαιον γὰρ δὴ πρὸς ἐμαυτὸν ἀναλογίζομαι τῆς ἔναγχος ἀποδημίας.

Ἔταιρος

εἴτα, ὦγαθε, καθάπερ οἱ Φοίνικες ἄστροις ἐτεκμαίρου τὴν ὁδόν;

Μένιππος

οὐ μὰ Δία, ἀλλ' ἐν αὐτοῖς τοῖς ἄστροις ἐποιούμην τὴν ἀποδημίαν.

Ἔταιρος

Ἡράκλεις, μακρόν τινα τὸν ὄνειρον λέγεις, εἴ γε ἑσάντων ἔλαθες κατακοιμηθεὶς παρασάγγας ὅλους.

Μένιππος [2] ὄνειρον γάρ, ὦ τάν, δοκῶ σοι λέγειν ὅς ἀρτίως ἀφῆγμαι παρὰ τοῦ Διός,·

Ἔταιρος

πῶς ἔφηρσθα; Μένιππος ἡμῖν διοπετὴς πάρεστιν ἐξ οὐρανοῦ;

Μένιππος

καὶ μὴν ἐγὼ σοι παρ' αὐτοῦ ἐκείνου τοῦ πάνυ Διὸς ἦκω τήμερον θαυμάσια καὶ ἀκούσας καὶ ιδῶν· εἰ δὲ ἀπιστεῖς, καὶ αὐτὸ τοῦτο ὑπερευφραίνομαι τὸ πέρα πίστεως εὐτυχεῖν.

Ἔταιρος

καὶ πῶς ἂν ἔγωγε, ὦ θεσπέσιε καὶ Ὀλύμπιε Μένιππε, γεννητὸς αὐτὸς καὶ ἐπίγειος ὢν ἀπιστεῖν δυνάμην ὑπερνεφέλω ἀνδρὶ καὶ ἵνα καθ' Ὅμηρον εἴπω τῶν Οὐρανίωνων ἐνί; ἀλλ' ἐκεῖνά μοι φράσον, εἰ δοκεῖ, τίνα τρόπον ἦρθης ἄνω καὶ ὁπόθεν ἐπορίσω κλίμακα τηλικαύτην τὸ μέγεθος; τὰ μὲν γὰρ ἀμφὶ

τὴν ὄψιν οὐ πάνυ ἔοικας ἐκείνῳ τῷ Φρυγί, ὥστε ἡμᾶς ^ εἰκάζειν καὶ σὲ οἰνοχοήσοντά που ἀνάρπαστον γεγονέναι πρὸς τοῦ ἀετοῦ.

Μένιππος

σὺ μὲν πάλαι σκώπτων δηλὸς εἶ, καὶ θαυμαστὸν οὐδὲν εἴ σοι τὸ παράδοξον τοῦ λόγου μύθῳ δοκεῖ προσφερές. ἀτὰρ οὐδὲν ἐδέησέ μοι πρὸς τὴν ἄνοδον οὔτε τῆς κλίμακος οὔτε παιδικὰ γενέσθαι τοῦ ἀετοῦ: οἰκεῖα γὰρ ἦν μοι τὰ πτερά.

Ἔταιρος

τοῦτο μὲν ἤδη καὶ ὑπὲρ τὸν Δαίδαλον ἔφησθα, εἴ γε πρὸς τοῖς ἄλλοις ἐλελήθεις ἡμᾶς ἰέραξ τις ἢ κολοῖδς ἐξ ἀνθρώπου γενόμενος.

Μένιππος

ὀρθῶς, ὦ ἑταῖρε, καὶ οὐκ ἀπὸ σκοποῦ εἵκασας: τὸ Δαιδάλειον γὰρ ἐκεῖνο σόφισμα τῶν πτερῶν καὶ αὐτὸς ἐμχανησάμην.

Ἔταιρος [3] εἶτα, ὃ τολμηρότατε πάντων, οὐκ ἐδεδοίκεις μὴ καὶ σύ που τῆς θαλάττης καταπεσὼν Μενίππειόν τι πέλαγος ἡμῖν ὥσπερ τὸ Ἰκάριον ἀποδείξῃς ἐπὶ τῷ σεαυτοῦ ὀνόματι;

Μένιππος

οὐδαμῶς: ὁ μὲν γὰρ Ἴκαρος ἄτε κηρῷ τὴν πτέρωσιν ἡρμοσμένος, ἐπειδὴ τάχιστα πρὸς τὸν ἥλιον ἐκεῖνος ἐτάκη, πετρορρυήσας εἰκότως κατέπεσεν ἡμῖν δ' ἀκήρωτα ἦν τὰ ὠκύπτερα,

Ἔταιρος

πῶς λέγεις; ἤδη γὰρ οὐκ οἶδ' ὅπως ἡρέμα με προσάγεις πρὸς τὴν ἀλήθειαν τῆς διηγήσεως.

Μένιππος

^ Ὡδέ πως: ἀετὸν εὐμεγέθη συλλαβόν, ἔτι δὲ γῦπα τῶν καρτερῶν, ἀποτεμὼν αὐταῖς ὠλέναις τὰ πτερά — μᾶλλον δὲ καὶ πᾶσαν ἐξ ἀρχῆς τὴν ἐπίνοιαν, εἴ σοι σχολή, δίδειμι.

Ἔταιρος

πάνυ μὲν οὖν ὡς ἐγὼ σοι μετέωρός εἰμι ὑπὸ τῶν λόγων καὶ πρὸς τὸ τέλος ἤδη κέχηνα τῆς ἀκροάσεως: μηδὲ πρὸς Φιλίου με περιίδης ἄνω που τῆς διηγήσεως ἐκ τῶν ὧτων ἀπηρτημένον.

Μένιππος [4] ἄκουε τοίνυν οὐ γὰρ ἀστείον γε τὸ θέαμα κεχηνότα φίλον ἐγκαταλιπεῖν, καὶ ταῦτα ὡς σὺ φῆς ἐκ τῶν ὧτων ἀπηρτημένον. ἐγὼ γὰρ ἐπειδὴ τάχιστα ἐξετάζων τὰ κατὰ τὸν βίον γελοῖα καὶ ταπεινὰ καὶ ἀβέβαια τὰ ἀνθρώπινα πάντα εὑρίσκον, πλούτους λέγω καὶ ἀρχὰς καὶ δυναστείας,

καταφρονήσας αὐτῶν καὶ τὴν περὶ ταῦτα σπουδὴν ἀσχολίαν τῶν ἀληθῶς σπουδαίων ὑπολαβὼν ἀνακύπτειν τε καὶ πρὸς τὸ πᾶν ἀποβλέπειν ἐπειρώμην καὶ μοι ἐνταῦθα πολλὴν τινα παρῆχε τὴν ἀπορίαν πρῶτον μὲν αὐτὸς οὗτος ὁ ὑπὸ τῶν σοφῶν καλούμενος κόσμος· οὐ γὰρ εἶχον εὑρεῖν οὐθ' ὅπως ἐγένετο οὔτε τὸν δημιουργὸν οὔτε ἀρχὴν οὐθ' ὅ τι τὸ τέλος ἐστὶν αὐτοῦ. ἔπειτα δὲ κατὰ μέρος ἐπισκοπῶν πολὺ μᾶλλον ἀπορεῖν ἠναγκαζόμεν τούς τε γὰρ ἀστέρας ἐώρων ὡς ἔτυχε τοῦ οὐρανοῦ διερριμμένους καὶ τὸν ἥλιον αὐτὸν τίποτε ἦν ἄρα ἐπόθουν εἰδέναι· μάλιστα δὲ τὰ κατὰ τὴν σελήνην ἄτοπά μοι καὶ παντελῶς παράδοξα κατεφαίνετο, καὶ τὸ πολυειδὲς αὐτῆς τῶν σχημάτων ἀπόρητόν τινα τὴν αἰτίαν ἔχειν ἐδοκίμαζον. οὐ μὴν ἀλλὰ καὶ ἀστραπὴ διαΐξασα καὶ βροντὴ καταρραγεῖσα καὶ ὑετὸς ἢ χιὼν ἢ χάλαζα κατενεχθεῖσα καὶ ταῦτα δυσεῖκαστα πάντα καὶ ἀτέκμαρτα ἦν. [5] οὐκοῦν ἐπειδὴ περ οὕτω διεκείμην, ἄριστον εἶναι ὑπελάμβανον παρὰ τῶν φιλοσόφων τούτων ταῦτα ἕκαστα ἐκμαθεῖν ὥμην γὰρ ἐκείνους γε πᾶσαν ἔχειν ἂν εἰπεῖν τὴν ἀλήθειαν. οὕτω δὲ τοὺς ἀρίστους ἐπιλεξάμενος αὐτῶν, ὡς ἐνὶν τεκμήρασθαι προσώπου τε σκυθρωπότητι καὶ χροᾶς ὠχρότητι καὶ γενείου βαθύτητι — μάλα γὰρ ὑπαγόραι τινὲς καὶ οὐρανογνώμονες οἱ ἄνδρες αὐτίκα μοι κατεφάνησαν — τούτοις ἐγχειρίσας ἐμαυτὸν καὶ συχνὸν ἀργύριον τό μὲν αὐτόθεν ἤδη καταβαλὼν, τὸ δὲ εἰσαυθὶς ἀποδώσειν ἐπὶ κεφαλαίῳ τῆς σοφίας διομολογησάμενος, ἠξίου μετεωρολέσχης τε διδάσκεσθαι καὶ τὴν τῶν ὄλων διακόσμησιν καταμαθεῖν. οἱ δὲ τοσοῦτον ἄρα ἐδέησάν με τῆς παλαιᾶς ἐκείνης ἀγνοίας ἀπαλλάξαι, ὥστε καὶ εἰς μείζους ἀπορίας φέροντες ἐνέβαλον, ἀρχὰς τινὰς καὶ τέλη καὶ ἀτόμους καὶ κενὰ καὶ ὕλας καὶ ιδέας καὶ τὰ τοιαῦτα ὁσημέραι μου καταχέοντες. ὁ δὲ πάντων ἐμοὶ γοῦν ἐδόκει χαλεπώτατον, ὅτι μηδὲν ἄτερος θατέρῳ λέγοντες ἀκόλουθον ἀλλὰ μαχόμενα πάντα καὶ ὑπεναντία, ὅμως πείθεσθαι τέ με ἠξίου καὶ πρὸς τὸν αὐτοῦ λόγον ἕκαστος ὑπάγειν ἐπειρῶντο.

Ἔταιρος

ἄτοπον λέγεις, εἰ σοφοὶ ὄντες οἱ ἄνδρες ἐστασίαζον πρὸς αὐτοὺς περὶ τῶν λόγων καὶ οὐ τὰ αὐτὰ περὶ τῶν αὐτῶν ἐδόξαζον.

Μένιππος [6] καὶ μὴν, ὦ ἐταῖρε, γέλασῃ ἀκούσας τὴν τε ἀλαζονείαν αὐτῶν καὶ τὴν ἐν τοῖς λόγοις τερατουργίαν, οἳ γε πρῶτα μὲν ἐπὶ γῆς βεβηκότες καὶ μηδὲν τῶν χαμαὶ ἐρχομένων ἡμῶν ὑπερέχοντες, ἀλλ' οὐδὲ ὀξύτερον τοῦ πλησίον δεδορκότες, ἔνιοι δὲ καὶ ὑπὸ γήρωσ ἢ ἀργίας ἀμβλυώττοντες, ὅμως οὐρανοῦ τε πέρατα διορᾶν ἔφασκον καὶ τὸν ἥλιον περιεμέτρουν καὶ τοῖς ὑπὲρ τὴν σελήνην ἐπεβάτευον καὶ ὥσπερ ἐκ τῶν ἀστέρων καταπεσόντες μεγέθη τε αὐτῶν διεξήεσαν, καὶ πολλάκις, εἰ τύχοι, μηδὲ ὀπόσοι στάδιοι Μεγαρόθεν Ἀθήναζε εἰσιν ἀκριβῶς ἐπιστάμενοι τὸ μεταξὺ τῆς σελήνης καὶ τοῦ ἡλίου χωρίον ὀπόσων εἴη πηχῶν τὸ μέγεθος ἐτόλμων λέγειν, ἄερος τε ὕψη καὶ θαλάττης βάθη καὶ γῆς περιόδους ἀναμετροῦντες, ἔτι δὲ κύκλους καταγράφοντες καὶ τρίγωνα ἐπὶ τετραγώνοις διασχηματίζοντες καὶ σφαῖρας τινὰς ποικίλας τὸν οὐρανὸν δῆθεν αὐτὸν ἐπιμετροῦντες. [7] ἔπειτα δὲ κάκεῖνο

πῶς οὐκ ἄγνωμον αὐτῶν καὶ παντελῶς τετυφωμένον τὸ περὶ τῶν οὕτως ἀδήλων λέγοντας μηδὲν ὡς εἰκάζοντας ἀποφαίνεσθαι, ἀλλ' ὑπερδιατείνεσθαι τε καὶ μηδεμίαν τοῖς ἄλλοις ὑπερβολὴν ἀπολιμπάνειν, μονονουχὶ διομνυμένους μύδρον μὲν εἶναι τὸν ἥλιον, κατοικεῖσθαι δὲ τὴν σελήνην, ὕδατοποτεῖν δὲ τοὺς ἀστέρας τοῦ ἡλίου καθάπερ ἰμονιᾶ τινι τὴν ἱκμάδα ἐκ τῆς θαλάττης ἀνασπῶντος καὶ ἅπασιν αὐτοῖς τὸ ποτὸν ἐξῆς διανέμοντος. [8] τὴν μὲν γὰρ ἐναντιότητα τῶν λόγων ὀπόση ῥάδιον καταμαθεῖν. καὶ σκόπει πρὸς Διός, εἰ ἐν γειτόνων ἐστὶ τὰ δόγματα καὶ μὴ ἀάμπολου διεστηκότα: πρῶτα μὲν γὰρ αὐτοῖς ἢ περὶ τοῦ κόσμου γνώμη διάφορος, εἴ γε τοῖς μὲν ἀγέννητὸς τε καὶ ἀνώλεθρος εἶναι δοκεῖ, οἱ δὲ καὶ τὸν δημιουργὸν αὐτοῦ καὶ τῆς κατασκευῆς τὸν τρόπον εἰπεῖν ἐτόλμησαν οὓς καὶ μάλιστα ἐθαύμαζον θεὸν μὲν τινα τεχνίτην τῶν ὄλων ἐφιστάντας, οὐ προστιθέντας δὲ οὔτε ὅθεν ἦκων οὔτε ὅπου ἐστὼς ἕκαστα ἐτεκταίνετο, καίτοι πρό γε τῆς τοῦ παντὸς γενέσεως ἀδύνατον καὶ χρόνον καὶ τόπον ἐπινοεῖν.

Ἔταιρος

μάλα τινάς, ὦ Μένιππε, τολμητὰς καὶ θαυματοποιοὺς ἄνδρας λέγεις.

Μένιππος

τί δ' εἰ ἀκούσεις, ὦ θαυμάσιε, περὶ τε ἰδεῶν καὶ ἀσωμάτων ἃ διεξέρχονται ἢ τοὺς περὶ τοῦ πέρατός τε καὶ ἀπείρου λόγους; καὶ γὰρ αὐτὴ καὶ αὕτη νεανικὴ αὐτοῖς ἢ μάχη, τοῖς μὲν τέλει τὸ πᾶν περιγράφουσι, τοῖς δὲ ἀτελεῖς τοῦτο εἶναι ὑπολαμβάνουσιν οὐ μὴν ἀλλὰ καὶ παμπόλλους τινὰς εἶναι τοὺς κόσμους ἀπεφαίνοντο καὶ τῶν ὡς περὶ ἑνὸς αὐτῶν διαλεγομένων κατεγίνωσκον. ἕτερος δὲ τις οὐκ εἰρηνικὸς ἀνὴρ πόλεμον τῶν ὄλων πατέρα εἶναι ἐδόξαζε. [9] περὶ μὲν γὰρ τῶν θεῶν τί χρὴ καὶ λέγειν; ὅπου τοῖς μὲν ἀριθμὸς τις ὁ θεὸς ἦν, οἱ δὲ κατὰ χηνῶν καὶ κυνῶν καὶ πλατάνων ἐπώμνυντο. καὶ οἱ μὲν τοὺς ἄλλους ἅπαντας θεοὺς ἀπελάσαντες ἐνὶ μόνῳ τὴν τῶν ὄλων ἀρχὴν ἀπένεμον, ὥστε ἡρέμα καὶ ἄχθεσθαί με τοσαύτην ἀπορίαν θεῶν ἀκούοντα: οἱ δ' ἔμπαλιν ἐπιδαψιλευόμενοι πολλοὺς τε αὐτοὺς ἀπέφαινον καὶ διελόμενοι τὸν μὲν τινα πρῶτον θεὸν ἐπεκάλουν, τοῖς δὲ τὰ δευτέρα καὶ τρίτα ἔνεμον τῆς θειότητος: ἔτι δὲ οἱ μὲν ἀσώματόν τι καὶ ἄμορφον ἡγοῦντο εἶναι τὸ θεῖον, οἱ δὲ ὡς περὶ σώματος αὐτοῦ διεννοοῦντο. εἴτα καὶ προνοεῖν τῶν καθ' ἡμᾶς πραγμάτων οὐ πᾶσιν ἐδόκουν οἱ θεοί, ἀλλ' ἤσαν τινες οἱ τῆς συμπάσης ἐπιμελείας αὐτοὺς ἀφιέντες, ὥσπερ ἡμεῖς εἰώθαμεν ἀπολύειν τῶν λειτουργιῶν τοὺς παρηγηκότας: οὐδὲν γὰρ ὅτι μὴ τοῖς κωμικοῖς δορυφορήμασιν εἰκότας αὐτοὺς εἰσάγουσιν. ἐνιοὶ δὲ ταῦτα πάντα ὑπερβάντες οὐδὲ τὴν ἀρχὴν εἶναι θεοῦς τινὰς ἐπίστευον, ἀλλ' ἀδέσποτον καὶ ἀνηγεμόνευτον φέρεσθαι τὸν κόσμον ἀπελίμπανον. [10] τοιγάρτοι ταῦτα ἀκούων ἀπιστεῖν μὲν οὐκ ἐτόλμων ὑψιβρεμέταις τε καὶ ὑψυγενείοις ἀνδράσιν: οὐ μὴν εἶχόν γε ὅπη τῶν λόγων τραπόμενος ἀνεπίληπτόν τι αὐτῶν εὔροιμι καὶ ὑπὸ θατέρου μηδαμῇ περιτρεπόμενον. ὥστε δὴ τὸ Ὀμηρικὸν ἐκεῖνο ἀτεχνῶς ἔπασχον πολλάκις μὲν γὰρ ἂν ὥρμησα πιστεύειν τινὶ αὐτῶν, ἕτερος δὲ με θυμὸς ἔρκεν. Ἐφ' οἷς ἅπασιν ἀμηχανῶν ἐπὶ γῆς μὲν ἀκούσεσθαι τι περὶ τούτων ἀληθές

ἀπεγίνωσκον, μίαν δὲ τῆς συμπάσης ἀπορίας ἀπαλλαγὴν ὤμην ἔσεσθαι, εἰ αὐτὸς περωθεὶς πῶς ἀνέλθοιμι εἰς τὸν οὐρανόν. τούτου δέ μοι παρεῖχε τὴν ἐλπίδα μάλιστα μὲν ἡ ἐπιθυμία ... καὶ ὁ λογοποιὸς Αἴσωπος ἀετοῖς καὶ κανθάρους, ἐνίοτε καὶ καμήλοις βάσιμον ἀποφαίνων τὸν οὐρανόν. αὐτὸν μὲν οὖν περοφυῆσαι ποτε οὐδεμιᾶ μηχανῇ δυνατόν εἶναι μοι κατεφαίνετο: εἰ δὲ γυπὸς ἢ ἀετοῦ περιθείμην πτερά — ταῦτα γὰρ μόνα ἂν διαρκέσαι πρὸς μέγεθος ἀνθρωπίνου σώματος — τάχα ἂν μοι τὴν πεῖραν προχωρήσαι. καὶ δὴ συλλαβὼν τὰ ὄρνεα θατέρου μὲν τὴν δεξιὰν πτέρυγα, τοῦ γυπὸς δὲ τὴν ἐτέραν ἀπέτεμον εὖ μάλα: εἴτα διαδήσας καὶ κατὰ τοὺς ὤμους τελαμῶσι καρτεροῖς ἄρμουςάμενος καὶ πρὸς ἄκροις τοῖς ὠκυπτέροις λαβὰς τινὰς ταῖς χερσὶ παρασκευάσας ἐπειρώμην ἐμαυτοῦ τὸ πρῶτον ἀναπηδῶν καὶ ταῖς χερσὶ ὑπηρετῶν καὶ ὥσπερ οἱ χῆνες ἔτι χαμαιπετῶς ἐπαιρόμενος καὶ ἀκροβατῶν ἅμα μετὰ τῆς πτήσεως: ἐπεὶ δ' ὑπήκουέ μοι τὸ χρῆμα, τολμηρότερον ἤδη τῆς πείρας ἠπτόμην, καὶ ἀνελθὼν ἐπὶ τὴν ἀκρόπολιν ἀφήκα ἐμαυτὸν κατὰ τοῦ [11] κρημινοῦ φέρων ἐς αὐτὸ τὸ θέατρον. ὥς δὲ ἀκινδύνως κατεπτόμην, ἤδη καὶ μετέωρα ἐφρόνουν καὶ ἄρας ἀπὸ Πάρνηθος ἢ ἀπὸ Ὑμηττοῦ μέχρι Γερανεΐας ἐπετόμην, εἴτ' ἐκεῖθεν ἐπὶ τὸν Ἀκροκόρινθον ἄνω, εἴτα ὑπὲρ Φολόης καὶ Ἑρυμάνθου: μέχρι πρὸς τὸ Ταῦγετον. ἤδη δ' οὖν μοι τοῦ τολμήματος ἐκμεμελετημένου τέλειός τε καὶ ὑψιπέτης γενόμενος οὐκέτι τὰ νεοττῶν ἐφρόνουν, ἀλλ' ἐπὶ τὸν Ὀλυμπον ἀναβάς καὶ ὥς ἐνῆν μάλιστα κούφως ἐπισιτισάμενος τὸ λοιπὸν ἔτεινον εὐθὺ τοῦ οὐρανοῦ, τὸ μὲν πρῶτον ἰλιγγιῶν ὑπὸ τοῦ βάθους, μετὰ δὲ ἔφερον καὶ τοῦτο εὐμαρῶς. ἐπεὶ δὲ κατ' αὐτὴν ἤδη τὴν σελήνην ἐγεγόνειν ἀάμπωλον τῶν νεφῶν ἀποσπάσας, ἡσθόμην κάμνοντος ἐμαυτοῦ, καὶ μάλιστα κατὰ τὴν ἀριστερὰν πτέρυγα τὴν γυπίνην. προσελάσας οὖν καὶ καθεζόμενος ἐπ' αὐτῆς διανεπαυόμην ἐς τὴν γῆν ἄνωθεν ἀποβλέπων καὶ ὥσπερ ὁ τοῦ Ὀμήρου Ζεὺς ἐκεῖνος ἄρτι μὲν τὴν τῶν ἵπποπόλων; Θρηγκῶν καθορώμενος, ἄρτι δὲ τὴν Μυσῶν, μετ' ὀλίγον δέ, εἰ δόξειέ μοι, τὴν Ἑλλάδα, τὴν Περσίδα καὶ τὴν Ἰνδικήν. ἐξ ὧν ἀπάντων ποικίλης τινὸς ἡδονῆς ἐνεπιμπλάμην.

Ἔταιρος

οὐκοῦν καὶ ταῦτα λέγοις ἄν, ὦ Μένιππε, ἵνα μὴδὲ καθ' ἐν ἀπολειπώμεθα τῆς ἀποδημίας, ἀλλ' εἴ τί σοι καὶ ὁδοῦ πάρεργον ἱστόρηται, καὶ τοῦτο εἰδῶμεν ὥς ἔγωγε οὐκ ὀλίγα προσδοκῶ ἀκούσεσθαι σχήματός τε πέρι γῆς καὶ τῶν ἐπ' αὐτῆς ἀπάντων, οἷά σοι ἄνωθεν ἐπισκοποῦντι κατεφαίνετο.

Μένιππος

καὶ ὀρθῶς γε, ὦ ἐταῖρε, εἰκάζεις: διόπερ ὥς οἶόν τε ἀναβάς ἐπὶ τὴν σελήνην τῷ λόγῳ συναποδήμει τε καὶ συνεπισκόπει τὴν ὅλην τῶν ἐπὶ [12] γῆς διάθεσιν. καὶ πρῶτόν γε μοι πάνυ μικρὰν δόκει τινὰ τὴν γῆν ὄραν, πολὺ λέγω τῆς σελήνης βραχυτέραν, ὥστε ἐγὼ ἄφνω κατακύψας ἐπὶ πολὺ ἠπόρουν ποῦ εἴη τὰ τηλικαῦτα ὄρη καὶ ἡ τοσαύτη θάλαττα: καὶ εἴ γε μὴ τὸν Ῥοδίων κολοσσὸν ἐθεασάμην καὶ τὸν ἐπὶ τῇ Φάρῳ πύργον, εὖ ἴσθι, παντελῶς ἂν με ἡ γῆ διέλαθε. νῦν δὲ ταῦτα ὑψηλὰ ὄντα καὶ ὑπερανεστηκότα καὶ ὁ Ὠκεανὸς ἡρέμα

πρὸς τὸν ἥλιον ὑποστίλβων διεσήμεναι μοι γῆν εἶναι τὸ ὁρώμενον. ἐπεὶ δὲ ἅπαξ τὴν ὄψιν ἐς τὸ ἀτενὲς ἀπηρευσάμην, ἅπας ὁ τῶν ἀνθρώπων βίος ἤδη κατεφαίνετο, οὐ κατὰ ἔθνη μόνον καὶ πόλεις, ἀλλὰ καὶ αὐτοὶ σαφῶς οἱ πλέοντες, οἱ πολεμοῦντες, οἱ γεωργοῦντες, οἱ δικαζόμενοι, τὰ γύναια, τὰ θηρία, καὶ πάνθ' ἀπλῶς ὅποσα τρέφει ζεῖδωρος ἄρουρα.

Ἔταιρος

παντελῶς ἀπίθانا φῆς ταῦτα καὶ αὐτοῖς ὑπεναντία· ὃς γὰρ ἀρτίως, ὦ Μένιππε, τὴν γῆν ἐζήτεις ὑπὸ τοῦ μεταξὺ διαστήματος ἐς βραχὺ συνεσταλμένην, καὶ εἴ γε μὴ ὁ κολοσσὸς ἐμήνυσέ σοι, τάχα ἂν ἄλλο τι ᾤθηται ὄρᾳν, πῶς νῦν καθάπερ Λυγκεὺς τις ἄφνω γενόμενος ἅπαντα διαγινώσκεις τὰ ἐπὶ γῆς, τοὺς ἀνθρώπους, τὰ θηρία, μικροῦ δεῖν τὰς τῶν ἐμπίδων νεοττίας;

Μένιππος [13] εὖ γε ὑπέμνησας· ὁ γὰρ μάλιστα ἐχρῆν εἰπεῖν, τοῦτο οὐκ οἶδ' ὅπως παρέλιπον. ἐπεὶ γὰρ αὐτὴν μὲν ἐγνώρισα τὴν γῆν ἰδὼν, τὰ δ' ἄλλα οὐχ οἷός τε ἦν καθορᾶν ὑπὸ τοῦ βάθους ἅτε τῆς ὄψεως μηκέτι ἐφικνουμένης, πάνυ μ' ἠνία τὸ χρῆμα καὶ πολλὴν παρεῖχε τὴν ἀπορίαν. κατηφεῖ δὲ ὄντι μοι καὶ ὀλίγου δεῖν δεδακρυμένῳ ἐφίσταται κατόπιν ὁ σοφὸς Ἐμπεδοκλῆς, ἀνθρακίας τις ἰδεῖν καὶ σποδοῦ ἀνάπλεως καὶ κατωπημένος· κἀγὼ μὲν ὡς εἶδον, — εἰρήσεται γάρ — ὑπεταράχθην καὶ τινα σεληναῖον δαίμονα ᾤθηται ὄρᾳν ὁ δέ, 'θάρρει,' φησίν, 'ὦ Μένιππε, ' ' οὐτίς τοι θεὸς εἰμι, τί μ' ἀθανάτοισιν ἔσσεις; ' ' ὁ φυσικὸς οὗτός εἰμι Ἐμπεδοκλῆς· ἐπεὶ γὰρ ἐς τοὺς κρατῆρας ἐμαυτὸν φέρων ἐνέβαλον, ὁ καπνὸς με ἀπὸ τῆς Αἴτνης ἀρπάσας δεῦρο ἀνήγαγε, καὶ νῦν ἐν τῇ σελήνῃ κατοικῶ ἀεροβατῶν τὰ πολλὰ καὶ σιτοῦμαι δρόσον. ἤκω τοίνυν σε ἀπολύσων τῆς παρούσης ἀπορίας· ἀνιᾷ γάρ σε, οἶμαι, καὶ στρέφει τὸ μὴ σαφῶς τὰ ἐπὶ γῆς ὄρᾳν.' 'εὖ γε ἐποίησας,' ἦν δ' ἐγώ, ' βέλτιστε Ἐμπεδοκλῆς, κάπειδ' ἀνὰ τάχιστα κατάπτωμαι πάλιν ἐς τὴν Ἑλλάδα, μεμνήσομαι σπένδειν τέ σοι ἐπὶ τῆς καπνοδόκης κὰν ταῖς νομηνίαις πρὸς τὴν σελήνην τρίς ἐγχανὼν προσεύχεσθαι.' 'ἀλλὰ μὰ τὸν Ἐνδυμῖωνα,' ἦ δ' ὅς, 'οὐχὶ τοῦ μισθοῦ χάριν ἀφίγμαι, πέπονθα δέ τι τὴν ψυχὴν ἰδὼν σε λελυπημένον. ἀτὰρ οἶσθα ὅ τι δράσας ὀξυδερκῆς ' ' [14] γενήσῃ; ' ' μὰ Δί,' ἦν δ' ἐγώ, 'ἦν μὴ σύ μοι τὴν ἀχλὺν πῶς ἀφέλῃς ἀπὸ τῶν ὀμμάτων νῦν γὰρ δὴ λημᾶν οὐ μετρίως δοκῶ.' 'καὶ μὴν οὐδέν σε,' ἦ δ' ὅς, 'ἐμοῦ δεήσει· τὸ γὰρ ὀξυδερκὲς αὐτὸς ἤδη γῆθεν ἤκεις ἔχων.' 'τί οὖν τοῦτό ἐστιν; οὐ γὰρ οἶδ', ἔφην. 'οὐκ οἶσθα,' ἦ δ' ὅς, 'ἀετοῦ τὴν πτέρυγα τὴν δεξιὰν περικείμενος; ' ' καὶ μάλα,' ἦν δ' ἐγώ· 'τί δ' οὖν πτέρυγι καὶ ὀφθαλμῷ κοινόν ἐστιν; ' ' ὅτι,' ἦ δ' ὅς, 'παρὰ πολὺ τῶν ἄλλων ζώων ἀετός ἐστιν ὀξυωπέστατος, ὥστε μόνος ἀντίον δέδορκε τῷ ἡλίῳ, καὶ τοῦτό ἐστιν ὁ γνήσιος καὶ βασιλεὺς ἀετός, ἦν ἀσκαρδαμυκτὶ πρὸς τὰς ἀκτῖνας βλέπῃ.' 'φασὶ ταῦτα,' ἦν δ' ἐγώ, 'καὶ μοι ἤδη μεταμέλει ὅτι δεῦρο ἀνίων οὐχὶ τῷ ὀφθαλμῷ τοῦ ἀετοῦ ἐνεθέμην τοὺς ἐμούς ἐξελὼν ὡς νῦν γε ἡμιτελὲς ἀφίγμαι καὶ οὐ πάντα βασιλικῶς ἐνεσκευασμένος, ἀλλ' ἔοικα τοῖς νόθοις ἐκείνοις καὶ ἀποκηρύκτοις.' 'καὶ μὴν πάρα σοί,' ἦ δ' ὅς, 'αὐτίκα μάλα τὸν ἕτερον ὀφθαλμὸν ἔχειν βασιλικόν· ἦν γὰρ ἐθελήσης μικρὸν ἀναστὰς ἐπισχὼν τοῦ γυπὸς τὴν πτέρυγα θατέρᾳ μόνῃ

πεπύρξασθαι, κατὰ λόγον τῆς πτέρυγος τὸν δεξιὸν ὀφθαλμὸν ὀξυδερκῆς ἔση: τὸν δὲ ἕτερον οὐδεμία μηχανὴ μὴ οὐκ ἀμβλύτερον δεδορκέναι τῆς μερίδος ὄντα τῆς χειρόνος.’ ‘ἄλις,’ ἦν δ’ ἐγώ, ‘εἰ καὶ ὁ δεξιὸς μόνος ἀετῶδες βλέπει: οὐδὲν γὰρ ἂν ἔλαττον γένοιτο, ἐπεὶ καὶ τοὺς τέκτονας πολλακίς ἐωρακέναι μοι δοκῶ θατέρῳ τῶν ὀφθαλμῶν ἄμεινον πρὸς τοὺς κανόνας ἀπευθύνοντας τὰ ξύλα.’ Ταῦτα εἰπὼν ἐποιοῦν ἅμα τὰ ὑπὸ τοῦ Ἐμπεδοκλέους παρηγγελμένα: ὁ δὲ κατ’ ὀλίγον ὑπαπῶν [15] ἐς καπνὸν ἡρέμα διελύετο. κάπειδὴ τάχιστα ἐπτερυξάμην, αὐτίκα φῶς με πάμπολυ περιέλαμψε καὶ τὰ τέως λανθάνοντα πάντα διεφαίνετο: κατακύψας γοῦν ἐς τὴν γῆν ἐώρων σαφῶς τὰς πόλεις, τοὺς ἀνθρώπους, τὰ γινόμενα, καὶ οὐ τὰ ἐν ὑπαίθρῳ μόνον, ἀλλὰ καὶ ὅποσα οἰκοὶ ἔπραττον οἰόμενοι λανθάνειν, Πτολεμαῖον μὲν συνόντα τῇ ἀδελφῇ, Λυσιμάχῳ δὲ τὸν υἱὸν ἐπιβουλεύοντα, τὸν Σελεύκου δὲ Ἀντίοχον Στρατονίκη διανεύοντα λάθρα τῇ μητρίᾳ, τὸν δὲ Θετταλὸν Ἀλέξανδρον ὑπὸ τῆς γυναικὸς ἀναιρούμενον καὶ Ἀντίγονον μοιχεύοντα τοῦ υἱοῦ τὴν γυναῖκα καὶ Ἀττάλῳ τὸν υἱὸν ἐγγέοντα τὸ φάρμακον, ἐτέρωθι δ’ αὖ Ἀρσάκην φονεύοντα τὸ γύναιον καὶ τὸν εὐνοῦχον Ἀρβάκην ἔλκοντα τὸ ξίφος ἐπὶ τὸν Ἀρσάκην, Σπατῖνος δ’ ὁ Μῆδος ἐκ τοῦ συμποσίου πρὸς τῶν δορυφορούντων εἴλκετο ἔξω τοῦ ποδὸς σκύφῳ χρυσῷ τὴν ὀφρὺν κατηλοημένος. ὅμοια δὲ τούτοις ἔν τε Λιβύῃ καὶ παρὰ Σκύθαις καὶ Θραξὶ γινόμενα ἐν τοῖς βασιλείοις ἦν ὁρᾶν, μοιχεύοντας, φονεύοντας, ἐπιβουλεύοντας, ἀρπάζοντας, ἐπιорκοῦντας, δεδιότας, ὑπὸ τῶν οἰκειοτάτων προδιδομένους. [16] καὶ τὰ μὲν τῶν βασιλέων τοιαύτην παρέσχε μοι τὴν διατριβήν, τὰ δὲ τῶν ιδιωτῶν πολὺ γελοιότερα: καὶ γὰρ αὖ κἀκείνους ἐώρων, Ἑρμόδωρον μὲν τὸν Ἐπικούρειον χιλίων ἔνεκα δραχμῶν ἐπιорκοῦντα, τὸν Στωϊκὸν δὲ Ἀγαθοκλέα περὶ μισθοῦ τῷ μαθητῇ δικαζόμενον, Κλεινίαν δὲ τὸν ῥήτορα ἐκ τοῦ Ἀσκληπιείου φιάλην ὑφαιρούμενον, τὸν δὲ Κυνικὸν Ἡρόφιλον ἐν τῷ χαμαιτυπείῳ καθεύδοντα. τί γὰρ ἂν τοὺς ἄλλους λέγοιμι, τοὺς τοιχωρυχοῦντας, τοὺς δεκαζομένους, ^ τοὺς δανείζοντας, τοὺς ἐπαιτοῦντας; ^ ὅλως γὰρ ποικίλη καὶ παντοδαπὴ τις ἦν ἡ θέα.

Ἔταιρος

καὶ μὴν καὶ ταῦτα, ᾧ Μένιππε, καλῶς εἶχε λέγειν ἔοικε γὰρ οὐ τὴν τυχούσαν τερπωλὴν σοι παρεσχῆσθαι.

Μένιππος

πάντα μὲν ἐξῆς διελθεῖν, ᾧ φιλότης, ἀδύνατον, ὅπου γε καὶ ὁρᾶν αὐτὰ ἔργον ἦν: τὰ μέντοι κεφάλαια τῶν πραγμάτων τοιαῦτα ἐφαίνετο οἷα φησιν Ὅμηρος τὰ ἐπὶ τῆς ἀσπίδος: οὗ μὲν γὰρ ἦσαν εἰλαπίναι καὶ γάμοι, ἐτέρωθι δὲ δικαστήρια καὶ ἐκκλησίαι, καθ’ ἕτερον δὲ μέρος ἔθυε τις, ἐν γειτόνων δὲ πενθῶν ἄλλος ἐφαίνετο: καὶ ὅτε μὲν ἐς τὴν Γετικὴν ἀποβλέψαιμι, πολεμοῦντας ἂν ἐώρων τοὺς Γέτας: ὅτε δὲ μεταβαίην ἐπὶ τοὺς Σκύθας, πλανωμένους ἐπὶ τῶν ἀμαξῶν ἦν ἰδεῖν μικρὸν δ’ ἐγκλίνας ^ τὸν ὀφθαλμὸν ἐπὶ θάτερα τοὺς Αἰγυπτίους γεωργοῦντας ἐπέβλεπον, καὶ ὁ Φοῖνιξ ^ ἐνεπορεύετο καὶ ὁ Κίλιξ ἐλήστευεν καὶ ὁ Λάκων ἐμαστιγοῦτο καὶ ὁ Ἀθηναῖος [17]

ἐδικάζετο. ἀπάντων δὲ τούτων ὑπὸ τὸν αὐτὸν γινομένων χρόνον ὥρα σοι ἦδη ἐπινοεῖν ὁποῖός τις ὁ κυκεὼν οὗτος ἐφαίνετο. ὥσπερ ἂν εἴ τις παραστησάμενος πολλοὺς χορευτάς, μᾶλλον δὲ πολλοὺς χορούς, ἔπειτα προστάξειε τῶν ἁδόντων ἐκάστῳ τὴν συνφιδίαν ἀφέντα ἴδιον ἁδεν μέλος, φιλοτιμουμένου δὲ ἐκάστου καὶ τὸ ἴδιον περαίνοντος καὶ τὸν πλησίον ὑπερβαλέσθαι τῇ μεγαλοφωνίᾳ προθυμουμένου — ἄρα ἐνθυμῇ πρὸς Διὸς οἷα γένοιτ' ἂν ἡ ὥδῃ;

Ἔταιρος

παντάπασι, ὦ Μένιππε, παγγέλοιος καὶ τεταραγμένη.

Μένιππος

καὶ μὴν, ὦ ἐταῖρε, τοιοῦτοι πάντες εἰσὶν οἱ ἐπὶ γῆς χορευταὶ κακὰ τοιαύτης ἀναρμοστίας ὁ τῶν ἀνθρώπων βίος συντέτακται, οὐ μόνον ἀπῳδὰ φθεγγομένων, ἀλλὰ καὶ ἀνομοίων τὰ σχήματα καὶ τάναντία κινουμένων καὶ ταῦτόν οὐδὲν ἐπινοούντων, ἄχρι ἂν αὐτῶν ἕκαστον ὁ χορηγὸς ἀπελάσῃ τῆς σκηνῆς οὐκέτι δεῖσθαι λέγων τὸν τεῦθεν δὲ ὅμοιοι πάντες ἦδη σιωπῶντες, οὐκέτι τὴν συμμιγῇ καὶ ἄτακτον ἐκείνην ὥδην ἀπάδοντες. ἀλλ' ἐν αὐτῷ γε ποικίλῳ καὶ πολυειδεῖ τῷ θεάτρῳ πάντα μὲν γελοῖα δῆπουθεν ἦν τὰ γινόμενα. [18] μάλιστα δὲ ἐπ' ἐκείνοις ἐπῆει μοι γελᾶν τοῖς περὶ γῆς ὄρων ἐρίζουσι καὶ τοῖς μέγα φρονοῦσιν ἐπὶ τῷ τὸ Σικυώνιον πεδῖον γεωργεῖν ἢ Μαραθῶνος ἔχειν τὰ περὶ τὴν Οἰνὸν ἢ Ἀχαρνῆσι πλέθρα κεκτῆσθαι χίλια: τῆς γοῦν Ἑλλάδος ὅλης ὥς τότε μοι ἄνωθεν ἐφαίνετο δακτύλων οὔσης τὸ μέγεθος τεττάρων, κατὰ λόγον, οἶμαι, ἡ Ἀττικὴ πολλοστημόριον ἦν. ὥστε ἐνενόουν ἐφ' ὅποσῳ τοῖς πλουσίοις τούτοις μέγα φρονεῖν κατελείπετο: σχεδὸν γὰρ ὁ πολυπλεθρότατος αὐτῶν μίαν τῶν Ἐπικουρείων ἀτόμων ἐδόκει μοι γεωργεῖν. ἀποβλέψας δὲ δὴ καὶ ἐς τὴν Πελοπόννησον, εἶτα τὴν Κυνourίαν ἢ γῆν ἰδὼν ἀνεμνήσθην περὶ ὅσου χωρίου, κατ' οὐδὲν Αἰγυπτίου φακοῦ πλατυτέρου, τοσοῦτοι ἔπесον Ἀργείων καὶ Λακεδαιμονίων μιᾶς ἡμέρας. καὶ μὴν εἴ τινα ἴδοιμι ἐπὶ χρυσῷ μέγα φρονοῦντα, ὅτι δακτυλίους τε εἶχεν ὀκτῶ καὶ φιάλας τέτταρας, πάνυ καὶ ἐπὶ τούτῳ ἂν ἐγέλων τὸ γὰρ Πάγγαιον ὅλον αὐτοῖς μετάλλοις κεγχριαῖον ἦν τὸ μέγεθος.

Ἔταιρος [19] ὦ μακάριε Μένιππε τῆς παραδόξου θεάς. αἱ δὲ δὴ πόλεις πρὸς Διὸς καὶ οἱ ἄνδρες αὐτοὶ πηλίκοι διεφαίνοντο ἄνωθεν; ^

Μένιππος

οἶμαι σε πολλάκις ἦδη μυρμῆκων ἀγορὰν ἑωρακέσθαι, τοὺς μὲν εἰλουμένους περὶ τὸ στόμα τοῦ φωλεοῦ κὰν τῷ μέσῳ πολιτευομένους, ἢ ἐξιώντας, ἐτέρους δὲ ἐπανιόντας αὖθις εἰς τὴν πόλιν καὶ ὁ μὲν τις τὴν κόπρον ἐκφέρει, ὁ δὲ ἀρπάσας ποθὲν ἢ κυάμου λέπος ἢ πυροῦ ἡμίτομον θεῖ φέρων. εἰκὸς δὲ εἶναι παρ' αὐτοῖς κατὰ λόγον τοῦ μυρμῆκων βίου καὶ οἰκοδόμους τινὰς καὶ δημαγωγοὺς καὶ πρυτάνεις καὶ μουσικοὺς καὶ φιλοσόφους. πλὴν αἷ γε πόλεις αὐτοῖς ἀνδράσι ταῖς μυρμηκίαις μάλιστα ἐφέκεσαν. εἰ δέ σοι μικρὸν δοκεῖ τὸ

παράδειγμα, τὸ ἀνθρώπους εἰκάσαι τῇ μυρμῆκων πολιτείᾳ, τοὺς παλαιούς μύθους ἐπίσκεψαι τῶν Θετταλῶν εὐρήσεις γὰρ τοὺς Μυρμιδόνας, τὸ μαχιμώτατον φῶλον, ἐκ μυρμῆκων ἄνδρας γεγονότας. ἐπεὶ δ' οὖν πάντα ἱκανῶς ἐώρατο ^ καὶ κατεγεγέλαστό μοι, διασεύσας ἑμαυτὸν ἀνεπτόμην δώματ' ἐς αἰγιόχοιο Διὸς μετὰ δαίμονας ἄλλους. [20] οὐπω στάδιον ἀνεληλύθειν καὶ ἡ Σελήνη γυναικίαν φωνὴν προῖεμένη, 'Μένιπτε,' φησίν, 'οὕτως ὄναιο, διακόνησαί μοι τι πρὸς τὸν Δία.' 'λέγοις ἄν,' ἦν δ' ἐγώ: 'βαρὺ γὰρ οὐδέν, ἦν μὴ τι φέρειν δέη.' 'πρεσβείαν,' ἔφη, 'τινὰ οὐ χαλεπὴν καὶ δέησιν ἀπένεγκε ^ παρ' ἐμοῦ τῷ Δί: ἀπείρηκα γὰρ ἤδη, Μένιπτε, πολλὰ καὶ δεῖνὰ παρὰ τῶν φιλοσόφων ἀκούουσα, οἷς οὐδέν ἕτερόν ἐστιν ἔργον ἢ τάμνα πολυπραγμονεῖν, τίς εἰμι καὶ πηλίκῃ, καὶ δι' ἣντινα αἰτίαν διχότομος ἢ ἀμφίκυρτος ἡγήνομαι. καὶ οἱ μὲν κατοικεῖσθαι μέ φασιν, οἱ δὲ κατόπτρου δίκην ἐπικρέμασθαι τῇ θαλάττῃ, οἱ δὲ ὅ τι ἂν ἕκαστος ἐπινοήσῃ τοῦτό μοι προσάπτουσι. τὰ τελευταῖα δὲ καὶ τὸ φῶς αὐτὸ κλοπιμαῖόν τε καὶ νόθον εἶναι μοί φασιν ἄνωθεν ἦκον παρὰ τοῦ Ἥλιου, καὶ οὐ παύονται καὶ πρὸς τοῦτόν με ἀδελφὸν ὄντα συγκροῦσαι καὶ στασιάζσαι προαιρούμενοι: οὐ γὰρ ἱκανὰ ἦν αὐτοῖς ἃ περὶ αὐτοῦ εἰρήκασι τοῦ Ἥλιου, λίθον αὐτὸν εἶναι καὶ μύδρον διάπυρον. ' [21] καίτοι πόσα ἐγὼ συνεπίσταμαι αὐτοῖς ἃ πράττουσι τῶν νυκτῶν αἰσχροῖα καὶ κατάπτυστα οἱ μεθ' ἡμέραν σκυθρωποὶ καὶ ἀνδρώδεις τὸ βλέμμα καὶ τὸ σχῆμα σεμνοὶ καὶ ὑπὸ τῶν ιδιωτῶν ἀποβλεπόμενοι; κἀγὼ μὲν ταῦτα ὁρῶσα ὁμῶς σιωπῶ: οὐ γὰρ ἡγοῦμαι πρέπειν ἀποκαλύψαι καὶ διαφωτίσαι τὰς νυκτερινὰς ἐκείνας διατριβὰς καὶ τὸν ὑπὸ ^ σκηνῆς ἐκάστου βίον, ἀλλὰ κἂν τινα ἴδω αὐτῶν μοιχεύοντα ἢ κλέπτοντα ἢ ἄλλο τι τολμῶντα νυκτερινώτατον, εὐθὺς ἐπισπασαμένη τὸ νέφος ἐνεκαλυψάμην, ἵνα μὴ δεῖξω τοῖς πολλοῖς γέροντας ἄνδρας βαθεῖ πώγωνι καὶ ἀρετῇ ἐνασχημονοῦντας. οἱ δὲ οὐδέν ἀνιάσι διασπαράττοντές με τῷ λόγῳ καὶ πάντα τρόπον ὑβρίζοντες, ὥστε νῆ τὴν Νύκτα πολλάκις ἐβουλεύσάμην μετοικῆσαι ὅτι πορρωτάτῳ, ἴν' αὐτῶν τὴν περίεργον ἂν γλῶτταν διέφυγον. μέμνησο οὖν ταῦτα τέ ἀπαγγεῖλαι τῷ Δί καὶ προσθεῖναι δ' ὅτι μὴ δυνατόν ἐστί μοι κατὰ χώραν μένειν, ἦν μὴ τοὺς φυσικοὺς ἐκεῖνος ἐπιτρίψῃ καὶ τοὺς διαλεκτικοὺς ἐπιστομίσῃ καὶ τὴν Στοᾶν κατασκάψῃ καὶ τὴν Ἀκαδημίαν καταφλέξῃ καὶ παύσῃ τὰς ἐν τοῖς περιπάτοις διατριβὰς: οὕτω γὰρ ἂν εἰρήνην ἀγάγοιμι καὶ παυσαίμην ὁσημέραι παρ' αὐτῶν γεωμετρουμένη.' " ' [22] ἔσται ταῦτα,' ἦν δ' ἐγώ, καὶ ἅμα πρὸς τὸ ἄναντες ἔτεινον τὴν ἐπὶ τοῦ οὐρανοῦ, ἔνθα μὲν οὔτε βοῶν οὔτε ἀνδρῶν φαίνεται ἔργα: μετ' ὀλίγον γὰρ καὶ ἡ σελήνη βραχεῖά μοι καθεωρᾶτο καὶ τὴν γῆν ἤδη ἀπέκρυπτον. λαβὼν δὲ τὸν ἥλιον ἐν δεξιᾷ διὰ τῶν ἀστέρων πετόμενος τριταῖος ἐπλησίασα τῷ οὐρανῷ, καὶ τὸ μὲν πρῶτον ἐδόκει μοι ὡς εἶχον εὐθὺς εἶσω παρίεμαι: ῥαδίως γὰρ ὥμην διαλαθεῖν ἅτε ἐξ ἡμισείας ὦν ἀετός, τὸν δὲ ἀετὸν ἡπιστάμην ἐκ παλαιοῦ συνήθῃ τῷ Δί: ὕστερον δὲ ἐλογισάμην ὡς τάχιστα καταφωράσουσί με γυπὸς τὴν ἐτέραν πτέρυγα περικείμενον. ἄριστον γοῦν κρίνας τὸ μὴ παρακινδυνεύειν ἔκοπτον προσελθὼν τὴν θύραν. ὑπακούσας δὲ ὁ Ἑρμῆς καὶ τοῦνομα ἐκπυθόμενος ἀπήει κατὰ σπουδὴν φράσεων τῷ Δί, καὶ μετ' ὀλίγον εἰσεκλήθη πᾶν δεδιὼς καὶ τρέμων, καταλαμβάνω τε πάντας ἅμα συγκαθημένους οὐδὲ αὐτοὺς

ἀφρόντιδας: ὑπετάραττε γὰρ ἡσυχῇ τὸ παράδοξον μου τῆς ἐπιδημίας, καὶ ὅσον οὐδέπω πάντας ἀνθρώπους ἀφίξεσθαι προσεδόκω

[23] τὸν αὐτὸν τρόπον ἐπερωμένους. ὁ δὲ Ζεὺς μάλα φοβερῶς, δριμύ τε καὶ τιτανῶδες εἰς ἐμὲ ἀπιδών, φησὶ ^ ‘ Τίς πόθεν εἰς ἀνδρῶν, πόθι τοι πόλις ἡδὲ τοκῆς;’ Ἐγὼ δὲ ὡς τοῦτ’ ἤκουσα,, μικροῦ μὲν ἐξέθανον ὑπὸ τοῦ δέους, εἰστήκειν δὲ ὁμῶς ἀχανῆς καὶ ὑπὸ τῆς μεγαλοφονίας ἐμβεβροντημένος. χρόνῳ δ’ ἐμαυτὸν ἀναλαβὼν ἅπαντα διηγοῦμην σαφῶς ἄνωθεν ἀρξάμενος, ὡς ἐπιθυμήσαιμι τὰ μετέωρα ἐκμαθεῖν, ὡς ἔλθοιμι παρὰ τοὺς φιλοσόφους, ὡς τάναντία λεγόντων ἀκούσαιμι, ὡς ἀπαγορεύσαιμι διασπώμενος ὑπὸ τῶν λόγων, εἴτα ἐξῆς τὴν ἐπίνοιαν καὶ τὰ περὰ καὶ τὰ ἄλλα πάντα μέχρι πρὸς τὸν οὐρανὸν ἐπὶ πᾶσι δὲ προσέθηκα τὰ ὑπὸ τῆς Σελήνης ἐπεσταλμένα. μειδιάσας δ’ οὖν ὁ Ζεὺς καὶ μικρὸν ἐπανεῖς τῶν ὀφρύων, ‘τί ἂν λέγοις,’ φησίν, “Ὡτου πέρι καὶ Ἐφιάλτου, ὅπου καὶ Μένιππος ἐτόλμησεν ἐς τὸν οὐρανὸν ἀνελθεῖν; ἀλλὰ νῦν μὲν ἐπὶ ξένια ^ σε καλοῦμεν, αὔριον δέ,” ἔφη, ‘ περὶ ὧν ἤκεις χ;χηρηματίσαντες ἀποπέμψομεν.’ καὶ ἅμα ἐξαναστὰς ἐβάδιζεν ἐς τὸ ἐπηκοῦτάτον τοῦ οὐρανοῦ: καιρὸς γὰρ ἦν ἐπὶ τῶν εὐχῶν καθεῖσεσθαι.

[24] μετὰ τὸν τε προῖων ἀνέκρινέ με περὶ τῶν ἐν τῇ γῇ πραγμάτων, τὰ πρῶτα μὲν ἐκεῖνα, πόσου νῦν ὁ πυρὸς ἐστὶν ὦνιος ἐπὶ τῆς Ἑλλάδος, καὶ εἰ σφόδρα ὑμῶν ὁ πέρυσι χειμῶν καθίκετο, καὶ εἰ τὰ λάχανα δεῖται πλείονος ἐπομβρίας. μετὰ δὲ ἡρώτα εἴ τις ἔτι λείπεται τῶν ἀπὸ Φειδίου καὶ δι’ ἣν αἰτίαν ἐλλείπειεν Ἀθηναῖοι τὰ Διάσια τοσοῦτων ἐτῶν, καὶ εἰ τὸ Ὀλυμπίειον ^ αὐτῷ ^ ἐπιτελέσαι διανοοῦνται, καὶ εἰ συνελήφθησαν οἱ τὸν ἐν Δωδώνῃ νεῶν σεσυληκότες. ἐπεὶ δὲ περὶ τούτων ἀπεκρινάμην, ‘εἰπέ μοι, Μένιππε,’ ἔφη, ‘περὶ δὲ ἐμοῦ οἱ ἄνθρωποι τίνα γνώμην ἔχουσι;’ ‘τίνα,’ ἔφην, ‘δέσποτα, ἢ τὴν εὐσεβεστάτην, βασιλέα σε πάντων εἶναι θεῶν;’ ‘παίξεις ἔχων,’ ἔφη: ‘τὸ δὲ φιλόκαινον αὐτῶν ἀκριβῶς οἶδα, κἂν μὴ λέγῃς. ἦν γὰρ ποτε χρόνος, ὅτε καὶ μάντις ἐδόκουν αὐτοῖς καὶ ἰατρὸς καὶ πάντα ὅλως ἦν ἐγώ, μεσταὶ δὲ Διὸς πᾶσαι μὲν ἀγυαί, πᾶσαι δὲ ἀνθρώπων ἀγοραί: καὶ ἡ Δωδώνη τότε καὶ ἡ Πῖσα λαμπραὶ καὶ περιβλεπτοὶ πᾶσιν ἦσαν, ὑπὸ δὲ τοῦ καπνοῦ τῶν θυσιῶν οὐδὲ ἀναβλέπειν μοι δυνατόν ἐξ οὗ δὲ ἐν Δελφοῖς μὲν Ἀπόλλων τὸ μαντεῖον κατεστήσατο, ἐν Περγάμῳ δὲ τὸ ἰατρεῖον ὁ Ἀσκληπιὸς καὶ τὸ Βενδίδειον ἐγένετο ἐν Θράκῃ καὶ τὸ Ἀνουβίδειον ἐν Αἰγύπτῳ καὶ τὸ Ἀρτεμῖσιον ἐν Ἐφέσῳ, ἐπὶ ταῦτα μὲν ἅπαντες θεοῦσι καὶ πανηγύρεις ἀνάγουσι καὶ ἐκατόμβας παριστᾶσι καὶ χρυσᾶς πλίνθους ἀνατιθέασιν ἐμὲ δὲ παρηβηκότα ἱκανῶς τετιμηκέναι νομίζουσιν, ἂν διὰ πέντε ὅλων ἐτῶν θύσωσιν ἐν Ὀλυμπίᾳ. τοιγαροῦν ψυχροτέρους ἂν μου τοὺς βωμοὺς ἴδοις τῶν Πλάτωνος νόμων ἢ τῶν Χρυσίππου συλλογισμῶν.’

[25] τοιαῦθ’ ἅμα διεξιόντες ἀφικνούμεθα ἐς τὸ χωρίον ἔνθα ἔδει αὐτὸν καθεζόμενον διακοῦσαι τῶν εὐχῶν. θυρίδες δὲ ἦσαν ἐξῆς τοῖς στομίοις τῶν φρεάτων εὐοικῦναι πώματα ἔχουσαι, καὶ παρ’ ἐκάστη θρόνος ἔκειτο χρυσοῦς. καθίσας οὖν ἑαυτὸν ἐπὶ τῆς πρώτης ὁ Ζεὺς καὶ ἀφελὼν τὸ πῶμα παρεῖχε τοῖς εὐχομένοις ἑαυτὸν εὐχόντο δὲ πανταχόθεν τῆς γῆς διάφορα καὶ ποικίλα. συμπαρακύσας γὰρ καὶ αὐτὸς ἐπήκουον ἅμα τῶν εὐχῶν. ἦσαν δὲ τοιαῖδε, ‘ὦ

Ζεῦ, βασιλεῦσαί μοι γένοιτο:’ ὦ Ζεῦ, τὰ κρόμμυά μοι φῦναι καὶ τὰ σκόροδα:’ Ὡ θεοί, τὸν πατέρα μοι ταχέως ἀποθανεῖν’ ὁ δέ τις ἂν ἔφη, ‘εἴθε κληρονομήσαιμι τῆς γυναικός,’ εἴθε λάθοιμι ἐπιβουλεύσας τῷ ἀδελφῷ,’ ‘γένετοί μοι νικῆσαι τὴν δίκην,’ δὸς στεφθῆναι τὰ Ὀλύμπια.’ τῶν πλεόντων δὲ ὁ μὲν βορέαν εὐχετο ἐπιπνεῦσαι, ὁ δὲ νότον, ὁ δὲ γεωργὸς ἦιτε ὑετόν, ὁ δὲ γναφεὺς ἥλιον. ἐπακούων δὲ ὁ Ζεὺς καὶ τὴν εὐχὴν ἐκάστην ἀκριβῶς ἐξετάζων οὐ πάντα ὑπὸσχνεῖτο, ἀλλ’ ἕτερον μὲν ἔδωκε πατήρ, ἕτερον δ’ ἀνένευσε: τὰς μὲν γὰρ δικαίας τῶν εὐχῶν προσίετο ἄνω διὰ τοῦ στομίου καὶ ἐπὶ τὰ δεξιὰ κατετίθει φέρων, τὰς δὲ ἀνοσίους ἀπράκτους αὐθις ἀπέπεμπεν ἀποφυσῶν κάτω, ἵνα μὴδὲ πλησίον γένοιντο τοῦ οὐρανοῦ. ἐπὶ μιᾷς δὲ τινος εὐχῆς καὶ ἀποροῦντα αὐτὸν ἔθεασάμην δύο γὰρ ἀνδρῶν τάναντία εὐχομένων καὶ τὰς ἴσας θυσίας ὑπὸσχνομένων οὐκ εἶχεν ὁποτέρῳ μᾶλλον ἐπινεύσειεν αὐτῶν, ὥστε δὴ τὸ Ἀκαδημαϊκὸν ἐκεῖνο ἐπεπόνθει καὶ οὐδὲν τι ἀποφῆνασθαι δυνατὸς ἦν, ἀλλ’ ὥσπερ ὁ Πύρρων ἐπεῖχεν ἔτι καὶ διεσκέπτετο.

[26] ἐπεὶ δὲ ἱκανῶς ἐχρημάτισε ταῖς εὐχαῖς, ἐπὶ τὸν ἐξῆς μεταβάς θρόνον καὶ τὴν δευτέραν θυρίδα κατακύσας τοῖς ὄρκοις ἐσχόλαζε καὶ τοῖς ὁμνύουσι. χρηματίσας δὲ καὶ τούτοις καὶ τὸν Ἐπικούρειον Ἑρμόδωρον ἐπιτρίψας μετεκαθέζετο ἐπὶ τὸν ἐξῆς θρόνον κληδόσι καὶ φήμαις καὶ οἰωνοῖς προσέξων. εἴτ’ ἐκεῖθεν ἐπὶ τὴν τῶν θυσιῶν θυρίδα μετῆει, δι’ ἧς ὁ καπνὸς ἀνιῶν ἀπήγγελλε τῷ Διὶ τοῦ θύοντος ἐκάστου τοῦνομα. ἀποστάς δὲ τούτων προσέταττε τοῖς ἀνέμοις καὶ ταῖς ὥραις ἃ δεῖ ποιεῖν ‘τήμερον παρὰ Σκύθαις ὑέτω, παρὰ Λίβυσιν ἀστραπτέτω, παρ’ Ἑλλήσι νιφέτω, σὺ δὲ ὁ Βορέας πνεῦσον ἐν Λυδία, σὺ δὲ ὁ Νότος ἡσυχίαν ἄγε, ὁ δὲ Ζέφυρος τὸν Ἀδρίαν διακυμαινέτω, καὶ τῆς χαλᾶζης ὅσον μέδιμνοι χίλιοι διασκεδασθήτωσαν ὑπὲρ Καππαδοκίας,’

[27] ἀπάντων δὲ ἤδη σχεδὸν αὐτῷ διωκημένων ἀπήειμεν ἐς τὸ συμπόσιον δείπνου γὰρ ἤδη καιρὸς ἦν καὶ με ὁ Ἑρμῆς παραλαβὼν κατέκλινε παρὰ τὸν Πᾶνα καὶ τοὺς Κορύβαντας καὶ τὸν Ἄττιν καὶ τὸν Σαβάζιον, τοὺς μετοίκους τούτους καὶ ἀμφιβόλους θεοὺς. καὶ ἄρτον τε ἡ Δημήτηρ παρείχε καὶ ὁ Διόνυσος οἶνον καὶ ὁ Ἡρακλῆς κρέα καὶ μύρτα ἡ Ἀφροδίτη καὶ ὁ Ποσειδῶν μαινίδας. ἅμα δὲ καὶ τῆς ἀμβροσίας ἡρέμα καὶ τοῦ νέκταρος παρεγενόμην ὁ γὰρ βέλτιστος Γανυμήδης ὑπὸ φιλανθρωπίας εἰ θεᾶσαιτο ἀποβλέποντά που τὸν Δία, κοτύλην ἂν ἡ καὶ δύο τοῦ νέκταρος ἐνέχει μοι φέρων. οἱ δὲ θεοί, ὡς Ὅμηρός που λέγει καὶ αὐτός, οἶμαι, καθάπερ ἐγὼ τάκεῖ τεθεαμένος, οὔτε σίτον ἔδουσιν, ‘οὐ πίνουσιν¹’ αἴθοπα οἶνον,’ ἀλλὰ τὴν ἀμβροσίαν παρατίθενται καὶ τοῦ νέκταρος μεθύσκονται, μάλιστα δὲ ἡδονται σιτούμενοι τὸν ἐκ τῶν θυσιῶν καπνὸν αὐτῇ κνίσῃ ἀνενηνεγμένον ^ καὶ τὸ αἷμα δὲ τῶν ἱερείων, ὁ τοῖς βωμοῖς οἱ θύοντες περιχέουσιν. ἐν δὲ τῷ δείπνῳ ὃ τε Ἀπόλλων ἐκίθαρσε καὶ ὁ Σιληνὸς κόρδακα ὠρχήσατο καὶ αἱ Μοῦσαι ἀναστᾶσαι τῆς τε Ἡσιόδου Θεογονίας ἦσαν ἡμῖν καὶ τὴν πρώτην ᾠδὴν τῶν ὕμνων τῶν Πινδάρου. κάπειδ’ ἡ κόρος ἦν, ἀνεπαυόμεθα ὡς εἶχεν ἕκαστος ἱκανῶς ὑποβεβρεγμένοι.^

[28] ἄλλοι μὲν ῥα θεοί τε καὶ ἄνδρες ἵπποκορυσταὶ εὐδὸν παννύχιοι, ἐμὲ δ’ οὐκ ἔχε νήδυμος ὕπνος: ἀνελογιζόμενη γὰρ πολλὰ μὲν καὶ ἄλλα, μάλιστα δὲ ἐκεῖνα, πῶς ἐν τοσούτῳ χρόνῳ ὁ Ἀπόλλων οὐ φύσειε πώγωνα ἢ πῶς γίνοιτο ^

νὺξ ἐν οὐρανῷ τοῦ ἡλίου παρόντος αἰεὶ καὶ συνευωχουμένου. τότε μὲν οὖν μικρόν τι κατέδαρθον. ἔωθεν δὲ διαναστὰς ὁ Ζεὺς προσέταττε κηρύττειν ἐκκλησίαν

[29] . κάπειδὴ παρήσαν ἅπαντες, ἄρχεται λέγειν Τὴν μὲν αἰτίαν τοῦ συναγαγεῖν ὑμᾶς ὁ χθιζὸς οὗτος ξένος παρέσχηται: πάλαι δὲ βουλόμενος ὑμῖν κοινώσασθαι περὶ τῶν φιλοσόφων, μάλιστα ὑπὸ τῆς Σελήνης καὶ ὧν ἐκείνη μέμφεται προτραπείς ἔγνων μηκέτ' ἐπὶ πλέον παρατεῖναι τὴν διάσκεψιν. 'γένος γάρ τι ἀνθρώπων ἐστὶν οὐ πρὸ πολλοῦ τῷ βίῳ ἐπιπολάσαν ἀργὸν φιλόνεικον κενόδοξον ὀξύχολον ὑπόλιχον ὑπόμωρον τετυφωμένον ὕβρεως ἀνάπλεων καὶ ἵνα καθ' Ὅμηρον εἴπω ' ἐτώσιον ἄχθος ἀρούρης.' οὗτοι τοίνυν εἰς συστήματα διαιρεθέντες καὶ διαφόρους λόγων λαβυρίνθους ἐπινοήσαντες οἱ μὲν Στωϊκοὺς ὠνομάκασιν ἑαυτούς, οἱ δὲ Ἀκαδημαϊκοὺς, οἱ δὲ Ἐπικουρείους, οἱ δὲ Περιπατητικοὺς καὶ ἄλλα πολλῷ γελοιώτερα τούτων ἔπειτα δὲ ὄνομα σεμνὸν τὴν ἀρετὴν περιθέμενοι καὶ τὰς ὀφρὺς ἐπάραντες καὶ τὰ μέτωπα ρυτιδῶσαντες καὶ τοὺς πώγωνας ἐπισπασάμενοι περιέρχονται ἐπιπλάσῳ σχήματι κατὰπτυστα ἦθη περιστέλλοντες, ἐμφερεῖς μάλιστα τοῖς τραγικοῖς ἐκείνοις ὑποκριταῖς, ὧν ἦν ἀφέλη τις τὰ προσωπεῖα καὶ τὴν χρυσόπαστον ἐκείνην στολήν, τὸ καταλειπτόμενόν ἐστι γελοῖον ἀνθρώπιον ἑπτὰ δραχμῶν ἐς τὸν ἀγῶνα μεμισθωμένον. “

[30] τοιοῦτοι δὲ ὄντες ἀνθρώπων μὲν ἀπάντων καταφρονοῦσι, περὶ θεῶν δὲ ἀλλόκοτα διεξέρχονται: καὶ συνάγοντες εὐεξαπάτητα μειράκια τὴν τε πολυθρύλητον ἀρετὴν τραγωδοῦσι καὶ τὰς τῶν λόγων ἀπορίας ἐκδιδάσκουσι, καὶ πρὸς μὲν τοὺς μαθητὰς καρτερίαν αἰεὶ καὶ σωφροσύνην καὶ τὸ αὐταρκὲς ἔπαινουσι καὶ πλούτου καὶ ἡδονῆς καταπτύουσι, μόνοι δὲ καὶ καθ' ἑαυτούς γενόμενοι τί ἂν λέγοι τις ὅσα μὲν ἐσθίουσιν, ὅσα δὲ ἀφροδισιάζουσιν, ὅπως δὲ περιλείχουσι τῶν ὀβολῶν τὸν ρύπον; τὸ δὲ πάντων δεινότατον, ὅτι μηδὲν αὐτοὶ μήτε κοινὸν μήτε ἴδιον ἐπιτελοῦντες, ἀλλ' ἀχρεῖοι καὶ περιττοὶ καθεστῶτες οὔτε ποτ' ἐν πολέμῳ ἐναρίθμιοι οὔτ' ἐνὶ βουλῇ, ὅμως τῶν ἄλλων κατηγοροῦσι καὶ λόγους τινὰς πικροὺς συμφορήσαντες καὶ λαιμαργίας καὶ ἐκμεμελετηκότες ἐπιτιμῶσι καὶ ὀνειδίζουσι τοῖς πλησίον, καὶ οὗτος αὐτῶν τὰ πρῶτα φέρεσθαι δοκεῖ ὡς ἂν μεγαλοφρονότατός τε ἢ καὶ ἰταμώτατος “

[31] καὶ πρὸς τὰς βλασφημίας θρασύτατος. καίτοι τὸν διατεινόμενον αὐτὸν καὶ βοῶντα καὶ κατηγοροῦντα τῶν ἄλλων ἦν ἔρη, ‘ σὺ δὲ δὴ τί πράττων τυγχάνεις ἢ τί φῶμεν πρὸς θεῶν σε πρὸς τὸν βίον συντελεῖν; “ φαίη ἂν, εἰ τὰ δίκαια καὶ ἀληθῆ θέλοι λέγειν, ὅτι ‘ πλεῖν μὲν ἢ γεωργεῖν ἢ στρατεύεσθαι ἢ τινα τέχνην μετιέναι περιττὸν εἶναι μοι δοκεῖ, κέκραγα δὲ καὶ αὐχμῷ καὶ ψυχρολουτῷ καὶ ἀνυπόδητος τοῦ χειμῶνος περιέρχομαι καὶ τρίβωνα ῥυπαρὸν περιβέβλημαι καὶ ὥσπερ ὁ - Μῶμος τὰ ὑπὸ τῶν ἄλλων γιγνόμενα συκοφαντῶ, καὶ εἰ μὲν τις ὠψώνηκε τῶν πλουσίων πολυτελῶς ἢ ἐταίραν ἔχει, τοῦτο πολυπραγμονῶ καὶ ἀγανακτῶ, εἰ δὲ τῶν φίλων τις ἢ ἐταίρων κατάκειται νοσῶν ἐπικουρίας τε καὶ θεραπείας δεόμενος, ἀγνοῶ.” Τοιαῦτα μὲν ἐστὶν ὑμῖν, ὦ θεοί, ταῦτα τὰ θρέμματα”

[32] . οἱ δὲ δὴ Ἐπικούρειοι αὐτῶν λεγόμενοι μάλα δὴ καὶ ὕβρισταί εἰσι καὶ οὐ μετρίως ἡμῶν καθάπτονται μήτε ἐπιμελεῖσθαι τῶν ἀνθρωπίνων λέγοντες

τοὺς θεοὺς μήτε ὅλως τὰ γιγνόμενα ἐπισκοπεῖν ὥστε ὥρα ὑμῖν λογίζεσθαι διότι ἦν ἅπαξ οὗτοι πείσαι τὸν βίον δυνηθῶσιν, οὐ μετρίως πεινήσετε. τίς γὰρ ἂν ἔτι θύσειεν ὑμῖν πλέον οὐδὲν ἕξειν προσδοκῶν; ἃ μὲν γὰρ ἡ Σελήνη αἰτιᾶται, πάντες ἠκούσατε τοῦ ξένου χθὲς διηγουμένου. πρὸς ταῦτα βουλευέσθε ἃ καὶ τοῖς ἀνθρώποις γένοιτ' ἂν ὠφελιμώτατα καὶ ἡμῖν ἀσφαλέστατα.'

[33] εἰπόντος ταῦτα τοῦ Διὸς ἡ ἐκκλησία διετεθορύβητο καὶ εὐθὺς ἐβόων ἅπαντες, 'κεραύνωσον,' 'κατάφλεξον' 'ἐπίτριψον,' 'ἐς τὸ βάραθρον,' 'ἐς τὸν Τάρταρον,' 'ὥς τοὺς Γίγαντας.' ἡσυχίαν δὲ ὁ Ζεὺς αὐθις παραγγείλας, 'ἔσται ταῦτα ὡς βούλεσθε,' ἔφη, 'καὶ πάντες ἐπιτρίβονται αὐτῇ διαλεκτικῇ, πλὴν τό γε νῦν εἶναι οὐ θέμις κολασθῆναί τινα: ἱερομηνία γάρ ἐστιν, ὡς ἴστε, μηνῶν τούτων τεττάρων, καὶ ἤδη τὴν ἐκεχειρίαν περιηγγειλάμην. ἐς νέωτα οὖν ἀρχομένου ἥρος κακοὶ κακῶς ἀπολοῦνται τῷ σμερδαλέῳ κεραυνῷ.' 'ἦ καὶ κυανέησιν ἐπ' ὀφρύσι νεῦσε Κρονίων.'

[34] 'περὶ δὲ τουτουὶ Μενίππου ταῦτα,' ἔφη, 'μοι δοκεῖ: περιαιρεθέντα αὐτὸν τὰ πετερά, ἵνα μὴ καὶ αὐθις ἔλθῃ ποτέ, ὑπὸ τοῦ Ἑρμοῦ ἐς τὴν γῆν κατενεχθῆναι τήμερον' καὶ ὁ μὲν ταῦτα εἰπὼν διέλυσε τὸν σύλλογον, ἐμὲ δὲ ὁ Κυλλήνιος τοῦ δεξιοῦ ὠτὸς ἀποκρεμάσας περὶ ἐσπέραν χθὲς κατέθηκε φέρων ἐς τὸν Κεραμεικόν. ἅπαντα ἀκήκοας, ἅπαντα, ὧ ἑταῖρε, τὰς οὐρανοῦ: ἅπειμι τοῖνυν καὶ τοῖς ἐν τῇ Ποικίλῃ περιπατοῦσι τῶν φιλοσόφων αὐτὰ ταῦτα εὐαγγελιούμενος.

TIMON OR THE MISANTHROPE — Τίμων

ὥς Ζεῦ φίλιε καὶ ξένιε καὶ ἑταιρεῖε καὶ ἐφέστιε καὶ ἀστεροπητὰ καὶ ὄρκιε καὶ νεφεληγερέτα καὶ ἐρίγδουπε καὶ εἰ τί σε ἄλλο οἱ ἐμβρόντητοι ποιηταὶ καλοῦσι, — καὶ μάλιστα ὅταν ἀπορῶσι πρὸς τὰ μέτρα: τότε γὰρ αὐτοῖς πολυώνυμος γινόμενος ὑπερίδεις τὸ πῖπτον τοῦ μέτρου καὶ ἀναπληροῖς τὸ κεχηνὸς τοῦ ῥυθμοῦ — ποῦ σοι νῦν ἡ ἐρισμάραγος ἀστραπὴ καὶ ἡ βαρύβρομος βροντὴ καὶ ὁ αἰθαλόεις καὶ ἀργήεις καὶ σμερδαλέος κεραυνός; ἅπαντα γὰρ ταῦτα λήρος ἤδη ἀναπέφηνε καὶ καπνὸς ἀτεχνῶς ποιητικὸς ἕξω τοῦ πατάγου τῶν ὀνομάτων. τὸ δὲ αἰοίδιμόν σοι καὶ ἐκηβόλον ὄπλον καὶ πρόχειρον οὐκ οἶδ' ὅπως τελέως ἀπέσβη καὶ ψυχρὸν ἐστὶ, μηδὲ ὀλίγον σπινθῆρα ὀργῆς κατὰ τῶν ἀδικούντων διαφυλάττον

[2] . θᾶπτον γοῦν τῶν ἐπιорκεῖν τις ἐπιχειρούντων ἕωλον θρυαλλίδα φοβηθεῖν ἂν ἢ τὴν τοῦ πανδαμάτορος κεραυνοῦ φλόγα: οὕτω δαλὸν τινα ἐπανατείνεσθαι δοκεῖς αὐτοῖς, ὥς πῦρ μὲν ἢ καπνὸν ἀπ' αὐτοῦ μὴ δεδιέναι, μόνον δὲ τοῦτο οἶεσθαι ἀπολαύειν τοῦ τραύματος, ὅτι ἀναπλησθήσονται τῆς ἀσβόλου. ὥστε ἤδη διὰ ταῦτά σοι καὶ ὁ Σαλμωνεὺς ἀντιβροντᾶν ἐτόλμα, οὐ πάνυ τι ἀπίθανος ὢν, πρὸς οὕτω ψυχρὸν τὴν ὀργὴν Δία θερμουργὸς ἀνὴρ μεγαλαυχούμενος. πῶς γὰρ οὐ; ὅπου γε καθάπερ ὑπὸ μανδραγόρα καθεύδεις, ὃς οὔτε τῶν ἐπιорκούντων ἀκούεις οὔτε τοὺς ἀδικούντας ἐπισκοπεῖς, λημᾶς δὲ καὶ ἀμβλυώττεις πρὸς τὰ γινόμενα καὶ τὰ ὧτα ἐκκεκώφησαι καθάπερ οἱ παρηβηκότες.

[3] ἐπεὶ νέος γε ἔτι καὶ ὀξύθυμος ὢν καὶ ἀκμαῖος τὴν ὀργὴν πολλὰ κατὰ τῶν ἀδίκων καὶ βιαίων ἐποίεις καὶ οὐδέποτε ἦγες τότε πρὸς αὐτοὺς ἐκεχειρίαν, ἀλλ' αἰεὶ ἐνεργὸς πάντως ὁ κεραυνὸς ἦν καὶ ἡ αἰγὶς ἐπεσειέτο καὶ ἡ βροντὴ ἐπαταγεῖτο καὶ ἡ ἀστραπὴ συνεχὲς ὥσπερ εἰς ἀκροβολισμόν προηκοντίζετο: οἱ σεισμοὶ δὲ κοσκινηδὸν καὶ ἡ χιών σωρηδὸν καὶ ἡ χάλαζα πετρηδόν, ἵνα σοι φορτικῶς διαλέγωμαι, ὑετοὶ τε ῥαγδαῖοι καὶ βίαιοι, ποταμὸς ἐκάστη σταγὼν ὥστε τηλικαύτη ἐν ἀκαρεῖ χρόνου ναυαγία ἐπὶ τοῦ Δευκαλίωνος ἐγένετο, ὥς ὑποβρυχίων ἀπάντων καταδεδυκότων μόγις ἐν τι κιβώτιον περισωθῆναι προσοκεῖλαν τῷ Λυκωρεῖ ζώπυρόν τι τοῦ ἀνθρωπίνου σπέρματος διαφυλάττον εἰς ἐπιγονὴν κακίας μείζονος.

[4] τοιγάρτοι ἀκόλουθα τῆς ῥαθυμίας τὰπίχειρα κομίζῃ παρ' αὐτῶν, οὔτε θύοντος ἔτι σοὶ τινος οὔτε στεφανοῦντος, εἰ μὴ τις ἄρα πάρεργον Ὀλυμπίων, καὶ οὗτος οὐ πάνυ ἀναγκαῖα ποιεῖν δοκῶν, ἀλλ' εἰς ἔθος τι ἀρχαῖον συντελὼν καὶ κατ' ὀλίγον Κρόνον σε, ὃ θεὸν γενναιότατε, ἀποφαίνουσι, παρωσάμενοι τῆς τιμῆς. ἐὼ λέγειν, ποσάκις ἤδη σου τὸν νεὼν σεσυλήκασιν οἱ δὲ καὶ αὐτῷ σοὶ τὰς χεῖρας Ὀλυμπίασιν ἐπιβεβλήκασι, καὶ σὺ ὁ ὑψιβρεμέτης ὠκησας ἢ ἀναστῆσαι τοὺς κύνας ἢ τοὺς γείτονας ἐπικαλέσασθαι, ὥς βοηδρομήσαντες αὐτοὺς συλλάβοιεν ἔτι συσκευαζομένους πρὸς τὴν φυγὴν: ἀλλ' ὁ γενναῖος καὶ Γιγαντολέτωρ καὶ Τιτανοκράτωρ ἐκάθησο τοὺς πλοκάμους περικειρόμενος ὑπ' αὐτῶν, δεκάπηχυν κεραυνὸν ἔχων ἐν τῇ δεξιᾷ. ταῦτα τοίνυν, ὃ θαυμάσιε, πηνίκα παύσεται οὕτως ἀμελῶς παρορώμενα; ἢ πότε κολάσεις τὴν τοσαύτην

ἀδικίαν; πόσοι Φαέθοντες ἢ Δευκαλίωνες ἱκανοὶ πρὸς οὕτως ὑπέραντλον ὕβριν τοῦ

[5] βίου; ἵνα γὰρ τὰ κοινὰ ἐάσας τὰμὰ εἶπω, τοσοῦτους Ἀθηναίων εἰς ὕψος ἄρας καὶ πλουσίους ἐκ πενεστάτων ἀποφήνας καὶ πᾶσι τοῖς δεομένοις ἐπικουρήσας, μᾶλλον δὲ ἄθρόον εἰς εὐεργεσίαν τῶν φίλων ἐκχέας τὸν πλοῦτον, ἐπειδὴ πένης διὰ ταῦτα ἐγενόμην, οὐκέτι οὐδὲ γνωρίζομαι πρὸς αὐτῶν οὐδὲ προσβλέπουσιν οἱ τέως ὑποπτήσσοντες καὶ προσκυνοῦντες κἄκ τοῦ ἐμοῦ νεύματος ἀπηρητημένοι, ἀλλ' ἦν που καὶ ὁδῷ βαδίζων ἐντύχω τινὶ αὐτῶν, ὥσπερ τινὰ στήλην παλαιοῦ νεκροῦ ὑπτίαν ὑπὸ τοῦ χρόνου ἀνατετραμμένην παρέρχονται μηδὲ ἀναγνόντες. οἱ δὲ καὶ πόρρωθεν ἰδόντες ἐτέραν ἐκτρέπονται δυσάντητον καὶ ἀποτρόπαιον θέαμα ὄψεσθαι ὑπολαμβάνοντες τὸν οὐ πρὸ πολλοῦ σωτήρα καὶ εὐεργέτην αὐτῶν γεγενημένον

[6] . ὥστε ὑπὸ τῶν κακῶν ἐπὶ ταύτην τὴν ἐσχατιὰν τραπόμενος ἐναψάμενος διφθέραν ἐργάζομαι τὴν γῆν ὑπόμισθος ὀβολῶν τεττάρων, τῇ ἐρημίᾳ καὶ τῇ δικέλλῃ προσφιλοσοφῶν. ἐνταῦθα τοῦτο γοῦν μοι δοκῶ κερδανεῖν, μηκέτι ὄψεσθαι πολλοὺς παρὰ τὴν ἀξίαν εὖ πράττοντας; ἀναιρότερον γὰρ τοῦτο γε. ἤδη ποτὲ οὖν, ὃ Κρόνου καὶ Ῥέας υἱέ, τὸν βαθὺν τοῦτον ὕπνον ἀποσεισάμενος καὶ νήδυμον ὑπὲρ τὸν Ἐπιμενίδην γὰρ κεκοίμησαι — καὶ ἀναρριπίσας τὸν κεραυνὸν ἢ ἐκ τῆς Αἴτνης ^ ἐναυσάμενος μεγάλην ποιήσας τὴν φλόγα ἐπιδειξάτω τινὰ χολὴν ἀνδρώδους καὶ νεανικοῦ Διός, εἰ μὴ ἀληθὴ ἐστὶ τὰ ὑπὸ Κρητῶν περὶ σοῦ καὶ τῆς ἐκεῖ ταφῆς μυθολογούμενα.

Ζεὺς [7] τίς οὗτός ἐστιν, ὃ Ἑρμῇ, ὁ κεκραγὼς ἐκ τῆς Ἀττικῆς παρὰ τὸν Ὑμηττὸν ἐν τῇ ὑπωρείᾳ πιναρὸς ὅλος καὶ αὐχμῶν καὶ ὑποδίφθερος; σκάπτει δὲ οἶμαι ἐπικεκυφῶς; λάλος ἄνθρωπος καὶ θρασύς. ἢ που φιλόσοφός ἐστιν οὐ γὰρ ἂν οὕτως ἀσεβεῖς τοὺς λόγους διεξήει καθ' ἡμῶν.

Ἑρμῆς

τί φῆς, ὃ πάτερ; ἀγνοεῖς Τίμωνα τὸν Ἐχεκρατίδου τὸν Κολλυνέα; ^ οὗτός ἐστιν ὁ πολλάκις ἡμᾶς καθ' ἱερῶν τελείων ἐστιάσας, ὁ νέοπλουτος, ὁ τὰς ὄλας ἐκατόμβας, παρ' ᾧ λαμπρῶς ἐορτάζειν εἰώθαμεν τὰ Διάσια.

Ζεὺς

φεῦ τῆς ἀλλαγῆς: ὁ καλὸς ἐκεῖνος, ὁ πλούσιος, περὶ ὃν οἱ τοσοῦτοι φίλοι; τί παθὼν οὖν τοιοῦτός ἐστιν, αὐχμηρός, ἄθλιος,^ καὶ σκαπανεὺς καὶ μισθωτός, ὥς ἔοικεν, οὕτω βαρεῖαν καταφέρων τὴν δίκηλλαν;

Ἑρμῆς [8] οὕτωςί μὲν εἶπεῖν, χρηστότης ἐπέτριψεν αὐτὸν καὶ φιланθρωπία καὶ ὁ πρὸς τοὺς δεομένους ἅπαντας οἶκτος, ὥς δὲ ἀληθεῖ λόγῳ, ἄνοια καὶ εὐήθεια καὶ ἀκρισία περὶ τῶν φίλων, ὃς οὐ συνίει κόραξι καὶ λύκοις χαριζόμενος, ἀλλ' ὑπὸ γυπῶν τοσοῦτων ὁ κακοδαίμων κειρόμενος τὸ ἥπαρ φίλους εἶναι αὐτοὺς καὶ ἐταίρους ᾤετο, ὑπ' εὐνοίας τῆς πρὸς αὐτὸν χαίροντας τῇ βορᾷ: οἱ δὲ τὰ ὁστὰ γυμνώσαντες ἀκριβῶς καὶ περιτραγόντες, εἰ δέ τις καὶ

μελὸς ἐνῆν, ἐκμυζήσαντες καὶ τοῦτον εὖ μάλα ἐπιμελῶς, ὄχοντο αὖον αὐτὸν καὶ τὰς ρίξας ὑποτετμημένον ἀπολιπόντες, οὐδὲ γνωρίζοντες ἔτι ἢ προσβλέποντες — πόθεν γάρ;- — ἢ ἐπικουροῦντες ἢ ἐπιδιδόντες ἐν τῷ μέρει. διὰ ταῦτα δικελλίτης καὶ διφθερίας, ὡς ὀρᾷς, ἀπολιπὼν ὑπ' αἰσχύνῃς τὸ ἄστυ μισθοῦ γεωργεῖ μελαγχολῶν τοῖς κακοῖς, ὅτι οἱ πλουτοῦντες παρ' αὐτοῦ μάλα ὑπεροπτικῶς παρέρχονται οὐδὲ τοῦνομα, εἰ Τίμων καλοῖτο, εἰδότες.

Ζεὺς [9] καὶ μὴν οὐ παροπτέος ἀνὴρ οὐδὲ ἀμελητέος· εἰκότως γὰρ ἡγανᾷται δυστυχῶν ἐπεὶ καὶ ὅμοια ποιήσομεν τοῖς καταράτοις κόλαξιν ἐκείνοις ἐπιλελησμένοι ἀνδρὸς τοσαῦτα μηρία ταύρων τε καὶ αἰγῶν πióτατα καύσαντος ἡμῖν ἐπὶ τῶν βωμῶν· ἔτι γοῦν ἐν ταῖς ρίσιν τὴν κνῖσαν αὐτῶν ἔχω. πλὴν ὑπ' ἀσχολίας τε καὶ θορύβου πολλοῦ τῶν ἐπιорκοῦντων καὶ βιαζομένων καὶ ἀρπαζόντων, ἔτι δὲ καὶ φόβου τοῦ παρὰ τῶν ἱεροσυλούντων — πολλοὶ γὰρ οὗτοι καὶ δυσφύλακτοι καὶ οὐδὲ ἐπ' ὀλίγον καταμύσαι ἡμῖν ἐφίᾳσι — πολὺν ἤδη χρόνον οὐδὲ ἀπέβλεψα ἐς τὴν Ἀττικὴν, καὶ μάλιστα ἐξ οὗ φιλοσοφία καὶ λόγων ἔριδες ἐπεπόλασαν αὐτοῖς· μαχομένων γὰρ πρὸς ἀλλήλους καὶ κεκραγόντων οὐδὲ ἐπακούειν ἔστι τῶν εὐχῶν ὥστε ἢ ἐπιβυσάμενον χρὴ τὰ ὅτα καθῆσθαι ἢ ἐπιτριβῆναι πρὸς αὐτῶν, ἀρετὴν τινα καὶ ἀσώματα καὶ λήρους μεγάλῃ τῇ φωνῇ συνειρόντων. διὰ ταῦτά τοι καὶ τοῦτον ἀμεληθῆναι συνέβη πρὸς ἡμῶν οὐ φαῦλον ὄντα. [10] ὅμως δὲ τὸν Πλοῦτον, ὃ Ἑρμῇ, παραλαβὼν ἅπιθι παρ' αὐτὸν κατὰ τάχος· ἀγέτω δὲ ὁ Πλοῦτος καὶ τὸν Θησαυρὸν μεθ' αὐτοῦ ^ καὶ μενέτωσαν ἅμφω παρὰ τῷ Τίμωνι μηδὲ ἀπαλλαττέσθωσαν οὕτω ῥαδίως,, κἄν ὅτι μάλιστα ὑπὸ χρηστότητος αὐθις ἐκδιώκῃ αὐτοὺς τῆς οἰκίας. περὶ δὲ τῶν κολάκων ἐκείνων καὶ τῆς ἀχαριστίας ἦν ἐπεδείξαντο πρὸς αὐτόν, καὶ αὐθις μὲν σκέψομαι καὶ δίκην δώσουσιν, ἐπειδὴν τὸν κεραυνὸν ἐπισκευάσω· κατεαγμένοι γὰρ αὐτοῦ καὶ ἀπεστομωμένοι εἰσὶ δύο ἀκτῖνες αἱ μέγισται, ὁπότε φιλοτιμότερον ἡκόντισα πρῶην ἐπὶ τὸν σοφιστὴν Ἀναξαγόραν, ὃς ἔπειθε τοὺς ὁμιλητὰς μηδὲ ὅλως εἶναι τινὰς ἡμᾶς τοὺς θεοὺς. ἀλλ' ἐκείνου μὲν διήμαρτον, — ὑπερέσχε γὰρ αὐτοῦ τὴν χεῖρα Περικλῆς — ὁ δὲ κεραυνὸς εἰς τὸ Ἀνακείον παρασκήψας ἐκεῖνό τε κατέφλεξε καὶ αὐτὸς ὀλίγου δεῖν συνετρίβη περὶ τῇ πέτρᾳ. πλὴν ἱκανὴ ἐν τοσούτῳ καὶ αὕτη τιμωρία ἔσται αὐτοῖς, ὑπερπλουτοῦντα τὸν Τίμονα ὀρῶσιν.

Ἑρμῆς [11] οἷον ἦν τὸ μέγα κεκραγέειν καὶ ὀχληρὸν εἶναι καὶ θρασύν. οὐ τοῖς δικαιολογοῦσι μόνοις, ἀλλὰ καὶ τοῖς εὐχομένοις τοῦτο χρήσιμον· ἰδοὺ γέ τοι αὐτίκα μάλα πλούσιος ἐκ πενεστάτου καταστήσεται ὁ Τίμων βοήσας καὶ παρρησιασάμενος ἐν τῇ εὐχῇ καὶ ἐπιστρέψας τὸν Δία· εἰ δὲ σιωπῇ ἔσκαπτεν ἐπικεκυθώς, ἔτι ἂν ἔσκαπτεν ἀμελούμενος.

Πλοῦτος

ἀλλ' ἐγὼ οὐκ ἂν ἀπέλθοιμι, ὦ Ζεῦ, παρ' αὐτόν.

Ζεὺς

διὰ τί, ὦ ἄριστε Πλοῦτε, καὶ ταῦτα ἐμοῦ κελεύσαντος;

Πλοῦτος [12] ὅτι νῆ Δία ὕβριζεν εἰς ἐμὲ καὶ ἐξεφόρει καὶ ἐς πολλὰ κατεμέριζε, καὶ ταῦτα πατρῷον αὐτῷ φίλον ὄντα, καὶ μονονουχὶ δικράνοις ἐξέωθει με τῆς οἰκίας καθάπερ οἱ τὸ πῦρ ἐκ τῶν χειρῶν ἀπορριπτοῦντες. αὐθις οὖν ἀπέλθω παρασίτοις καὶ κόλαξι καὶ ἐταίραις παραδοθησόμενος; ἐπ' ἐκείνους, ὦ Ζεῦ, πέμπε με τοὺς ἡσθησομένους τῇ δωρεᾷ, τοὺς περιέψοντας, οἷς τίμιος ἐγὼ καὶ περιπόθητος; οὗτοι δὲ οἱ λάροι τῇ πενίᾳ συνέστωσαν, ἦν προτιμῶσιν ἡμῶν, καὶ διφθέραν παρ' αὐτῆς λαβόντες καὶ δίκηλλαν ἀγαπάτωσαν ἄθλιοι τέτταρας ὀβολοὺς ἀποφέροντες, οἱ δεκαταλάντους δωρεὰς ἀμελητὶ προΐεμενοι.

Ζεύς [13] οὐδὲν ἔτι τοιοῦτον ὁ Τίμων ἐργάσεται περὶ σέ: πάνν γάρ αὐτὸν ἡ δίκηλλα πεπαιδαγώγηκεν, εἰ μὴ παντάπασιν ἀνάληγτός ἐστι τὴν ὀσφύν, ὡς χρῆν σέ ἀντὶ τῆς πενίας προαιρεῖσθαι. σὺ μέντοι πάνν μεμψίμοιρος εἶναι μοι δοκεῖς, ὅς νῦν μὲν τὸν Τίμονα αἰτιᾷ, διότι σοι τὰς θύρας ἀναπετάσας ἠφίει περινοστεῖν ἐλευθέρως οὔτε ἀποκλείων οὔτε ζηλοτυπῶν ἄλλοτε δὲ τὸυναντίον ἠγανάκτεις κατὰ τῶν πλουσίων κατακεκλεισθαι λέγων πρὸς αὐτῶν ὑπὸ μοχλοῖς καὶ κλεισὶ καὶ σημείων ἐπιβολαῖς, ὡς μηδὲ παρακύψαι σοι ἐς τὸ φῶς δυνατόν εἶναι. ταῦτα γοῦν ἀπωδύρου πρὸς με, ἀποπνίγεσθαι λέγων ἐν πολλῷ τῷ σκότῳ: καὶ διὰ τοῦτο ὠχρὸς ἡμῖν ἐφαίνου καὶ φροντίδος ἀνάπλεως, συνεσπακῶς τοὺς δακτύλους πρὸς τὸ ἔθος τῶν λογισμῶν καὶ ἀποδράσεσθαι ἀπειλῶν, εἰ καιροῦ λάβοιο, παρ' αὐτῶν καὶ ὅλως τὸ πρᾶγμα ὑπέρδεινον ἐδόκει σοι, ἐν χαλκῷ ἢ σιδηρῷ τῷ θαλάμῳ καθάπερ τὴν Δανάην παρθενεύεσθαι ὑπ' ἀκριβέσι καὶ παμπονήροις παιδαγωγοῖς ἀνατρεφόμενον [14], τῷ Τόκῳ καὶ τῷ Λογισμῷ. ἄτοπα γοῦν ποιεῖν ἔφασκες αὐτοὺς ἐρῶντας μὲν εἰς ὑπερβολήν, ἐξὸν δὲ ἀπολαύειν οὐ τολμῶντας, οὐδὲ ἐπ' ἀδείας χρωμένους τῷ ἔρωτι κυρίους γε ὄντας, ἀλλὰ φυλάττειν ἐγρηγορότας, ἐς τὸ σημεῖον καὶ τὸν μοχλὸν ἀσκαρδαμυκτὶ βλέποντας, ἱκανὴν ἀπόλαυσιν οἰομένους οὐ τὸ αὐτοὺς ἀπολαύειν ἔχειν, ἀλλὰ τὸ μηδενὶ μεταδιδόναι τῆς ἀπολαύσεως, καθάπερ τὴν ἐν τῇ φάτνῃ κῦνα μήτε αὐτὴν ἐσθίουσαν τῶν κριθῶν μήτε τῷ ἵππῳ πεινῶντι ἐπιτρέπουσαν. καὶ προσέτι γε καὶ κατεγέλας αὐτῶν φειδομένων καὶ φυλαττόντων καὶ τὸ καινότατον αὐτοὺς ζηλοτυπούντων, ἀγνοούντων δὲ ὡς κατάρατος οἰκέτης ἢ οἰκονόμος πεδότριψ ὑπεισιῶν λαθραίως ἐμπαροινήσει, τὸν κακοδαίμονα καὶ ἀνέραςτον δεσπότην πρὸς ἀμαυρόν τι καὶ μικρόστομον λυχνίδιον καὶ διψαλέον θρυαλλίδιον ἐπαγρυπνεῖν ἐάσας τοῖς τόκοις. πῶς οὖν οὐκ ἄδικα ταῦτά σου, πάλαι μὲν ἐκεῖνα αἰτιᾷσθαι, νῦν δὲ τῷ Τίμωνι τὰ ἐναντία ἐπικαλεῖν;

Πλοῦτος [15] καὶ μὴν εἴ γε τάληθές ἐξετάζεις, ἄμφω σοι εὐλόγα δόξω ποιεῖν: τοῦ τε γὰρ Τίμωνος τὸ πάνν τοῦτο ἀνειμένον ἀμελὲς καὶ οὐκ εὐνοϊκὸν ὡς πρὸς ἐμὲ εἰκότως ἂν δοκοίη: τοὺς τε αὖ κατάκλειστον ἐν θύραις καὶ σκότῳ φυλάττοντας, ὅπως αὐτοῖς παχύτερος γενοίμην καὶ πιμελὴς καὶ ὑπέρογκος ἐπιμελουμένους, οὔτε προσαπτομένους αὐτοὺς οὔτε ἐς τὸ φῶς προάγοντας,

ὥς μηδὲ ὀφθεῖν πρὸς τινος, ἀνοήτους ἐνόμιζον εἶναι καὶ ὕβριστάς, οὐδὲν ἀδικοῦντά με ὑπὸ τοσοῦτοις δεσμοῖς κατασπίνοντας, οὐκ εἰδότας ὥς μετὰ μικρὸν ἀπίαςιν ἄλλῃ [16] τινὶ τῶν εὐδαιμόνων με καταλιπόντες. οὐτ' οὖν ἐκείνους οὔτε τοὺς πάνυ προχείρους εἰς ἐμὲ τούτους ἐπαιῶ, ἀλλὰ τοὺς, ὅπερ ἄριστόν ἐστι, μέτρον ἐπιθήσοντας τῷ πράγματι καὶ μήτε ἀφεξομένους τὸ παράπαν μήτε προησομένους τὸ ὅλον. σκόπει; γάρ, ὦ Ζεῦ, πρὸς τοῦ Διός. εἴ τις νόμφ γήμας γυναῖκα νέαν καὶ καλὴν ἔπειτα μήτε φυλάττοι μήτε ζηλοτυποῖ τὸ παράπαν, ἀφιεῖς καὶ βαδίζειν ἔνθα ἐθέλοι νύκτωρ καὶ μεθ' ἡμέραν καὶ συνεῖναι τοῖς βουλομένοις, μᾶλλον δὲ αὐτὸς ἀπάγοι μοιχευθησομένην ἀνοίγων τὰς θύρας καὶ μαστροπεύων καὶ πάντας ἐπ' αὐτὴν καλῶν, ἄρα ὁ τοιοῦτος ἐρᾷ δόξειεν ἄν; οὐ σύ γε, ὦ Ζεῦ, τοῦτο [17] φαίης ἄν, ἐρασθεῖς πολλακίς. εἰ δέ τις ἔμπαλιν ἐλευθέραν γυναῖκα εἰς τὴν οἰκίαν νόμφ παραλαβὼν ἐπ' ἀρότῳ παίδων γνησίων, ὁ δὲ μήτε αὐτὸς προσάπτοιτο ἀκμαίας καὶ καλῆς παρθένου μήτε ἄλλῃ προσβλέπειν ἐπιτρέποι, ἄγονον δὲ καὶ στεῖραν κατακλείσας παρθενεοῖ, καὶ ταῦτα ἐρᾷ φάσκων καὶ δῆλος ὢν ἀπὸ τῆς χροᾶς καὶ τῆς σαρκὸς ἐκτετηκυίας καὶ τῶν ὀφθαλμῶν ὑποδεδυκότων, ἔσθ' ὅπως ὁ τοιοῦτος οὐ παραπαίειν δόξειεν ἄν, δέον παιδοποιεῖσθαι καὶ ἀπολαύειν τοῦ γάμου, καταμαραίνων εὐπρόσωπον οὕτω καὶ ἐπέραστον κόρην καθάπερ ἰέριαν τῇ Θεσμοφόρῳ τρέφων διὰ παντὸς τοῦ βίου; ταῦτα καὶ αὐτὸς ἀγανακτῶ, πρὸς ἐνίων μὲν ἀτίμως λακτιζόμενος καὶ λαφυσσόμενος καὶ ἐξαντλούμενος, ὑπ' ἐνίων δὲ ὥσπερ στιγματίας δραπέτης πεπεδημένος.

Ζεὺς [18] τί οὖν ἀγανακτεῖς κατ' αὐτῶν; διδῶσι γὰρ ἅμφω καλὴν τὴν δίκην, οἱ μὲν ὥσπερ ὁ Τάνταλος ἄποτοι καὶ ἄγευστοι καὶ ξηροὶ τὸ στόμα, ἐπικεχηνότες μόνον τῷ χρυσίῳ, οἱ δὲ καθάπερ ὁ Φινεὺς ἀπὸ τῆς φάρυγγος τὴν τροφήν ὑπὸ τῶν Ἀρπυιῶν ἀφαιρούμενοι. ἀλλ' ἅπιθι ἤδη σωφρονεστέρῳ παρὰ πολὺ τῷ Τίμωνι ἐντευξόμενος.

Πλοῦτος

ἐκεῖνος γάρ ποτε παύσεται ὥσπερ ἐκ κοφίνου τετρυπημένου, πρὶν ὅλως εἰςρυῆναί με, κατὰ σπουδὴν ἐξαντλῶν, φθάσαι βουλόμενος τὴν ἐπιρροήν, μὴ ὑπέραντλος εἰσπεσῶν ἐπικλύσω αὐτόν; ὥστε ἐς τὸν τῶν Δαναΐδων πίθον ὕδροφορήσειν μοι δοκῶ καὶ μάτην ἐπαντλήσειν, τοῦ κύτους μὴ στέγοντος, ἀλλὰ πρὶν εἰςρυῆναι σχεδὸν ἐκχυθησομένου τοῦ ἐπιρρέοντος: οὕτως εὐρύτερον τὸ πρὸς τὴν ἔκχυσιν κεχηνὸς τοῦ πίθου καὶ ἀκώλυτος ἢ ἔξοδος.

Ζεὺς [19] οὐκοῦν εἰ μὴ ἐμφράξεται τὸ κεχηνὸς τοῦτο καὶ ἔσται ἅπαξ ἅ ἀναπεπταμένον, ἐκχυθέντος ἐν βραχεῖ σου ῥαδίως εὐρήσει τὴν διφθέραν αὐθις καὶ τὴν δίκηλαν ἐν τῇ τρυγί τοῦ πίθου. ἀλλ' ἅπιτε ἤδη καὶ πλουτίζετε αὐτόν σὺ δὲ μέμνησο, ὦ Ἑρμῇ, ἐπανιών πρὸς ἡμᾶς ἄγειν τοὺς Κύκλωπας ἐκ τῆς Αἴτης, ὅπως τὸν κεραυνὸν ἀκονήσαντες ἐπισκευάσωσιν: ὥς ἤδη γε τεθηγμένον αὐτοῦ δεησόμεθα.

Ἑρμῆς [20] προΐωμεν, ὦ Πλοῦτε. τί τοῦτο; ὑποσκάξεις; ἐλελήθεις με, ὦ

γεννάδα, οὐ τυφλὸς μόνον ἀλλὰ καὶ χωλὸς ὦν

Πλούτος

οὐκ αἶε τοῦτο, ὦ Ἑρμῇ, ἀλλ' ὁπότεν μὲν ἀπίω παρά τινα πεμφθεὶς ὑπὸ τοῦ Διός, οὐκ οἶδ' ὅπως βραδύς εἰμι καὶ χωλὸς ἀμφοτέροις, ὥς μόγις τελεῖν ἐπὶ τὸ τέρμα, προγηράσαντος ἐνίοτε τοῦ περιμένοντος, ὁπότεν δὲ ἀπαλλάττεσθαι δέη, πτηνὸν ὄψει, πολὺ τῶν ὀνείρων ὠκύτερον· ἅμα γοῦν ἔπεσεν ἡ ὑσπληγξ, κἀγὼ ἤδη ἀνακηρύττομαι νενικηκώς, ὑπερπηδήσας τὸ στάδιον οὐδὲ ἰδόντων ἐνίοτε τῶν θεατῶν.

Ἑρμῆς

οὐκ ἀληθῆ ταῦτα φῆς· ἐγὼ γέ τοι πολλοὺς ἂν εἰπεῖν ἔχοιμί σοι χθές μὲν οὐδὲ ὀβολὸν ὥστε πρίασθαι βρόχον ἐσχηκότας, ἄφνω δὲ τήμερον πλουσίους καὶ πολυτελεῖς ἐπὶ λευκοῦ ζεύγους ἐξελαύνοντας, οἷς οὐδὲ κἂν ὄνος ὑπῆρξε πώποτε. καὶ ὅμως πορφυροὶ καὶ χρυσόχειρες περιέρχονται οὐδ' αὐτοὶ πιστεύοντες οἶμαι ὅτι μὴ ὄναρ πλουτοῦσιν.

Πλούτος [21] ἑτεροῖον τοῦτ' ἐστίν, ὦ Ἑρμῇ, καὶ οὐχὶ τοῖς ἐμμαντοῦ ποσὶ βαδίζω τότε, οὐδὲ ὁ Ζεὺς, ἀλλ' ὁ Πλούτων ἀποστέλλει με παρ' αὐτοὺς ἄτε πλουτοδότης καὶ μεγαλόδωρος καὶ αὐτὸς ὦν· δηλοῖ γοῦν καὶ τῷ ὀνόματι. ἐπειδὴν τοίνυν μετοικισθῆναι δέη με παρ' ἐτέρου πρὸς ἕτερον, ἐς δέλτον ἐμβalόντες με καὶ κατασημηνάμενοι ἐπιμελῶς φορηδὸν ἀράμενοι μετακομίζουσιν· καὶ ὁ μὲν νεκρὸς ἐν σκοτεινῷ που τῆς οἰκίας πρόκειται ὑπὲρ τὰ γόνατα παλαιᾷ τῇ ὀθόνῃ σκεπόμενος, περιμάχητος ταῖς γαλαῖς, ἐμὲ δὲ οἱ ἐπελίσσαντες ἐν τῇ ἀγορᾷ περιμένουσι κεχηνότες ὥσπερ τὴν χελιδόνα [22] προσπετομένην τετριγότες οἱ νεοττοί. ἐπειδὴν δὲ τὸ σημεῖον ἀφαιρεθῇ καὶ τὸ λίνον ἐντμηθῇ καὶ ἡ δέλτος ἀνοιχθῇ καὶ ἀνακηρυχθῇ μου ὁ καινὸς δεσπότης ἦτοι συγγενῆς τις ἢ κόλαξ ἢ καταπύγων οἰκέτης ἐκ παιδικῶν τίμιος, ὑπεξυρημένος ἔτι τὴν γνάθον, ἀντὶ ποικίλων καὶ παντοδαπῶν ἡδονῶν ἅς ἤδη ἔξωρος ὢν ὑπῆρέτησεν αὐτῷ μέγα τὸ μίσθωμα ὁ γενναῖος ἀπολαβὼν, ἐκεῖνος μὲν, ὅστις ἂν ἦ ποτε, ἀρπασάμενός με αὐτῇ δέλτῳ θεῖ φέρων ἀντὶ τοῦ τέως Πυρρῖου ἢ Δρόμωνος ἢ Τιβείου Μεγακλῆς ἢ Μεγάβυζος ἢ Πρώταρχος μετονομασθεῖς, τοὺς μάτην κεχηνότας ἐκεῖνους ἐς ἀλλήλους ἀποβλέποντας καταλιπὼν ἀληθὲς ἄγοντας τὸ πένθος, οἷος αὐτοὺς ὁ θύννος ἐκ μυχοῦ τῆς σαγήνης διέφυγεν [23] οὐκ ὀλίγον τὸ δέλεαρ καταπιών. ὁ δὲ ἐμπεσὼν ἀθρόος ἅς εἰς ἐμὲ ἀπειρόκαλος καὶ παχύδερμος ἄνθρωπος, ἔτι τὴν πέδην πεφρικώς καὶ εἰ παριὼν ἄλλως μαστίζειε τις ὀρθιον ἐφιστὰς τὸ οὖς καὶ τὸν μυλῶνα ὥσπερ τὸ Ἀνάκτορον προσκυνῶν, οὐκέτι φορητὸς ἐστί τοῖς ἐντυγχάνουσιν, ἀλλὰ τοὺς τε ἐλευθέρους ὑβρίζει καὶ τοὺς ὁμοδούλους μαστιγοῖ ἀποπειρώμενος εἰ καὶ αὐτῷ τὰ τοιαῦτα ἔξεστιν, ἄχρι ἂν ἡ ἐς πορνιδίον τι ἐμπεσὼν ἢ ἱπποτροφίας ἐπιθυμήσας ἢ κόλαξι παραδοὺς ἑαυτὸν ὁμνύουσιν, ἢ μὴν εὐμορφότερον μὲν Νιρέως εἶναι αὐτόν, εὐγενέστερον δὲ τοῦ Κέκροπος ἢ Κόδρου, συνετώτερον δὲ τοῦ Ὀδυσσέως, πλουσιώτερον δὲ συνάμα Κροίσων ἐκκαίδεκα, ἐν ἁκαρεῖ τοῦ χρόνου ἄθλιος ἐκχέη τὰ κατ' ὀλίγον ἐκ πολλῶν ἐπιπορικῶν καὶ ἀρπαγῶν

καὶ πανουργιῶν συνειλεγμένα.

Ἑρμῆς

[24] αὐτά που σχεδὸν φῆς τὰ γινόμενα: ὁπόταν δ' οὖν αὐτόπους βαδίζῃς, πῶς οὕτω τυφλὸς ὦν εὐρίσκεις τὴν ὁδόν; ἢ πῶς διαγινώσκεις ἐφ' οὓς ἂν σε ὁ Ζεὺς ἀποστείλῃ κρίνας εἶναι τοῦ πλουτεῖν ἀξίους;

Πλοῦτος

οἶει γὰρ εὐρίσκειν με ... οἵτινές εἰσι; μὰ τὸν Δία οὐ πάνυ: οὐ γὰρ ἂν Ἀριστείδην καταλιπὼν Ἴππονίῳ καὶ Καλλιᾷ προσήειν καὶ πολλοῖς ἄλλοις Ἀθηναίων οὐδὲ ὀβολοῦ ἀξίοις.

Ἑρμῆς

πλὴν ἀλλὰ τί πράττεις καταπεμφθείς;

Πλοῦτος

ἄνω καὶ κάτω πλανῶμαι, περινοστῶν ἄχρι ἂν λάθω τινὶ ἐμπεσών ὁ δέ, ὅστις ἂν πρῶτός μοι περιτύχῃ, ἀπαγαγὼν παρ' αὐτὸν ἔχει, σὲ τὸν Ἑρμῆν ἐπὶ τῷ παραλόγῳ τοῦ κέρδους προσκυνῶν.

Ἑρμῆς [25] οὐκοῦν ἐξηπάτῃται ὁ Ζεὺς οἰόμενός σε κατὰ τὰ αὐτῷ δοκοῦντα πλουτίζειν ὅσους ἂν οἴηται τοῦ πλουτεῖν ἀξίους;

Πλοῦτος

καὶ μάλα δικαίως, ὦγαθέ, ὅς γε τυφλὸν ὄντα εἰδὼς ἔπεμπεν ἀναζητήσοντα δυσεύρετον οὕτω χρήμα καὶ πρὸ πολλοῦ ἐκλελοιπὸς ἐκ τοῦ βίου, ὅπερ οὐδ' ὁ Λυγκεὺς ἂν ἐξεύροι ῥαδίως, ἀμαυρὸν οὕτω καὶ μικρὸν ὄν. τοιγαροῦν ἅτε τῶν μὲν ἀγαθῶν ὀλίγων ὄντων, πονηρῶν δὲ πλείστων ἐν ταῖς πόλεσι τὸ πᾶν ἐπεχόντων, ῥᾶον ἐς τοὺς τοιούτους ἐμπίπτω περιῶν καὶ σαγηνεύομαι πρὸς αὐτῶν.

Ἑρμῆς

εἶτα πῶς ἐπειδὰν καταλίπῃς αὐτοὺς ῥαδίως φεύγεις, οὐκ εἰδὼς τὴν ὁδόν;

Πλοῦτος

Ὅξυδερκῆς τότε πῶς καὶ ἀρτίπους γίνομαι πρὸς μόνον τὸν καιρὸν τῆς φυγῆς.

Ἑρμῆς [26] ἔτι δὴ μοι καὶ τοῦτο ἀπόκριναι, πῶς τυφλὸς ὦν — εἰρήσεται γάρ — καὶ προσέτι ὠχρὸς καὶ βαρὺς ἐκ τοῖν σκελοῖν τοσοῦτους ἐραστὰς ἔχεις, ὥστε πάντας ἀποβλέπειν εἰς σέ, καὶ τυχόντας μὲν εὐδαιμονεῖν οἶεσθαι, εἰ δὲ ἀποτύχοιεν οὐκ ἀνέχεσθαι ζῶντας; οἶδα γοῦν τινας οὐκ ὀλίγους αὐτῶν οὕτως σου δυσέρωτας ὄντας ὥστε καὶ ἐς βαθικῆτα πόντον φέροντες ἔρριψαν αὐτοὺς καὶ πετρῶν κατ' ἡλιβάτων, ὑπερορᾶσθαι νομίζοντες ὑπὸ σοῦ ὅτεπερ

οὐδὲ τὴν ἀρχὴν ἐώρας αὐτούς. πλὴν ἀλλὰ καὶ σὺ ἂν εὖ οἶδα ὅτι ὁμολογήσειας, εἴ τι συνίης σαντοῦ, κορυβαντιᾶν αὐτοὺς ἐρωμένῳ τοιούτῳ ἐπιμεμηνόντας.

Πλοῦτος [27] οἷε γὰρ τοιοῦτον οἶός εἰμι ὁρᾶσθαι αὐτοῖς, χωλὸν ἢ τυφλὸν ἢ ὅσα ἄλλα μοι πρόσσεστιν;

Ἑρμῆς
ἀλλὰ πῶς, ὦ Πλοῦτε, εἰ μὴ τυφλοὶ καὶ αὐτοὶ πάντες εἰσίν;

Πλοῦτος
οὐ τυφλοί, ὦ ἄριστε, ἀλλ' ἡ ἄγνοια καὶ ἡ ἀπάτη, αἵπερ νῦν κατέχουσι τὰ πάντα, ἐπισκιάζουσιν αὐτούς: ἔτι δὲ καὶ αὐτός, ὥς μὴ παντάπασιν ἄμορφος εἶην, προσωπεῖόν τι ἐρασιμώτατον περιθέμενος, διάχρυσον καὶ λιθοκόλλητον, καὶ ποικίλα ἐνδὺς ἐντυγχάνω αὐτοῖς: οἱ δὲ αὐτοπρόσωπον οἰόμενοι ὁρᾶν τὸ κάλλος ἐρῶσι καὶ ἀπόλλυνται μὴ τυγχάνοντες. ὥς εἰ γέ τις αὐτοῖς ὅλον ἀπογυμνώσας ἐπέδειξέ με, δῆλον ὥς κατεγίνωσκον ἂν αὐτῶν ἀμβλυώττοντες τὰ τηλικαῦτα καὶ ἐρῶντες ἀνεράστων καὶ ἀμόρφων πραγμάτων.

Ἑρμῆς [28] τί οὖν ὅτι καὶ ἐν αὐτῷ ἤδη τῷ πλουτεῖν γενόμενοι καὶ τὸ προσωπεῖον αὐτοὶ περιθέμενοι ἔτι ἐξαπατῶνται, καὶ ἦν τις ἀφαιρῇται αὐτούς, θάπτειν ἂν τὴν κεφαλὴν ἢ τὸ προσωπεῖον πρόοιτο; οὐ γὰρ δὴ καὶ τότε ἀγνοεῖν εἰκὸς αὐτοὺς ὥς ἐπίχριστος ἢ εὐμορφία ἐστίν, ἔνδοθεν τὰ πάντα ὁρῶντας.

Πλοῦτος
οὐκ ὀλίγα, ὦ Ἑρμῆ, καὶ πρὸς τοῦτό μοι συναγωνίζεται.

Ἑρμῆς
τὰ ποῖα;

Πλοῦτος
ἐπειδὴν τις ἐντυχὼν τὸ πρῶτον ἀναπετάσας τὴν θύραν εἰσδέχεται με, συμπαρεισέρχεται μετ' ἐμοῦ λαθὼν ὁ τυφὸς καὶ ἡ ἄνοια καὶ ἡ μεγαλυνχία καὶ μαλακία καὶ ὕbris καὶ ἀπάτη καὶ ἄλλ' ἅττα μυρία: ὑπὸ δὴ τούτων ἀπάντων καταληφθεὶς τὴν ψυχὴν θαυμάζει τε τὰ οὐ θαυμαστὰ καὶ ὀρέγεται τῶν φευκτῶν κάμει τὸν πάντων ἐκείνων πατέρα τῶν εἰσεληλυθόντων κακῶν τέθηπε δορυφορούμενον ὑπ' αὐτῶν, καὶ πάντα πρότερον πάθει ἂν ἢ ἐμὲ προέσθαι ὑπομείνειεν ἄν.

Ἑρμῆς [29] ὥς δὲ λεῖος εἶ καὶ ὀλισθηρὸς, ὦ Πλοῦτε, καὶ δυσκάτοχος καὶ διαφευκτικός, οὐδεμίαν ἀντιλαβὴν παρεχόμενος βεβαίαν ἀλλ' ὥσπερ αἱ ἐγγέλεις ἢ οἱ ὄφεις διὰ τῶν δακτύλων δραπετεύεις οὐκ οἶδα ὅπως: ἡ Πενία δ' ἔμπαλιν ἰξώδης τε καὶ εὐλαβὴς καὶ μυρία τὰ ἄγκιστρα ἐκπεφυκότα ἐξ ἅπαντος

τοῦ σώματος ἔχουσα, ὥς πλησιάσαντας εὐθὺς ἔχεσθαι καὶ μὴ ἔχειν ῥαδίως ἀπολυθῆναι. ἀλλὰ μεταξὺ φλογαροῦντας ἡμᾶς πρᾶγμα ἤδη οὐ μικρὸν διέλαθε.

Πλοῦτος
τὸ ποῖον;

Ἑρμῆς
ὅτι τὸν Θησαυρὸν οὐκ ἐπηγαγόμεθα, οὐπερ ἔδει μάλιστα.

Πλοῦτος ^[30] θάρρει τούτου γε ἔνεκα: ἐν τῇ γῇ αὐτὸν αἰεὶ καταλείπων ἀνέρχομαι πρὸς ὑμᾶς ἐπισκῆψας ἔνδον μένειν ἐπικλεισάμενον τὴν θύραν, ἀνοίγειν δὲ μηδενί, ἢν μὴ ἐμοῦ ἀκούσῃ βοήσαντος.

Ἑρμῆς
οὐκοῦν ἐπιβαίνωμεν ἤδη τῆς Ἀττικῆς: καὶ μοι ἔπου ἐχόμενος τῆς χλαμύδος, ἄχρι ἂν πρὸς τὴν ἐσχατιὰν ἀφίκωμαι.

Πλοῦτος
εὖ ποιεῖς, ὦ Ἑρμῆ, χειραγωγῶν ἐπεὶ ἦν γε ἀπολίτης με, Ὑπερβόλῳ τάχα ἢ Κλέωνι ἐμπεσοῦμαι περινοστώ. ἀλλὰ τίς ὁ ψόφος οὗτός ἐστιν καθάπερ σιδήρου πρὸς λίθον;

Ἑρμῆς ^[31] ὁ Τίμων οὐτοσὶ σκάπτει πλησίον ὀρεινὸν καὶ ὑπόλιθον γήδιον. παπαί, καὶ ἡ Πενία πάρεστι καὶ ὁ Πόνος ἐκεῖνος, ἡ Καρτερία τε καὶ ἡ Σοφία καὶ ἡ Ἀνδρεία καὶ ὁ τοιοῦτος ὄχλος τῶν ὑπὸ τῷ Λιμῷ ταττομένων ἀπάντων, πολὺ ἀμείνους τῶν σῶν δορυφόρων.

Πλοῦτος
τί οὖν οὐκ ἀπαλλαττόμεθα, ὦ Ἑρμῆ, τὴν ταχίστην; οὐ γὰρ ἂν τι ἡμεῖς δράσαιμεν ἀξιόλογον πρὸς ἄνδρα ὑπὸ τηλικούτου στρατοπέδου περιεσχημένον.

Ἑρμῆς
ἄλλως ἔδοξε τῷ Δί: μὴ ἀποδελιῶμεν οὖν.

Πενία ^[32] ποῖ τοῦτον ἀπάγεις, ὦ Ἀργειφόντα, χειραγωγῶν;

Ἑρμῆς
ἐπὶ τουτονὶ τὸν Τίμονα ἐπέμφθημεν ὑπὸ τοῦ Διός.

Πενία
νῦν ὁ Πλοῦτος ἐπὶ Τίμονα, ὁπότε αὐτὸν ἐγὼ κακῶς ἔχοντα ὑπὸ τῆς Τρυφῆς παραλαβοῦσα, τουτοισὶ παραδοῦσα, τῇ Σοφίᾳ καὶ τῷ Πόνῳ, γενναῖον ἄνδρα καὶ πολλοῦ ἄξιον ἀπέδειξα; οὕτως ἄρα εὐκαταφρόνητος ὑμῖν ἡ Πενία δοκᾷ

καὶ, εὐαδίκητος, ὥσθ' ὁ μόνον κτῆμα εἶχον ἀφαιρεῖσθαι με, ἀκριβῶς πρὸς ἀρετὴν ἐξεργασμένον, ἵνα αὐθις ὁ Πλοῦτος παραλαβὼν αὐτὸν Ὑβρει καὶ Τύφῳ ἐγχειρίσας ὅμοιον τῷ πάλαι μαλθακὸν καὶ ἀγεννῆ καὶ ἀνόητον ἀποφήνας ἀποδοῇ πάλιν ἐμοὶ ῥάκος ἤδη γεγεννημένον;

Ἑρμῆς

ἔδοξε ταῦτα, ὦ Πενία, τῷ Δί:

Πενία ^[33] ἀπέρχομαι: καὶ ὑμεῖς δέ, ὦ Πόνε καὶ Σοφία καὶ οἱ λοιποί, ἀκολουθεῖτέ μοι. οὗτος δὲ τάχα εἴσεται, οἷαν με οὔσαν ἀπολείψει, ἀγαθὴν συνεργὸν καὶ διδάσκαλον τῶν ἀρίστων, ἣ συνὼν ὑγιεινὸς μὲν τὸ σῶμα, ἐρρωμένος δὲ τὴν γνώμην διετέλεσεν, ἀνδρὸς βίον ζῶν καὶ πρὸς αὐτὸν ἀποβλέπων, τὰ δὲ περιττὰ καὶ πολλὰ ταῦτα, ὥσπερ ἐστίν, ἀλλότρια ὑπολαμβάνων.

Ἑρμῆς

ἀπέρχονται: ἡμεῖς δὲ προσίωμεν αὐτῷ.

Τίμων ^[34] τίνες ἐστέ, ὦ κατάρατοι; ἢ τί βουλόμενοι δεῦρο ἦκετε ἄνδρα ἐργάτην καὶ μισθοφόρον ἐνοχλήσοντες; ἀλλ' οὐ χαίροντες ἅπιτε μισροὶ πάντες ὄντες: ἐγὼ γὰρ ὑμᾶς αὐτίκα μάλα βάλλων τοῖς βόλοις καὶ τοῖς λίθοις συντρίψω.

Ἑρμῆς

μηδαμῶς, ὦ Τίμων, μὴ βάλης: οὐ γὰρ ἀνθρώπους ὄντας βαλεῖς, ἀλλ' ἐγὼ μὲν Ἑρμῆς εἰμι, οὐτοσί δὲ ὁ Πλοῦτος: ἔπεμψε δὲ ὁ Ζεὺς ἐπακούσας τῶν εὐχῶν, ὥστε ἀγαθῇ τύχῃ δέχου τὸν ὄλβον ἀποστὰς τῶν πόνων.

Τίμων

καὶ ὑμεῖς οἰμώξεσθε ἤδη καίτοι θεοὶ ὄντες, ὥς φατε: πάντας γὰρ ἅμα καὶ ἀνθρώπους καὶ θεοὺς μισῶ, τουτονὶ δὲ τὸν τυφλόν, ὅστις ἂν ἦ, καὶ ἐπιτρίψειν μοι δοκῶ τῇ δικέλλῃ.

Πλοῦτος

ἀπίωμεν, ὦ Ἑρμῆ, πρὸς τοῦ Διός, μελαγχολᾷν γὰρ ὁ ἄνθρωπος οὐ μετρίως μοι δοκεῖ, μὴ τι κακὸν ἀπέλθω προσλαβόν.

Ἑρμῆς ^[35] μηδὲν σκαῖόν, ὦ Τίμων, ἀλλὰ τὸ πάνυ τοῦτο ἄγριον καὶ τραχὺ καταβαλὼν προτείνας τῷ χεῖρε λάμβανε τὴν ἀγαθὴν τύχην καὶ πλούτει πάλιν καὶ ἴσθι Ἀθηναίων τὰ πρῶτα καὶ ὑπερόρα τῶν ἀχαρίστων ἐκείνων μόνος αὐτὸς εὐδαιμονῶν.

Τίμων

οὐδὲν ὑμῶν δέομαι: μὴ ἐνοχλεῖτέ μοι: ἱκανὸς ἐμοὶ πλοῦτος ἢ δίκηλα, τὰ δ'

ἄλλα εὐδαιμονέστατός εἰμι μηδενός μοι πλησιάζοντος,

Ἑρμῆς

οὕτως, ὦ τάν, ἀπανθρώπως; τόνδε φέρω Διὶ μῦθον ἀπηνέα τε κρατερόν τε; καὶ μὴν εἰκὸς ἦν μισάνθρωπον μὲν εἶναί σε τοσαῦτα ὑπ' αὐτῶν δεινὰ πεπονθότα, μισόθεον δὲ μηδαμῶς, οὕτως ἐπιμελουμένων σου τῶν θεῶν.

Τίμων ^[36] ἄλλὰ σοὶ μὲν, Ἑρμῆ, καὶ τῷ Διὶ πλείστη χάρις τῆς ἐπιμελείας, τουτονὶ δὲ τὸν Πλοῦτον οὐκ ἂν λάβοιμι.

Ἑρμῆς

τί δῆ;

Τίμων

ὅτι καὶ πάλαι μυρίων μοι κακῶν αἴτιος οὗτος κατέστη κόλαξί τε παραδούς καὶ ἐπιβούλους ἐπαγαγὼν καὶ μῖσος ἐπεγείρας καὶ ἡδυπαθείᾳ διαφθείρας καὶ ἐπίφθονον ἀποφήνας, τέλος δὲ ἄφνω καταλιπὼν οὕτως ἀπίστως καὶ προδοτικῶς: ἡ βελτίστη δὲ Πενία πόνοις με τοῖς ἀνδρικωτάτοις καταγυμνάσασα καὶ μετ' ἀληθείας καὶ παρρησίας προσομιλοῦσα τὰ τε ἀναγκαῖα κάμνοντι παρεῖχε καὶ τῶν πολλῶν ἐκείνων καταφρονεῖν ἐπαίδευεν, ἐξ αὐτοῦ ἐμοῦ τὰς ἐλπίδας ἀπαρτήσασά μοι τοῦ βίου καὶ δεῖξασα ὅστις ἦν ὁ πλοῦτος ὁ , ἐμός, ὃν οὔτε κόλαξ θωπεύων οὔτε συκοφάντης φοβῶν, οὐ δῆμος παροξυνθεὶς, οὐκ ἐκκλησιαστής ψηφοφορήσας, οὐ τύραννος ἐπιβουλεύσας ἀφελέσθαι ^[37] δύναιτ' ἄν. ἐρρωμένος τοιγαροῦν ὑπὸ τῶν πόνων τὸν ἀγρὸν τουτονὶ φιλοπόνως ἐπεργαζόμενος, οὐδὲν ὁρῶν τῶν ἐν ἄστει κακῶν, ἱκανὰ καὶ διαρκῆ ἔχω τὰ ἄλφιστα παρὰ τῆς δικέλλης. ὥστε παλίνδρομος ἄπιθι, ὦ Ἑρμῆ, τὸν Πλοῦτον ἐπανάγων τῷ Δί: ἐμοὶ δὲ τοῦτο ἱκανὸν ἦν, πάντα ἀνθρώπους ἡβηδὸν οἰμώζειν ποιῆσαι.

Ἑρμῆς

μηδαμῶς, ὦγαθέ οὐ γὰρ πάντες εἰσὶν ἐπιτήδειοι πρὸς οἰμωγὴν. ἀλλ' ἔα τὰ ὀργίλα ταῦτα καὶ μειρακιώδη καὶ τὸν Πλοῦτον παράλαβε. οὗτοι ἀπόβλητά ἐστι τὰ δῶρα τὰ παρὰ τοῦ Διός.

Πλοῦτος

βούλει, ὦ Τίμων, δικαιολογήσωμαι πρὸς σέ; ἢ χαλεπανεῖς ἂ μοι λέγοντι;

Τίμων

λέγε, μὴ μακρὰ μέντοι, μηδὲ μετὰ προοιμίων, ὥσπερ οἱ ἐπίτριπτοι ῥήτορες: ἀνέξομαι γάρ σε ὀλίγα λέγοντα διὰ τὸν Ἑρμῆν τουτονί.

Πλοῦτος ^[38] ἐχρῆν μὲν ἴσως καὶ μακρὰ εἰπεῖν πρὸς ἂ οὕτω πολλὰ ὑπὸ σοῦ κατηγορηθέντα: ὅμως δὲ ὅρα εἰ τί σε, ὥς φῆς, ἡδίκηκα, ὃς τῶν μὲν ἡδίστων ἀπάντων αἰτίος σοὶ κατέστην, τιμῆς καὶ προεδρίας καὶ στεφάνων καὶ τῆς

ἄλλης τρυφῆς, περιβλεπτός τε καὶ αἰδιδίμος δι' ἐμὲ ἦσθα καὶ περισπούδαστος· εἰ δέ τι χαλεπὸν ἐκ τῶν κολάκων πέπονθας, ἀναίτιος ἐγὼ σοι· μᾶλλον δὲ αὐτὸς ἠδίκημαι τοῦτο ὑπὸ σοῦ, διότι με οὕτως ἀτίμως ὑπέβαλες ἀνδράσι καταράτοις ἐπαινοῦσι καὶ καταγοητεύουσι καὶ πάντα τρόπον ἐπιβουλεύουσί μοι· καὶ τό γε τελευταῖον ἔφησθα, ὥς προδέδωκά σε, τοῦναντίον δ' ἂν αὐτὸς ἐγκαλέσαιμί σοι πάντα τρόπον ἀπελαθεὶς ὑπὸ σοῦ καὶ ἐπὶ κεφαλὴν ἐξωσθεὶς τῆς οἰκίας. τοιγαροῦν ἀντὶ μαλακῆς ἡλάνιδος ταύτην τὴν διφθέραν ἢ τιμωτάτῃ σοι Πενία περιτέθεικεν. ὥστε μάρτυς ὁ Ἑρμῆς οὕτοσί, πῶς ἰκέτευον τὸν Δία μηκέθ' ἥκειν παρὰ σὲ οὕτως δυσμενῶς μοι προσενηνεγμένον:

Ἑρμῆς [39] ἀλλὰ νῦν ὄρᾳς, ὦ Πλοῦτε, οἷος ἤδη γεγένηται· ὥστε θαρρῶν συνδιάτριβε αὐτῷ· καὶ σὺ μὲν σκάπτε ὥς ἔχεις· σὺ δὲ τὸν; θησαυρὸν ὑπάγαγε τῇ δικέλλῃ· ὑπακούσεται γὰρ ἐμβοήσαντί σοι.

Τίμων

πειστέον, ὦ Ἑρμῆ, καὶ αὐθις πλουτητέον. τι γὰρ ἂν καὶ πάθοι τις, ὁπότε ^ οἱ θεοὶ βιάζοντο; πλὴν ὅρα γε εἰς οἷά με πράγματα ἐμβάλλεις τὸν κακοδαίμονα, ὃς ἄχρι νῦν εὐδαιμονέστατα διάγων χρυσὸν ἄφνω τοσοῦτον λήψομαι οὐδὲν ἀδικήσας καὶ τοσαύτας φροντίδας ἀναδέξομαι.

Ἑρμῆς [40] ὑπόστηθι, ὦ Τίμων, δι' ἐμέ, καὶ εἰ χαλεπὸν τοῦτο καὶ οὐκ οἰστόν ἐστιν, ὅπως οἱ κόλακες ἐκείνοι διαρραγῶσιν ὑπὸ τοῦ φθόνου· ἐγὼ δὲ ὑπὲρ τὴν Αἴτην ἐς τὸν σὺρανὸν ἀναπτήσομαι.

Πλοῦτος

ὁ μὲν ἀπελήλυθεν, ὥς δοκεῖ· τεκμαίρομαι γὰρ τῇ εἰρεσίᾳ τῶν πτερῶν σὺ δὲ αὐτοῦ περίμενε· ἀναπέμψω γάρ σοι τὸν Θησαυρὸν ἀπελθὼν μᾶλλον δὲ παῖε. σέ φημι, Θησαυρὲ χρυσοῦ, ὑπάκουσον Τίμωνι τουτῷ καὶ παρὰσχες ἑαυτὸν ^ ἀνελέσθαι. σκάπτε, ὦ Τίμων, βαθείας καταφέρων. ἐγὼ δὲ ὑμῖν ἀποστήσομαι.

Τίμων

[41] ἄγε, ὦ δίκηλλα, νῦν μοι ἐπίρρωσον σεαυτὴν καὶ μὴ κάμῃς ἐκ τοῦ βάθους τὸν Θησαυρὸν ἐς τοῦμφανὲς προκαλουμένη. ὦ Ζεῦ τεράστιε καὶ φίλοι Κορύβαντες καὶ Ἑρμῆ κερδῶε, πόθεν τοσοῦτον χρυσίον; ἢ που ὄναρ ταῦτά ἐστι; δέδια γοῦν μὴ ἄνθρακας εὔρω ἀνεγρόμενος; ἀλλὰ μὴν χρυσίον ἐστὶν ἐπίσημον, ὑπέρυθρον, βαρὺ καὶ τὴν πρόσοψιν ὑπερήδιστον. ὦ χρυσέ, δεξιῶμα κάλλιστον βροτοῖς· αἰθόμενον γὰρ πῦρ ἅτε διαπρέπεις καὶ νύκτωρ καὶ μεθ' ἡμέραν. ἐλθέ, ὦ φίλτατε καὶ ἐρασμιώτατε. νῦν πείθομαί γε καὶ Δία ποτὲ γενέσθαι χρυσὸν τίς γὰρ οὐκ ἂν παρθένος ἀναπεπταμένοις τοῖς κόλποις ὑπεδέξατο οὕτω καλὸν ἐραστὴν διὰ τοῦ [42] τέγουσ καταρρέοντα; ὦ Μίδα καὶ Κροῖσε καὶ τὰ ἐν Δελφοῖς ἀναθήματα, ὥς οὐδὲν ἄρα ἦτε ὥς πρὸς Τίμονα καὶ τὸν Τίμωνος πλοῦτον, ὃ γὰρ οὐδὲ ὁ βασιλεὺς ὁ Περσῶν ἴσος. ὦ δίκηλλα καὶ

φιλάτῃ διφθέρα, ὅμῃς μὲν τῷ Πανὶ τούτῳ ἀναθεῖναι καλὸν αὐτὸς δὲ ἥδη πᾶσαν πριάμενος τὴν ἐσχατιάν, πυργίον οἰκοδομησάμενος ὑπὲρ τοῦ θησαυροῦ μόνῳ ἐμοὶ ἱκανὸν ἐνδαιτᾶσθαι, τὸν αὐτὸν καὶ τάφον ἀποθανὼν ἔξιν μοιδοκῶ.

‘ δεδόχθω δὲ ταῦτα καὶ νενομοθετήσθω πρὸς τὸν ἐπίλοιπον βίον, ἀμιξία πρὸς ἅπαντας καὶ ἀγνωσία καὶ ὑπεροψία: φίλος δὲ ἢ ξένος ἢ ἐταῖρος ἢ Ἑλέου βωμὸς ὕψλος πολὺς: καὶ τὸ οἰκτεῖραι δακρύοντα ἢ ἐπικουρῆσαι δεομένῳ παρανομία καὶ κατάλυσις τῶν ἐθῶν μονήρης δὲ ἡ δίαίτα καθάπερ’ ‘ [43] τοῖς λύκοις, καὶ φίλος εἷς Τίμων. οἱ δὲ ἄλλοι πάντες ἐχθροὶ καὶ ἐπίβουλοι: καὶ τὸ προσομιλῆσαί τι αὐτῶν μίσσμα: καὶ ἦν τινα ἴδω μόνον, ἀποφράς ἢ ἡμέρα: καὶ ὅλως ἀνδριάντων λιθίνων ἢ χαλκῶν μηδὲν ἡμῖν διαφερέτωσαν καὶ μήτε κήρυκα δεχόμεθα παρ’ αὐτῶν μήτε σπονδὰς σπενδόμεθα: ἡ ἐρημία δὲ ὅρος ἔστω πρὸς αὐτούς. φυλέται δὲ καὶ φράτορες καὶ δημόται καὶ ἡ πατρις αὐτῇ ψυχρὰ καὶ ἀνωφελὴ ὀνόματα καὶ ἀνοήτων ἀνδρῶν φιλοτιμήματα. πλουτεῖτω δὲ Τίμων μόνος καὶ ὑπεροράτῳ ἀπάντων καὶ τρυφάτῳ μόνος καθ’ ἑαυτὸν κολακείας καὶ ἐπαίνων φορτικῶν ἀπηλλαγμένος: καὶ θεοὺς θυέτω καὶ εὐωχεῖσθω ἂν μόνος, ἑαυτῷ γείτων καὶ ὄμορος, ἐκσειῶν τῶν ἄλλων. καὶ ἅπαξ ἑαυτὸν δεξιώσασθαι δεδόχθω, ἦν δέη ἀποθανεῖν’ ‘ [44] , καὶ αὐτῷ στέφανον ἐπενεγκεῖν. καὶ ὄνομα μὲν ἔστω ὁ Μισάνθρωπος ἡῆδιστον, τοῦ τρόπου δὲ γνωρίσματα δυσκολία καὶ τραχύτης καὶ σκαϊότης καὶ ὀργὴ καὶ ἀπανθρωπία:’ εἰ δὲ τινα ἴδοιμι ἐν πυρὶ διαφθειρόμενον καὶ κατασβεννύναι ἱκετεύοντα, πίττη καὶ ἐλαίῳ κατασβεννύναι: καὶ ἦν τινα: τοῦ χειμῶνος ὁ ποταμὸς παραφέρῃ, ὁ δὲ τὰς χεῖρας ὀρέγων ἀντιλαβέσθαι δέηται, ὥθειν καὶ τοῦτον ἐπὶ κεφαλὴν βαπτίζοντα, ὥς μηδὲ ἀνακύψαι δυνηθεῖη: οὕτω γὰρ ἂν τὴν ἴσιν ἀπολάβοιεν. εἰσηγήσατο τὸν νόμον Τίμων Ἐχεκρατίδου Κολλυτεύς, ἐπεψήφισε τῇ ἐκκλησίᾳ Τίμων ὁ αὐτός.’ Εἴέν, ταῦτα ἡμῖν δεδόχθω καὶ ἀνδρικῶς ἐμμένωμεν [45] αὐτοῖς. πλὴν ἀλλὰ περὶ πολλοῦ ἂν ἐποίησάμην ἅπανσι γνώριμά πως ταῦτα γενέσθαι, διότι ὑπερπλουτῶ: ἀγχόνῃ γὰρ ἂν τὸ πρᾶγμα γένοιτο αὐτοῖς. καίτοι τί τοῦτο; φεῦ τοῦ τάχους. πανταχόθεν συνθέουσιν κεκονιμένοι καὶ πνευστιῶντες, οὐκ οἶδα ὅθεν ὀσφραϊνόμενοι τοῦ χρυσίου. πότερον οὖν ἐπὶ τὸν πάγον τοῦτον ἀναβὰς ἀπελαύνω αὐτούς τοῖς λίθοις ἐξ ὑπερδεξίων ἀκροβολιζόμενος, ἢ τό γε τοσοῦτον παρανομήσομεν εἰσάπαξ αὐτοῖς ὁμιλήσαντες, ὥς πλέον ἀνίῳντο ὑπερορώμενοι; τοῦτο οἶμαι καὶ ἄμεινον. ὥστε δεχόμεθα ἤδη αὐτούς ὑποστάντες. φέρε ἴδω, τίς ὁ πρῶτος αὐτῶν οὗτός ἐστι; Γναθωνίδης ὁ κόλαξ, ὁ πρόφῃν ἔρανον αἰτήσαντί μοι ὀρέξας τὸν βρόχον, πίθους ὅλους παρ’ ἐμοὶ πολλάκις ἐμημεκῶς. ἀλλ’ εὗ γε ἐποίησεν ἀφικόμενος: οἰμώζεται γὰρ πρὸ τῶν ἄλλων.

Γναθνίδης [46] οὐκ ἐγὼ ἔλεγον ὥς οὐκ ἀμελήσουσι Τίμωνος ἀγαθοῦ ἀνδρὸς οἱ θεοί; χαῖρε Τίμων εὐμορφότατε καὶ ἡδιστε καὶ συμποτικώτατε.

Τίμων

νῆ καὶ σύ γε, ὦ Γναθωνίδη, γυπῶν ἀπάντων βρωτότατε καὶ ἀνθρώπων

ἐπιτριπτότατε.

Γναθωνίδης

ἀεὶ φιλοσκώμμων σύ γε. ἀλλὰ ποῦ τὸ συμπόσιον; ὥς καινὸν τί σοι ἄσμα τῶν νεοδιδάκτων διθυράμβων ἤκω κομίζων.

Τίμων

καὶ μὴν ἐλεγεῖά γε ἄση μάλα περιπαθῶς ὑπὸ ταύτῃ τῇ δικέλλῃ.

Γναθωνίδης

τί τοῦτο; παίεις, ὦ Τίμων; μαρτύρομαι· ὦ Ἡράκλεις, ἰὸν ἰού, προκαλοῦμαι σε τραύματος εἰς Ἄρειον πάγον.

Τίμων

καὶ μὴν ἂν γε μικρὸν ἐπιβραδύνῃς, φόνου τάχα προκεκλήσομαι.

Γναθωνίδης

μηδαμῶς· ἀλλὰ σύ γε πάντως τὸ τραῦμα ἴασαι μικρὸν ἐπιπάσας τοῦ χρυσίου δεινῶς γὰρ ἴσχαιμόν ἐστι τὸ φάρμακον.

Τίμων

ἔτι γὰρ μένεις;

Γναθωνίδης

ἄπειμι· σὺ δὲ οὐ χαίρῃσεις οὕτω σκαιὸς ἐκ χρηστοῦ γενόμενος,

Τίμων [47] τίς οὗτός ἐστιν ὁ προσιών, ὁ ἀναφаланτίας; Φιλιάδης, κολάκων ἀπάντων ὁ βδελυρώτατος. οὗτος δὲ ἀγρὸν ὅλον παρ' ἐμοῦ λαβὼν καὶ τῇ θυγατρὶ προῖκα δύο τάλαντα, μισθὸν τοῦ ἐπαίνου, ὅποτε ἄσαντά με πάντων σιωπώντων μόνος ὑπερεπήνεσεν ἐπομοσάμενος ᾧδिकώτερον εἶναι τῶν κύκνων, ἐπειδὴ νοσοῦντα πρῶην εἶδε με καὶ προσῆλθον ἐπικουρίας δεόμενος, πληγὰς ὁ γενναῖος προσενέτεινεν.

Φιλιάδης [48] ὦ τῆς ἀναισχυντίας. νῦν Τίμονα γνωρίζετε; νῦν Γναθωνίδης φίλος καὶ συμπότης; τοιγαροῦν δίκαια ἐπόνθεν οὕτως ἀχάριστος ὢν. ἡμεῖς δὲ οἱ πάλαι συνήθεις καὶ συνέφηβοι καὶ δημόται ὅμως μετριάζομεν, ὥς μὴ ἐπιτηδᾶν δοκῶμεν. χαῖρε, ὦ δέσποτα, καὶ ὅπως τοὺς μιαροὺς τούτους κόλακας φυλάξῃ, τοὺς ἐπὶ τῆς τραπέζης μόνον, τὰ ἄλλα δὲ κοράκων οὐδὲν διαφέροντας. οὐκέτι πιστευτέα τῶν νῦν οὐδενί· πάντες ἀχάριστοι καὶ πονηροί. ἐγὼ δὲ τάλαντόν σοι κομίζων, ὥς ἔχοις πρὸς τὰ κατεπείγοντα χρῆσθαι, καθ' ὁδὸν ἤδη πλησίον ἤκουσα, ὥς πλουτοίης ὑπερμεγέθη τινὰ πλοῦτον. ἤκω τοιγαροῦν ταῦτά σε νουθετήσω· καίτοι σύ γε οὕτω σοφὸς ὢν οὐδὲν ἴσως δεήσει τῶν παρ' ἐμοῦ λόγων, ὅς καὶ τῷ Νέστορι τὸ δέον παραινέσεις ἂν.

Τίμων

ἔσται ταῦτα, ὦ Φιλιάδῃ. πλὴν ἀλλὰ πρόσιθι, ὥς καὶ σὲ φιλοφρονήσωμαι τῇ δικέλλῃ.

Φιλιάδης

ἄνθρωποι, κατέαγα τοῦ κρανίου ὑπὸ τοῦ ἀχαρίστου, διότι τὰ συμφέροντα ἐνουθέτουν αὐτόν.

Τίμων [49] ἰδὸν τρίτος οὗτος ὁ ῥήτωρ Δημέας προσέρχεται ψήφισμα ἔχων ἐν τῇ δεξιᾷ καὶ συγγενῆς ἡμέτερος εἶναι λέγων. οὗτος ἐκκαίδεκα παρ' ἐμοῦ τάλαντα μιᾶς ἡμέρας ἐκτίσας τῇ πόλει — καταδεδίκαστο γὰρ καὶ ἐδέδετο οὐκ ἀποδιδούς, κἀγὼ ἐλεήσας ἐλυσάμην αὐτόν — ἐπειδὴ πρῶην ἔλαχε τῇ Ἐρεχθίδι φυλῇ διανέμειν τὸ θεωρικὸν κἀγὼ προσῆλθον αἰτῶν τὸ γινόμενον, οὐκ ἔφη γνωρίζειν πολίτην ὄντα με.

Δημέας [50] χαῖρε, ὦ Τίμων, τὸ μέγα ὄφελος τοῦ γένους, τὸ; ἔρεισμα τῶν Ἀθηναίων, τὸ πρόβλημα τῆς Ἑλλάδος; καὶ μὴν πάσαι σε ὁ δῆμος συνειλεγμένους καὶ αἱ βουλαι ἀμφοτέραι περιμένουσι. πρότερον δὲ ἄκουσον τὸ ψήφισμα, ὃ ὑπὲρ σοῦ γέγραφα: ‘ ἐπειδὴ Τίμων Ἐγεκρατίδου Κολλυτεύς, ἀνὴρ οὐ μόνον καλὸς κἀγαθός, ἀλλὰ καὶ σοφὸς ὥς οὐκ ἄλλος ἐν τῇ Ἑλλάδι, παρὰ πάντα χρόνον διατελεῖ τὰ ἄριστα πράττων τῇ πόλει, νενίκηκε δὲ πύξ καὶ πάλην καὶ δρόμον ἐν Ὀλυμπίᾳ μιᾶς ἡμέρας καὶ τελείῳ ἄρματι καὶ συνωρίδι πωλικῇ—’

Τίμων

ἀλλ' οὐδὲ ἐθεώρησα ἐγὼ πώποτε εἰς Ὀλυμπίαν.

Δημέας

τί οὖν; θεωρήσεις ὕστερον τὰ τοιαῦτα δὲ πολλὰ προσκεῖσθαι ἄμεινον. ‘καὶ ἡρίστευσε δὲ ὑπὲρ τῆς; πόλεως πέρυσι πρὸς Ἀχαρναῖς ^ καὶ κατέκοψε Πελοποννησίων δύο μόρας—’

Τίμων [51] πῶς; διὰ γὰρ τὸ μὴ ἔχειν ὄπλα οὐδὲ προῦγράφη: ἐν τῷ καταλόγῳ.

Δημέας

μέτρια τὰ περὶ σαυτοῦ λέγεις, ἡμεῖς δὲ ἀχάριστοι ἂν εἴημεν ἀμνημονοῦντες. ‘ἔτι δὲ καὶ ψηφίσματα γράφων καὶ συμβουλευῶν καὶ στρατηγῶν οὐ μικρὰ ὠφέλησε τὴν πόλιν ἐπὶ τούτοις ἅπασι δεδόχθω τῇ βουλῇ καὶ τῷ δήμῳ καὶ τῇ Ἡλιαίᾳ καὶ ταῖς φυλαῖς καὶ τοῖς δήμοις ἰδίᾳ καὶ κοινῇ πᾶσι χρυσοῦν ἀναστήσαι τὸν Τίμονα παρὰ τὴν Ἀθηναίων ἐν τῇ ἀκροπόλει κεραυνὸν ἐν τῇ δεξιᾷ ἔχοντα καὶ ἀκτῖνας ἐπὶ τῇ κεφαλῇ καὶ στεφανῶσαι αὐτόν χρυσοῖς στεφάνοις ἐπὶ τὰ καὶ ἀνακηρυχθῆναι τοὺς στεφάνους τήμερον Διονυσίοις τραγωδοῖς καινοῖς — ἀχθῆναι γὰρ δι' αὐτόν δεῖ τήμερον τὰ Διονύσια. εἶπε τὴν γνώμην Δημέας ὁ ῥήτωρ, συγγενῆς αὐτοῦ ἀγχιστεὺς καὶ μαθητὴς ὢν: καὶ

γὰρ ῥήτωρ ἄριστος ὁ Τίμων καὶ τὰ ἄλλα πάντα ὅποσα ἂν ἐθέλῃ.· ^[52] τουτὶ μὲν οὖν σοι τὸ ψήφισμα. ἐγὼ δὲ καὶ τὸν υἱὸν ἐβουλόμην ἀγαγεῖν παρὰ σέ, ὃν ἐπὶ τῷ σῷ ὀνόματι Τίμωνα ὠνόμακα.

Τίμων
πῶς, ὦ Δημέας, ὃς οὐδὲ γεγάμηκας, ὅσα γε καὶ ἡμᾶς εἰδέναι;

Δημέας
ἀλλὰ γαμῶ, ἦν διδῶ θεός, ἐς νέωτα καὶ παιδοποιήσομαι καὶ τὸ γεννηθισόμενον — ἄρρεν γὰρ ἔσται — Τίμωνα ἤδη καλῶ.

Τίμων
οὐκ οἶδα εἰ γαμησεῖς ἔτι, ὦ οὔτος, τηλικαύτην παρ' ἐμοῦ πληγὴν λαμβάνων.

Δημέας
οἴμοι: τί τοῦτο; τυραννίδι Τίμων ἐπιχειρεῖς καὶ τύπτεις τοὺς ἐλευθέρους οὐ καθαρῶς ἐλεύθερος οὐδ' αὐτὸς ὢν; ἀλλὰ δώσεις ἐν τάχει τὴν δίκην τὰ τε ἄλλα καὶ ὅτι τὴν ἀκρόπολιν ἐνέπρησας.

Τίμων ^[53] ἀλλ' οὐκ ἐμπέρησται, ὦ μιარέ, ἡ ἀκρόπολις: ὥστε δηλὸς εἶ συκοφαντῶν.

Δημέας
ἀλλὰ καὶ πλουτεῖς τὸν ὀπισθόδομον διορύξας

Τίμων
οὐ διώρυγται οὐδὲ οὔτος,. ὥστε ἀπίθανά σου καὶ ταῦτα.

Δημέας
διορυχθήσεται μὲν ὕστερον: ἤδη δὲ σὺ πάντα τὰ ἐν αὐτῷ ἔχεις.

Τίμων
οὐκοῦν καὶ ἄλλην λάμβανε.

Δημέας
οἴμοι τὸ μετάφρενον.

Τίμων
μὴ κέκραχθι: κατοίσω γάρ σοι καὶ τρίτην ἐπεὶ καὶ γελοῖα πάμπαν ἂν πάθοιμι δύο μὲν Λακεδαιμονίων μόρας κατακόψας ἄνοπλος, ἐν δὲ μιάρων ἀνθρώπιον μὴ ἐπιτρίψας: μάτην γὰρ ἂν εἶην καὶ νενικηκῶς Ο'λύμπια πύξ καὶ πάλην. ^[54] ἀλλὰ τί τοῦτο; οὐ Θρασυκλῆς ὁ φιλόσοφος οὗτός ἐστιν; οὐ μὲν οὖν ἄλλος: ἐκπετάσας γοῦν τὸν πώγωνα καὶ τὰς ὀφρῦς ἀνατείνας καὶ βρενθυόμενός τι πρὸς αὐτὸν ἔρχεται, τιτανῶδες βλέπων, ἀνασесоβημένος τὴν ἐπὶ τῷ μετώπῳ

κόμην, Αὐτοβορέας τις ἢ Τρίτων, οἷους ὁ Ζεῦξις ἔγραψεν. οὗτος ὁ τὸ σχῆμα εὐσταλὴς καὶ κόσμιος τὸ βάδισμα καὶ σωφρονικὸς τὴν ἀναβολὴν ἔωθεν μυρία ὅσα περὶ ἀρετῆς διεξῶν καὶ τῶν ἡδονῇ χαιρόντων κατηγορῶν καὶ τὸ ὀλιγαρκὲς ἐπαινῶν, ἐπεὶδὴ λουσάμενος ἀφίκοιτο ἐπὶ τὸ δεῖπνον καὶ ὁ παῖς μεγάλην τὴν κύλικα ὀρέξειεν αὐτῷ — τῷ ζωροτέρῳ δὲ χαίρει μάλιστα — καθάπερ τὸ Λήθης ὕδωρ ἐκπῶν ἐναντιώτατα ἐπιδείκνυται τοῖς ἐωθινοῖς ἐκείνοις λόγοις, προαρπάζων ὥσπερ ἵκτινος τὰ ὄψα καὶ τὸν πλησίον παραγκωνιζόμενος, καρύκης τὸ γένειον ἀνάπλεως, κυνηδὸν ἐμφορούμενος, ἐπικεκυφὸς καθάπερ ἐν ταῖς λοπάσι τὴν ἀρετὴν εὐρήσειν προσδοκῶν, ἀκριβῶς τὰ τρύβλια τῷ λιχανῷ ἀποσμήχων ὡς μηδὲ [55] ὀλίγον τοῦ μυττωτοῦ καταλίποι, μεμψίμοιρος ἀεὶ, κἂν τὸν πλακοῦντα ὅλον ἢ τὸν σὺν μόνος τῶν ἄλλων λάβῃ, ᾧ τι περ λιχνείας καὶ ἀπληστίας ὄφελος, μέθυσος καὶ πάροις οὐκ ἄχρη ᾧδης καὶ ὀρχηστῦος μόνον, ἀλλὰ καὶ λοιδορίας καὶ ὀργῆς. προσέτι καὶ λόγοι πολλοὶ ἐπὶ τῇ κύλικι, τότε δὴ καὶ μάλιστα, περὶ σωφροσύνης καὶ κοσμιότητος· καὶ ταῦτά φησιν ἤδη ὑπὸ τοῦ ἀκράτου πονηρῶς ἔχων καὶ ὑποτραυλίζων γελοίως· εἴτα ἔμετος ἐπὶ τούτοις· καὶ τὸ τελευταῖον, ἀράμενοί τινες ἐκφέρουσιν αὐτὸν ἐκ τοῦ συμποσίου τῆς αὐλητρίδος ἀμφοτέραις ἐπειλημμένον. πλὴν ἀλλὰ καὶ νήφων οὐδενὶ τῶν πρωτείων παραχωρήσειεν ἂν ψεύσματος ἔνεκα ἢ θρασυτήτος ἢ φιλαργυρίας· ἀλλὰ καὶ κολάκων ἐστὶ τὰ πρῶτα καὶ ἐπιорκεῖ προχειρότατα, καὶ ἡ γοητεία προηγεῖται καὶ ἡ ἀναισχυντία παρομαρτεῖ, καὶ ὅλως πάνσοφόν τι χρῆμα καὶ πανταχόθεν ἀκριβὲς καὶ ποικίλως ἐντελές. οἰμώζεται τοιγαροῦν οὐκ εἰς μακρὰν χρηστὸς ὢν. τί τοῦτο; παπαί, χρόνιος ἡμῖν Θρασυκλῆς.

Θρασυκλῆς [56] οὐ κατὰ ταῦτά, ὦ Τίμων, τοῖς πολλοῖς τούτοις ἀφῖγμαι, οἵπερ ᾧ τὸν πλοῦτόν σου ᾧ τετηπότες ἀργυρίου καὶ χρυσίου καὶ δειπνῶν πολυτελῶν ἐλπίδι συνδεδραμήκασι, πολλὴν τὴν κολακειάν ἐπιδειζόμενοι πρὸς ἄνδρα οἶον σὲ ἀπλοῖκόν καὶ τῶν ὄντων κοινωνικὸν οἶσθα γὰρ ὡς μᾶζα μὲν ἐμοὶ δεῖπνον ἱκανόν, ὅψον δὲ ἡδιστον θύμον ἢ κάρδαμον ἢ εἴ ποτε τρυφὴν, ὀλίγον τῶν ἄλῶν ποτόν δὲ ἢ ἐννεάκρουνος· ὁ δὲ τρίβων οὗτος ἥς βούλει πορφυρίδος ἀμείνων. τὸ χρυσίον μὲν γὰρ οὐδὲν τιμιώτερον τῶν ἐν τοῖς αἰγιαλοῖς ψηφίδων μοι δοκεῖ. σοῦ δὲ αὐτοῦ χάριν ἐστάλην, ὡς μὴ διαφθεῖρη σε τὸ κάκιστον τοῦτο καὶ ἐπιβουλότατον κτῆμα ὁ πλοῦτος, ὁ πολλοῖς πολλάκις αἴτιος ἀνηκέστων συμφορῶν γεγεννημένος· εἰ γάρ μοι πείθιοι, μάλιστα μὲν ᾧ ὅλον ἐς τὴν θάλατταν ἐμβαλεῖς αὐτὸν οὐδὲν ἀναγκαῖον ἀνδρὶ ἀγαθῷ ὄντα καὶ τὸν φιλοσοφίας πλοῦτον ὅρᾳν δυναμένῳ· μὴ μέντοι ἐς βάθος, ὦγαθέ, ἀλλ' ὅσον ἐς βουβῶνας ἐπεμβὰς ὀλίγον πρὸ τῆς κυματωγῆς, ἐμοῦ ὁρῶντος [57] μόνου· εἰ δὲ μὴ τοῦτο βούλει, σὺ δὲ ἄλλον τρόπον ἀμείνω κατὰ τάχος ἐκφόρησον αὐτὸν ἐκ τῆς οἰκίας μὴδ' ὀβολὸν αὐτῷ ἀνείς, διαδιδούς ἅπασι τοῖς δεομένοις, ὧ μὲν πέντε δραχμάς, ὧ δὲ μνᾶν, ὧ δὲ ἡμιτάλαντον εἰ δέ τις φιλόσοφος εἴη, διμοιρίαν ἢ τριμοιρίαν φέρεσθαι δίκαιος· ἐμοὶ δὲ — καίτοι οὐκ ἐμαυτοῦ χάριν αἰτῶ, ἀλλ' ὅπως μεταδῶ τῶν ἐταίρων τοῖς δεομένοις — ἱκανὸν εἰ ταυτηνὴ τὴν πῆραν ἐμπλήσας παράσχοις οὐδὲ ὅλους δύο μεδίμνους χωροῦσαν Αἰγινήτικους. ὀλιγαρκῆ δὲ καὶ μέτριον χρῆ εἶναι τὸν φιλοσοφοῦντα καὶ μηδὲν

ὑπὲρ τὴν πῆραν φρονεῖν.

Τίμων

ἐπαινῶ ταῦτά σου, ὦ Θρασύκλεις· πρὸ δ' οὖν τῆς πήρας, εἰ δοκεῖ, φέρε σοι τὴν κεφαλὴν ἐμπλήσω κονδύλων ἐπιμετρήσας τῇ δικέλλῃ.

Θρασυκλῆς

ὦ δημοκρατία καὶ νόμοι, παιόμεθα ὑπὸ τοῦ καταράτου ἐν ἐλευθέρᾳ τῇ πόλει.

Τίμων

τί ἀγανακτεῖς, ὦγαθέ; μῶν ᾧ παρακέκρουσμαί σε; καὶ μὴν ἐπεμβάλῃ χοίνικας ὑπὲρ τὸ μέτρον ^[58] τέτταρας. ἀλλὰ τί τοῦτο; πολλοὶ συνέρχονται· Βλεψίας ἐκεῖνος καὶ Λάχης καὶ Γνίφων καὶ ὅλον ᾧ τὸ σύνταγμα τῶν οἰμωζομένων. ὥστε τί οὐκ ἐπὶ τὴν πέτραν ταύτην ἀνελθὼν τὴν μὲν δίκηλλαν ὀλίγον ἀναπαύω πάλαι πεπονηκυῖαν, αὐτὸς δὲ ὅτι πλείστους λίθους συμφορήσας ἐπιχαλαζῶ πόρρωθεν αὐτούς;

Βλεψίας

μὴ βάλλε, ὦ Τίμων ἄπιμεν γάρ.

Τίμων

ἀλλ' οὐκ ἀναιμωτί γε ὑμεῖς οὐδὲ ἄνευ τραυμάτων.

CHARON OR THE INSPECTORS — Χάρων ἢ Ἐπισκοποῦντες

Χάρων

ἐπεθύμησα , ὃ Ἑρμῆ, ἰδεῖν ὅποιά ἐστι τὰ ἐν τῷ βίῳ καὶ ἃ πράττουσιν οἱ ἄνθρωποι ἐν αὐτῷ ἢ τίνων στερούμενοι πάντες οἰμώζουσι κατιόντες παρ' ἡμᾶς: οὐδεὶς γὰρ αὐτῶν ἀδακρυτὶ διέπλευσεν. αἰτησάμενος οὖν παρὰ τοῦ Ἄιδου καὶ αὐτὸς ὥσπερ ὁ Θετταλὸς ἐκεῖνος νεανίσκος μίαν ἡμέραν λιπόνεως γενέσθαι ἀνελήλυθα ἐς τὸ φῶς, καί μοι δοκῶ εἰς δέον ἐντετυχηκέναι σοι: ξιναγήσεις γὰρ εὖ οἶδ' ὅτι με συμπερινοστών καὶ δείξεις ἕκαστα ὡς ἂν εἰδῶς ἅπαντα.

Ἑρμῆς

οὐ σχολή μοι, ὃ πορθμεῦ: ἀπέρχομαι γάρ τι διακονησόμενος τῷ ἄνω Διὶ τῶν ἀνθρωπικῶν ὁ δὲ ὀξύθυμὸς τέ ἐστι ^ καὶ δέδια μὴ βραδύναντά με ὅλον ὑμέτερον ἐάσει εἶναι παραδοῦς τῷ ζόφῳ, ἢ ὅπερ τὸν Ἥφαιστον πρῶην ἐποίησε, ῥίψη κάμῃ τεταγὼν τοῦ ποδὸς ἀπὸ τοῦ θεσπεσίου βηλοῦ, ὡς ὑποσκάζων γέλωτα παρέχοιμι καὶ αὐτὸς οἶνοχοῶν.

Χάρων

περίψει οὖν με ἄλλως πλανώμενον ὑπὲρ γῆς, καὶ ταῦτα ἐταῖρος καὶ σύμπλους καὶ συνδιάκτορος ὢν; καὶ μὴν καλῶς εἶχεν, ὃ Μαΐας παῖ, ἐκεῖνον γοῦν σε μεμνήσθαι, ὅτι μηδεπώποτε σε ἢ ἀντλεῖν ἐκέλευσα ἢ πρόσκωπον εἶναι: ἀλλὰ σὺ μὲν ῥέγκεις ἐπὶ τοῦ καταστρώματος ἐκταθεὶς ὤμους οὕτω καρτεροὺς ἔχων, ἢ εἴ τινα λάλον νεκρὸν εὖροις, ἐκεῖνῳ παρ' ὅλον τὸν πλοῦν διαλέγῃ; ἐγὼ δὲ πρεσβύτερος ὢν τὴν δικωπίαν ἐρέτω μόνος. ἀλλὰ πρὸς τοῦ πατρός, ὃ φίλτατον Ἑρμάδιον, μὴ καταλίπῃς με, περιγήγησαι δὲ τὰ ἐν τῷ βίῳ ἅπαντα, ὡς τι καὶ ἰδὼν ἐπανεέλθοιμι: ὡς ἦν με σὺ ἀφῆς, οὐδὲν τῶν τυφλῶν ^ διοίσω: καθάπερ γὰρ ἐκεῖνοι σφάλλονται καὶ διολισθάνουσιν ἐν τῷ σκότῳ, οὕτω δὴ κἀγὼ σοι ἔμπαλιν ἀμβλυώττω πρὸς τὸ φῶς. ἀλλὰ δός, ὃ Κυλλήνιε, ἐς αἰὲ μεμνησομένῳ τὴν χάριν.

Ἑρμῆς[2] τοῦτο τὸ πρᾶγμα πληγῶν αἴτιον καταστήσεται μοι ὅρῳ γοῦν ἤδη τὸν μισθὸν τῆς περιγήγισσας οὐκ ἀκόνδυλον παντάπασιν ἡμῖν ἐσόμενον. ὑπουργητέον δὲ ὅμως: τί γὰρ ἂν καὶ πάθοι τις, ὅποτε φίλος τις ὢν βιάζοιτο; πάντα μὲν οὖν σε ἰδεῖν καθ' ἕκαστον ἀκριβῶς ἀμύχανόν ἐστιν, ὃ πορθμεῦ: πολλῶν γὰρ ἂν ἐτῶν ἢ διατριβῇ γένοιτο. εἴτα ἐμὲ μὲν κηρύττεσθαι δεήσει καθάπερ ἀποδράντα ὑπὸ τοῦ Διός, σὲ δὲ καὶ αὐτὸν κωλύσει ἐνεργεῖν τὰ τοῦ Θανάτου ἔργα καὶ τὴν Πλούτωνος ἀρχὴν ζημιοῦν μὴ νεκραγωγοῦντα πολλοῦ τοῦ χρόνου: κᾶτα ὁ τελώνης Αἰακὸς ἀγανακτήσει μὴδ' ὀβολὸν ἐμπολῶν. ὡς δὲ τὰ κεφάλαια τῶν γιγνομένων ἴδοις, τοῦτο ἤδη σκεπτέον.

Χάρων

αὐτός, ὃ Ἑρμῇ, ἐπινόει τὸ βέλτιστον - ἐγὼ δὲ οὐδὲν οἶδα τῶν ὑπὲρ γῆς ξένος ὦν.

Ἑρμῆς

τὸ μὲν ὅλον, ὃ Χάρων, ὑψηλοῦ τινος ἡμῖν δεῖ χωρίου, ὥς ἀπ' ἐκείνου πάντα κατίδοις· σοὶ δὲ εἰ μὲν ἐς τὸν οὐρανὸν ἀνελθεῖν δυνατόν ἦν, οὐκ ἂν ἐκάμνομεν ἐκ περιωπῆς γὰρ ἂν ἀκριβῶς ἅπαντα καθεώρας. ἐπεὶ δὲ οὐ θέμις εἰδώλοις ἀεὶ συνόντα ἐπιβατεύειν τῶν βασιλείων τοῦ Διός, ὥρα ἡμῖν ὑψηλὸν τι ὄρος περισκοπεῖν.

Χάρων^[3] οἶσθα, ὃ Ἑρμῇ, ἅπερ εἶωθα λέγειν ἐγὼ πρὸς ὑμᾶς, ἐπειδὰν πλέωμεν; ὁπότεν γὰρ τὸ πνεῦμα καταιγίσαν πλαγία τῇ ὁθόνῃ ἐμπέσῃ καὶ τὸ κῦμα ὑψηλὸν ἀρθῇ, τότε ὑμεῖς μὲν ὑπ' ἀγνοίας κελεύετε τὴν ὁθόνην στεῖλαι ἢ ἐνδοῦνα ὀλίγον τοῦ ποδὸς ἢ συνεκδραμεῖν τῷ πνεύματι, ἐγὼ δὲ τὴν ἡσυχίαν ἄγειν παρακελεύομαι ὑμῖν αὐτὸς γὰρ εἰδέναι τὸ βέλτιον. κατὰ ταῦτα δὴ καὶ σὺ πρᾶττε ὅποσα καλῶς ἔχειν νομίζεις κυβερνήτης νῦν γε ὦν ἐγὼ δέ, ὥσπερ ἐπιβάταις νόμος, σιωπῇ καθεδοῦμαι πάντα πειθόμενος κελεύοντί σοι.

Ἑρμῆς

ὁρθῶς λέγεις· αὐτὸς γὰρ εἶσομαι τί ποιητέον καὶ ἐξευρήσω τὴν ἱκανὴν σκοπὴν. ἄρ' οὖν ὁ Καύκασος ἐπιτήδειος ἢ ὁ Παρνασσὸς ἢ ὑψηλότερος ἀμφοῖν ὁ Ὀλυμπος ἐκείνοσι; καίτοι οὐ φαῦλον ὃ ἀνεμνήσθην ἐς τὸν Ὀλυμπον ἀπιδὼν συγκαμεῖν δέ τι καὶ ὑπουργῆσαι καὶ σέ δεῖ.

Χάρων

πρόσταττε· ὑπουργήσω γὰρ ὅσα δυνατά.

Ἑρμῆς

Ὅμηρος ὁ ποιητής φησι τοὺς Ἀλωέως υἱέας, δύο καὶ αὐτοὺς ὄντας, ἔτι παῖδας ἐθελῆσαι ποτε τὴν Ὅσσαν ἐκ βάθρων ἀνασπᾶσαντας ἐπιθεῖναι τῷ Ὀλύμπῳ, εἶτα τὸ Πήλιον ἐπ' αὐτῇ, ἱκανὴν ταύτην κλίμακα ἔξειν οἰομένους καὶ πρόσβασιν ἐπὶ τὸν οὐρανόν. ἐκείνῳ μὲν οὖν τῷ μειρακίῳ, ἀτασθάλῳ γὰρ ἦσθην, δίκας ἐτίσάτην νῶ δέ — οὐ γὰρ ἐπὶ κακῷ τῶν θεῶν ταῦτα βουλευόμεν — τί οὐχὶ οἰκοδομοῦμεν καὶ αὐτοὶ κατὰ τὰ αὐτὰ ἐπικυλινδρῶντες ἐπάλληλα τὰ ὄρη, ὥς ἔχοιμεν ἀφ' ὑψηλοτέρου ἀκριβεστέραν τὴν σκοπὴν;

Χάρων^[4] καὶ δυνησόμεθα, ὃ Ἑρμῇ, δὴ ὄντες ἀναθέσθαι ἀράμενοι τὸ Πήλιον ἢ τὴν Ὅσσαν;

Ἑρμῆς

διὰ τί δ' οὐκ ἂν, ὃ Χάρων; ἢ ἀξιοῖς ἡμᾶς ἀγεννεστέρους εἶναι τοῖν βρεφυλλίοις ἐκείνοι, καὶ ταῦτα θεοὺς ὑπάρχοντας;

Χάρων

οὐκ, ἀλλὰ τὸ πρᾶγμα δοκεῖ μοι ἀπίθανόν τινα τὴν μεγαλουργίαν ἔχειν.

Ἑρμῆς

εἰκότως: ἰδιώτης γὰρ εἶ, ὦ Χάρων, καὶ ἥκιστα ποιητικός: ὁ δὲ γεννάδας Ὅμηρος ἀπὸ δυοῖν στίχοιν αὐτίκα ἡμῖν ἀμβατὸν ἐποίησε τὸν οὐρανόν, οὕτω ῥαδίως συνθεὶς τὰ ὄρη. καὶ θαυμάζω εἰ σοι ταῦτα τεράστια εἶναι δοκεῖ τὸν Ἄτλαντα δηλαδὴ εἰδότι, ὃς τὸν πόλον αὐτὸν εἷς ὢν φέρει ἀνέχων ἡμᾶς ἅπαντας. ἀκούεις δέ γε ἴσως καὶ τοῦ ἀδελφοῦ τοῦ ἐμοῦ περὶ τοῦ Ἡρακλέους, ὡς διαδέξαιτό ποτε αὐτὸς ἐκεῖνος τὸν Ἄτλαντα, καὶ ἀναπαύσειε πρὸς ὀλίγον τοῦ ἄχθους ὑποθεὶς ἑαυτὸν τῷ φορτίῳ.

Χάρων

ἀκούω καὶ ταῦτα εἰ δὲ ἀληθὴ ἔστιν, σὺ ἄν, ὦ Ἑρμῆ, καὶ οἱ ποιηταὶ εἰδείητε.

Ἑρμῆς

ἀληθέστατα, ὦ Χάρων. ἢ τίνας γὰρ ἔνεκα σοφοὶ ἄνδρες ἐψεύδοντο ἄν; ὥστε ἀναμοχλεύωμεν τὴν Ὅσσαν πρῶτον, ὥσπερ ἡμῖν ὑφηγεῖται τὸ ἔπος καὶ ὁ ἀρχιτέκτων Ὅμηρος, αὐτὰρ ἐπ' Ὅσση Πήλιον εἰνοσίφυλλον. ὁρᾷς ὅπως ῥαδίως ἅμα καὶ ποιητικῶς ἐξεργασάμεθα; φέρ' οὖν ἀναβὰς ἴδω, εἰ καὶ ταῦτα ἱκανά[5] ἢ ἐποικοδομεῖν ἔτι δεήσει. παπαῖ, κάτω ἔτι ἐσμέν ἐν ὑπωρείᾳ τοῦ οὐρανοῦ: ἀπὸ μὲν γὰρ τῶν ἐφ' ὧν μόγις Ἰωνία καὶ Λυδία φαίνεται, ἀπὸ δὲ τῆς ἐσπέρας οὐ πλέον Ἰταλίας καὶ Σικελίας, ἀπὸ δὲ τῶν ἀρκτῶν τὰ ἐπὶ τάδε τοῦ Ἰστροῦ μόνον, κάκειῖθεν ἢ Κρήτη οὐ πάνυ σαφῶς. μετακινήτέα ἡμῖν, ὦ πορθμεῦ, καὶ ἡ Οἶτη, ὡς ἔοικεν, εἴτα ὁ Παρνασσὸς ἐπὶ πᾶσιν.

Χάρων

οὕτω ποιῶμεν. ὅρα μόνον μὴ λεπτότερον ἐξεργασώμεθα τὸ ἔργον ἀπομηκύναντες πέρα τοῦ πιθανοῦ, εἴτα συγκαταρριφέντες αὐτῷ πικρᾷ τῆς Ὀμήρου οἰκοδομικῆς πειραθῶμεν συντριβέντες τῶν κρανίων.

Ἑρμῆς

θάρρει: ἀσφαλῶς γὰρ ἔξει ἅπαντα. μετατίθει τὴν Οἶτην ἐπικυλινδεῖσθω ὁ Παρνασσός, ἰδοὺ δὴ, ἐπάνειμι αἰθις: εὖ ἔχει: πάντα ὁρῶ: ἀνάβαινε ἤδη καὶ σὺ.

Χάρων

ὄρεξον, ὦ Ἑρμῆ, τὴν χεῖρα: οὐ γὰρ ἐπὶ μικρὰν με ταύτην μηχανὴν ἀναβιβάσεις.

Ἑρμῆς

εἰ γε καὶ ἰδεῖν ἐθέλεις, ὦ Χάρων, ἅπαντα: οὐκ ἔνι δὲ ἄμφω καὶ ἀσφαλῆ καὶ φιλοθεάμονα εἶναι. ἀλλ' ἔχου μου τῆς δεξιᾶς καὶ φείδου μὴ κατὰ τοῦ ὀλισθηροῦ πατεῖν. εὖ γε, ἀνελήλυθας καὶ σὺ καὶ ἐπεῖπερ δικόρυμβος ὁ Παρνασσός ἐστι, μίαν ἐκάτερος ἄκραν ἀπολαβόμενοι καθεζώμεθα: σὺ δέ μοι

ἦδη ἐν κύκλῳ περιβλέπων ἐπισκόπει ἅπαντα.

Χάρων^[6] ὁρῶ γῆν πολλὴν καὶ λίμνην τινὰ μεγάλην περιρρέουσιν καὶ ὄρη καὶ ποταμοὺς τοῦ Κωκυτοῦ καὶ Πυριφλεγέθοντος μείζονας καὶ ἀνθρώπους πάνυ μικροὺς καὶ τινας φωλεοὺς αὐτῶν.

Ἑρμῆς
πόλεις ἐκεῖναι εἰσιν οὓς φωλεοὺς εἶναι νομίζεις.

Χάρων
οἶσθα οὖν, ὦ Ἑρμῆ, ὥς οὐδὲν ἡμῖν πέπρακται, ἀλλὰ μάτην τὸν Παρνασσὸν αὐτῇ Κασταλία καὶ τὴν Οἶτην καὶ τὰ ἄλλα ὄρη μετεκινήσαμεν;

Ἑρμῆς
ὅτι τί;

Χάρων
οὐδὲν ἀκριβὲς ἐγὼ γοῦν ἀπὸ τοῦ ὑψηλοῦ ὁρῶ: ἐδεόμην δὲ οὐ πόλεις καὶ ὄρη αὐτὸ μόνον ὥσπερ ἐν γραφαῖς ὁρᾶν, ἀλλὰ τοὺς ἀνθρώπους αὐτοὺς καὶ ἅ πράττουσι καὶ οἷα λέγουσιν. ὥσπερ ὅτε με τὸ πρῶτον ἐντυχὼν εἶδες γελῶντα καὶ ἥρου γε ὃ τι γελῶν, ἀκούσας τινὸς ἦσθην εἰς ὑπερβολήν.

Ἑρμῆς
τί δὲ τοῦτο ἦν;

Χάρων
ἐπὶ δεῖπνον, οἶμαι, κληθεῖς τις ὑπὸ τινος τῶν φίλων ἐς τὴν ὑστεραίαν, ‘μάλιστα ἦξω,’ ἔφη, καὶ μεταξὺ λέγοντος ἀπὸ τοῦ τέγους κεραμὶς ἐμπεσοῦσα οὐκ οἶδ’ ὅτου κινήσαντος ἀπέκτεινεν αὐτόν. ἐγέλασα οὖν οὐκ ἐπιτελέσαντος τὴν ὑπόσχесιν. ἔοικα δὲ καὶ νῦν ὑποκαταβήσεσθαι, ὥς μᾶλλον βλέπομι καὶ ἀκούοιμι.

Ἑρμῆς^[7] ἔχ’ ἀτρέμα: καὶ τοῦτο γὰρ ἐγὼ ἰάσομαί σοι καὶ ὀξυδερκέστατον ἐν βραχεῖ σε ^ ἀποφανῶ παρ’ Ὀμήρου τινὰ καὶ πρὸς τοῦτο ἐπώδην λαβὼν, κάπειδαν εἶπω τὰ ἔπη, μέμνησο μηκέτι ἀμβλυώττειν, ἀλλὰ σαφῶς πάντα ὁρᾶν.

Χάρων
λέγε μόνον.

Ἑρμῆς
ἀχλὺν δ’ αὖ τοι ἀπ’ ὀφθαλμῶν ἔλον, ἥ πρὶν ἐπῆεν, ὄφρ’ εὖ γινώσκοις ἡμὲν θεὸν ἠδὲ καὶ ἄνδρα. τί ἐστίν; ἦδη ὁρᾷς;

Χάρων

ὑπερφυῶς γε: τυφλὸς ὁ Λυγκεὺς ἐκεῖνος ὡς πρὸς ἐμέ: ὥστε σὺ τὸ ἐπὶ τούτῳ προσδίδασκέ με καὶ ἀποκρίνου ἐρωτῶντι. ἀλλὰ βούλει κατὰ τὸν Ὅμηρον κἀγὼ ἔρωμαί σε, ὡς μάθης οὐδ' αὐτὸν ἀμελέτητον ὄντα με τῶν Ὀμήρου;

Ἑρμῆς

καὶ πόθεν σὺ ἔχεις τι τῶν ἐκείνου εἰδέναι, ναύτης ἀεὶ καὶ πρόσκωπος ὢν;

Χάρων

ὀρᾷς, ὀνειδιστικὸν τοῦτο εἰς τὴν τέχνην. ἐγὼ δὲ ὅποτε διεπόρθμευον αὐτὸν ἀποθανόντα, πολλὰ ῥαψωδοῦντος ἀκούσας ἐνίων ἔτι μέμνημαι: καίτοι χειμῶν ἡμᾶς οὐ μικρὸς τότε κατελάμβανεν. ἐπεὶ γὰρ ἤρξατο ῥδεῖν οὐ πάνυ αἰσιόν τινα ῥδὴν τοῖς πλέουσιν, ὡς ὁ Ποσειδῶν συνήγαγε τὰς νεφέλας καὶ ἐτάραξε τὸν πόντον ὥσπερ τορύνην τινὰ ἐμβαλὼν τὴν τρίαιναν καὶ πάσας τὰς θυέλλας ὠρόθυνε καὶ ἄλλα πολλὰ, κυκῶν τὴν θάλατταν ὑπὸ τῶν ἐπῶν, χειμῶν ἄφνω καὶ γνόφος ἐμπεσὼν ὀλίγου δεῖν περιέτρεψεν ἡμῖν τὴν ναῦν ὅτε περ καὶ ναυτιάσας ἐκεῖνος ἀπήμεσε τῶν ῥαψωδῶν τὰς πολλὰς αὐτῇ Σκύλλῃ καὶ Χαρύβδει καὶ Κύκλωπι. οὐ χαλεπὸν οὖν ἦν ἐκ τοσούτου ἐμέτου[8] ὀλίγα γοῦν διαφυλάττειν. εἰπὲ γάρ μοι: τίς τ' ἄρ' ὅδ' ἐστὶ πάχιστος ἀνὴρ ἡῦς τε μέγας τε, ἔξοχος ἀνθρώπων κεφαλὴν καὶ εὐρέας ὦμους;

Ἑρμῆς

Μίλων οὗτος ὁ ἐκ Κρότωνος ἀθλητής. ἐπικροτοῦσι δ' αὐτῷ οἱ Ἕλληνες, ὅτι τὸν ταῦρον ἀράμενος φέρει διὰ τοῦ σταδίου μέσου.

Χάρων

καὶ πόσω δικαιότερον ἂν ἐμέ, ὃ Ἑρμῆ, ἐπαινοῖεν, ὃς αὐτόν σοι τὸν Μίλωνα μετ' ὀλίγον συλλαβὼν ἐνθήσομαι ἐς τὸ σκαφίδιον, ὅποταν ἦκη πρὸς ἡμᾶς ὑπὸ τοῦ ἀμαχωτάτου τῶν ἀνταγωνιστῶν καταπαλαισθεὶς τοῦ Θανάτου, μηδὲ συνεῖς ὅπως αὐτὸν ὑποσκελίζει; κᾶτα οἰμώζεται ἡμῖν δηλαδὴ μεμνημένος τῶν στεφάνων τούτων καὶ τοῦ κρότου: νῦν δὲ μέγα φρονεῖ θαυμαζόμενος ἐπὶ τῇ τοῦ ταύρου φορᾷ. τί δ' οὖν; οἰηθῶμεν ἄρα ἐλπίζειν αὐτὸν καὶ τεθνήξεσθαί ποτε;

Ἑρμῆς

πόθεν ἐκεῖνος θανάτου νῦν μνημονεύσειεν ἂν ἐν ἀκμῇ τοσαύτῃ;

Χάρων

ἔα τοῦτον οὐκ εἰς μακρὰν γέλωτα ἡμῖν παρέξοντα ὅποταν πλὴν, μηδ' ἐμπίδα οὐχ ὅπως ταῦρον[9] ἔτι ἄρασθαι δυνάμενος. σὺ δέ μοι ἐκεῖνο εἰπέ, 'τίς τ' ἄρ' ὅδ' ἄλλος ὁ σεμνὸς ἀνὴρ;' οὐχ Ἑλλήν, ὡς εἴοικεν, ἀπὸ γοῦν τῆς στολῆς.

Ἑρμῆς

Κῦρος, ὃ Χάρων, ὁ Καμβύσου, ὃς τὴν ἀρχὴν πάσαι Μήδων ἐχόντων νῦν

Περσῶν ἤδη ἐποίησεν εἶναι: καὶ Ἀσσυρίων δ' ἔναγχος οὗτος ἐκράτησε καὶ Βαβυλῶνα παρεστήσατο καὶ νῦν ἐλασεῖοντι ἐπὶ Λυδίαν ἔοικεν, ὥς καθελὼν τὸν Κροῖσον ἄρχοι ἀπάντων. ^

Χάρων

ὁ Κροῖσος δὲ ποῦ ποτε κάκεϊνός ἐστιν;

Ἑρμῆς

ἐκεῖσε ἀπόβλεψον ἐς τὴν μεγάλην ἀκρόπολιν, τὴν τὸ τριπλοῦν τεῖχος: Σάρδεις ἐκεῖναι, καὶ τὸν Κροῖσον αὐτὸν ὀρᾷς ἤδη ἐπὶ κλίνης χρυσεῖς καθήμενον, Σόλωνι τῷ Ἀθηναίῳ διαλεγόμενον, βούλει ἀκούσωμεν αὐτῶν ὃ τι καὶ λέγουσι;

Χάρων

πάνυ μὲν οὖν.

Κροῖσος^[10] ὃ ξένε Ἀθηναῖε, εἶδες γάρ μου τὸν πλοῦτον καὶ τοὺς θησαυροὺς καὶ ὅσος ἄσημος ^ χρυσός ἐστιν ἡμῖν καὶ τὴν ἄλλην πολυτέλειαν, εἰπέ μοι, τίνα ἡγῆ τῶν ἀπάντων ἀνθρώπων εὐδαιμονέστατον εἶναι.

Χάρων

τί ἄρα ὁ Σόλων ἐρεῖ;

Ἑρμῆς

θάρρει: οὐδὲν ἀγεννές, ὃ Χάρων.

Σόλων

ὃ Κροῖσε, ὀλίγοι μὲν οἱ εὐδαίμονες: ἐγὼ δὲ ὢν οἶδα Κλέοβιν καὶ Βίτωνα ἡγοῦμαι εὐδαιμονεστάτους γενέσθαι, τοὺς τῆς ἱερείας παῖδας τῆς Ἀργόθεν, τοὺς ἅμα πρόφην ἀποθανόντας, ἐπεὶ τὴν μητέρα ὑποδύντες εἴλκυσαν ἐπὶ τῆς ἀπῆνης ἄχρι πρὸς τὸ ἱερόν.

Κροῖσος

ἔστω: ἐχέτωσαν ἐκεῖνοι τὰ πρῶτα τῆς εὐδαιμονίας. ὁ δεύτερος δὲ τίς ἂν εἴη;

Σόλων

Τέλλος ὁ Ἀθηναῖος, ὃς εὖ τ' ἐβίω καὶ ἀπέθανεν ὑπὲρ τῆς πατρίδος.

Κροῖσος

ἐγὼ δέ, ὃ κάθαρμα, οὗ σοι δοκῶ εὐδαίμων εἶναι;

Σόλων

οὐδέπω οἶδα, ὃ Κροῖσε, ἦν μὴ πρὸς τὸ τέλος ἀφίκη τοῦ βίου: ὁ γὰρ θάνατος ἀκριβὴς ἔλεγχος τῶν τοιούτων καὶ τὸ ἄχρι πρὸς τὸ τέρμα εὐδαιμόνωνς

διαβιῶναι.

Χάρων

κάλλιστα, ὦ Σόλων, ὅτι ἡμῶν οὐκ ἐπιλέλῃσαι, ἀλλὰ παρὰ τὸ πορθμεῖον αὐτὸ ἀξιοῖς γίνεσθαι^[11] τὴν περὶ τῶν τοιούτων κρίσιν. ἀλλὰ τίνας ἐκείνους ὁ Κροῖσος ἐκπέμπει ἢ τί ἐπὶ τῶν ὤμων φέρουσι;

Ἑρμῆς

πλίνθους τῷ Πυθίῳ χρυσᾶς ἀνατίθῃσι μισθὸν τῶν χρησμῶν ὑφ' ὧν καὶ ἀπολείται μικρὸν ὕστερον φιλόμαντις δὲ ἀνὴρ ^ ἐκτόπως.

Χάρων

ἐκεῖνο γάρ ἐστιν ὁ χρυσός, τὸ λαμπρὸν ὃ ἀποστίλβει, τὸ ὑπωχρον μετ' ἐρυθήματος; νῦν γὰρ πρῶτον εἶδον, ἀκούων αἰεῖ.

Ἑρμῆς

ἐκεῖνο, ὦ Χάρων, τὸ αἰίδιμον ὄνομα καὶ περιμάχῃτον.

Χάρων

καὶ μὴν οὐχ ὁρῶ ὃ τι τὸ ἀγαθὸν αὐτῷ πρόσσεστιν, εἰ μὴ ἄρα ἔν τι μόνον, ὅτι βαρύνονται οἱ φέροντες αὐτό,

Ἑρμῆς

οὐ γὰρ οἶσθα ὅσοι πόλεμοι διὰ τοῦτο καὶ ἐπιβουλαὶ καὶ ληστήρια καὶ ἐπιорκίαι καὶ φόνοι καὶ δεσμὰ ^ καὶ ἐμπορίαι καὶ δουλείαι;

Χάρων

διὰ τοῦτο, ὦ Ἑρμῆ, τὸ μὴ πολὺ τοῦ χαλκοῦ διαφέρων; οἶδα γὰρ τὸν χαλκόν, ὀβολόν, ὡς οἶσθα, παρὰ τῶν καταπλεόντων ἐκάστου ἐκλέγων.

Ἑρμῆς

ναί: ἀλλὰ ὁ χαλκὸς μὲν πολὺς, ὥστε οὐ πάνυ σπουδάζεται ὑπ' αὐτῶν τοῦτον δὲ ὀλίγον ἐκ πολλοῦ τοῦ βάθους οἱ μεταλλεύοντες ἀνορύττουσι: πλὴν ἀλλὰ ἐκ τῆς γῆς καὶ οὗτος ὥσπερ ὁ μόλυβδος καὶ τὰ ἄλλα.

Χάρων

δεινὴν τινα λέγεις τῶν ἀνθρώπων τὴν ἀβελτερίαν, οἱ τοσοῦτον ἔρωτα ἐρῶσιν ὥχρου καὶ βαρέος κτήματος.

Ἑρμῆς

ἀλλὰ οὐ Σόλων γε ἐκεῖνος, ὦ Χάρων, ἐρᾶν αὐτοῦ φαίνεται, ὅς, ὡς ὁρᾷς, καταγελᾷ τοῦ Κροίσου καὶ τῆς μεγαλυχείας τοῦ βαρβάρου, καὶ μοι δοκεῖν ἐρέσθαι τι βούλεται αὐτόν ἐπακούσωμεν οὖν.

Σόλων^[12] εἶπέ μοι, ὦ Κροῖσε, οἷε γάρ τι δεῖσθαι τῶν πλίνθων τούτων τὸν Πύθιον;

Κροῖσος
νῆ Δί': οὐ γάρ ἐστιν αὐτῷ ἐν Δελφοῖς ἀνάθημα οὐδὲν τοιοῦτον.

Σόλων
οὐκοῦν μακάριον οἷε τὸν θεὸν ἀποφανεῖν εἰ κτήσαιο σὺν τοῖς ἄλλοις καὶ πλίνθους χρυσᾶς;

Κροῖσος
πῶς γὰρ οὔ;

Σόλων
πολλὴν μοι λέγεις, ὦ Κροῖσε, πενίαν ἐν τῷ οὐρανῷ, εἰ ἐκ Λυδίας μεταστέλλεσθαι τὸ 'χρυσίον δεήσει αὐτούς, ἣν ἐπιθυμήσωσι.

Κροῖσος
ποῦ γὰρ τοσοῦτος ἂν γίνοιτο χρυσὸς ὅσος παρ' ἡμῖν;

Σόλων
εἰπέ μοι, σίδηρος δὲ φύεται ἐν Λυδίᾳ;

Κροῖσος
οὐ πάνυ τι.

Σόλων
τοῦ βελτίονος ἄρα ἐνδεεῖς ἐστε.

Κροῖσος
πῶς ἀμείνων ὁ σίδηρος χρυσίου;

Σόλων
ἦν ἀποκρίνη μηδὲν ἀγανακτῶν, μάθοις ἄν.

Κροῖσος
ἐρώτα, ὦ Σόλων.

Σόλων
πότεροι ἀμείνους, οἱ σώζοντές τινας ἢ οἱ σωζόμενοι πρὸς αὐτῶν;

Κροῖσος
οἱ σώζοντες δηλαδὴ.

Σόλων

ἄρ' οὖν, ἦν Κῦρος, ὡς λογοποιοῦσι τινες, ἐπὶ Λυδοῖς, χρυσᾶς μαχαίρας σὺ ποιήσῃ τῷ στρατῷ, ἢ ὁ σίδηρος ἀναγκαῖος τότε;

Κροῖσος

ὁ σίδηρος δῆλον ὅτι.

Σόλων

καὶ εἴ γε τοῦτον μὴ παρασκευάσαιο, οἷχοιτο ἄν σοι ὁ χρυσὸς ἐς Πέρσας αἰχμάλωτος.

Κροῖσος

εὐφήμει, ἄνθρωπε.

Σόλων

μὴ γένοιτο μὲν οὕτω ταῦτα: φαίνει δ' οὖν ἀμείνω τοῦ χρυσοῦ τὸν σίδηρον ὁμολογῶν.

Κροῖσος

οὐκοῦν καὶ τῷ θεῷ σιδηρᾶς πλίνθους κελεύεις ἀνατιθέναι με, τὸν δὲ χρυσὸν ὀπίσω αὐθις ἀνακαλεῖν;

Σόλων

οὐδὲ σιδήρου ἐκεῖνός γε δεήσεται, ἀλλ' ἦν, τε χαλκὸν ἦν τε χρυσὸν ἀναθῆς, ἄλλοις μὲν ποτε κτῆμα καὶ ἔρμαιον ἔσῃ ἀνατεθεικώς, Φωκεῦσιν ἢ Βοιωτοῖς ἢ Δελφοῖς αὐτοῖς ἢ τινι τυράννῳ ἢ ληστῇ, τῷ δὲ θεῷ ὀλίγον μέλει τῶν σῶν χρυσοποιῶν.

Κροῖσος

αἰεὶ σύ μου τῷ πλούτῳ προσπολεμεῖς καὶ φθονεῖς.

Ἑρμῆς^[13] οὐ φέρει ὁ Λυδός, ὦ Χάρων, τὴν παρρησίαν καὶ τὴν ἀλήθειαν τῶν λόγων, ἀλλὰ ξένον αὐτῷ δοκεῖ τὸ πρᾶγμα, πένης ἄνθρωπος οὐχ ὑποπτήσων, τὸ δὲ παριστάμενον ἐλευθέρως λέγων. μεμνήσεται δ' οὖν μικρὸν ὕστερον τοῦ Σόλωνος, ὅταν αὐτὸν δέῃ ἀλόντα ἐπὶ τὴν πυρὰν ὑπὸ τοῦ Κύρου ἀναχθῆναι: ἤκουσα γὰρ τῆς Κλωθοῦς πρῶην ἀναγινωσκούσης τὰ ἐκάστω ἐπικεκλωσμένα, ἐν οἷς καὶ ταῦτα ἐγγέγραπτο, Κροῖσον μὲν ἀλῶναι ὑπὸ Κύρου, Κῦρον δὲ αὐτὸν ὑπ' ἐκείνησιν τῆς Μασσαγέτιδος ἀποθανεῖν. ὁρᾷς τὴν Σκυθίδα, τὴν ἐπὶ τοῦ ἵππου τούτου τοῦ λευκοῦ ἐξελαύνουσαν;

Χάρων

νῆ Δία.

Ἑρμῆς

Τόμυρις ἐκείνη ἐστί, καὶ τὴν κεφαλὴν γε ἀποτεμοῦσα τοῦ Κύρου αὕτη ἐς ἄσκον ἐμβαλεῖ πλήρη αἵματος. ὁρᾷ δὲ καὶ τὸν υἱὸν αὐτοῦ τὸν νεανίσκον; Καμβύσης ἐκεῖνός ἐστιν οὗτος βασιλεύσει μετὰ τὸν πατέρα καὶ μυρία σφαλεῖς ἐν τε Λιβύῃ καὶ Αἰθιοπία τὸ τελευταῖον μανεῖς ἀποθανεῖται ἀποκτείνας τὸν Ἄπιν.

Χάρων

ὦ πολλοῦ γέλωτος. ἀλλὰ νῦν τίς ἂν αὐτοὺς προσβλέψειεν οὕτως ὑπερφρονοῦντας τῶν ἄλλων; ἢ τίς ἂν πιστεύσειεν ὡς μετ' ὀλίγον οὗτος μὲν αἰχμάλωτος ἔσται, οὗτος δὲ τὴν κεφαλὴν ἔξει ἐν^[14] ἄσκῳ αἵματος; ἐκεῖνος δὲ τίς ἐστιν, ὃ Ἑρμῇ, ὁ τὴν πορφυρᾶν ἐφεςτρίδα ἐμπεπορημένος, ὁ τὸ διάδημα, ὃ τὸν δακτύλιον ὁ μάγειρος ἀναδίδωσι τὸν ἰχθὺν ἀνατεμών, νήσῳ ἐν ἀμφιρύτῃ; βασιλεὺς δέ τις εὕχεται εἶναι.

Ἑρμῆς

εὖ γε παρῳδεῖς, ὦ Χάρων. ἀλλὰ Πολυκράτην ὁρᾷ τὸν Σαμίων τύραννον πανευδαίμονα ἡγούμενον εἶναι: ἀτὰρ καὶ οὗτος αὐτὸς ὑπὸ τοῦ παρεστῶτος οἰκέτου Μαιανδρίου προδοθεὶς Ὀροίτῃ τῷ σατράπῃ ἀνασκολοπισθήσεται, ἄθλιος ἐκπεσὼν τῆς εὐδαιμονίας ἐν ἀκαρεῖ τοῦ χρόνου: καὶ ταῦτα γὰρ τῆς Κλωθοῦς ἐπήκουσα.

Χάρων

ἄγαμαι Κλωθοῦς γεννικῆς: καίε αὐτούς, ὦ βελτίστη, καὶ τὰς κεφαλὰς ἀπόμενε καὶ ἀνασκολοπίζε, ὡς εἰδῶσιν ἄνθρωποι ὄντες: ἐν τοσοῦτῳ δὲ ἐπαιρέσθων ὡς ἂν ἀφ' ὑψηλοτέρου ἀλγεινότερον καταπεσούμενοι. ἐγὼ δὲ γελάσομαι τότε γνωρίσας αὐτῶν ἕκαστον γυμνὸν ἐν τῷ σκαφιδίῳ μήτε τὴν πορφυρίδα μήτε τιάραν ἢ κλίνην χρυσεὴν κομίζοντας. ^[15] καὶ τὰ μὲν τούτων ὧδε ἔξει. τὴν δὲ πληθὺν ὁρᾷς, ὦ Χάρων, τοὺς πλέοντας αὐτῶν, τοὺς πολεμοῦντας, τοὺς δικαζομένους, τοὺς γεωργοῦντας, τοὺς δανείζοντας, τοὺς προσαιτοῦντας;

Χάρων

ὁρῶ ποικίλην τινὰ τὴν διατριβὴν καὶ μεστὸν ταραχῆς τὸν βίον καὶ τὰς πόλεις γε αὐτῶν εὐοικίας τοῖς σμήγεσιν, ἐν οἷς ἅπας μὲν ἴδιόν τι κέντρον ἔχει καὶ τὸν πλησίον κεντεῖ, ὀλίγοι δὲ τινες ὥσπερ σφήκες ἄγουσι καὶ φέρουσι τὸ ὑποδεέστερον. ὁ δὲ περιπετόμενος αὐτοὺς ἐκ τάφανοις οὗτος ὄχλος τίνες εἰσίν;

Ἑρμῆς

ἐλπίδες, ὦ Χάρων, καὶ δείματα καὶ ἄγνοια καὶ ἡδοναὶ καὶ φιλαργυρία καὶ ὀργαὶ καὶ μῖση καὶ τὰ τοιαῦτα. τούτων δὲ ἡ ἄγνοια μὲν κάτω συναναμέμικται αὐτοῖς καὶ συμπολιτεύεται, καὶ νῆ Δία καὶ τὸ μῖσος καὶ ὀργὴ καὶ ζηλοτυπία καὶ ἀμαθία καὶ ἀπορία καὶ φιλαργυρία, ὁ φόβος δὲ καὶ αἱ ἐλπίδες ὑπεράνω πετόμενοι ὁ μὲν ἐμπίπτων ἐκπλήττει ἐνίοτε καὶ ὑποπτήσσειν ποιεῖ, αἱ δ'

ἐλπίδες ὑπὲρ κεφαλῆς αἰωρούμεναι, ὁπότεν μάλιστα οἷται τις ἐπιλήψεσθαι αὐτῶν, ἀναπτάμεναι οἷχονται κεχηνότας αὐτοὺς ἀπολιποῦσαι, ὅπερ καὶ τὸν Τάνταλον κάτω πάσχοντα ὀρᾷς ὑπὸ^[16] τοῦ ὕδατος. ἦν δὲ ἀτενίσσης, κατόψει καὶ τὰς Μοίρας ἄνω ἐπικλωθούσας ἐκάστω τὸν ἄτρακτον, ἀφ' οὗ ἡρτῆσθαι συμβέβηκεν ἅπαντας ἐκ λεπτῶν νημάτων. ὀρᾷς καθάπερ ἀράχνιά τινα καταβαίνοντα ἐφ' ἑκάστον ἀπὸ τῶν ἀτράκτων;

Χάρων

ὁρῶ πάνυ λεπτὸν ἐκάστω νῆμα, ἐπιπεπλεγμένον γε τὰ πολλά, τοῦτο μὲν ἐκείνω, ἐκεῖνο δὲ ἄλλω.

Ἑρμῆς

εἰκότως, ὦ πορθμεῦ: εἵμαρται γὰρ ἐκείνω μὲν ὑπὸ τούτου φονευθῆναι, τούτῳ δὲ ὑπ' ἄλλου, καὶ κληρονομήσαι γε τοῦτον μὲν ἐκείνου, ὅτου ἂν ἦ μικρότερον τὸ νῆμα, ἐκείνον δὲ αὖ τοῦτου: τοιόνδε γάρ τι ἡ ἐπιπλοκή δηλοῖ. ὀρᾷς δ' οὖν ἀπὸ λεπτοῦ κρεμαμένους ἅπαντας: καὶ οὗτος μὲν ἀνασπασθεὶς ἄνω μετέωρος ἐστί καὶ μετὰ μικρὸν καταπεσών, ἀπορραγέντος τοῦ λίνου ἐπειδὰν μηκέτι ἀντέχῃ πρὸς τὸ βάρος, μέγαν τὸν ψόφον ἐργάσεται, οὗτος δὲ ὀλίγον ἀπὸ γῆς αἰωρούμενος, ἦν καὶ πέση, ἀψοφητὶ κείσεται,[^] μόλις καὶ τοῖς γείτοσιν ἐξακουσθέντος τοῦ πτώματος.

Χάρων

παγγέλοια ταῦτα, ὦ Ἑρμῆ.

Ἑρμῆς^[17] καὶ μὴν οὐδ' εἰπεῖν ἔχοις ἂν κατὰ τὴν ἀξίαν ὅπως ἐστὶ καταγέλαστα, ὦ Χάρων, καὶ μάλιστα αἱ ἄγαν σπουδαὶ αὐτῶν καὶ τὸ μεταξὺ τῶν ἐλπίδων οἷχεσθαι ἀναρπάστους γινομένους ὑπὸ τοῦ βελτίστου Θανάτου. ἄγγελοι δὲ καὶ ὑπηρεταὶ αὐτοῦ μάλα πολλοί, ὥς ὀρᾷς, ἡπίαλοι καὶ πυρετοὶ καὶ φθόαι καὶ περιπλευμονίαι καὶ ξίφη καὶ ληστήρια καὶ κώνεια καὶ δικασταὶ καὶ τύραννοι: καὶ τούτων οὐδὲν ὅλως αὐτοὺς εἰσέρχεται, ἔστ' ἂν εὖ πράττωσιν, ὅταν δὲ σφαλῶσι, πολὺ τὸ ὀττοτοῖ καὶ αἰαῖ καὶ οἶμοι. εἰ δὲ εὐθὺς ἐξ ἀρχῆς ἐνεόουν ὅτι θνητοὶ τὲ εἰσιν αὐτοὶ καὶ ὀλίγον τοῦτον χρόνον ἐπιδημήσαντες τῷ βίῳ ἀπίασιν ὥσπερ ἐξ ὄνειρατος πάντα ὑπὲρ γῆς ἀφέντες, ἔζων τε ἂν σωφρονέστερον καὶ ἥττον ἡνῶντο ἀποθανόντες: νῦν δὲ εἰς ἀεὶ ἐλπίσαντες χρῆσεσθαι τοῖς παροῦσιν, ἐπειδὰν ἐπιστὰς ὁ ὑπηρετὴς καλῇ καὶ ἀπάγῃ πεδῆσας τῷ πυρετῷ ἢ τῇ φθόῃ, ἀγανακτοῦσι πρὸς τὴν ἀγωγὴν οὐποτε προσδοκῆσαντες ἀποσπασθῆσεσθαι αὐτῶν. ἢ τί γὰρ οὐκ ἂν ποιήσειεν ἐκεῖνος ὁ τὴν οἰκίαν σπουδῇ οἰκοδομοῦμενος καὶ τοὺς ἐργάτας ἐπισπέρχων, εἰ μάθοι ὅτι ἢ μὲν ἔξει τέλος αὐτῷ, ὁ δὲ ἄρτι ἐπιθείς τὸν ὄροφον ἄπεισι τῷ κληρονόμῳ καταλιπὼν ἀπολαύειν αὐτῆς, αὐτὸς μὴδὲ δειπνήσας ἄθλιος [^] ἐν αὐτῇ; ἐκεῖνος μὲν γὰρ ὁ χαίρων ὅτι ἄρρενα παῖδα τέτοκεν αὐτῷ ἢ γυνή, καὶ τοὺς φίλους διὰ τοῦτο ἐστιῶν καὶ τοῦνομα τοῦ πατρὸς τιθέμενος, εἰ ἡπίστατο ὥς ἐπέτης γενόμενος ὁ παῖς τεθνήξεται, ἄρα ἂν σοι δοκεῖ χαίρειν ἐπ' αὐτῷ γεννωμένῳ; ἀλλὰ τὸ αἴτιον, ὅτι τὸν μὲν εὐτυχοῦντα ἐπὶ τῷ παιδί ἐκεῖνον ὀρᾷ τὸν τοῦ

ἀθλητοῦ πατέρα τοῦ Ὀλύμπια νενικηκότος, τὸν γείτονα δὲ τὸν ἐκκομίζοντα τὸ παιδίον οὐχ ὀρᾷ οὐδὲ οἶδεν ἀφ' οἷας αὐτῷ κρόκης ἐκρέματο. τοὺς μὲν γὰρ περὶ τῶν ὄρων διαφερομένους ὀρᾷς, ὅσοι εἰσί, καὶ τοὺς συναγείροντας τὰ χρήματα, εἶτα, πρὶν ἀπολαῦσαι αὐτῶν, καλουμένους ὑφ' ὧν εἶπον τῶν ἀγγέλων τε καὶ ὑπηρετῶν.

Χάρων^[18] ὁρῶ ταῦτα πάντα καὶ πρὸς ἑμαυτόν γε ἐννοῶ ὅ τι τὸ ἡδὺ αὐτοῖς παρὰ τὸν βίον ἢ τί ἐκεῖνό ἐστιν, οὗ στερούμενοι ἀγανακτοῦσιν. ἦν γοῦν τοὺς βασιλέας αὐτῶν ἴδη τις, οἵπερ εὐδαιμονέστατοι εἶναι δοκοῦσιν, ἔξω τοῦ ἀβεβαίου ὡς φῆς καὶ ἡ ἀμφιβόλου τῆς τύχης, πλείω τῶν ἡδέων τὰ ἀνιαρὰ εὐρήσει προσόντα αὐτοῖς, φόβους καὶ ταραχὰς καὶ μίση καὶ ἐπιβουλὰς καὶ ὀργὰς καὶ κολακείας· τούτοις γὰρ ἅπαντες σύνεισιν. ἐὼ πένθη καὶ νόσους καὶ πάθη ἐξ ἰσοτιμίας δηλαδὴ ἄρχοντα αὐτῶν· ὅπου δὲ τὰ τούτων πονηρά, λογίζεσθαι καιρὸς οἷα τὰ τῶν ιδιωτῶν ἂν εἴη. ^[19] ἐθέλω δ' οὖν σοι, ὦ Ἑρμῆ, εἰπεῖν, ὅτινι ἐοικέναι μοι ἔδοξαν οἱ ἄνθρωποι καὶ ὁ βίος ἅπας αὐτῶν. ἡδη ποτὲ πομφόλυγας ἐν ὕδατι ἐθεάσω ὑπὸ κρουνοῦ τινα καταράττοντι ἀνισταμένας; τὰς φυσαλλίδας λέγω, ἀφ' ὧν συναγίρεται ὁ ἀφρός· ἐκείνων τοίνυν τινὲς μὲν μικραὶ εἰσι καὶ αὐτίκα ἐκραγεῖσαι ἀπέσβησαν, αἱ δ' ἐπὶ πλεον διαρκοῦσι· καὶ προσχωρουσῶν αὐταῖς τῶν ἄλλων αὐταὶ ὑπερφυσώμεναι ἐς μέγιστον ὄγκον αἴρονται, ἔπειτα μέντοι κάκειναι πάντως ἐξερράγησάν ποτε· οὐ γὰρ οἷόν τε ἄλλως γενέσθαι. τοῦτό ἐστιν ὁ ἀνθρώπου βίος· ἅπαντες ὑπὸ πνεύματος ἐμπεφυσημένοι οἱ μὲν μείζους, οἱ δὲ ἐλάττους· καὶ οἱ μὲν ὀλιγοχρόνιον ἔχουσι καὶ ὠκύμορον τὸ φύσημα, οἱ δὲ ἅμα τῷ συστήναι ἐπαύσαντο· πᾶσι δ' οὖν ἀπορραγῆναι ἀναγκαῖον.

Ἑρμῆς

οὐδὲν χεῖρον σὺ τοῦ Ὀμήρου εἶκασας, ὦ Χάρων, ὃς φύλλοις τὸ γένος αὐτῶν ὁμοιοῖ.

Χάρων^[20] καὶ τοιοῦτοι ὄντες, ὦ Ἑρμῆ, ὀρᾷς οἷα ποιοῦσι καὶ ὡς φιλοτιμοῦνται πρὸς ἀλλήλους ἀρχῶν πέρι καὶ τιμῶν καὶ κτήσεων ἀμιλλώμενοι, ἅπερ ἅπαντα καταλιπόντας αὐτοὺς δεήσει ἓνα ὀβολὸν ἔχοντας ἥκειν παρ' ἡμᾶς. βούλει οὖν, ἐπεὶ περ ἐφ' ὑψηλοῦ ἐσμέν, ἀναβοήσας παμμέγεθες παραινέσω αὐτοῖς ἀπέχεσθαι μὲν τῶν ματαίων πόνων, ζῆν δὲ ἀεὶ τὸν θάνατον πρὸ ὀφθαλμῶν ἔχοντας, λέγων, ἡ μάταιοι, τί ἐσπουδάκατε περὶ ταῦτα; παύσασθε κάμνοντες· οὐ γὰρ εἰς ἀεὶ βιώσεσθε· οὐδὲν τῶν ἐνταῦθα σεμνῶν αἰδιόν ἐστιν, οὐδ' ἂν ἀπαγάγοι τις αὐτῶν τι σὺν αὐτῷ ἀποθανών, ἀλλ' ἀνάγκη τὸν μὲν γυμνὸν οἴχεσθαι, τὴν οἰκίαν δὲ καὶ τὸν ἀγρὸν καὶ τὸ χρυσίον ἀεὶ ἄλλων εἶναι καὶ μεταβάλλειν τοὺς δεσπότας· εἰ ταῦτα καὶ τὰ τοιαῦτα ἐξ ἐπηκόου ἐμβοήσαιμι αὐτοῖς, οὐκ ἂν οἷε μεγάλα ὠφελῆσθαι τὸν βίον καὶ σωφρονεστερέους ἂν γενέσθαι παρὰ πολὺ;

Ἑρμῆς

[21] ὦ μακάριε, οὐκ οἶσθα ὅπως αὐτοὺς ἡ ἄγνοια καὶ ἡ ἀπάτη διατεθείκασιν, ὥς μηδ' ἂν τρυπάνῳ ἔτι διανοιχθῆναι αὐτοῖς τὰ ὧτα, τοσούτῳ κηρῷ ἔβυσαν αὐτά, οἷόν περ ὁ Ὀδυσσεὺς τοὺς ἐταίρους ἔδρασε δέει τῆς Σειρήνων ἀκροάσεως. πόθεν οὖν ἂν ἐκεῖνοι δυνηθεῖεν ἀκοῦσαι, ἣν καὶ σὺ κεκραγῶς διαρραγῆς; ὅπερ γάρ παρ' ὑμῖν ἡ Λήθη δύναται, τοῦτο ἐνταῦθα ἡ ἄγνοια ἐργάζεται. πλὴν ἀλλὰ εἰσὶν αὐτῶν ὀλίγοι οὐ παραδεδεγμένοι τὸν κηρὸν ἐς τὰ ὧτα, πρὸς τὴν ἀλήθειαν ἀποκλίνοντες, ὅξυ δεδορκότες ἐς τὰ πράγματα καὶ κατεγνωκότες οἷά ἐστιν.

Χάρων
οὐκοῦν ἐκείνοις γοῦν ἐμβοήσωμεν.

Ἑρμῆς
περιττὸν καὶ τοῦτο, λέγειν πρὸς αὐτοὺς ἅ ἴσασιν. ὁρᾷς ὅπως ἀποσπάσαντες τῶν πολλῶν καταγελῶσι τῶν γιγνομένων καὶ οὐδαμῇ οὐδαμῶς ἀρέσκονται αὐτοῖς, ἀλλὰ δῆλοί εἰσι δρασμὸν ἤδη βουλευόντες παρ' ὑμᾶς ἀπὸ τοῦ βίου. καὶ γὰρ καὶ μισοῦνται ἐλέγχοντες αὐτῶν τὰς ἀμαθίας.

Χάρων
εὖ γε, ὦ γεννάδαι· πλὴν πάνυ ὀλίγοι εἰσίν, ὦ Ἑρμῆ·

Ἑρμῆς
ἱκανοὶ καὶ οὗτοι. ἀλλὰ κατίωμεν ἤδη.

Χάρων^[22] ἐν ἔτι ἐπόθουν, ὦ Ἑρμῆ, εἰδέναι, καί μοι δείξας αὐτὸ ἐντελῆ ἔση τὴν περιήγησιν πεποιημένος, τὰς ἀποθήκας τῶν σωμάτων, ἵνα κατορύττουσι, θεάσασθαι.

Ἑρμῆς
ἡρία, ὦ Χάρων, καὶ τύμβους καὶ τάφους καλοῦσι τὰ τοιαῦτα. πλὴν τὰ πρὸ τῶν πόλεων ἐκεῖνα τὰ χώματα ὁρᾷς καὶ τὰς στήλας καὶ πυραμίδας; ἐκεῖνα πάντα νεκροδοχεῖα καὶ σωματοφυλάκιά ἐστιν,

Χάρων
τί οὖν ἐκεῖνοι στεφανοῦσι τοὺς λίθους καὶ χρίουσι μύρω; οἱ δὲ καὶ πυρὰν νήσαντες πρὸ τῶν χωμάτων καὶ βόθρον τινὰ ὀρύξαντες καίουσιν τε ταυτὶ τὰ πολυτελῆ δεῖπνα καὶ εἰς τὰ ὀρύγματα οἶνον καὶ μελίκρατον, ὥς γοῦν εἰκάσαι, ἐγγέουσιν;

Ἑρμῆς
οὐκ οἶδα, ὦ πορθμεῦ, τί ταῦτα πρὸς τοὺς ἐν Αἰδου· πεπιστεύκασιν δ' οὖν τὰς ψυχὰς ἀναπεμπομένας κάτωθεν δειπνεῖν μὲν ὥς οἷόν τε περιπετομένας τὴν κνῖσαν καὶ τὸν καπνόν, πίνειν δὲ ἀπὸ τοῦ βόθρου τὸ μελίκρατον.

Χάρων

ἐκείνους ἔτι πίνειν ἢ ἐσθίειν, ὧν τὰ κρανία ξηρότατα; καίτοι γελοῖός εἰμι σοὶ λέγων ταῦτα ὁσημέραι κατὰγοντι αὐτούς. οἶσθα οὖν εἰ δύναιτ' ἂν ἔτι ἀνελθεῖν ἅπαξ ὑποχθόνιοι γενόμενοι. ἐπεὶ τοι καὶ παγγέλοια ἄν, ὃ Ἑρμῆ, ἔπασχον, οὐκ ὀλίγα πράγματα ἔχων, εἰ ἔδει μὴ κατὰγειν μόνον αὐτούς, ἀλλὰ καὶ αὐθις ἀνάγειν πιομένους. ὦ μάταιοι, τῆς ἀνοίας, οὐκ εἰδότες ἡλίκους ὅροις διακέκρται τὰ νεκρῶν καὶ τὰ ζώντων πράγματα καὶ οἷα τὰ παρ' ἡμῖν ἐστί καὶ ὅτι κάτθαν' ὁμῶς δ' τ' ἄτυμβος ἀνὴρ ὃς τ' ἔλλαχε τύμβου, ἐν δὲ ἰῇ τιμῇ Ἴρος κρείων τ' Ἀγαμέμνων Θερσίτῃ; δ' ἴσος Θέτιδος παῖς ἡϋκόμοιο πάντες δ' εἰσὶν ὁμῶς νεκῶν ἀμενηνὰ κάρηνα, γυμνοὶ τε ξηροὶ τε κατ' ἀσφοδελὸν λειμῶνα.

Ἑρμῆς^{23]} Ἡράκλεις, ὥς πολὺν τὸν Ὅμηρον ἐπαντλεῖς. ἀλλ' ἐπέπερ ἀνέμνησας, ἐθέλω σοὶ δεῖξαι τὸν τοῦ Ἀχιλλέως τάφον. ὁρᾷς τὸν ἐπὶ τῇ θαλάττῃ; Σίγειον μὲν ἐκεῖθ' ἐστὶ τὸ Τρωϊκόν· ἀντικρὺ δὲ ὁ Αἴας τέθαπται ἐν τῷ Ῥοιτείῳ.

Χάρων

οὐ μεγάλοι, ὦ Ἑρμῆ, οἱ τάφοι. τὰς πόλεις δὲ τὰς ἐπισήμους δεῖξόν μοι ἤδη, ἃς κάτω ἀκούομεν, τὴν Νίνον τὴν Σαρδαναπάλλου καὶ Βαβυλῶνα καὶ Μυκῆνας καὶ Κλεωνᾶς καὶ τὴν Ἴλιον αὐτὴν πολλοὺς γοῦν μέμνημαι διαπορθμεύσας ἐκεῖθεν, ὥς δέκα ὅλων ἐτῶν μὴ νεωλκῆσαι μηδὲ διαψῦξαι τὸ σκαφίδιον.

Ἑρμῆς

ἡ Νίνος μὲν, ὃ πορθμεῦ, ἀπόλωλεν ἤδη καὶ οὐδὲ ἵχνος ἔτι λοιπὸν αὐτῆς, οὐδ' ἂν εἴποις ὅπου ποτὲ ἦν ἡ Βαβυλὼν δὲ σοὶ ἐκείνη ἐστὶν ἡ εὐπυργος, ἡ τὸν μέγαν περιβόλον, οὐ μετὰ πολὺ καὶ αὐτὴ ζητηθησομένη ὥσπερ ἡ Νίνος· Μυκῆνας δὲ καὶ Κλεωνᾶς αἰσχύνομαι δεῖξαι σοι, καὶ μάλιστα τὸ Ἴλιον. ἀποπνίξεις γὰρ εὖ οἶδ' ὅτι τὸν Ὅμηρον κατελθὼν ἐπὶ τῇ μεγαληγορίᾳ τῶν ἐπῶν. πλὴν ἀλλὰ πάλαι μὲν ἦσαν εὐδαίμονες, νῦν δὲ τεθναῖσι καὶ αὗται· ἀποθνήσκουσι γάρ, ὢ πορθμεῦ, καὶ πόλεις ὥσπερ ἄνθρωποι, καὶ τὸ παραδοξότατον, καὶ ποταμοὶ ὅλοι· Ἰνάχου γοῦν οὐδὲ τάφος ἔτι ἐν Ἀργεὶ καταλείπεται.

Χάρων

παπαὶ τῶν ἐπαίνων, Ὅμηρε, καὶ τῶν ὀνομάτων, Ἴλιος ἱρὴ καὶ εὐρυάγνια καὶ εὐκτίμεναι^{24]} Κλεωναί. ἀλλὰ μεταξὺ λόγων, τίνες ἐκεῖνοὶ εἰσιν οἱ πολεμοῦντες ἢ ὑπὲρ τίνος ἀλλήλους φονεύουσιν;

Ἑρμῆς

Ἀργεῖους ὁρᾷς, ὦ Χάρων, καὶ Λακεδαιμονίους καὶ τὸν ἡμιθνήτα ἐκείνον στρατηγὸν Ὀθρυάδαν τὸν ἐπιγράφοντα τὸ τρόπαιον τῷ αὐτοῦ αἵματι

Χάρων

ὑπὲρ τίνος δ' αὐτοῖς, ὦ Ἑρμῆ, ὁ πόλεμος;

Ἑρμῆς

ὑπὲρ τοῦ πεδίου αὐτοῦ, ἐν ᾧ μάχονται.

Χάρων

ὦ τῆς ἀνοίας, οἳ γε οὐκ ἴσασιν ὅτι, κἂν ὅλην τὴν Πελοπόννησον ἕκαστος αὐτῶν κτήσωνται, μόγις ἂν ποδιαῖον λάβοιεν τόπον παρὰ τοῦ Αἰακοῦ τὸ δὲ πεδῖον τοῦτο ἄλλοτε ἄλλοι γεωργήσουσι πολλάκις ἐκ βάθρων τὸ τρόπαιον ἀνασπάσαντες τῷ ἄρότρῳ.

Ἑρμῆς

οὕτω μὲν ταῦτα ἔσται· ἡμεῖς δὲ καταβάντες ἤδη καὶ κατὰ χώραν εὐθετήσαντες αὖθις τὰ ὄρη ἀπαλλαττώμεθα, ἐγὼ μὲν καθ' ἃ ἐστάλην, σὺ δὲ ἐπὶ τὸ πορθμεῖον ἥξω δέ σοι καὶ αὐτὸς μετ' ὀλίγον νεκροστολῶν.

Χάρων

εὖ γε ἐποίησας, ὦ Ἑρμῆ· εὐεργέτης εἰς αἰεὶ ἀναγεγράφη, ὠνάμην γάρ τι διὰ σέ τῆς ἀποδημίας. — οἷά ἐστι τὰ τῶν κακοδαιμόνων ἀνθρώπων πράγματα — βασιλεῖς, πλίνθοι χρυσαῖ, ἐπιτύμβια μάχαι· Χάρωνος δὲ οὐδεὶς λόγος.

SALE OF CREEDS — Βίων Πρᾶσις

σὺ μὲν διατίθει τὰ βάρη καὶ παρασκευάζε τὸν τόπον τοῖς ἀφικνουμένοις, σὺ δὲ στήσον ἐξῆς παραγαγὼν τοὺς βίους, ἀλλὰ κοσμήσας πρότερον, ὥς εὐπρόσωποι φανοῦνται καὶ ὅτι πλείστους ἐπάξονται: σὺ δέ, ὦ Ἑρμῆ, κήρυττε καὶ συγκάλει.

Ἑρμῆς

ἀγαθῇ τύχῃ τοὺς ὀνητάς ἤδη παρεῖναι πρὸς τὸ πωλητήριον. ἀποκηρύζομεν δὲ βίους φιλοσόφους παντὸς εἴδους καὶ προαιρέσεων ποικίλων. εἰ δέ τις τὸ παραυτίκα μὴ ἔχει τὰργύριον καταβαλέσθαι, εἰς νέωτα ἐκτίσει καταστήσας ἐγγυητήν.

Ζεὺς

πολλοὶ συνίασιν: ὥστε χρὴ μὴ διατρίβειν μηδὲ κατέχειν αὐτούς. πωλῶμεν οὖν.

Ἑρμῆς [2] τίνα πρῶτον ἐθέλεις παραγάγωμεν;

Ζεὺς

τουτονὶ τὸν κομήτην, τὸν Ἰωνικόν, ἐπεὶ καὶ σεμνός τις εἶναι φαίνεται.

Ἑρμῆς

οὗτος ὁ Πυθαγορικὸς κατάβηθι καὶ παρέχε σεαυτὸν ἀναθεωρεῖσθαι τοῖς συνειλεγμένοις.

κήρυττε δὴ.

Ἑρμῆς

τὸν ἄριστον βίον πωλῶ, τὸν σεμνότατον. τίς ὀνήσεται; τίς ὑπὲρ ἄνθρωπον εἶναι βούλεται; τίς εἰδέναι τὴν τοῦ παντὸς ἀρμονίαν καὶ ἀναβιῶναι πάλιν;

Ἀγοράστης

τὸ μὲν εἶδος οὐκ ἀγεννής. τί δὲ μάλιστα οἶδεν;

Ἑρμῆς

ἀριθμητικὴν, ἀστρονομίαν, τερατείαν, γεωμετρίαν, μουσικὴν, γοητείαν. μάντιν ἄκρον βλέπεις.

Ἀγοράστης

ἔξεστιν αὐτὸν ἀνακρίνειν;

Ἑρμῆς

ἀνάκρινε ἀγαθῇ τύχῃ.

Ἀγοράστης^[3] ποδαπὸς εἶ σύ;

Πυθαγόρας
Σάμιος.

Ἀγοράστης
ποῦ δ' ἐπαιδεύθης;

Πυθαγόρας
ἐν Αἰγύπτῳ παρὰ τοῖς ἐκεῖ σοφοῖσι,

Ἀγοράστης
φέρε δέ, ἦν πρίωμαί σε, τί με διδάξει; ^

Πυθαγόρας
διδάξομαι μὲν οὐδέν, ἀναμνήσω δέ.

Ἀγοράστης
πῶς ἀναμνήσεις;

Πυθαγόρας
καθαρὴν πρότερον τὴν ψυχὴν ἐργασάμενος καὶ τὸν ἐπ' αὐτῇ ρύπον ἐκκλύσας.

Ἀγοράστης
καὶ δὴ νόμισον ἤδη ἐκκεκαθάρθαι με, τις ὁ τρόπος τῆς ἀναμνήσεως;

Πυθαγόρας
τὸ μὲν πρῶτον ἡσυχίῃ μακρῇ καὶ ἀφωνίῃ καὶ πέντε ὅλων ἐτέων λαλέειν
μηδέν.

Ἀγοράστης
ᾧρα σοι, ᾧ βέλτιστε, τὸν Κροίσου παῖδα παιδεύειν ἐγὼ γὰρ λάλος, οὐκ
ἀνδριάς εἶναι βούλομαι. τί δὲ μετὰ τὴν σιωπὴν ὅμως καὶ τὴν πενταετίαν;

Πυθαγόρας
Μουσουργίῃ καὶ γεωμετρίῃ ἐνασκήσει.

Ἀγοράστης
χάριεν λέγεις, εἰ πρῶτόν με κιθαρωδὸν γενόμενον κᾶτα εἶναι σοφὸν χρή.

Πυθαγόρας^[4] εἴτ' ἐπὶ τουτέοισιν ἀριθμέειν.

Ἀγοράστης
οἶδα καὶ νῦν ἀριθμεῖν.

Πυθαγόρας
πῶς ἀριθμεῖς;

Ἀγοράστης
ἓν, δύο, τρία, τέτταρα.

Πυθαγόρας
ὀρθῶς; ἃ σὺ δοκέεις τέσσαρα, ταῦτα δέκα ἐστὶ καὶ τρίγωνον ἐντελές καὶ ἡμέτερον ὄρκιον.

Ἀγοράστης
οὐ μὰ τὸν μέγιστον τοίνυν ὄρκον τὰ τέτταρα, οὔποτε θειοτέρους λόγους ἤκουσα οὐδὲ μᾶλλον ἱερούς.

Πυθαγόρας
μετὰ δέ, ὧ ξεῖνε, εἴσεται γῆς τε πέρι καὶ ἡέρος καὶ ὕδατος καὶ πυρὸς ἦτις αὐτέοισιν ἢ φορῇ καὶ ὁκοῖα ἐόντα μορφὴν ὅκως κινέονται.

Ἀγοράστης
μορφὴν γὰρ ἔχει τὸ πῦρ ἢ ἀήρ ἢ ὕδωρ;

Πυθαγόρας
καὶ μάλα ἐμφανέα: οὐ γὰρ οἷά τε ἀμορφίη καὶ ἀσχημοσύνη κινέεσθαι. καὶ ἐπὶ τουτέοισι δὲ γνώσεται τὸν θεὸν ἀριθμὸν ἐόντα καὶ νόον καὶ ἀρμονίην.

Ἀγοράστης
θαυμάσια λέγεις.

Πυθαγόρας [5] πρὸς δὲ τοῖσδεσι τοῖσιν εἰρημένοισι καὶ σεωυτὸν ἓνα δοκέοντα ἄλλον ὁρεόμενον καὶ ἄλλον ἐόντα εἴσεται.

Ἀγοράστης
τί φῆς; ἄλλος εἰμὶ καὶ οὐχ οὗτος ὅσπερ νῦν πρὸς σὲ διαλέγομαι;

Πυθαγόρας
νῦν μὲν οὗτος, πάλαι δὲ ἐν ἄλλῳ σώματι καὶ ἐν ἄλλῳ οὐνόματι ἐφαντάζεο: χρόνῳ δὲ αὐτὶς ἐς ἄλλον μεταβήσεται.

Ἀγοράστης
τοῦτο φῆς, ἀθάνατον ἔσεσθαι με ἀλλαττόμενον [6] ἐς μορφὰς πλείονας; ἀλλὰ τάδε μὲν ἱκανῶς. τὰ δ' ἀμφὶ δίαιταν ὁποῖός τις εἶ;

Πυθαγόρας

ἐμψυχῆϊον μὲν οὐδὲ ἐν σιτέομαι, τὰ δὲ ἄλλα πλὴν κυάμων.

Αγοράστης

τίνος ἔνεκα; ἢ μυσάττη τοὺς κυάμους;

Πυθαγόρας

οὐκ, ἀλλὰ ἱροὶ εἰσι καὶ θουμαστὴ αὐτέων ἢ φύσις: πρῶτον μὲν γὰρ τὸ πᾶν γονὴ εἰσι, καὶ ἦν ἀποδύσης κύαμον ἔτι χ:χλωρὸν ἐόντα, ὅψεται τοῖσιν ἀνδρείοισι μορίοισιν ἐμφερέα τὴν φυήν: ἐψηθέντα δὲ ἦν ἀφῆς ἐς τὴν σεληναίην νυξὶ μεμετρημένησιν, αἷμα ποιήσεις. τὸ δὲ μέζον, Ἀθηναίοισι νόμος κυάμοισι τὰς ἀρχὰς αἰρέεσθαι.

Αγοράστης

καλῶς πάντα ἔφης καὶ ἱεροπρεπῶς. ἀλλὰ ἀπόδυθι, καὶ γυμνὸν γάρ σε ἰδεῖν βούλομαι. ὃ Ἡράκλεις, χρυσοῦς αὐτῷ ὁ μηρός ἐστι. θεός, οὐ βροτός τις εἶναι φαίνεται: ὥστε ὠνήσομαι πάντως αὐτόν. πόσου τοῦτον ἀποκηρύττεις;

Ἑρμῆς

δέκα μνῶν.

Αγοράστης

ἔχω τοσοῦτου λαβών.

Ζεὺς

γράφε τοῦ ὠνησαμένου τοῦνομα καὶ ὅθεν ἐστίν.

Ἑρμῆς

Ἰταλιώτης, ὃ Ζεῦ, δοκεῖ τις εἶναι τῶν ἀμφὶ Κρότωνα καὶ Τάραντα καὶ τὴν ταύτην Ἑλλάδα: καίτοι οὐχ εἷς, ἀλλὰ τριακόσιοι σχεδὸν ἐώνηνται κατὰ κοινὸν αὐτόν.

Ζεὺς

ἀπαγέτωσαν ἄλλον παράγωμεν.

Ἑρμῆς [7] βούλει τὸν αὐχμῶντα ἐκεῖνον, τὸν Ποντικόν;

Ζεὺς

πάνυ μὲν οὖν.

Ἑρμῆς

οὗτος ὁ τὴν πῆραν ἐξηρητημένος, ὁ ἐξωμίας, ἐλθὲ καὶ περίθι ἐν κύκλῳ τὸ συνέδριον. βίον ἀνδρικὸν πωλῶ, βίον ἄριστον καὶ γεννικόν, βίον ἐλεύθερον

τίς ὀνήσεται;

Ἀγοράστης

ὁ κήρυξ πῶς ἔφησ σύ; πωλεῖς τὸν ἐλεύθερον;

Ἑρμῆς

ἔγωγε.

Ἀγοράστης

εἴτ' οὐ δέδιας μή σοι δικάσῃται ἀνδραποδισμοῦ ἢ καὶ προκαλέσῃταί σε εἰς Ἄρειον πάγον;

Ἑρμῆς

οὐδὲν αὐτῷ μέλει τῆς πράσεως· οἶται γὰρ εἶναι παντάπασιν ἐλεύθερος.

Ἀγοράστης

τί δ' ἂν τις αὐτῷ χρήσαιτο ῥυπῶντι καὶ οὕτω κακοδαιμόνως διακειμένῳ; πλὴν εἰ μὴ σκαπανέα γε καὶ ὑδροφόρον αὐτὸν ἀποδεικτέον.

Ἑρμῆς

οὐ μόνον, ἀλλὰ καὶ ἦν θυρωρὸν αὐτὸν ἐπιστήσης, πολὺ πιστοτέρῳ χρήσῃ τῶν κυνῶν. ἀμέλει κύων αὐτῷ καὶ τὸ ὄνομα.

Ἀγοράστης

ποδαπὸς δέ ἐστιν ἢ τίνα τὴν ἄσκησιν ἐπαγγέλλεται;

Ἑρμῆς

αὐτὸν ἐροῦ· κάλλιον γὰρ οὕτω ποιεῖν.

Ἀγοράστης

δέδια τὸ σκυθρωπὸν αὐτοῦ καὶ κατηφές, μὴ με ὑλακτῇσῃ προσελθόντα ἢ καὶ νῆ Δία δάκη γε. οὐχ ὀρθῶς ὥς διῆρται τὸ ξύλον καὶ συνέσπακε τὰς ὀφρῦς καὶ ἀπειλητικόν τι καὶ χολῶδες ὑποβλέπει;

Ἑρμῆς

μὴ δέδιθι· τιθασὸς γάρ ἐστι.

Ἀγοράστης [8] τὸ πρῶτον, ὦ βέλτιστε, ποδαπὸς εἶ;

Διογένης

παντοδαπός.

Ἀγοράστης

πῶς λέγεις;

Διογένης
τοῦ κόσμου πολίτην ὀρᾷς.

Ἀγοράστης
ζηλοῖς δὲ δὴ τίνα;

Διογένης
τὸν Ἡρακλέα.

Ἀγοράστης
τί οὖν οὐχὶ καὶ λεοντὴν ἀμπέχῃ; τὸ μὲν γὰρ ξύλον ἔοικας αὐτῷ.

Διογένης
τουτί μοι λεοντῇ, τὸ τριβώνιον. στρατεύομαι δὲ ὥσπερ ἐκεῖνος ἐπὶ τὰς ἡδονάς, οὐ κελευστός, ἀλλὰ ἐκούσιος, ἐκκαθᾶραι τὸν βίον προαιρούμενος.

Ἀγοράστης
εὖ γε τῆς προαιρέσεως. ἀλλὰ τι μάλιστα εἰδέναι σε φῶμεν; ἢ τίνα τὴν τέχνην ἔχεις;

Διογένης
ἐλευθερωτῆς εἰμι τῶν ἀνθρώπων καὶ ἱατρὸς τῶν παθῶν: τὸ δὲ ὅλον ἀληθείας καὶ παρρησίας προφήτης εἶναι βούλομαι.

Ἀγοράστης [9] εὖ γε, ὦ προφήτα ἦν δὲ πρίωμαί σε, τίνα με τὸν τρόπον διασκήσεις;

Διογένης
πρῶτον μὲν παραλαβὼν σε καὶ ἀποδύσας τὴν τρυφὴν καὶ ἀπορία συγκατακλείσας τριβώνιον περιβαλῶ, μετὰ δὲ πονεῖν καὶ κάμνειν καταναγκάσω χαμαὶ καθεύδοντα καὶ ὕδωρ πίνοντα καὶ ὦν ἔτυχεν ἐμπιπλάμενον, τὰ δὲ χρήματα, ἦν ἔχῃς, ἐμοὶ πειθόμενος εἰς τὴν θάλατταν φέρων ἐμβαλεῖς, γάμου δὲ ἀμελήσεις καὶ παίδων καὶ πατρίδος, καὶ πάντα σοι ταῦτα λῆρος ἔσται, καὶ τὴν πατρῶαν οἰκίαν ἀπολιπὼν ἢ τάφον οἰκήσεις ἢ πυργίον ἔρημον ἢ καὶ πίθον ἢ πήρα δέ σοι θέρμων ἔσται μεστή καὶ ὀπισθογράφων βιβλίων καὶ οὕτως ἔχων εὐδαιμονέστερος εἶναι φήσεις τοῦ μεγάλου βασιλέως. ἦν μαστιγοῖ δέ τις ἢ στρεβλοῖ, τούτων οὐδὲν ἀνιαρὸν ἡγήσῃ.

Ἀγοράστης
πῶς τοῦτο φῇς τὸ μὴ ἀλγεῖν μαστιγούμενον; οὐ γὰρ χελώνης ἢ καράβου τὸ δέρμα περιβέβληται.

Διογένης

τὸ Εὐριπίδειον ἐκεῖνο ζηλώσεις μικρὸν ἐναλλάζας.

Ἀγοράστης

τὸ ποῖον;

Διογένης

ἢ φρήν σοι ἀλγήσει, ἢ δὲ γλῶσσα ἔσται ἀνάλ^[10] γητος. ἃ δὲ μάλιστα δεῖ προσεῖναι, ταῦτά ἐστιν ἰταμὸν χρὴ εἶναι καὶ θρασὺν καὶ λοιδορεῖσθαι πᾶσιν ἐξῆς καὶ βασιλεῦσι καὶ ιδιώταις: οὕτω γὰρ ἀποβλέπονται σε καὶ ἀνδρεῖον ὑπολήφονται. βάρβαρος δὲ ἡ φωνὴ ἔστω καὶ ἀπηχὲς τὸ φθέγμα καὶ ἀτεχνῶς ὁμοιον κυνί, καὶ πρόσωπον δὲ ἐντεταμένον καὶ βάδισμα τοιούτῳ προσώπῳ πρέπον, καὶ ὅλως θηριώδη τὰ πάντα καὶ ἄγρια. αἰδῶς δὲ καὶ ἐπιείκεια καὶ μετριότης ἀπέστω, καὶ τὸ ἐρυθριᾶν ἀπόξυσον τοῦ προσώπου παντελῶς. δίωκε δὲ τὰ πολυανθρωπότατα τῶν χωρίων, καὶ ἐν αὐτοῖς τούτοις μόνος καὶ ἀκοινωνήτος εἶναι θέλε μὴ φίλον, μὴ ξένον προσιέμενος: κατάλυσις γὰρ τὰ τοιαῦτα τῆς ἀρχῆς. ἐν ὄψει δὲ πάντων, ἃ μὴδὲ ἰδίᾳ ποιήσειεν ἄν τις, θαρρῶν ποίει, καὶ τῶν ἀφροδισίων αἰροῦ τὰ γελοιότερα, καὶ τέλος, ἦν σοι δοκῇ, πολὺποδα ὦμὸν ἢ σηπῖαν φαγὼν ἀπόθανε. ταύτην σοι τὴν εὐδαιμονίαν προξενούμεν.

Ἀγοράστης^[11] ἄπαγε: μισὰ γὰρ καὶ οὐκ ἀνθρώπινα λέγεις.

Διογένης

ἀλλὰ ῥᾷστά γε, ὃ οὗτος, καὶ πᾶσιν εὐχερῇ μετελθεῖν οὐ γάρ σοι δεήσει παιδείας καὶ λόγων καὶ λήρων, ἀλλ' ἐπίτομος αὕτη σοι πρὸς δόξαν ἢ ὁδός: κἂν ιδιώτης ᾖ, ἥτοι σκυτοδέψης ἢ ταριχοπώλης ἢ τέκτων ἢ τραπεζίτης, οὐδέν σε κωλύσει θαυμαστὸν εἶναι, ἦν μόνον ἡ ἀναίδεια καὶ τὸ θράσος παρῇ καὶ λοιδορεῖσθαι καλῶς ἐκμάθης.

Ἀγοράστης

πρὸς ταῦτα μὲν οὐ δέομαί σου. ναύτης δ' ἂν ἴσως ἡ κηπουρὸς ἐν καιρῷ γένοιτο, καὶ ταῦτα, ἦν ἐθέλῃ σε ἀποδόσθαι οὗτοσι τὸ μέγιστον δὴ ὀβολῶν.

Ἑρμῆς

ἔχε λαβῶν καὶ γὰρ ἄσμενοι ἀπαλλαζόμεθα ἐνοχλοῦντος αὐτοῦ καὶ βοῶντος καὶ ἅπαντας ἀπαξαπλῶς ὑβρίζοντος καὶ ἀγορεύοντος κακῶς.

Ζεὺς^[12] ἄλλον κάλει τὸν Κυρηναῖον, τὸν ἐν τῇ πορφυρίδι, τὸν ἐστεφανωμένον.

Ἑρμῆς

ἄγε δῆ, πρόσεχε πᾶς: πολυτελὲς τὸ χρῆμα καὶ πλουσίῳ δεόμενον. βίος οὗτος ἥδιος, βίος τρισμακάριστος. τίς ἐπιθυμεῖ τρυφῆς; τίς ὠνεῖται τὸν

ἄβρότατον;

Ἀγοράστης

ἐλθέ σὺ καὶ λέγε ἅπερ εἰδὼς τυγχάνεις: ὠνήσομαι γάρ σε, ἢν ὠφέλιμος ᾦς.

Ἑρμῆς

μὴ ἐνόχλει αὐτόν, ὃ βέλτιστε, μηδὲ ἀνάκρινε: μεθύει γάρ. ὥστε οὐκ ἂν ἀποκρίναιτό σοι, τὴν γλῶτταν, ὡς ὀρᾷς, διολισθάνων

Ἀγοράστης

καὶ τίς ἂν εὖ φρονῶν πρίατο διεφθαρμένον οὕτω καὶ ἀκόλαστον ἀνδράποδον; ὅσον δὲ καὶ ἀποπνεῖ μύρων, ὥς δὲ καὶ σφαλερὸν βαδίζει καὶ παράφορον. ἀλλὰ κἂν σύ γε, ὃ Ἑρμῆ, λέγε ὅποια πρόσσεστιν αὐτῷ καὶ ἃ μετιῶν τυγχάνει.

Ἑρμῆς

τὸ μὲν ὅλον, συμβιῶναι δεξιὸς καὶ συμπιεῖν ἱκανὸς καὶ κωμάσαι μετὰ αὐλητρίδος ἐπιτήδειος ἐρῶντι καὶ ἀσώτῳ δεσπότη: τὰ ἄλλα δὲ πεμμάτων ἐπιστήμων καὶ ὀψοποιὸς ἐμπειρότατος, καὶ ὅλως σοφιστῆς ἡδυπαθείας. ἐπαιδεύθη μὲν οὖν Ἀθήνησιν, ἐδούλευσε δὲ καὶ περὶ Σικελίαν τοῖς τυράννοις καὶ σφόδρα εὐδοκίμει παρ' αὐτοῖς. τὸ δὲ κεφάλαιον τῆς προαιρέσεως, ἀπάντων καταφρονεῖν, ἅπασι χρῆσθαι, πανταχόθεν ἐρανίζεσθαι τὴν ἡδονήν.

Ἀγοράστης

ᾧρα σοι ἄλλον περιβλέπειν τῶν πλουσίων τούτων καὶ πολυχρημάτων: ἐγὼ μὲν γὰρ οὐκ ἐπιτήδειος ἱλαρὸν ὠνεῖσθαι βίον.

Ἑρμῆς

Ἄπρατος ἔοικεν ἡμῖν οὗτος, ὃ Ζεῦ, μένειν.

Ζεὺς ^[13] μετᾴστησον ἄλλον παράγε: μᾶλλον δὲ τῷ δύο τούτῳ, τὸν γελῶντα τὸν Ἀβδηρόθεν καὶ τὸν κλάοντα τὸν ἐξ Ἑφέσου: ἅμα γὰρ αὐτὸ πεπρᾶσθαι βούλομαι.

Ἑρμῆς

κατάβητον ἐς τὸ μέσον. τὸ ἀρίστῳ βίῳ πωλῶ, τὸ σοφωτάτῳ πάντων ἀποκηρύττομεν.

Ἀγοράστης

. ὃ Ζεῦ τῆς ἐναντιότητος. ὁ μὲν οὐ διαλείπει γελῶν, ὁ δέ τινα ἔοικε πενθεῖν δακρύει γοῦν τὸ παράπαν. τί ταῦτα, ὃ οὗτος; τί γελᾷς;

Δημόκριτος

ἐρωτᾷς; ὅτι μοι γελοῖα πάντα δοκέει τὰ πρήγματα ὑμέων καὶ αὐτοὶ ὑμέες.

Ἀγοράστης
πῶς λέγεις; καταγελαῖς ἡμῶν ἀπάντων καὶ παρ' οὐδέν τίθεσαι τὰ ἡμέτερα
πράγματα;

Δημόκριτος
ὦδε ἔχει: σπουδαῖον γὰρ ἐν αὐτέοισιν οὐδέν, κενεὰ δὲ πάντα καὶ ἀτόμων
φορὴ καὶ ἀπειρία.

Ἀγοράστης
οὐ μὲν οὖν, ἀλλὰ σὺ κενὸς ὡς ἀληθῶς καὶ ^[14] ἄπειρος. ὦ τῆς ὕβρεως, οὐ
παύση γελῶν; σὺ δὲ τί κλάεις, ὦ βέλτιστε; πολὺ γὰρ οἶμαι κάλλιον σοὶ
προσλαβεῖν.

Ἡράκλειτος
ἡγέομαι γάρ, ὦ ξεῖνε, τὰ ἀνθρωπῆϊα πρήγματα οἷζυρὰ καὶ δακρυώδεα καὶ
οὐδὲν αὐτέων ὃ τι μὴ ἐπικήριον τὸ δὴ οἰκτεῖρω τε σφέας καὶ ὀδύρομαι, ^:καὶ
τὰ μὲν παρεόντα οὐ δοκέω μεγάλα, τὰ δὲ ὑστέρω χρόνῳ ἐσόμενα πάμπαν
ἀνιηρά, λέγω δὲ τὰς ἐκπυρώσιας καὶ τὴν τοῦ ὄλου συμφορὴν ταῦτα ὀδύρομαι
καὶ ὅτι ἔμπεδον οὐδέν, ἀλλ' ὅκως ἐς κυκεῶνα τὰ πάντα συνειλέονται καὶ ἐστι
τῷ τὸ τέρψις ἀτερψίη, γνῶσις ἀγνωσίη, μέγα μικρόν, ἄνω κάτω
περιχωρέοντα καὶ ἀμειβόμενα ἐν τῇ τοῦ αἰῶνος παιδιῇ.

Ἀγοράστης
τί γὰρ ὁ αἰὼν ἐστι;

Ἡράκλειτος
παῖς παίζων, πεσσεύων, διαφερόμενος, συμφερόμενος.

Ἀγοράστης
τί δὲ ἄνθρωποι;

Ἡράκλειτος
θεοὶ θνητοί.

Ἀγοράστης
τί δὲ θεοί;

Ἡράκλειτος
ἄνθρωποι ἀθάνατοι.

Ἀγοράστης
αἰνίγματα λέγεις, ὦ οὔτος, ἢ γρίφους συντίθης; ἀτεχνῶς γὰρ ὥσπερ ὁ Λοξίας
οὐδὲν ἀποσαφεῖς.

Ἡράκλειτος
οὐδὲν γάρ μοι μέλει ὑμέων.

Ἀγοράστης
τοιγαροῦν οὐδὲ ὠνήσεται σέ τις εὖ φρονῶν.

Ἡράκλειτος
ἐγὼ δὲ κέλομαι πᾶσιν ἡβηδὸν οἰμώζειν, τοῖσιν ὠνεομένοισι καὶ τοῖσιν οὐκ ὠνεομένοισι.

Ἀγοράστης
τουτί τὸ κακὸν οὐ πόρρω μελαγχολίας ἐστὶν οὐδέτερον δὲ ὅμως αὐτῶν ἔγωγε ὠνήσομαι.

Ἑρμῆς
ἄπρατοι καὶ οὔτοι μένουσιν.

Ζεὺς
ἄλλον ἀποκήρυττε.

Ἑρμῆς [15] βούλει τὸν Ἀθηναῖον ἐκεῖνον, τὸν στωμύλον;

Ζεὺς
πάνυ μὲν οὖν.

Ἑρμῆς
δεῦρο ἔλθε συ. βίον ἀγαθὸν καὶ συνετὸν ἀποκηρύττομεν. τίς ὠνεῖται τὸν ἱερώτατον;

Ἀγοράστης
εἰπέ μοι, τί μάλιστα εἰδὼς τυγχάνεις;

Σωκράτης
παιδευαστής εἰμι καὶ σοφὸς τὰ ἐρωτικά.

Ἀγοράστης
πῶς οὖν ἐγὼ πρίωμαί σε; παιδαγωγοῦ γὰρ ἐδεόμην τῷ παιδί καλῶ ὄντι μοι.

Σωκράτης
τίς δ' ἂν ἐπιτηδειότερος ἐμοῦ γένοιτο συνεῖναι καλῶ; καὶ γὰρ οὐ τῶν σωμάτων ἐραστής εἰμι, τὴν ψυχὴν δὲ ἡγοῦμαι καλήν. ἀμέλει κἂν ὑπὸ ταυτὸν ἱμάτιόν μοι κατακέωνται, ἀκούσει αὐτῶν λεγόντων μηδὲν ὑπ' ἐμοῦ δεινὸν παθεῖν.

Αγοράστης

ἄπιστα λέγεις, τὸ παιδεραστὴν ὄντα μὴ πέρα τῆς ψυχῆς πολυπραγμονεῖν, καὶ ταῦτα ἐπ' ἐξουσίας, ὑπὸ τῷ αὐτῷ ἱματίῳ κατακείμενον.

Σωκράτης ^[16] καὶ μὴν ὁμνύω γέ σοι τὸν κύνα καὶ τὴν πλάτανον οὕτω ταῦτα ἔχειν.

Αγοράστης

Ἡράκλεις τῆς ἀτοπίας τῶν θεῶν.

Σωκράτης

τί σὺ λέγεις; οὐ δοκεῖ σοι ὁ κύων εἶναι θεός; οὐχ ὁρᾷς τὸν Ἄνουβιν ἐν Αἰγύπτῳ ὅσος; καὶ τὸν ἐν οὐρανῷ Σείριον καὶ τὸν παρὰ τοῖς κάτω Κέρβερον;

Αγοράστης ^[17] Ἐὐ λέγεις, ἐγὼ δὲ διημάρτανον. ἀλλὰ τίνα βιοῖς τὸν τρόπον;

Σωκράτης

οἰκῶ μὲν ἐμαυτῷ τινα πόλιν ἀναπλάσας, χρῶμαι δὲ πολιτεία ξένη καὶ νόμους νομίζω τοὺς ἐμούς.

Αγοράστης

ἐν ἐβουλόμην ἀκοῦσαι τῶν δογμάτων.

Σωκράτης

ἄκουε δὴ τὸ μέγιστον, ὃ περὶ τῶν γυναικῶν μοι δοκεῖ: μηδεμίαν αὐτῶν μηδενὸς εἶναι μόνου, παντὶ δὲ μετεῖναι τῷ βουλομένῳ τοῦ γάμου.

Αγοράστης

τοῦτο φῆς, ἀνηρῆσθαι τοὺς περὶ μοιχείας νόμους;

Σωκράτης

νῆ Δία, καὶ ἀπλῶς γε πᾶσαν τὴν περὶ τὰ τοιαῦτα μικρολογίαν.

Αγοράστης

τί δὲ περὶ τῶν ἐν ὥρᾳ παίδων σοι δοκεῖ;

Σωκράτης

καὶ οὗτοι ἔσσονται τοῖς ἀρίστοις ἄθλον φιλῆσαι λαμπρόν τι καὶ νεανικὸν ἐργασασμένοις.

Αγοράστης

βαβαὶ τῆς φιλοδορίας. τῆς δὲ σοφίας τί σοι τὸ κεφάλαιον

Σωκράτης

; αἱ ἰδέαι καὶ τὰ τῶν ὄντων παραδείγματα: ὅποσα γὰρ δὴ ὄρᾳς, τὴν γῆν, τὰ ἐπὶ γῆς, τὸν οὐρανόν, τὴν θάλατταν, ἀπάντων τούτων εἰκόνες ἀφανεῖς ἐστᾶσιν ἔξω τῶν ὅλων.

Ἀγοράστης
ποῦ δ' ἐστᾶσιν;

Σωκράτης
οὐδαμοῦ: εἰ γάρ που εἶεν, οὐκ ἂν εἶεν.

Ἀγοράστης
οὐχ ὁρῶ ταῦθ' ἅπερ λέγεις τὰ παραδείγματα.

Σωκράτης
εἰκότως: τυφλὸς γὰρ εἴ τῆς ψυχῆς τὸν ὀφθαλμόν. ἐγὼ δὲ πάντων ὁρῶ εἰκόνας καὶ σὲ ἀφανῆ κάμει ἄλλον, καὶ ὅλως διπλᾶ πάντα.

Ἀγοράστης
τοιγαροῦν ὠνητέος εἴ σοφὸς καὶ ὀξυδερκῆς τις ὢν. φέρε ἴδω τί καὶ πράξεις με ὑπὲρ αὐτοῦ σύ;

Ἑρμῆς
δὸς δύο τάλαντα.

Ἀγοράστης
Ὡνησάμην >ὅσου φῆς. τὰργύριον μέντοι εἰς αὐθις καταβαλῶ.

Ἑρμῆς^[19] τί σοι τοῦνομα;

Ἀγοράστης
Δίων Συρακούσιος,

Ἑρμῆς
ἄγε λαβὼν ἀγαθῇ τύχῃ. τὸν Ἐπικούρειον σὲ ἤδη καλῶ. τίς ὠνήσεται τοῦτον; ἔστι μὲν τοῦ γελῶντος ἐκείνου μαθητῆς καὶ τοῦ μεθύοντος, οὓς μικρῶ πρόσθεν ἀπεκηρύττομεν. ἐν δὲ πλεόν οἶδεν αὐτῶν, παρ' ὅσον δυσσεβέστερος τυγχάνει: τὰ δὲ ἄλλα ἡδὺς καὶ λιχνεῖα φίλος.

Ἀγοράστης
τίς ἡ τιμή;

Ἑρμῆς
δύο μναῖ.

Ἀγοράστης
λάμβανε· τὸ δεῖνα δέ, ὅπως εἰδῶ, τίσι χαίρει τῶν ἐδεσμάτων;

Ἑρμῆς
τὰ γλυκέα σιτεῖται καὶ τὰ μελιτώδη καὶ μάλιστα γε τὰς ἰσχάδας.

Ἀγοράστης
χαλεπὸν οὐδέν ὠνησόμεθα γὰρ αὐτῷ παλάθας τῶν Καρικῶν.

Ζεὺς [20] ἄλλον κάλει, τὸν ἐν χρῶ κουρίαν ἐκείνον, τὸν σκυθρωπὸν, τὸν ἀπὸ
τῆς στοᾶς.

Ἑρμῆς
εὖ λέγεις· εἰκόασι γὰρ πολὺ τι πλῆθος αὐτὸν περιμένειν τῶν ἐπὶ τὴν ἀγορὰν
ἀπηντηκότων. αὐτὴν τὴν ἀρετὴν πωλῶ, τῶν βίων τὸν τελειότατον. τίς ἅπαντα
μόνος εἰδέναι θέλει;

Ἀγοράστης
πῶς τοῦτο φής;

Ἑρμῆς
ὅτι μόνος οὗτος σοφός, μόνος καλός, μόνος δίκαιος ἀνδρεῖος βασιλεὺς ῥήτωρ
πλούσιος νομοθέτης καὶ τὰ ἄλλα ὅποσα ἐστίν.

Ἀγοράστης
οὐκοῦν καὶ μάγειρος μόνος, καὶ νῆ Δία γε σκυτοδέψης ἢ τέκτων καὶ τὰ
τοιαῦτα

Ἑρμῆς
ἔοικεν.

Ἀγοράστης

[21] ἐλθέ, ὦγαθέ, καὶ λέγε πρὸς τὸν ὠνητὴν ἐμὲ ποῖός τις εἶ, καὶ πρῶτον εἰ οὐκ
ἄχθη πιπρασκόμενος καὶ δοῦλος ὢν.

Χρύσιππος
οὐδαμῶς· οὐ γὰρ ἐφ' ἡμῖν ταῦτά ἐστιν. ἃ δὲ οὐκ ἐφ' ἡμῖν, ἀδιάφορα εἶναι
συμβέβηκεν.

Ἀγοράστης
οὐ μανθάνω ἦ καὶ λέγεις.

Χρύσιππος

τί φῆς; οὐ μανθάνεις ὅτι τῶν τοιούτων τὰ μέν ἐστι προηγμένα, τὰ δ' ἀνάπαλιν ἀποπροηγμένα;

Ἀγοράστης
οὐδὲ νῦν μανθάνω.

Χρύσιππος
εἰκότως: οὐ γὰρ εἴ συνήθης τοῖς ἡμετέροις ὀνόμασιν οὐδὲ τὴν καταληπτικὴν φαντασίαν ἔχεις, ὁ δὲ σπουδαῖος ὁ τὴν λογικὴν θεωρίαν ἐκμαθὼν οὐ μόνον ταῦτα οἶδεν, ἀλλὰ καὶ σύμβαμα καὶ παρασύμβαμα ὅποια καὶ ὅποσον ἀλλήλων διαφέρει.

Ἀγοράστης
πρὸς τῆς σοφίας, μὴ φθονήσης κἄν τοῦτο εἰπεῖν, τί τὸ σύμβαμα καὶ τὸ παρασύμβαμα: καὶ γὰρ οὐκ οἶδ' ὅπως ἐπλήγην ὑπὸ τοῦ ῥυθμοῦ τῶν ὀνομάτων.

Χρύσιππος
ἀλλ' οὐδεὶς φθόνος: ἦν γάρ τις χολὸς ὦν αὐτῷ ἐκείνῳ τῷ χολῷ ποδὶ προσπταίσας λίθῳ τραῦμα, ἐξ ἀφανοῦς λάβη, ὁ τοιοῦτος εἶχε μὲν δήπου σύμβαμα τὴν χολεῖαν, τὸ τραῦμα δὲ παρασύμβαμα προσέλαβεν.

Ἀγοράστης [22] ὦ τῆς ἀγχινοίας. τί δὲ ἄλλο μάλιστα φῆς εἰδέναι;

Χρύσιππος
τὰς τῶν λόγων πλεκτάνας αἷς συμποδίζω τοὺς προσομιλοῦντας καὶ ἀποφράττω καὶ σιωπᾶν ποιῶ, φιμὸν ἀτεχνῶς; αὐτοῖς περιτιθείς: ὄνομα δὲ τῇ δυνάμει ταύτῃ ὁ ἀοίδιμος συλλογισμός.

Ἀγοράστης
Ἡράκλεις, ἄμαχόν τινα καὶ βίαιον λέγεις.

Χρύσιππος
σκοπεῖ γοῦν ἔστι σοι παιδίον;

Ἀγοράστης
τί μήν;

Χρύσιππος
τοῦτο ἦν πῶς κροκόδειλος ἀρπάσῃ πλησίον τοῦ ποταμοῦ πλαζόμενον εὐρών, κἄτ' αἱ σοὶ ἀποδώσειν ὑπὲρχνῆται αὐτό, ἦν εἵπης τάληθές ὃ τι δέδοκται αὐτῷ περὶ τῆς ἀποδόσεως τοῦ βρέφους, τί φήσεις αὐτὸν ἐγνωκέναι;

Ἀγοράστης

δυσapókριτον έρωτῆς. άπορῶ γάρ όπότερον είπων άπολάβοιμι. αλλά σὺ πρὸς Διὸς άποκρινάμενος άνάσωσαί μοι τὸ παιδίον, μή καί φθάσῃ αὐτὸ καταπιών.

Χρύσιππος

θάρρει· καὶ ἄλλα γάρ σε διδάζομαι θαυμασιώτερα.

Αγοράστης

τὰ ποῖα;

Χρύσιππος

τὸν θερίζοντα καὶ τὸν κυριεύοντα καὶ ἐπὶ πᾶσι τὴν Ἥλέκτραν καὶ τὸν ἐγκεκαλυμμένον.

Αγοράστης

τίνα τοῦτον τὸν ἐγκεκαλυμμένον ἢ τίνα τὴν Ἥλέκτραν λέγεις;

Χρύσιππος

Ἥλέκτραν μὲν ἐκείνην τὴν πάνυ, τὴν Ἀγαμέμνονος, ἢ τὰ αὐτὰ οἶδέ τε ἅμα καὶ οὐκ οἶδε· παρεστῶτος γάρ αὐτῇ τοῦ Ὀρέστου ἔτι άγνωτος οἶδε μὲν Ὀρέστην, ὅτι άδελφὸς αὐτῆς, ὅτι δὲ οὗτος Ὀρέστης άγνοεῖ. τὸν δ' αὖ ἐγκεκαλυμμένον καὶ πάνυ θαυμαστὸν άκούσῃ λόγον άπόκριναι γάρ μοι, τὸν πατέρα οἶσθα τὸν σεαυτοῦ;

Αγοράστης

ναί.

Χρύσιππος

τί οὖν; ἦν σοι παραστήσας τινὰ ἐγκεκαλυμμένον ἔρωμαι, τοῦτον οἶσθα; τί φήσεις;

Αγοράστης

δηλαδὴ άγνοεῖν.

Χρύσιππος ^[23] αλλά μὴν αὐτὸς οὗτος ἦν ὁ πατήρ ὁ σός· ὥστε εἰ τοῦτον άγνοεῖς, δηλὸς εἶ τὸν πατέρα τὸν σὸν άγνοῶν.

Αγοράστης

οὐ μὲν οὖν ἄλλ' άποκαλύψας αὐτὸν εἶσομαι τὴν ἀλήθειαν. ὅμως δ' οὖν τί σοι τῆς σοφίας τὸ τέλος, ἢ τί πράξεις πρὸς τὸ άκρότατον τῆς άρετῆς άφικόμενος;

Χρύσιππος

περὶ τὰ πρῶτα κατὰ φύσιν τότε γενήσομαι, λέγω δὲ πλοῦτον, υἱέειαν καὶ τὰ τοιαῦτα. πρότερον δὲ άνάγκη πολλὰ προπονήσαι λεπτογράφοις βιβλίους παραθήγοντα τὴν ὄψιν καὶ σχόλια συναγείροντα καὶ σολοικισμῶν

ἐμπιπλάμενον καὶ ἀτόπων ῥημάτων καὶ τὸ κεφάλαιον, οὐ θέμις γενέσθαι σοφόν, ἢν μὴ τρεῖς ἐφεξῆς τοῦ ἐλλεβόρου πίης.

Ἀγοράστης

γενναῖά σου ταῦτα καὶ δεινῶς ἀνδρικά. τὸ δὲ Γνίφωνα εἶναι καὶ τοκογλύφον — καὶ γὰρ τάδε ὁρῶ σοι προσόντα — τί φῶμεν, ἀνδρὸς ἤδη πεπωκότος τὸν ἐλλέβορον καὶ τελεῖοι πρὸς ἀρετήν;

Χρύσιππος

ναί: μόνῳ γοῦν τὸ δανεῖζειν πρέπει ἂν τῷ σοφῷ: ἐπεὶ γὰρ ἴδιον αὐτοῦ συλλογίζεσθαι, τὸ δανεῖζειν δὲ καὶ λογίζεσθαι τοὺς τόκους πλησίον εἶναι δοκεῖ τῷ συλλογίζεσθαι, μόνου ἂν εἴη τοῦ σπουδαίου καθάπερ ἐκεῖνο καὶ τοῦτο, καὶ οὐ μόνον γε ἀπλοῦς, ὥσπερ οἱ ἄλλοι, τοὺς τόκους, ἀλλὰ καὶ τούτων ἐτέρους τόκους λαμβάνειν ἢ γὰρ ἄγνοεῖς ὅτι τῶν τόκων οἱ μὲν εἰσι πρῶτοί τινες, οἱ δὲ δεῦτεροι, καθάπερ αὐτῶν ἐκείνων ἀπόγονοι; ὁρᾷς δὲ δὴ καὶ τὸν συλλογισμὸν ὅποῖα φησιν εἰ τὸν πρῶτον τόκον λήψεται, λήψεται ^ καὶ τὸν δεῦτερον ἀλλὰ μὴν τὸν πρῶτον λήψεται, λήψεται ^ ἄρα καὶ τὸν δεῦτερον.

Ἀγοράστης [24] οὐκοῦν καὶ μισθῶν πέρι τὰ αὐτὰ φῶμεν, οὓς σὺ λαμβάνεις ἐπὶ τῇ σοφίᾳ παρὰ τῶν νέων, καὶ δῆλον ὅτι μόνος ὁ σπουδαῖος μισθὸν ἐπὶ τῇ ἀρετῇ λήψεται;

Χρύσιππος

μανθάνεις: οὐ γὰρ ἑμαυτοῦ ἔνεκα λαμβάνω, τοῦ δὲ διδόντος αὐτοῦ χάριν ἐπεὶ γὰρ ἔστιν ὁ μὲν τις ἐκχύτης, ὁ δὲ περιεκτικός, ἑμαυτὸν μὲν ἀσκῶ εἶναι περιεκτικόν, τὸν δὲ μαθητὴν ἐκχύτην.

Ἀγοράστης

καὶ μὴν τοῦναντίον ἐχρῆν ^ τὸν νέον μὲν εἶναι περιεκτικόν, σὲ δὲ τὸν μόνον πλούσιον ἐκχύτην.

Χρύσιππος

σκώπτεις, ὦ οὔτος. ἀλλ' ὅρα μὴ σε ἀποτοξεύσω τῷ ἀναποδείκτω συλλογισμῷ.

Ἀγοράστης

καὶ τί δεινὸν ἀπὸ τοῦ βέλους;

Χρύσιππος

ἀπορία καὶ σιωπὴ καὶ διαστραφῆναι τὴν διάνοιαν [25] . ὁ δὲ μέγιστον, ἢν ἐθέλω, τάχιστα σε ἀποδείξω λίθον.

Ἀγοράστης

πῶς λίθον; οὐ γὰρ Περσεὺς σὺ, ὦ βέλτιστε, εἶναί μοι δοκεῖς.

Χρύσιππος
ὧδέ πως· ὁ λίθος σῶμά ἐστι;

Αγοράστης
ναί.

Χρύσιππος
τί δέ; τὸ ζῶον οὐ σῶμα;

Αγοράστης
ναί.

Χρύσιππος
σὺ δὲ ζῶον;

Αγοράστης
ἔοικα γοῦν.

Χρύσιππος
λίθος ἄρα εἴ σῶμα ὢν.

Αγοράστης
μηδαμῶς. ἀλλ' ἀνάλυσόν με πρὸς τοῦ Διὸς καὶ ἐξ ὑπαρχῆς ποιήσον
ἄνθρωπον.

Χρύσιππος
οὐ χαλεπόν· ἀλλ' ἔμπαλιν ἴσθι ἄνθρωπον. εἰπὲ γάρ μοι, πᾶν σῶμα ζῶον;

Αγοράστης
οὔ.

Χρύσιππος
τί δέ; λίθος ζῶον;

Αγοράστης
οὔ.

Χρύσιππος
σὺ δὲ σῶμα εἶ;

Αγοράστης
ναί.

Χρύσιππος
σῶμα δὲ ὦν ζῶον εἶ;

Αγοράστης
ναί.

Χρύσιππος
οὐκ ἄρα λίθος εἶ ζῶόν γε ὦν.

Αγοράστης
εὖ γε ἐποίησας, ὥς ἤδη μου τὰ σκέλη καθάπερ τῆς Νιόβης ἀπεψύχετο καὶ
πάγια ἦν. ἀλλὰ ὠνήσομαί γε σέ. πόσον ὑπὲρ αὐτοῦ καταβαλῶ;

Ἑρμῆς
μνᾶς δώδεκα.

Αγοράστης
λάμβανε.

Ἑρμῆς
μόνος δὲ αὐτὸν ἐώνησαι;

Αγοράστης
μὰ Δί', ἀλλ' οὗτοι πάντες οὓς ὀρᾷς.

Ἑρμῆς
πολλοί γε καὶ τοὺς ὥμους καρτεροὶ καὶ τοῦ θερίζοντος ἄξιοι.

Ζεὺς [26] μὴ διάτριβε: ἄλλον κάλει τὸν Περιπατητικόν.

Ἑρμῆς
σέ φημι, τὸν καλόν, τὸν πλούσιον. ἄγε δῆ, ὠνήσασθε τὸν συνετώτατον, τὸν
ἅπαντα ὅλως ἐπιστάμενον.

Αγοράστης
ποῖος δέ τις ἐστί;

Ἑρμῆς
μέτριος, ἐπιεικής, ἀρμόδιος τῷ βίῳ, τὸ δὲ μέγιστον, διπλοῦς.

Αγοράστης
πῶς λέγεις;

Ἑρμῆς

ἄλλος μὲν ὁ ἔκτοσθεν φαινόμενος, ἄλλος δὲ ὁ ἔντοσθεν εἶναι δοκεῖ: ὥστε ἦν πρὶν αὐτόν, μέμνησο τὸν μὲν ἐξωτερικόν, τὸν δὲ ἐσωτερικὸν καλεῖν.

Ἀγοράστης

τί δὲ γινώσκει μάλιστα;

Ἑρμῆς

τρία εἶναι τὰ ἀγαθὰ, ἐν ψυχῇ, ἐν σώματι, ἐν τοῖς ἐκτός.

Ἀγοράστης

ἀνθρώπινα φρονεῖ. πόσου δέ ἐστιν;

Ἑρμῆς

εἴκοσι μνῶν.

Ἀγοράστης

πολλοῦ ^ λέγεις.

Ἑρμῆς

οὐκ, ὦ μακάριε: καὶ γὰρ αὐτὸς ἔχειν τι ἀργύριον δοκεῖ, ὥστε οὐκ ἂν φθάνοις ὠνούμενος. ἔτι δὲ εἴση αὐτίκα μάλα παρ' αὐτοῦ πόσον μὲν ὁ κώνωψ βιοῖ τὸν χρόνον, ἐφ' ὅποσον δὲ βάθος ἢ θάλαττα ὑπὸ τοῦ ἡλίου καταλάμπεται, καὶ ὅποια τίς ἐστιν ἡ ψυχὴ τῶν ὀστρείδων.

Ἀγοράστης

Ἡράκλεις τῆς ἀκριβολογίας.

Ἑρμῆς

τί δὲ εἰ ἀκούσειας ἄλλα πολλῶν τούτων ὀξυδερκέστερα, γονῆς τε πέρι καὶ γενέσεως καὶ τῆς ἐν ταῖς μήτραις τῶν ἐμβρύων πλαστικῆς, καὶ ὥς ἄνθρωπος μὲν γελαστικόν, ὄνος δὲ οὐ γελαστικόν οὐδὲ τεκταινόμενον οὐδὲ πλωϊζόμενον;

Ἀγοράστης

πάνσεμνα φῆς καὶ ὀνησιφόρα τὰ μαθήματα ὥστε ὠνοῦμαι αὐτὸν τῶν εἴκοσιν.

Ἑρμῆς [27] εἶεν.

Ζεὺς

τίς λοιπὸς ἡμῖν;

Ἑρμῆς

καταλείπεται ὁ Σκεπτικὸς ^ οὗτος. σὺ ὁ Πυρρίας πρόσιθι καὶ ἀποκηρύττου κατὰ τάχος. ἤδη μὲν ὑπορρέουσιν οἱ πολλοὶ καὶ ἐν ὀλίγοις ἢ πρᾶσις ἔσται.

ὅμως δὲ τίς καὶ τοῦτον ὀνήσεται;

Ἀγοράστης

ἐγωγε. ἀλλὰ πρῶτον εἰπέ μοι, σὺ τί ἐπίστασαι;

Πύρρων

οὐδέν.

Ἀγοράστης

πῶς τοῦτο ἔφησθα;

Πύρρων

ὅτι οὐδὲν ὅλως εἶναί μοι δοκεῖ.

Ἀγοράστης

οὐδὲ ἡμεῖς ἄρα ἐσμέν τινες;

Πύρρων

οὐδὲ τοῦτο οἶδα.

Ἀγοράστης

οὐδὲ ὅτι σὺ τις ὢν τυγχάνεις;

Πύρρων

πολὺ μᾶλλον ἔτι τοῦτο ἄγνοῶ.

Ἀγοράστης

ὦ τῆς ἀπορίας. τί δέ σοι τὰ σταθμία ταυτὶ βούλεται;

Πύρρων

ζυγοστατῶ ἐν αὐτοῖς τοὺς λόγους καὶ πρὸς τὸ ἴσον ἀπευθύνω, καὶ ἐπειδὴν ἀκριβῶς ὁμοίους τε καὶ ἰσοβαρεῖς ἴδω, τότε δὴ τότε ἄγνοῶ τὸν ἀληθέστερον

Ἀγοράστης

. τῶν ἄλλων δὲ τί ἂν πράττοις ἐμμελῶς;

Πύρρων

τὰ πάντα πλὴν δραπετήν μεταδιώκειν.

Ἀγοράστης

τί δὲ τοῦτό σοι ἀδύνατον;

Πύρρων

ὅτι, ὦγαθέ, οὐ καταλαμβάνω.

Ἀγοράστης
εἰκότως· βραδὺς γὰρ καὶ νωθὴς τις εἶναι δοκεῖς. ἀλλὰ τί σοι τὸ τέλος τῆς
ἐπιστάσεως;

Πύρρων
ἢ ἀμαθία καὶ τὸ μήτε ἀκούειν μήτε ὁρᾶν.

Ἀγοράστης
οὐκοῦν καὶ τὸ τυφλὸς ἅμα καὶ κωφὸς εἶναι λέγεις;

Πύρρων
καὶ ἄκριτός γε προσέτι καὶ ἀναίσθητος καὶ ὅλως τοῦ σκώληκος οὐδὲν
διαφέρων.

Ἀγοράστης
ὦνητέος εἶ διὰ ταῦτα. πόσου τοῦτον ἄξιον χρή φάναι;

Ἑρμῆς
μνᾶς Ἀττικῆς·

Ἀγοράστης
λάμβανε. τί φῆς, ὦ οὗτος; ἐώνημαι σε;

Πύρρων
ἄδηλον.

Ἀγοράστης
μηδαμῶς· ἐώνημαι γὰρ καὶ τὰργύριον κατέβαλον.

Πύρρων
ἐπέχω περὶ τούτου καὶ διασκέπτομαι.

Ἀγοράστης
καὶ μὴν ἀκολούθει μοι, καθάπερ χρή ἐμὸν οἰκέτην.

Πύρρων
τίς οἶδεν εἰ ἀληθεῖ ταῦτα φῆς;

Ἀγοράστης
ὁ κῆρυξ καὶ ἡ μνᾶ καὶ οἱ παρόντες.

Πύρρων
πάρεισι γὰρ ἡμῖν τινες;

Ἀγοράστης

ἀλλ' ἔγωγέ σε ἤδη ἐμβαλὼν ἐς τὸν μυλῶνα πείσω εἶναι δεσπότης κατὰ τὸν χεῖρῳ λόγον.

Πύρρων

ἔπεχε περὶ τούτου.

Ἀγοράστης

μὰ Δί', ἀλλ' ἤδη γε ἀπεφηνάμην.

Ἑρμῆς

σὸ μὲν παῦσαι ἀντιτείνων καὶ ἀκολούθει τῷ πριαμένῳ, ὑμᾶς δὲ εἰς αὔριον παρακαλοῦμεν: ἀποκηρύξειν γὰρ τοὺς ιδιώτας καὶ βαναύσους καὶ ἀγοραίους βίους μέλλομεν.

THE FISHERMAN — Αναβιοῦντες ἢ Ἀλιεύς

βάλλε βάλλε τὸν κατάρατον ἀφθόνοις τοῖς λίθοις: ἐπίβαλλε τῶν βόλων: προσεπίβαλλε καὶ τῶν ὀστράκων παῖε τοῖς ξύλοις τὸν ἀλιτήριον ὅρα μὴ διαφύγη: καὶ σὺ βάλλε, ὦ Πλάτων καὶ σὺ, ὦ Χρύσιππε, καὶ σὺ δέ, καὶ πάντες ἅμα συνασπίσωμεν ἐπ' αὐτόν, ὥς πῆρη πῆρηφιν ἀρήγη, βάκτρα δὲ βάκτροις, κοινὸς γὰρ πολέμιος, καὶ οὐκ ἔστιν ἡμῶν ὄντινα οὐχ ὕβρικε. σὺ δέ, ὦ Διόγενες, εἴ ποτε καὶ ἄλλοτε, χρῶ τῷ ξύλῳ: μὴδὲ ἀνῆτε: διδότην τὴν ἀξίαν βλάσφημος ὢν. τί τοῦτο; κεκμήκατε, ὦ Ἐπίκουρε καὶ Ἀρίστιππε; καὶ μὴν οὐκ ἐχρῆν. ἄνδρες ἔστε, σοφοί, μνήσασθε δὲ θοοῖδος ὀργῆς. [2] Ἀριστότελες, ἐπισπούδασον ἔτι θάπτον εὖ ἔχει: ἐάλωκεν τὸ θηρίον. εἰλήφασμέν σε, ὦ μιარέ. εἴση γοῦν αὐτίκα οὐστίνας ἡμᾶς ὄντας ἐκακηγόρεις. τῷ 'τρόπῳ δέ τις αὐτὸν καὶ μετέλθῃ; ποικίλον γάρ τινα θάνατον ἐπινοῶμεν κατ' αὐτοῦ πᾶσιν ἡμῖν ἐξαρκέσαι δυνάμενον: καθ' ἕκαστον γοῦν ἐπτάκις δίκαιός ἐστιν ἀπολωλέναι.

Φιλόσοφος

ἐμοὶ μὲν ἀνασκολοπισθῆναι δοκεῖ αὐτόν.

Ἄλλος

νῆ Δία, μαστιγωθέντα γε πρότερον.

Ἄλλος

πολὺν πρότερον τοὺς ὀφθαλμοὺς ἐκκεκόλαφθω.

Ἄλλος

τὴν γλῶτταν αὐτὴν ἔτι πολὺν πρότερον ἀποτετμήσθω.

Σωκράτης

σοὶ δὲ τί, Ἐμπεδόκλεις, δοκεῖ;

Ἐμπεδοκλῆς

εἰς τοὺς κρατῆρας ἐμπεσεῖν αὐτόν, ὥς μάθῃ μὴ λοιδορεῖσθαι τοῖς κρείττοσιν.

Πλάτων

καὶ μὴν ἄριστον ἦν καθάπερ τινὰ Πενθέα ἢ Ὀρφέα λακιστὸν ἐν πέτραισιν: εὐρέσθαι μόρον, ἵνα ἂν καὶ τὸ μέρος αὐτοῦ ἕκαστος ἔχων ἀπηλλάττετο.

Παρρησιάδης [3] μηδαμῶς: ἀλλὰ πρὸς Ἰκεσίου φείσασθέ μου.

Πλάτων

ἄραρεν οὐκ ἂν ἀφεθείης ἔτι. ὁρᾷς δὲ δὴ καὶ τὸν Ὅμηρον ἃ φησιν, ὥς οὐκ ἔστι λέουσι καὶ ἀνδράσιν ὄρκια πιστά.

Παρρησιάδης

καὶ μὴν καθ' Ὅμηρον ὑμᾶς καὶ αὐτὸς ἱκετεύσω: αἰδέσεσθε γὰρ ἴσως τὰ ἔπη καὶ οὐ παρόψεσθε ῥαψωδῆσαντά με: ζῶγρεῖτ' οὐ κακὸν ἄνδρα καὶ ἄξια δέχθε ἄποινα, χαλκὸν τε χρυσὸν τε, τὰ δὴ φιλέουσι σοφοὶ περ.

Πλάτων

ἀλλ' οὐδὲ ἡμεῖς ἀπορήσομεν πρὸς σὲ Ὀμηρικῆς ἀντιλογίας. ἄκουε γοῦν μὴ δὴ μοι φύξιν γε, κακηγόρε, βάλλεο θυμῷ χρυσὸν περ λέξας, ἐπεὶ ἔκεο χεῖρας ἐς ἡμᾶς.

Παρρησιάδης

οἴμοι τῶν κακῶν. ὁ μὲν Ὅμηρος ἡμῖν ἄπρακτος, ἡ μεγίστη ἐλπίς. ἐπὶ τὸν Εὐριπίδην δὴ μοι καταφευκτέον: τάχα γὰρ ἂν ἐκεῖνος σώσειέ με. μὴ κτεῖνε: τὸν ἱκέτην γὰρ οὐ θέμις κτανεῖν.

Πλάτων

τί δέ; οὐχὶ κακείνα Εὐριπίδου ἐστίν, οὐ δεινὰ πάσχειν δεινὰ τοὺς εἰργασμένους;

Παρρησιάδης

νῦν οὖν ἕκατι ῥημάτων κτενεῖτέ ^ με;

Πλάτων

νῆ Δία: φησὶ γοῦν ἐκεῖνος αὐτός, ^ ἀχαλίνων στομάτων ἀνόμου τ' ἀφροσύνας τὸ τέλος δυστυχία.

Παρρησιάδης [4] οὐκοῦν ἐπεὶ δέδοκται πάντως ἀποκτινύναι καὶ οὐδεμία μηχανὴ τὸ διαφυγεῖν με, φέρε τοῦτο γοῦν εἶπατέ μοι, τίνες ὄντες ἢ τί πεπονθότες ἀνήκεστον πρὸς ἡμῶν ἀμείλικτα ὀργίζεσθε καὶ ἐπὶ θανάτῳ συνειλήφατε;

Πλάτων

ἅτινα μὲν εἴργασαι ἡμᾶς τὰ δεινὰ, σεαυτὸν ἐρώτα, ὃ κάκιστε, καὶ τοὺς καλοὺς ἐκείνους σου λόγους ἐν οἷς φιλοσοφίαν τε αὐτὴν κακῶς ἠγόρευες καὶ εἰς ἡμᾶς ὕβριζες, ὥσπερ ἐξ ἀγορᾶς ἀποκηρύττων σοφοὺς ἄνδρας, καὶ τὸ μέγιστον, ἐλευθέρους: ἐφ' οἷς ἀγανακτήσαντες ἀνεληλύθαμεν ἐπὶ σὲ παραιτησάμενοι πρὸς ὀλίγον τὸν Αἰδωνέα, Χρύσιππος οὗτοσί καὶ Ἐπίκουρος καὶ ὁ Πλάτων ἐγὼ καὶ Ἀριστοτέλης ἐκεῖνος καὶ ὁ σιωπῶν οὗτος Πυθαγόρας καὶ Διογένης καὶ ἅπαντες ὀπόσους διέσυρες ἐν τοῖς λόγοις.

Παρρησιάδης [5] ἀνέπνευσα: οὐ γὰρ ἀποκτενεῖτέ με, ἢν μάθῃτε ὅποιος ἐγὼ περὶ ὑμᾶς ἐγενόμην ὥστε ἀπορρίψατε τοὺς λίθους, μᾶλλον δὲ φυλάττετε. χρῆσεσθε γὰρ αὐτοῖς κατὰ τῶν ἀξίων.

Πλάτων

ληρεῖς. σέ δὲ χρή τήμερον ἀπολωλέναι, καὶ ἤδη γε λάϊνον ἔσσο χιτῶνα κακῶν ἔνεχ' ὅσσα ἔοργας.

Παρρησιάδης

καὶ μὴν, ὦ ἄριστοι, ὃν ἐχρῆν μόνον ἐξ ἀπάντων ἐπαινεῖν οἰκεῖόν τε ὑμῖν ὄντα καὶ εὖνουν καὶ ὁμογνώμονα καί, εἰ μὴ φορτικὸν εἶπεῖν, κηδεμόνα τῶν ἐπιτηδευμάτων εὖ ἵστε ἀποκτενοῦντες, ἦν ἐμὲ ἀποκτείνετε τοσαῦτα ὑπὲρ ὑμῶν πεπονηκότα. ὁρᾶτε οὖν μὴ κατὰ τοὺς πολλοὺς τῶν νῦν φιλοσόφων αὐτοὶ ποιεῖτε, ἀχάριστοι καὶ ὀργίλοι καὶ ἀγνώμονες φαινόμενοι πρὸς ἄνδρα εὐεργέτην.

Πλάτων

, ὦ τῆς ἀναισχυντίας. καὶ χάριν σοι τῆς κακηγορίας προσοφείλομεν; οὕτως ἀνδραπόδοις ὡς ἀληθῶς οἶει διαλέγεσθαι; ἢ καὶ εὐεργεσίαν καταλογιῇ πρὸς ἡμᾶς ἐπὶ τῇ τοσαύτῃ ὕβρει καὶ παροινία τῶν λόγων;

Παρρησιάδης [6] ποῦ γὰρ ἐγὼ ὑμᾶς ἢ πότε ὕβρικα, ὃς ἀεὶ φιλοσοφίαν τε θαυμάζων διατετέλεκα καὶ ὑμᾶς αὐτοὺς ὑπερεπαινῶν καὶ τοῖς λόγοις οἷς καταλελοίπατε ὁμιλῶν; αὐτὰ γοῦν ἃ φημι ταῦτα, πόθεν ἄλλοθεν ἢ παρ' ὑμῶν λαβὼν καὶ κατὰ τὴν μέλιτταν ἀπανθισάμενος ἐπιδείκνυμαι τοῖς ἀνθρώποις; οἱ δὲ ἐπαινοῦσι καὶ γνωρίζουσιν ἕκαστον τὸ ἄνθος ὅθεν καὶ παρ' ὅτου καὶ ὅπως ἀνελεξάμην, καὶ λόγῳ μὲν ἐμὲ ζηλοῦσι τῆς ἀνθολογίας, τὸ δ' ἀληθὲς ὑμᾶς καὶ τὸν λειμῶνα τὸν ὑμέτερον, οἱ τοιαῦτα ἐξηθήκατε ποικίλα καὶ πολυειδῆ τὰς βαφάς, εἴ τις ἀναλέξασθαι τε αὐτὰ ἐπίσταιτο καὶ ἀναπλέξαι καὶ ἀρμόσαι, ὡς μὴ ἀπάδειν θάτερον θατέρου. ἔσθ' ὅστις οὖν ταῦτα εὖ πεπονθὼς παρ' ὑμῶν κακῶς ἂν εἶπεῖν ἐπιχειρήσειεν εὐεργέτας ἄνδρας, ἀφ' ὧν εἶναί τις ἔδοξεν; ἐκτὸς εἰ μὴ κατὰ τὸν Θάμυριν ἢ τὸν Εὐρυτον εἴη τὴν φύσιν, ὡς ταῖς Μούσαις ἀντάδειν, παρ' ὧν εἴληφε τὴν ᾠδὴν, ἢ τῷ Ἀπόλλωνι ἐριδαίνειν ἐναντία τοξεύων, καὶ ταῦτα δοτῆρι ὄντι τῆς τοξικῆς.

Πλάτων [7] τοῦτο μὲν, ὦ γενναῖε, κατὰ τοὺς ῥήτορας εἴρηταί σοι: ἐναντιώτατον δ' οὖν ἔστι τῷ πράγματι καὶ χαλεπωτέραν σου ἐπιδείκνυσσι τὴν τόλμαν, εἴ γε τῇ ἀδικίᾳ καὶ ἀχαριστίᾳ πρόσσεστιν, ὃς παρ' ἡμῶν τὰ τοξεύματα, ὡς φῆς, λαβὼν καθ' ἡμῶν ἐτόξευες, ἕνα τοῦτον ὑποθέμενος τὸν σκοπόν, ἅπαντας ἡμᾶς ἀγορεύειν κακῶς: τοιαῦτα παρὰ σοῦ ἀπειλήφαμεν ἀνθ' ὧν σοι τὸν λειμῶνα ἐκείνον ἀναπετάσαντες οὐκ ἐκωλύομεν δρέπεσθαι καὶ τὸ προκόλπιον ἐμπλησάμενον ἀπελθεῖν ὥστε διὰ γε τοῦτο μάλιστα δίκαιος ἂν εἴης ἀποθανεῖν.

Παρρησιάδης [8] ὁρᾷτε: πρὸς ὀργὴν ἀκούετε καὶ οὐδὲν τῶν δικαίων προσίσθε. καίτοι οὐκ ἂν φήθην ποτὲ ὡς ὀργὴ Πλάτωνος ἢ Χρυσίππου ἢ Ἀριστοτέλους ἢ τῶν ἄλλων ὑμῶν καθίκοιτο ἄν, ἀλλὰ μοι ἔδοκεῖτε μόνον διῆ

πόρρω εἶναι τοῦ τοιοῦτου. πλὴν ἀλλὰ μὴ ἄκριτόν γε, ὃ θαυμάσιοι, μὴδὲ πρὸ δίκης ἀποκτείνήτε με. ὑμέτερον γοῦν καὶ τοῦτο ἦν, μὴ βία μὴδὲ κατὰ τὸ ἰσχυρότερον πολιτεύεσθαι, δίκη δὲ τὰ διάφορα λύεσθαι διδόντας λόγον καὶ δεχομένους ἐν τῷ μέρει. ὥστε δικαστὴν ἐλόμενοι κατηγορήσατε μὲν ὑμεῖς ἢ ἅμα πάντες ἢ ὅντινα ἂν χειροτονήσητε ὑπὲρ πάντων, ἐγὼ δὲ ἀπολογήσομαι πρὸς τὰ ἐγκλήματα. κῆῖτα ἦν μὲν τι ἀδικῶν φαίνωμαι καὶ τοῦτο περὶ ἐμοῦ γινῶ τὸ δικαστήριον, ὑφέξω δηλαδὴ τὴν ἀξίαν ὑμεῖς δὲ βίαιον οὐδὲν τολμήσετε: ἦν δὲ τὰς εὐθύνας ὑποσχὼν καθαρὸς ὑμῖν καὶ ἀνεπίληπτος εὐρίσκωμαι, ἀφήσουσί με οἱ δικασταί, ὑμεῖς δὲ εἰς τοὺς ἐξαπατήσαντας ὑμᾶς καὶ παροξύναντας καθ' ἡμῶν τὴν ὀργὴν τρέψετε.

Πλάτων [9] τοῦτ' ἐκεῖνο: εἰς πεδίον τὸν ἵππον, ὡς παρακρουσάμενος τοὺς δικαστὰς ἀπέλθης. φασὶ γοῦν ῥήτορά σε καὶ δικανικόν τινα εἶναι καὶ πανοῦργον ἐν τοῖς λόγοις. τίνα δὲ καὶ δικαστὴν ἐθέλεις γενέσθαι, ὅντινα μὴ σὺ δωροδοκήσας, οἷα πολλὰ ποιεῖτε, ἄδικα πείσεις ὑπὲρ σοῦ ψηφίσασθαι;

Παρρησιάδης

θαρρεῖτε τούτου γε ἔνεκα: οὐδένα τοιοῦτον διαιτητὴν ὑποπτον ἢ ἀμφίβολον ἀξιώσαιμ' ἂν γενέσθαι καὶ ὅστις ἀποδώσεται μοι τὴν ψήφον. ὁρᾶτε γοῦν, τὴν Φιλοσοφίαν αὐτὴν μεθ' ὑμῶν ποιοῦμαι δικάστριαν ἐγωγε.

Πλάτων

καὶ τίς ἂν κατηγορήσειεν, εἴ γε ἡμεῖς δικάσομεν;

Παρρησιάδης

οἱ αὐτοὶ κατηγορεῖτε καὶ δικάζετε: οὐδὲν οὐδὲ τοῦτο δέδια. τοσοῦτον ὑπερφέρω τοῖς δικαίοις καὶ ἐκ περιουσίας ἀπολογήσεσθαι ὑπολαμβάνω.

Πλάτων [10] τί ποιοῦμεν, ὃ Πυθαγόρα καὶ Σώκρατες; ἔοικε γὰρ ἀνὴρ οὐκ ἄλογα προκαλεῖσθαι δικάζεσθαι ἀξίων.

Σωκράτης

τί δὲ ἄλλο ἢ βαδίζωμεν ἐπὶ τὸ δικαστήριον καὶ τὴν Φιλοσοφίαν παραλαβόντες ἀκούσωμεν ὃ τι καὶ ἀπολογήσεται: τὸ πρὸ δίκης γὰρ οὐχ ἡμέτερον, ἀλλὰ δεινῶς ἰδιωτικόν, ὀργίλων τινῶν ἀνθρώπων καὶ τὸ δίκαιον ἐν τῇ χεὶρὶ τιθεμένων. παρέξομεν οὖν ἀφορμὰς τοῖς κακῶς ἐθέλουσιν καταλεύσαντες ἄνδρα μὴδὲ ἀπολογησάμενον ὑπὲρ ἑαυτοῦ, καὶ ταῦτα δικαιοσύνη χαίρειν αὐτοῖς λέγοντες, ἢ τί ἂν εἴποιμεν Ἀνύτου καὶ Μελήττου πέρι, τῶν ἐμοῦ κατηγορησάντων, ἢ τῶν τότε δικαστῶν, εἰ οὗτος τεθνήξεται μὴδὲ τὸ παράπαν ὕδατος μεταλαβών;

Πλάτων

ἄριστα παραινεῖς, ὃ Σώκρατες: ὥστε ἀπίωμεν ἐπὶ τὴν Φιλοσοφίαν. ἡ δὲ δικασάτω, καὶ ἡμεῖς ἀγαπήσομεν οἷς ἂν ἐκεῖνη διαγνῶ.

Παρρησιάδης ^[11] εὖ γε, ὦ σοφώτατοι, ἀμείνω ταῦτα καὶ νομιμώτερα. τοὺς μέντοι λίθους φυλάττετε, ὡς ἔφην: δεήσει γὰρ αὐτῶν μικρὸν ὕστερον ἐν τῷ δικαστηρίῳ. ποῦ δὲ τὴν Φιλοσοφίαν εὑροί τις ἄν; οὐ γὰρ οἶδα ἔνθα οἰκεῖ: καίτοι πάνυ πολὺν ἐπλανήθην χροῖον ἀναζητῶν τὴν οἰκίαν, ὡς συγγενοίμην αὐτῇ. εἶτα ἐντυγχάνων ἄν τιςι τριβόνια περιβεβλημένοις καὶ πώγωνας βαθεῖς καθειμένοις παρ' αὐτῆς ἐκείνης ἦκεν φάσκουσιν, οἰόμενος εἰδέναι αὐτοὺς ἀνηρώτων: οἱ δὲ πολὺ μᾶλλον ἐμοῦ ἀγνοοῦντες ἢ οὐδὲν ὅλως ἀπεκρίναντό μοι, ὡς μὴ ἐλέγχοντο οὐκ εἰδότες ἢ ἄλλην θύραν ἀντ' ἄλλης ἐπεδείκνυν. οὐδέπω γοῦν καὶ τήμερον ἐξευρεῖν δεδύνημαι τὴν οἰκίαν. ^[12] πολλάκις δὲ ἢ αὐτὸς εἰκάσας ἢ ξεναγῆσαντός τινος ἦκον ἂν ἐπὶ τινας θύρας βεβαίως ἐλπίσας τότε γοῦν εὐρηκέναι, τεκμαιρόμενος τῷ πλήθει τῶν εἰσιόντων τε καὶ ἐξιόντων, ἀπάντων σκυθρωπῶν καὶ τὰ σχήματα εὐσταλῶν καὶ φροντιστικῶν τὴν πρόσοψιν μετὰ τούτων οὖν συμπααραβυσθεῖς καὶ αὐτὸς εἰσῆλθον ἄν. εἶτα ἑώρων γυναιὸν τι οὐχ ἀπλοϊκόν, εἰ καὶ ὅτι μάλιστα εἰς τὸ ἀφελές καὶ ἀκόσμητον ἑαυτὴν ἐπερρύθμιζεν, ἀλλὰ κατεφάνη μοι αὐτίκα οὐδὲ τὸ ἄνετον δοκοῦν τῆς κόμης ἀκαλλώπιστον ἐῷσα οὐδὲ τοῦ ἱματίου τὴν ἀναβολὴν ἀνεπιτηδεύτως περιστέλλουσα: πρόδηλος δὲ ἦν κοσμουμένη αὐτοῖς καὶ πρὸς εὐπρέπειαν τῷ ἀθεραπεύτῳ δοκοῦντι προσχρωμένη. ὑπεφαίνετο δέ τι καὶ ψιμύθιον καὶ φῦκος, καὶ τὰ ῥήματα πάνυ ἑταιρικά, καὶ ἐπαινουμένη ὑπὸ τῶν ἑραστῶν εἰς κάλλος ἔχαιρε, καὶ εἰ δοίῃ τις προχείρως ἐδέχετο, καὶ τοὺς πλουσιωτέρους ἂν παρακαθισαμένη πλησίον τοὺς πένητας τῶν ἑραστῶν οὐδὲ προσέβλεπεν. πολλάκις δὲ καὶ γυμνωθείσης αὐτῆς κατὰ τὸ ἀκούσιον ἑώρων περιδέραια χρυσᾶ τῶν κλοιῶν παχύτερα. ταῦτα ἰδὼν ἐπὶ πόδα ἂν εὐθὺς ἀνέστρεφον, οἰκτεῖρας δηλαδὴ τοὺς κακοδαίμονας ἐκείνους ἐλκομένους πρὸς αὐτῆς οὐ τῆς ρίνος ἀλλὰ τοῦ πώγωνος καὶ κατὰ τὸν Ἰξίωνα εἰδῶλφ ἄντι τῆς Ἥρας συνόντας.

Πλάτων ^[13] τοῦτο μὲν ὀρθῶς ἔλεξας: οὐ γὰρ πρόδηλος οὐδὲ πᾶσι γνώριμος ἡ θύρα. πλὴν ἀλλὰ οὐδὲν δεήσει βαδίζειν ἐπὶ τὴν οἰκίαν ἐνταῦθα γὰρ ἐν Κεραμεικῷ ὑπομενοῦμεν αὐτήν. ἡ δὲ ἤδη που ἀφίξεται ἐπανιοῦσα ἐξ Ἀκαδημίας, ὡς περιπατήσῃ καὶ ἐν τῇ Ποικίλῃ: τοῦτο γὰρ ὁσημέραι ποιεῖν ἔθος αὐτῇ: μᾶλλον δὲ ἤδη πρόσσεισιν. ὁρᾷς τὴν κόσμιον, τὴν ἀπὸ τοῦ σχήματος, τὴν προσηγὴ τὸ βλέμμα, τὴν ἐπὶ συννοίας ἡρέμα βαδίζουσαν;

Παρρησιάδης

πολλὰς ὁμοίας ὁρῶ τό γε σχῆμα καὶ τὸ βάδισμα καὶ τὴν ἀναβολήν. καίτοι μία πάντως ἦ γε ἀληθὴς Φιλοσοφία καὶ ἐν αὐταῖς.

Πλάτων

εὖ λέγεις. ἀλλὰ δηλώσει ἥτις ἐστὶ φθεγξαμένη μόνον.

Φιλοσοφία ^[14] παπαῖ: τί Πλάτων καὶ Χρύσιππος ἄνω καὶ Ἀριστοτέλης καὶ οἱ λοιποὶ ἅπαντες, αὐτὰ δὴ τὰ κεφάλαιά μου τῶν μαθημάτων; τί αὖθις εἰς τὸν

βίον; ἄρα τι ὑμᾶς ἐλύπει τῶν κάτω; ὀργιζομένοις γοῦν εἰκάτε. καί τίνα τοῦτον συλλαβόντες ἄγετε; ἢ που τυμβωρύχος τις ἢ ἀνδροφόνος ἢ ἱερόσυλός ἐστιν;

Πλάτων

νῆ Δία, ὦ Φιλοσοφία, πάντων γε ἱεροσύλων ἀσεβέστατος, ὃς τὴν ἱερωτάτην σὲ κακῶς ἀγορεύειν ἐπεχείρησεν καὶ ἡμᾶς ἅπαντας, ὅποσοι τι παρὰ σοῦ μαθόντες τοῖς μεθ' ἡμᾶς καταλελοίπαμεν.

Φιλοσοφία

εἴτα ἡγανακτήσατε λαιδορησαμένου τινός, καὶ ταῦτα εἰδότες ἐμέ, οἷα πρὸς τῆς Κωμωδίας ἀκούουσα ἐν Διονυσίοις ὅμως φίλην τε αὐτὴν ἡγῆμαι καὶ οὔτε ἐδικασάμην οὔτε ἡτιασάμην προσελθοῦσα, ἐφίημι δὲ παίζειν τὰ εἰκότα καὶ τὰ συνήθη τῇ ἑορτῇ; οἷδα γὰρ ὡς οὐκ ἂν τι ὑπὸ σκώμματος χεῖρον γένοιτο, ἀλλὰ τοῦναντίον ὅπερ ἂν ἦ καλόν, ὥσπερ τὸ χρυσίον ἀποσμώμενον τοῖς κόμμασι, λαμπρότερον ἀποστίλβει καὶ φανερώτερον γίγνεται. ὑμεῖς δὲ οὐκ οἶδα ὅπως ὀργίλοι καὶ ἀγανακτικοὶ γεγόνατε. τί δ' οὖν αὐτὸν ἄγχετε;

Πλάτων

μίαν ἡμέραν ταύτην παραιτησάμενοι ἤκομεν ἐπ' αὐτὸν ὡς ὑπόσχη τὴν ἀξίαν ὧν δέδρακεν. φῆμαι γὰρ ἡμῖν διήγγελλον οἷα ἔλεγεν εἰς τὰ πλήθη καθ' ἡμῶν.

Φιλοσοφία ^[15] εἴτα πρὸ δίκης οὐδὲ ἀπολογησάμενον ἀποκτενεῖτε; δῆλος γοῦν ἐστιν εἰπεῖν τι θέλων.

Πλάτων

οὐκ, ἀλλ' ἐπὶ σὲ τὸ πᾶν ἀνεβαλόμεθα, καὶ σοὶ ὅτι ἂν δοκῇ, τοῦτο ποιήσῃ τέλος τῆς δίκης.

Φιλοσοφία

τί φῆς σύ;

Παρρησιάδης

τοῦτο αὐτό, ὦ δέσποινα Φιλοσοφία, ἥπερ καὶ ‘ μόνη τάληθες ἂν ἐξευρεῖν δύναιο: μόλις γοῦν εὐρόμην πολλὰ ἱκετεύσας τὸ σοὶ φυλαχθῆναι τὴν δίκην.

Πλάτων

νῦν, ὦ κατάρατε, δέσποιναν αὐτὴν καλεῖς; πρῶην δὲ τὸ ἀτιμότατον Φιλοσοφίαν ἀπέφαινες ἐν τοσοῦτῳ θεάτρῳ ἀποκηρύττων κατὰ μέρη δὴ ὀβολῶν ἕκαστον εἶδος αὐτῆς τῶν λόγων.

Φιλοσοφία

ὁρᾶτε μὴ οὐ Φιλοσοφίαν οὗτός γε ἀλλὰ γόητας ἄνδρας ἐπὶ τῷ ἡμετέρῳ ὀνόματι πολλὰ καὶ μιὰρὰ πρᾶττοντας ἡγόρευεν κακῶς.

Παρρησιάδης

εἴση αὐτίκα, ἣν ἐθέλης ἀπολογουμένου ἀκούειν μόνον.

Φιλοσοφία

ἀπίωμεν εἰς Ἄρειον πάγον, μᾶλλον δὲ εἰς τὴν ἀκρόπολιν αὐτήν, ὥς ἂν ἐκ περιωπῆς ἅμα καταφανείῃ ^[16] πάντα ἐν τῇ πόλει. ὑμεῖς δέ, ὦ φίλοι, ἐν τῇ Ποικίλῃ τέως περιπατήσατε: ἥξω γὰρ ὑμῖν ἐκδικάσασα τὴν δίκην.

Παρρησιάδης

τίνες δὲ εἰσιν, ὧ Φιλοσοφία; πάνυ γάρ μοι κόσμιοι καὶ αὗται δοκοῦσιν.

Φιλοσοφία

ἀρετὴ μὲν ἡ ἀνδρώδης αὕτη, Σωφροσύνη δὲ ἐκείνη καὶ Δικαιοσύνη ἡ παρ' αὐτήν. ἡ προηγουμένη δὲ Παιδεία, ἡ ἀμυδρά δὲ καὶ ἀσαφὴς τὸ χρῶμα ἡ Ἀλήθειά ἐστιν.

Παρρησιάδης

οὐχ ὁρῶ ἦντινα καὶ λέγεις.

Φιλοσοφία

τὴν ἀκαλλώπιστον ἐκείνην οὐχ ὁρᾷς, τὴν γυμνήν, τὴν ὑποφεύγουσαν αἰεὶ καὶ διολισθάνουσαν;

Παρρησιάδης

ὁρῶ νῦν μόλις. ἀλλὰ τί οὐχὶ καὶ ταύτας ἄγεις, ὥς πληρὲς γένοιτο καὶ ἐντελὲς τὸ συνέδριον; τὴν Ἀλήθειαν δέ γε καὶ συνήγορον ἀναβιβάσασθαι πρὸς τὴν δίκην βούλομαι.

Φιλοσοφία

νῆ Δία, ἀκολουθήσατε καὶ ὑμεῖς: οὐ βαρὺ γὰρ μίαν δικάσαι δίκην, καὶ ταῦτα περὶ τῶν ἡμετέρων ἐσομένην.

Ἀλήθεια ^[17] ἅπιτε ὑμεῖς: ἐγὼ γὰρ οὐδὲν δέομαι ἀκούειν ἢ πάλοι οἶδα ὅποια ἐστιν.

Φιλοσοφία

ἀλλ' ἡμῖν, ὦ Ἀλήθεια, ἐν δέοντι συνδικάζοις ἂν καὶ καταμηνύοις ἕκαστα.

Ἀλήθεια

οὐκοῦν ἐπάγωμαι καὶ τῷ θεραπαινιδίῳ τούτῳ εὐνοϊκοτάτῳ μοι ὄντε;

Φιλοσοφία

καὶ μάλα ὀπόσας ἂν ἐθέλης.

Αλήθεια

ἔπεσθον, ὦ Ἐλευθερία καὶ Παρρησία, μεθ' ἡμῶν, ὥς τὸν δαίλαιον τουτονὶ ἀνθρωπίσκον ἐραστὴν ἡμέτερον ὄντα καὶ κινδυνεύοντα ἐπὶ μηδεμιᾷ προφάσει δικαίᾳ σῶσαι δυνηθῶμεν. σὺ δέ, ὦ Ἐλεγχε, αὐτοῦ περιμένειν.

Παρρησιάδης

μηδαμῶς, ὦ δέσποινα, ἡκέτω δὲ καὶ οὗτος, εἰ καὶ τις ἄλλος·[^] οὐ γὰρ τοῖς τυχοῦσι θηρίοις προσπολεμῆσαι δεήσει με, ἀλλ' ἀλαζόσιν ἀνθρώποις καὶ δυσελέγκτοις, αἰεὶ τινὰς ἀποφυγὰς εὕρισκομένους, ὥστε ἀναγκαῖος ὁ Ἐλεγχος.

Ἐλεγχος

ἀναγκαιότατος μὲν οὖν ἄμεινον δέ, εἰ καὶ τὴν Ἀπόδειξιν παραλάβοις.

Αλήθεια

ἔπεσθε πάντες, ἐπεὶ περ ἀναγκαῖοι δοκεῖτε πρὸς τὴν δίκην.

Πλάτων ^[18] ὁρᾷ; προσεταιρίζεται καθ' ἡμῶν, ὦ Φιλοσοφία, τὴν Ἀλήθειαν.

Φιλοσοφία

εἴτα δέδινε, ὦ Πλάτων καὶ Χρύσιππε καὶ Ἀριστότελες, μή τι ψεύσεται ὑπὲρ αὐτοῦ Ἀλήθεια οὐσα;

Πλάτων

οὐ τοῦτο, ἀλλὰ δεινῶς πανοῦργός ἐστιν καὶ κολακικός: ὥστε παραπείσει αὐτήν.

Φιλοσοφία

θαρρεῖτε: οὐδὲν μὴ γένηται ἄδικον, Δικαιοσύνης ^[19] ταύτης συμπαρούσης. ἀνίωμεν οὖν. ἀλλὰ εἰπέ μοι σύ, τί σοι τοῦνομα;

Παρρησιάδης

ἐμοί; Παρρησιάδης Ἀληθίνος τοῦ Ἐλεγκτικέους.

Φιλοσοφία

πατρὶς δέ;

Παρρησιάδης

Σύρος, ὦ Φιλοσοφία, τῶν Ἐπευφρατιδίων. ἀλλὰ τί τοῦτο; καὶ γὰρ τούτων τινὰς οἶδα τῶν ἀντιδίκων μου οὐχ ἦττον ἐμοῦ βαρβάρους τὸ γένος: ὁ τρόπος δὲ καὶ ἡ παιδεία οὐ κατὰ Σολέας ἢ Κυπρίους ἢ Βαβυλωνίους ἢ Σταγειρίτας. καίτοι πρὸς γε σὲ οὐδὲν ἂν ἔλαττον γένοιτο οὐδ' εἰ τὴν φωνὴν βάρβαρος εἴη τις, εἴπερ ἡ γνώμη ὀρθὴ καὶ δικαία φαίνοιτο οὐσα.

Φιλοσοφία [20] εὖ λέγεις: ἄλλως γοῦν ἠρόμην. ἡ τέχνη δέ σοι τίς; ἄξιον γὰρ ἐπίστασθαι τοῦτό γε.

Παρρησιάδης

μισαλᾶζών εἰμι καὶ μισογόης καὶ μισοψευδῆς καὶ μισότυφος καὶ μισῶ πᾶν τὸ τοιουτῶδες εἶδος τῶν μιᾶρῶν ἀνθρώπων πάνυ δὲ πολλοὶ εἰσιν, ὥς οἶσθα.

Φιλοσοφία

Ἡράκλεις, πολυμισῇ τινα μέτει τὴν τέχνην.

Παρρησιάδης

εὖ λέγεις: ὀρθῶς γοῦν ὁπόσοις ἀπεχθάνομαι καὶ ὥς κινδυνεύω δι' αὐτήν. οὐ μὴν ἀλλὰ καὶ τὴν ἐναντίαν αὐτῇ .πάνυ ἀκριβῶς οἶδα, λέγω δὲ τὴν ἀπὸ τοῦ φιλο τὴν ἀρχὴν ἔχουσαν φιλαλήθης τε γὰρ καὶ φιλόκαλος καὶ φιλαπλοϊκὸς καὶ ὅσα τῷ φιλεῖσθαι συγγενῇ. πλὴν ἀλλ' ὀλίγοι πάνυ ταύτης ἄξιοι τῆς τέχνης, οἱ δὲ ὑπὸ τῇ ἐναντίᾳ ταττόμενοι καὶ τῷ μίσει οἰκειότεροι πεντακισμῦριοι. κινδυνεύω τοιγαροῦν τὴν μὲν ὑπ' ἀργίας ἀπομαθεῖν ἤδη, τὴν δὲ πάνυ ἠκριβωκέναι.

Φιλοσοφία

καὶ μὴν οὐκ ἔχρην τοῦ γὰρ αὐτοῦ καὶ τάδε, φασί, καὶ τάδε: ὥστε μὴ διαίρει τὸ τέχνα: μία γὰρ ἐστὸν δύ' εἶναι δοκούσα.

Παρρησιάδης

ἄμεινον σὺ ταῦτα οἶσθα, ὦ Φιλοσοφία. τὸ μέντοι ἐμὸν τοιοῦτόν ἐστιν, οἷον τοὺς μὲν πονηροὺς μισεῖν, ἐπαινεῖν δὲ τοὺς χρηστοὺς καὶ φιλεῖν.

Φιλοσοφία

[21] ἄγε δὴ, πάρεσμεν γὰρ ἔνθα ἔχρην, ἐνταῦθά που ἐν τῷ προνάῳ τῆς Πολιάδος δικάσωμεν. ἡ Ἱέρεια διάθεῖς ἡμῖν τὰ βάρη, ἡμεῖς δὲ ἐν τοσοῦτῳ προσκυνήσωμεν τὴν θεόν.

Παρρησιάδης

ὦ Πολιάς, ἐλθέ μοι κατὰ τῶν ἀλαζόνων σύμμαχος ἀναμνησθεῖσα ὁπόσα ἐπιπορούντων ὁσημέραι ἀκούεις αὐτῶν: καὶ ἃ πράττουσι δὲ μόνη ὀρθῶς ἄτε δὴ ἐπὶ σκοπῆς οἰκοῦσα νῦν καιρὸς ἀμύνασθαι αὐτούς. ἐμὲ δὲ ἦν που κρατούμενον ἴδης καὶ πλείους ὧσιν αἱ μέλαιnai, σὺ προσθεῖσα τὴν σεαυτῆς σῶζέ με.

Φιλοσοφία [22] εἶεν ἡμεῖς μὲν ὑμῖν καὶ δὴ καθήμεθα ἔτοιμοι ἀκούειν τῶν λόγων, ὑμεῖς δὲ προελόμενοί τινα ἐξ ἀπάντων, ὅστις ἄριστα κατηγορῆσαι ἂν δοκεῖ, συνείρετε τὴν κατηγορίαν καὶ διελέγχετε: πάντας γὰρ ἅμα λέγειν ἀμήχανον σὺ δέ, ὦ Παρρησιάδη, ἀπολογήση τὸ μετὰ τοῦτο.

Πλάτων

τίς οὖν ὁ ἐπιτηδεϊότατος ἐξ ἡμῶν ἂν γένοιτο πρὸς τὴν δίκην;

Χρύσιππος

σύ, ὦ Πλάτων. ἢ τε γὰρ μεγαλόνοια θαυμαστὴ καὶ ἡ καλλιφωνία δεινῶς Ἀττικὴ καὶ τὸ κεχαρισμένον καὶ πειθοῦς μεστὸν ἢ τε σύνεσις καὶ τὸ ἀκριβὲς καὶ τὸ ἐπαγωγὸν ἐν καιρῷ τῶν ἀποδείξεων, πάντα ταῦτά σοι ἀθρόα πρόσσεστιν ὥστε τὴν προηγορίαν δέχου καὶ ὑπὲρ ἀπάντων εἰπὲ τὰ εἰκότα. νῦν ἀναμνήσθητι πάντων ἐκείνων καὶ συμφόρει εἰς τὸ αὐτό, εἰ τί σοι πρὸς Γοργίαν ἢ Πῶλον ἢ Πρόδικον ἢ Ἰππίαν εἴρηται: δεινότερος οὗτός ἐστιν. ἐπίπατε οὖν καὶ τῆς εἰρωνείας καὶ τὰ κομπᾶ ἐκείνα καὶ συνεχῇ ἐρώτα, κἂν σοι δοκῇ, κάκεϊνό που παράβυσον, ὡς ‘ὁ μέγας ἐν οὐρανῷ Ζεὺς πτηνὸν ἄρμα ἐλαύνων’ ἀγανακτήσειεν ἂν, εἰ μὴ οὗτος ὑπόσχοι τὴν δίκην.

Πλάτων [23] μηδαμῶς, ἀλλὰ τινα τῶν σφοδροτέρων προχειρισώμεθα, Διογένη τοῦτον ἢ Ἀντισθένη ἢ Κράτητα ἢ καὶ σέ, ὦ Χρύσιππε: οὐ γὰρ δὴ κάλλους ἐν τῷ παρόντι καὶ δεινότητος συγγραφικῆς ὁ καιρός, ἀλλὰ τινος ἐλεγκτικῆς καὶ δικανικῆς παρασκευῆς: ῥήτωρ δὲ ὁ Παρρησιάδης ἐστίν.

Διογένης

ἀλλ’ ἐγὼ αὐτοῦ κατηγορήσω οὐδὲ γὰρ πάνυ μακρῶν οἶμαι τῶν λόγων δεήσεσθαι. καὶ ἄλλως ὑπὲρ ἅπαντας ὕβρισμαι δὴ ὀβολῶν πρῶην ἀποκεκηρυγμένος.

Πλάτων

ὁ Διογένης, ὦ Φιλοσοφία, ἐρεῖ τὸν λόγον ὑπὲρ ἀπάντων. μέμνησο δέ, ὦ γενναῖε, μὴ τὰ σεαυτοῦ μόνον πρεσβεύειν ἐν τῇ κατηγορίᾳ, τὰ κοινὰ δὲ ὅραν εἰ γάρ τι καὶ πρὸς ἀλλήλους διαφερόμεθα ἐν τοῖς δόγμασι, σὺ δὲ τοῦτο μὲν μὴ ἐξέταζε, μὴδὲ ὅστις ἐστὶν ὁ ἀληθέστερος νῦν λέγε, ὅλως δὲ ὑπὲρ Φιλοσοφίας αὐτῆς ἀγανάκει περιυβρισμένης καὶ κακῶς ἀκουούσης ἐν τοῖς Παρρησιάδου λόγοις, καὶ τὰς προαιρέσεις ἀφείς, ἐν αἷς διαλλάττομεν, ὁ κοινὸν ἅπαντες ἔχομεν, τοῦτο ὑπερμάχει. ὅρα: σὲ μόνον προεστησάμεθα καὶ ἐν σοὶ τὰ πάντα ἡμῶν νῦν κινδυνεύεται, ἢ σεμνότατα δόξαι ἢ τοιαῦτα πιστευθῆναι οἷα οὗτος ἀπέφηνε.

Διογένης [24] θαρρεῖτε, οὐδὲν ἐλλείψομεν ὑπὲρ ἀπάντων ἐρῶ. κἂν ἡ Φιλοσοφία δὲ πρὸς τοὺς λόγους ἐπικλασθεῖσα — φύσει γὰρ ἡμερος καὶ πρᾶός ἐστιν — ἀφεῖναι διαβουλεύηται αὐτόν, ἀλλ’ οὐ τὰ ἐμὰ ἐνδεήσει: δεῖξω γὰρ αὐτῷ ὅτι μὴ μάτην ξυλοφοροῦμεν.

Φιλοσοφία

τοῦτο μὲν μηδαμῶς, ἀλλὰ τῷ λόγῳ μᾶλλον ἄμεινον γὰρ ἢ περ τῷ ξύλῳ. μὴ μέλλε δ’ οὖν. ἤδη γὰρ ἐγκέχυται τὸ ὕδωρ καὶ πρὸς σέ τὸ δικαστήριον

ἀποβλέπει.

Παρρησιάδης

οἱ λοιποὶ καθιζέτωσαν, ὦ Φιλοσοφία, καὶ ψηφοφορεῖτωσαν μεθ' ὑμῶν,
Διογένης δὲ κατηγορεῖτω μόνος.

Φιλοσοφία

οὐ δέδιδας οὖν μή σου καταψηφίσωνται;

Παρρησιάδης

οὐδαμῶς: πλείοσι γοῦν κρατῆσαι βούλομαι.

Φιλοσοφία

γενναῖά σου ταῦτα: καθίσατε δ' οὖν. σὺ δέ, ὦ Διόγενες, λέγε.

Διογένης [25] οἷοι μὲν ἡμεῖς ἄνδρες ἐγενόμεθα παρὰ τὸν βίον, ὦ Φιλοσοφία, πάννυ ἀκριβῶς οἴσθα καὶ οὐδὲν δεῖ λόγων ἵνα γὰρ τὸ κατ' ἐμὲ σιωπήσω, ἀλλὰ Πυθαγόραν τοῦτον καὶ Πλάτωνα καὶ Ἀριστοτέλη καὶ Χρύσιππον καὶ τοὺς ἄλλους τίς οὐκ οἶδεν ὅσα εἰς τὸν βίον καλὰ εἰσεκομίσαντο; ἃ δὲ τοιούτους ὄντας ἡμᾶς ὁ τρισκατάρατος οὗτοσί Παρρησιάδης ὕβρικεν ἤδη ἐρῶ. ῥήτωρ γάρ τις, ὥς φασιν, ὢν, ἀπολιπὼν τὰ δικαστήρια καὶ τὰς ἐν ἐκείνοις εὐδοκίμησεις, ὅποσον ἢ δεινότητος ἢ ἀκμῆς ἐπεπόριστο ἐν τοῖς λόγοις, τοῦτο πᾶν ἐφ' ἡμᾶς συσκευασάμενος οὐ παύεται αὐτὸς ἂ μὲν ἀγορεύων κακῶς γόητας καὶ ἀπατεῶνας ἀποκαλῶν, τὰ πλήθη δὲ ἀναπεῖθων καταγελαῖν ἡμῶν καὶ καταφρονεῖν ὡς τὸ μηδὲν ὄντων μᾶλλον δὲ καὶ μισεῖσθαι πρὸς τῶν πολλῶν ἤδη πεποίηκεν αὐτούς τε ἡμᾶς καὶ σὲ τὴν Φιλοσοφίαν, φληνάφους καὶ λήρους ἀποκαλῶν τὰ σὰ καὶ τὰ σπουδαιότατα ὧν ἡμᾶς ἐπαίδευσας ἐπὶ χλευασμῷ διεξιών, ὥστε αὐτὸν μὲν κροτεῖσθαι καὶ ἐπαινεῖσθαι πρὸς τῶν θεατῶν, ἡμᾶς δὲ ὕβριζεσθαι. φύσει γὰρ τοιοῦτόν ἐστιν ὁ πολὺς λεῶς, 'χαίρουσι τοῖς ἀποσκώπτουσιν καὶ λοιδορουμένοις, καὶ μάλισθ' ὅταν τὰ σεμνότερα εἶναι δοκοῦντα διασύρηται, ὥσπερ ἀμέλει καὶ πάλαι ἔχαιρον Ἀριστοφάνει καὶ Εὐπόλιδι Σωκράτη τουτονὶ ἐπὶ χλευασίᾳ παράγουσιν ἐπὶ τὴν σκηνὴν καὶ κωμωδοῦσιν ἄλλοκότους τινὰς περὶ αὐτοῦ κωμῳδίας. καίτοι ἐκεῖνοι μὲν καθ' ἑνὸς ἀνδρὸς ἐτόλμων τοιαῦτα, καὶ ἐν Διονυσίοις ἐφεμμένον αὐτὸ ἔδρων, καὶ τὸ σκῶμμα ἐδόκει μέρος τι τῆς ἐορτῆς, καὶ ὁ θεὸς ἴσως ἔχαιρε ἂ φιλόγελως τις ὢν. [26] ὁ δὲ τοὺς ἀρίστους συγκαλῶν, ἐκ πολλοῦ φροντίσας καὶ παρασκευασάμενος καὶ βλασφημίας τινὰς εἰς παχὺ βιβλίον ἐγγράψας, μεγάλη τῇ φωνῇ ἀγορεύει κακῶς Πλάτωνα, Πυθαγόραν, Ἀριστοτέλη τοῦτον, Χρύσιππον ἐκεῖνον, ἐμὲ καὶ ὅλως ἅπαντας οὔτε ἐορτῆς ἐφείσης οὔτε ἰδίᾳ τι πρὸς ἡμῶν παθόν: εἶχε γὰρ ἂν τινα συγγνώμην αὐτῷ τὸ πρᾶγμα, εἰ ἀμυνόμενος, ἀλλὰ μὴ ἄρχων αὐτὸς ἔδρα. ὁ δὲ πάντων δεινότατον, ὅτι τοιαῦτα ποιῶν καὶ τὸ σὸν ὄνομα ὦ Φιλοσοφία, ὑποδύεται καὶ ὑπελθὼν τὸν Διάλογον ἡμέτερον οἰκέτην ὄντα, τούτῳ συναγωνιστῇ καὶ ὑποκριτῇ χρῆται καθ' ἡμῶν, ἔτι καὶ Μένιππον ἀναπείσας ἐταῖρον ἡμῶν ἄνδρα συγκωμωδεῖν

αὐτῷ τὰ πολλά, ὃς μόνος οὐ πάρεστιν οὐδὲ κατηγορεῖ μεθ' ἡμῶν, προδοὺς τὸ κοινόν. [27] ἀνθ' ὧν ἀπάντων ἄξιόν ἐστιν ὑποσχεῖν αὐτὸν τὴν δίκην. ἢ τί γὰρ ἂν εἶπειν ἔχοι τὰ σεμνότατα διασύρας ἐπὶ τοσούτων μαρτύρων; χρήσιμον γοῦν καὶ πρὸς ἐκείνους τὸ τοιοῦτον, εἰ θεάσαιντο αὐτὸν κολασθέντα, ὥς μηδὲ ἄλλος τις ἔτι καταφρονοίῃ Φιλοσοφίας· ἐπεὶ τό γε τὴν ἡσυχίαν ἄγειν καὶ ὑβριζόμενον ἀνέχεσθαι οὐ μετριότητος, ἀλλὰ ἀνανδρίας καὶ εὐηθείας εἰκότως ἂν νομίζοιτο. τὰ μὲν γὰρ τελευταῖα τίνι φορητά; ὃς καθάπερ τὰ ἀνδράποδα παραγαγὼν ἡμᾶς ἐπὶ τὸ πωλητήριον καὶ κήρυκα ἐπιστήσας ἀπημπόλησεν, ὥς φασιν, τοὺς μὲν ἐπὶ πολλῶ, ἐνίους δὲ μνᾶς Ἀττικῆς, ἐμὲ δὲ ὁ παμπονηρότατος οὗτος δὴ ὀβολῶν οἱ παρόντες δὲ ἐγέλων. ἀνθ' ὧν αὐτοὶ τε ἀνεληλύθαμεν ἀγανακτήσαντες καὶ σὲ ἀξιοῦμεν τιμωρήσειν ἡμῖν τὰ ἔσχατα ὑβρισμένους.

Πλάτων [28] εὖ γε, ὦ Διόγενες, ὑπὲρ ἀπάντων καλῶς ὅποσα ἐχρῆν ἅπαντα εἴρηκας.

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παύσασθε ἐπαινοῦντες· ἔγχει τῷ ἀπολογουμένῳ. σὺ δὲ ὁ Παρρησιάδης λέγε ἤδη ἐν τῷ μέρει· σοὶ γὰρ τὸ νῦν ρεῖ. μὴ μέλλε οὖν.

Παρρησιάδης [29] οὐ πάντα μου, ὦ Φιλοσοφία, κατηγόρησε Διογένης, ἀλλὰ τὰ πλείω καὶ ὅσα ἦν χαλεπώτερα οὐκ οἶδα ὃ τι παθὼν παρέλιπεν. ἐγὼ δὲ τοσούτου δέω ἔξαρνος γενέσθαι ὥς οὐκ εἶπον αὐτά, ἢ ἀπολογία τινὰ μεμελετηκῶς ἀφῆχθαι, ὥστε καὶ εἴ τινα ἢ αὐτὸς ἀπεσιώπησεν ἢ ἐγὼ μὴ . πρότερον ἔφθην εἰρηκῶς, νῦν προσθήσειν μοι δοκῶ. οὕτως γὰρ ἂν μάθοις οὐστinas ἀπεκῆρυττον καὶ κακῶς ἡγόρευον ἀλαζόνας καὶ γόητας ἀποκαλῶν, καὶ μοι μόνον τοῦτο παραφυλάττετε, εἰ ἀληθῆ περὶ αὐτῶν ἐρῶ. εἰ δέ τι βλάβοις ἢ τραχὺ φαίνοιτο ἔχον ὁ λόγος, οὐ τὸν διελέγχοντα, ἐμέ, ἀλλ' ἐκείνους ἂν οἶμαι δικαιοτέρον αἰτιάσαισθε τοιαῦτα ποιοῦντας. ἐγὼ γὰρ ἐπειδὴ τάχιστα συνεῖδον ὅποσα τοῖς ῥητορεύουσιν ἀναγκαῖον τὰ δυσχερῆ προσεῖναι, ἀπάτην καὶ ψεῦδος καὶ θρασύτητα καὶ βοὴν καὶ ὠθισμούς καὶ μυρία ἄλλα, ταῦτα μὲν, ὥσπερ εἰκὸς ἦν, ἀπέφυγον, ἐπὶ δὲ τὰ σά, ὦ Φιλοσοφία, καλὰ ὀρμήσας ἡξίου ὅποσον ἔτι μοι λοιπὸν τοῦ βίου καθάπερ ἐκ ζάλης καὶ κλύδωνος εἰς εὐδιὸν τινα λιμένα ἐσπλεύσας ὑπὸ σοὶ σκεπόμενος καταβῶναι. [30] κάπειδὴ μόνον παρέκυσα εἰς τὰ ὑμέτερα, σὲ μὲν, ὥσπερ ἀναγκαῖον ἦν, καὶ τοῦσδε ἅπαντας ἐθαύμαζον ἀρίστου βίου νομοθέτας ὄντας καὶ τοῖς ἐπ' αὐτὸν ἐπείγομένοις χεῖρα ὀρέγοντας, τὰ κάλλιστα καὶ συμφορώτατα παραινούντας, εἴ τις μὴ παραβαίνοι αὐτὰ μηδὲ διολισθάνοι, ἀλλ' ἀτενὲς ἀποβλέπων εἰς τοὺς κανόνας οὓς προτεθείκατε, πρὸς τούτους ῥυθμίζοι καὶ ἀπευθύνει τὸν ἑαυτοῦ βίον, ὅπερ νῆ Δία καὶ τῶν καθ' ὑμᾶς αὐτοὺς ὀλίγοι ποιοῦσιν.

[31] ὁρῶν δὲ πολλοὺς οὐκ ἔρωτι φιλοσοφίας ἐχομένους ἀλλὰ δόξης μόνον τῆς ἀπὸ τοῦ πράγματος ἐφιεμένους, καὶ τὰ μὲν πρόχειρα ταῦτα καὶ δημόσια καὶ ὅποσα παντὶ μιμεῖσθαι ῥάδιον εὖ μάλα εὐκότως ἀγαθοῖς ἀνδράσι, τὸ γένειον λέγω καὶ τὸ βάδισμα καὶ τὴν ἀναβολήν, ἐπὶ δὲ τοῦ βίου καὶ τῶν πραγμάτων ἀντιφθεγγομένους τῷ σχήματι καὶ τὰναντία ὑμῖν ἐπιτηδεύοντας καὶ

διαφθείροντας τὸ ἀξίωμα τῆς ὑποσχέσεως, ἡγανάκτουν, καὶ τὸ πρᾶγμα ὁμοιον ἐδόκει μοι καθάπερ ἂν εἴ τις ὑποκριτὴς τραγωδίας μαλθακὸς αὐτὸς ὢν καὶ γυναικεῖος Ἀχιλλέα ἢ Θησέα ἢ καὶ τὸν Ἡρακλέα ὑποκρίνοιτο αὐτὸν μῆτε βαδίζων μῆτε βοῶν ἡρωϊκόν, ἀλλὰ θρυπτόμενος ὑπὸ τηλικούτῳ προσωπείῳ, ὃν οὐδ' ἂν ἡ Ἑλένη ποτὲ ἢ Πολυξένη ἀνάσχοιντο πέρα τοῦ μετρίου αὐταῖς προσεοικότα, οὐχ ὅπως ὁ Ἡρακλῆς ὁ Καλλίνικος, ἀλλὰ μοι δοκεῖ τάχιστ' ἂν ἐπιτρίψαι τῷ ῥοπάλῳ παίων τοῦτον αὐτόν τε καὶ τὸ προσωπεῖον, οὕτως ἀτίμως κατατεθλυμμένος πρὸς αὐτοῦ.

[32] τοιαῦτα καὶ αὐτὸς ὑμᾶς πάσχοντας ὑπ' ἐκείνων ὁρῶν οὐκ ἤνεγκα τὴν αἰσχύνην τῆς ὑποκρίσεως, εἰ πίθηκοι ὄντες ἐτόλμησαν ἡρώων προσωπεῖα περιθέσθαι ἢ τὸν ἐν Κύμῃ ὄνον μιμήσασθαι, ὃς λεοντὴν περιβαλόμενος ἡξίου λέων αὐτὸς εἶναι, πρὸς ἀγνοοῦντας τοὺς Κυμαίους ὁγκώμενος μάλα τραχὺ καὶ καταπληκτικόν, ἄχρι δὴ τις αὐτὸν ξένος καὶ λέοντα ἰδὼν καὶ ὄνον πολλάκις ἤλεγξε καὶ ἀπεδίωξε παίων τοῖς ξύλοις. ὃ δὲ μάλιστά μοι δεινόν, ὃ Φιλοσοφία, κατεφαίνεται, τοῦτο ἦν οἱ γὰρ ἄνθρωποι εἴ τινα τούτων ἐώρων πονηρὸν ἢ ἄσχημον ἢ ἀσελγές τι ἐπιτηδεύοντα, οὐκ ἔστιν ὅστις οὐ Φιλοσοφίαν αὐτὴν ἡτιᾶτο καὶ τὸν Χρῦσιππον εὐθύς ἢ Πλάτωνα ἢ Πυθαγόραν ἢ ὅτου ἐπώνυμον αὐτὸν ὁ διαμαρτάνων ἐκεῖνος ἐποιεῖτο καὶ οὗ τοὺς λόγους ἐμιμῆτο: ^ καὶ ἀπὸ τοῦ κακῶς βιοῦντος πονηρὰ περὶ ὑμῶν εἵκαζον τῶν πρὸ πολλοῦ τεθνηκότων οὐ γὰρ παρὰ ζῶντας ὑμᾶς ἡ ἐξέτασις αὐτοῦ ἐγίνετο, ἀλλ' ὑμεῖς μὲν ἐκποδῶν, ἐκείνον δὲ ἐώρων σαφῶς ἅπαντες δεινὰ καὶ ἄσεμνα ἐπιτηδεύοντα, ὥστε ἐρήμην ἡλίσκεσθε μετ' αὐτοῦ καὶ ἐπὶ τὴν ὁμοίαν διαβολὴν συγκατεσπᾶσθε.

[33] ταῦτα οὐκ ἤνεγκα ὁρῶν ἔγωγε, ἀλλ' ἤλεγχον αὐτοὺς καὶ διέκρινον ἅφ' ὑμῶν ὑμεῖς δέ, τιμᾶν ἐπὶ τούτοις δέον, εἰς δικαστήριόν με ἄγετε. οὐκοῦν ἦν τινα καὶ τῶν μεμνημένων ἰδὼν ἐξαγορεύοντα ταῖν θεαῖν τὰ ἀπόρρητα καὶ ἐξορχούμενον ἀγανακτήσω καὶ διελέγξω, ἐμὲ τὸν ἀσεβοῦντα ἡγήσεσθε εἶναι; ἀλλ' οὐ δίκαιον. ἐπεὶ καὶ οἱ ἄθλοθέται μαστιγοῦν εἰώθασιν, ἦν τις ὑποκριτὴς Ἀθηνᾶν ἢ Ποσειδῶνα ἢ τὸν Δία ὑποδεδυκὼς μὴ καλῶς ὑποκρίνηται μηδὲ κατ' ἀξίαν τῶν θεῶν, καὶ οὐ δὴ πού ὀργίζονται αὐτοῖς ἐκεῖνοι, διότι τὸν περικείμενον αὐτῶν τὰ προσωπεῖα καὶ τὸ σχῆμα ἐνδεδυκότα ἐπέτρεψαν παῖειν τοῖς μαστιγοφόροις, ἀλλὰ καὶ ἡδοιντ' ἂν, οἶμαι, μᾶλλον ^ μαστιγουμένῳ: ^ οἰκέτην μὲν γὰρ τινα ἢ ἄγγελον μὴ δεξιῶς ὑποκρίνασθαι μικρὸν τὸ πταῖσμα, τὸν Δία δὲ ἢ τὸν Ἡρακλέα μὴ κατ' ἀξίαν ἐπιδείξασθαι τοῖς θεαταῖς, ἀποτρόπαιον ὡς αἰσχρόν.

[34] καὶ γὰρ αὖ καὶ τότε πάντων ἀτοπώτατόν ἐστιν, ὅτι τοὺς μὲν λόγους ὑμῶν πάννυ ἀκριβοῦσιν οἱ πολλοὶ αὐτῶν, καθάπερ δὲ ἐπὶ τοῦτο μόνον ἀναγινώσκοντες αὐτοὺς καὶ μελετῶντες, ὡς τάναντία ἐπιτηδεύειν, οὕτως βιοῦσιν. τὸ μὲν γὰρ βιβλίον χρημάτων φησὶ δεῖν καταφρονεῖν καὶ δόξης καὶ μόνον τὸ καλὸν ἀγαθὸν οἶεσθαι καὶ ἀόργητον εἶναι καὶ τῶν λαμπρῶν τούτων ὑπερορᾶν καὶ ἐξ ἰσοτιμίας αὐτοῖς διαλέγεσθαι, καλὰ, ^ ὃ θεοί, καὶ σοφὰ καὶ θαυμάσια λέγον ^ ὡς ἀληθῶς. οἱ δὲ καὶ αὐτὰ ταῦτα ἐπὶ μισθῷ διδάσκουσιν καὶ τοὺς πλουσίους τεθήπασιν καὶ πρὸς τὸ ἀργύριον κεχίνασιν, ὀργιλώτεροι μὲν τῶν κυνιδίων ὄντες, δειλότεροι δὲ τῶν λαγῶν, κολακικώτεροι δὲ τῶν

πιθήκων, ἀσελγέστεροι δὲ τῶν ὄνων, ἀρπακτικώτεροι δὲ τῶν γαλῶν, φιλονεικότεροι δὲ τῶν ἀλεκτρυόνων. τοιγαροῦν γέλωτα ὀφλισκάνουσιν ὠθιζόμενοι ἐπ’ αὐτὰ καὶ περὶ τὰς τῶν πλουσίων πωλῶνας ἀλλήλους παραγκωνιζόμενοι καὶ δεῖπνα πολυάνθρωπα δειπνούντες καὶ ἐν αὐτοῖς τούτοις ἐπαινοῦντες φορτικῶς καὶ πέρα τοῦ καλῶς ἔχοντος ἐμφοροῦμενοι καὶ μεμψίμοιροι φαινόμενοι καὶ ἐπὶ τῆς κύλικος ἀτερπῇ καὶ ἀπῳδᾷ φιλοσοφοῦντες καὶ τὸν ἄκρατον οὐ φέροντες· οἱ ἰδιῶται δὲ ὁπόσοι πάρεισιν, γελῶσι δηλαδὴ καὶ καταπτύουσιν φιλοσοφίας, εἰ τοιαῦτα καθάρματα ἐκτρέφει.

[35] τὸ δὲ πάντων αἷσχιστον, ὅτι μηδενὸς δεῖσθαι λέγων ἕκαστος αὐτῶν, ἀλλὰ μόνον πλούσιον εἶναι τὸν σοφὸν κεκραγῶς μικρὸν ὕστερον προσελθὼν αἰτεῖ καὶ ἀγανακτεῖ μὴ λαβόν, ὅμοιον ὡς εἴ τις ἐν βασιλικῷ σχήματι ὀρθὴν τιάραν ἔχων καὶ διάδημα καὶ τὰ ἄλλα ὅσα βασιλείας γνωρίσματα προσαιτοῖ τῶν ὑποδεεστέρων δεόμενος. ὅταν μὲν οὖν λαβεῖν αὐτοὺς δέῃ, πολλὸς ὁ περὶ τοῦ κοινωνικὸν εἶναι δεῖν λόγος καὶ ὡς ἀδιάφορον ὁ πλούτος καί, ‘τί γὰρ τὸ χρυσίον ἢ τὰργύριον, οὐδὲν τῶν ἐν τοῖς αἰγιαλοῖς ψήφων διαφέρον;’ ὅταν δὲ τις ἐπικουρίας δεόμενος ἐταῖρος ἐκ παλαιοῦ καὶ φίλος ἀπὸ πολλῶν ὀλίγα αἰτῇ προσελθὼν, σιωπῇ καὶ ἀπορία καὶ ἀμαθία καὶ παλινῳδία τῶν δογμάτων πρὸς τὸ ἐναντίον· οἱ δὲ πολλοὶ περὶ φιλίας ἐκεῖνοι λόγοι καὶ ἡ ἀρετὴ καὶ τὸ καλὸν οὐκ οἶδα ὅποι ποτὲ οἵχεται ταῦτα ἀποπτάμενα πάντα, πτερόντα ὡς ἀληθῶς ἔπη, μάτην ὀσημέραι πρὸς αὐτῶν ἐν ταῖς διατριβαῖς σκιαμαχοῦμενα

[36] μέχρι. γὰρ τούτου φίλος ἕκαστος αὐτῶν, εἰς ὅσον ἂν μὴ ἀργύριον ἢ χρυσίον ἢ προκειμένον ἐν τῷ μέσῳ· ἦν δὲ τις ὀβολὸν ἐπιδείξει μόνον, λέλυται μὲν ἡ εἰρήνη, ἄσπονδα δὲ κἀκήρυκτα πάντα, καὶ τὰ βιβλία ἐξαλλήλονται καὶ ἡ ἀρετὴ πέφευγεν. οἷόν τι καὶ οἱ κύνας πάσχουσιν ἐπειδὴν τις ὅστον εἰς μέσους αὐτοὺς ἐμβάλλῃ· ἀναπηδήσαντες δάκνουσιν ἀλλήλους καὶ τὸν προαρπάσαντα τὸ ὅστον ὑλακτοῦσιν. λέγεται δὲ καὶ βασιλεὺς τις Αἰγύπτιος πιθήκους ποτὲ πυρριχίζειν διδάξαι καὶ τὰ θηρία — μιμηλότατα δὲ ἐστὶ τῶν ἀνθρωπίνων — ἐκμαθεῖν τάχιστα καὶ ὀρχεῖσθαι ἀλουργίδας ἀμπεχόμενα καὶ προσωπεῖα περικείμενα, καὶ μέχρι γε πολλοῦ εὐδοκιμεῖν τὴν θέαν, ἄχρι δὲ θεατῆς τις ἀστεῖος κάρυα ὑπὸ κόλπου ἔχων ἀφῆκεν εἰς τὸ μέσον· οἱ δὲ πίθηκοι ἰδόντες καὶ ἐκλαθόμενοι τῆς ὀρχήσεως, τοῦθ’ ὅπερ ἦσαν, πίθηκοι ἐγένοντο ἀντὶ πυρριχιστῶν καὶ συνέντριβον τὰ προσωπεῖα καὶ τὴν ἐσθῆτα κατερρήγνυνον καὶ ἐμάχοντο περὶ τῆς ὀπώρας πρὸς ἀλλήλους, τὸ δὲ σύνταγμα τῆς πυρρίχης διελέλυτο καὶ κατεγελάτο ὑπὸ τοῦ θεάτρου.

[37] τοιαῦτα καὶ οὗτοι ποιοῦσιν, καὶ ἔγωγε τοὺς τοιούτους κακῶς ἡγόρευον καὶ οὐποτε παύσομαι διελέγων καὶ κωμῳδῶν, περὶ ὑμῶν δὲ ἢ τῶν ὑμῖν παραπλησίων — εἰσὶ γάρ, εἰσὶ τινες ὡς ἀληθῶς φιλοσοφίαν ζηλοῦντες καὶ τοῖς ὑμετέροις νόμοις ἐμμένοντες — μὴ οὕτως μανεῖν ἔγωγε ὡς βλάσφημον εἰπεῖν τι ἢ σκαιόν. ἢ τί γὰρ ἂν εἰπεῖν ἔχοιμι; τί γὰρ ὑμῖν τοιοῦτον βεβίωται; τοὺς δὲ ἀλαζόνας ἐκείνους καὶ θεοῖς ἔχθρους ἄξιον οἶμαι μισεῖν. ἢ σὺ γάρ, ὦ Πυθαγόρα καὶ Πλάτων καὶ Χρῦσιππε καὶ Ἀριστότελες, τί φατε; προσήκειν ὑμῖν τοὺς τοιούτους ἢ οἰκεῖόν τι καὶ συγγενὲς ἐπιδείκνυσθαι τῷ βίῳ; νῆ Δί’ Ἡρακλῆς, φασίν, καὶ πίθηκος. ἢ διότι πώγωνας ἔχουσι καὶ φιλοσοφεῖν

φάσκουσι καὶ σκυθρωποὶ εἶσι, διὰ τοῦτο χρηὶ ὑμῖν εἰκάζειν αὐτούς; ἀλλὰ ἤνεγκα ἄν, εἰ πιθανοὶ γοῦν ἦσαν καὶ ἐπὶ τῆς ὑποκρίσεως αὐτῆς· νῦν δὲ θάπτων ἄν γῶν ἀηδόνα μιμήσαιτο ἢ οὗτοι φιλοσόφους. εἴρηκα ὑπὲρ ἑμαυτοῦ ὁπόσα εἶχον. σὺ δέ, ὦ Ἀλήθεια, μαρτύρει πρὸς αὐτούς εἰ ἀληθὴ ἐστίν.

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[38] μετὰστηθι, ὦ Παρρησιάδη· ἔτι πορρωτέρω. τί ποιῶμεν ἡμεῖς; πῶς ὑμῖν εἰρηκέναι ἀνὴρ ἔδοξεν;

Ἀλήθεια

ἐγὼ μὲν, ὦ Φιλοσοφία, μεταξὺ λέγοντος αὐτοῦ κατὰ τῆς γῆς δῶναι εὐχόμεν οὕτως ἀληθῆ πάντα εἶπεν. ἐγνώριζον γοῦν ἀκούουσα ἕκαστον τῶν ποιούντων αὐτὰ καὶ ἐφήρμοζον μεταξὺ τοῖς λεγομένοις, τοῦτο μὲν εἰς τόνδε, τοῦτο δὲ ὁ δεῖνα ποιεῖ καὶ ὅλως ἔδειξε τοὺς ἄνδρας ἐναργῶς καθάπερ ἐπὶ τινος γραφῆς τὰ πάντα προσεικότας, οὐ τὰ σώματα μόνον ἀλλὰ καὶ τὰς ψυχὰς αὐτὰς εἰς τὸ ἀκριβέστατον ἀπεικάσας.

Ἀρετή

κάγῳ πάνυ ἠρυθρίασα ἡ Ἀρετή.[^]

Φιλοσοφία

ὅμως δὲ τί φατέ;

Πλάτων

τί δὲ ἄλλο ἢ ἀφεῖσθαι αὐτὸν τοῦ ἐγκλήματος καὶ φίλον ἡμῖν καὶ εὐεργέτην ἀναγεγράφθαι; τὸ γοῦν τῶν Ἰλιέων ἀτεχνῶς πεπόνθαμεν τραγῳδὸν τινα τοῦτον ἐφ' ἡμᾶς κεκινήκαμεν ἄσόμενον τὰς Φρυγῶν συμφοράς. ἀδέτω δ' οὖν καὶ τοὺς θεοὺς ἐχθροὺς ἐκτραγωδεῖτω.

Διογένης

καὶ αὐτός, ὦ Φιλοσοφία, πάνυ ἐπαιῶ τὸν ἄνδρα καὶ ἀνατίθεμαι τὰ κατηγορούμενα καὶ φίλον ποιῶμαι αὐτὸν γενναῖον ὄντα.

Φιλοσοφία [39] εὖ ἔχει· πρόσθι Παρρησιάδη· ἀφίεμέν σε τῆς αἰτίας, καὶ ἀπάσαις κρατεῖς, καὶ τὸ λοιπὸν ἴσθι ἡμέτερος ὢν.

Παρρησιάδης

προσεκύνησα τήν γε πρώτην μᾶλλον δέ, τραγικώτερον αὐτὸ ποιήσιν μοι δοκῶ· σεμνότερον γάρ· ὦ μέγα σεμνὴ Νίκη, τὸν ἐμὸν βίοτον κατέχοις καὶ μὴ λήγοις στεφανοῦσα.

Ἀρετή

οὐκοῦν δευτέρου κρατῆρος ἤδη καταρχώμεθα· προσκαλῶμεν κακείνους, ὡς δίκην ὑπόσχωσιν ἀνθ' ὧν εἰς ἡμᾶς ὑβρίζουσι· κατηγορήσει δὲ Παρρησιάδης ἕκαστου.

Φιλοσοφία

, Ὁρθῶς, ὃ Ἀρετή, ἔλεξας. ὥστε σύ, παῖ Συλλογισμέ, κατακύψας εἰς τὸ ἄστν προσκίρυττε τοὺς φιλοσόφους.

Συλλογισμός [40] ἄκουε, σίγα: τοὺς φιλοσόφους ἦκειν εἰς ἀκρόπολιν ἀπολογησομένους ἐπὶ τῆς Ἀρετῆς καὶ Φιλοσοφίας καὶ Δίκης.

Παρρησιάδης

ὀρθῶς; ὀλίγοι ἀνίασι γνωρίσαντες τὸ κήρυγμα, καὶ ἄλλως δεδίασι τὴν Δίκην οἱ πολλοὶ δὲ αὐτῶν οὐδὲ σχολὴν ἄγουσιν ἀμφὶ τοὺς πλουσίους ἔχοντες. εἰ δὲ βούλει πάντας ἦκειν, κατὰ τάδε, ὃ Συλλογισμέ, κήρυττε —

Συλλογισμός

^ Μηδαμῶς, ἀλλὰ σύ, ὃ Παρρησιάδη, προσκάλει καθ' ὃ τι σοι δοκεῖ.

Παρρησιάδης

[41] οὐδὲν τόδε χαλεπόν. ἄκουε, σίγα. ὅσοι φιλόσοφοι εἶναι λέγουσιν καὶ ὅσοι προσήκειν αὐτοῖς οἶονται τοῦ ὀνόματος, ἦκειν εἰς ἀκρόπολιν ἐπὶ τὴν διανομήν. δύο μναῖ ἐκάστῳ δοθήσονται καὶ σησαμαῖος πλακοῦς: ὅς δ' ἂν πῶγονα βαθὺν ἐπιδείξεται, καὶ παλάθην ἰσχάδων οὗτός γε προσεπιλήψεται. κομίζειν δ' ἕκαστον σωφροσύνην μὲν ἢ δικαιοσύνην ἢ ἐγκράτειαν μηδαμῶς: οὐκ ἀναγκαῖα γὰρ ταῦτά γε, ἣν μὴ παρῇ: πέντε δὲ συλλογισμοὺς ἐξ ἅπαντος: οὐ γὰρ θέμις ἄνευ τούτων εἶναι σοφόν. κεῖται δ' ἐν μέσσοισι δύο χρυσοῖο τάλαντα, τῷ δόμεν, ὅς μετὰ πᾶσιν ἐρίζεμεν ἔξοχος εἴη.

Φιλοσοφία [42] βαβαί, ὅσοι: πλήρης μὲν ἡ ἄνοδος ὠθιζομένων ἐπὶ τὰς δύο μναῖς, ὥς ἤκουσαν μόνον παρὰ δὲ τὸ Πελασγικὸν ἄλλοι καὶ κατὰ τὸ Ἀσκληπιεῖον ἕτεροι καὶ παρὰ τὸν Ἄρειον πάγον ἔτι πλείους, ἔνιοι δὲ καὶ κατὰ τὸν Τάλῳ τάφον, οἱ δὲ καὶ πρὸς τὸ Ἀνακεῖον προσθέμενοι κλίμακας ἀνέρπουσι βομβηδὸν νῆ Δία καὶ βοτρυδὸν ἐσμοῦ δίκην, ἵνα καὶ καθ' Ὅμηρον εἴπω: ἀλλὰ κάκεῖθεν εὖ μάλα πολλοὶ κάντεῦθεν μυριοί, ὅσσα τε φύλλα καὶ ἄνθεα γίνεται ὥρη. μεστή δὲ ἡ ἀκρόπολις ἐν βραχεῖ κλαγγηδὸν προκαθίζόντων καὶ πανταχοῦ πῆρα κολακεία, πῶγων ἀναισχυντία, βακτηρία λιχνεία, συλλογισμὸς φιλαργυρία: οἱ ὀλίγοι δέ, ὅπόσοι πρὸς τὸ πρῶτον κήρυγμα ἐκεῖνο ἀνήεσαν, ἀφανεῖς καὶ ἄσημοι, ἀναμιχθέντες τῷ πλήθει τῶν ἄλλων, καὶ λελήθασιν ἐν τῇ ὁμοιότητι τῶν ἄλλων σχημάτων.

Παρρησιάδης

τοῦτο γοῦν τὸ δεινότατόν ἐστιν, ὃ Φιλοσοφία, καὶ ὃ τις ἂν μέμψαιτο μάλιστά σου, τὸ μηδὲν ἐπιβαλεῖν γνώρισμα καὶ σημεῖον αὐτοῖς: πιθανώτεροι γὰρ οἱ γόητες οὗτοι πολλάκις τῶν ἀληθῶς φιλοσοφούντων τῶν.

Φιλοσοφία

ἔσται τοῦτο μετ' ὀλίγον, ἀλλὰ δεχώμεθα ἤδη αὐτούς.

Πλατωνικός^[43] ἡμᾶς πρώτους χρή τοὺς Πλατωνικοὺς λαβεῖν.

Πυθαγορικός

οὐκ, ἀλλὰ τοὺς Πυθαγορικοὺς ἡμᾶς: πρότερος γὰρ ὁ Πυθαγόρας ἦν.

Στωικός

^ Ληρεῖτε: ἀμείνους ἡμεῖς οἱ ἀπὸ τῆς Στοᾶς.

Περιπατητικός

οὐ μὲν οὖν, ἀλλ' ἐν γε τοῖς χρήμασι πρώτοι ἂν ἡμεῖς εἴημεν οἱ ἐκ τοῦ Περιπάτου.

Ἐπικούρειος

ἡμῖν τοῖς Ἐπικουρείοις τοὺς πλακοῦντας δότε καὶ τὰς παλάθας: περὶ δὲ τῶν μῶν περιμενοῦμεν, κἂν ὑστάτους δέῃ λαβεῖν.

Ἀκαδημαϊκός

ποῦ τὰ δύο τάλαντα; δεῖξομεν γὰρ οἱ Ἀκαδημαῖκοι ὅσον τῶν ἄλλων ἐσμὲν ἐριστικώτεροι.

Στωικός

οὐχ ἡμῶν γε τῶν Στωϊκῶν παρόντων.

Φιλοσοφία^[44] παύσασθε φιλονεικοῦντες: ὑμεῖς δὲ οἱ Κυνικοὶ μήτε ὠθεῖτε ἀλλήλους μήτε τοῖς ξύλοις παίετε: ἐπ' ἄλλα γὰρ ἴστε κεκλημένοι. καὶ νῦν ἔγωγε ἡ Φιλοσοφία καὶ Ἀρετὴ αὕτη καὶ Ἀλήθεια δικάσομεν οἷτινες οἱ ὀρθῶς φιλοσοφοῦντές εἰσιν. εἴτα ὅσοι μὲν ἂν εὐρεθῶσιν κατὰ τὰ ἡμῖν δοκοῦντα βιοῦντες, εὐδαιμονήσουσιν ἄριστοι κεκριμένοι: τοὺς γόητας δὲ καὶ οὐδὲν ἡμῖν προσήκοντας κακοὺς κακῶς ἐπιτρίψομεν, ὥς μὴ ἀντιποιῶνται τῶν ὑπὲρ αὐτοὺς ἀλαζόνες ὄντες. τί τοῦτο; φεύγετε; νῆ Δία, κατὰ τῶν γε κρημνῶν οἱ πολλοὶ ἀλλόμοι. κενὴ δ' οὖν ἡ ἀκρόπολις, πλὴν ὀλίγων τούτων ὅποσοι μεμενήκασιν οὐ φοβηθέντες τὴν^[45] κρίσιν. οἱ ὑπηρέται ἀνέλεσθε τὴν πῆραν, ἣν ὁ Κυνικός ἀπέρριψεν ἐν τῇ τροπῇ. φέρ' ἴδω τί καὶ ἔχει: ἢ που θέρμους ἡ βιβλίον ἢ ἄρτους τῶν αὐτοπυριτῶν;

Ὑπηρέτης

^ Οὐκ, ἀλλὰ χρυσίον τουτὶ καὶ μύρον καὶ μαχαίριον κουρευτικὸν ^ καὶ κάτοπτρον καὶ κύβους.

Φιλοσοφία

εὖ γε, ὦ γενναῖε. τοιαῦτα ἦν σοι τὰ ἐφόδια τῆς ἀσκήσεως καὶ μετὰ τούτων ἡξίους λοιδορεῖσθαι πᾶσιν καὶ τοὺς ἄλλους παιδαγωγεῖν;

Παρρησιάζης

τοιοῦτοι μὲν οὖν ὑμῖν οὗτοι. χρή δὲ ὑμᾶς σκοπεῖν ὄντινα τρόπον ἀγνοούμενα ταῦτα πεπαύσεται καὶ διαγνώσσονται οἱ ἐντυγχάνοντες, οἵτινες οἱ ἀγαθοὶ αὐτῶν εἰσι καὶ οἵτινες αὖ πάλιν οἱ τοῦ ἐτέρου βίου.

Φιλοσοφία

^ Σὺ, ὦ Ἀλήθεια, ἐξεύρισκε: ὑπὲρ σοῦ γὰρ τοῦτο γένοιτ' ἄν, ὥς μὴ ἐπικρατῇ σου τὸ Ψεῦδος μηδὲ ὑπὸ τῇ Ἀγνοίᾳ λανθάνωσιν οἱ φαῦλοι τῶν ἀνδρῶν σε τοὺς χρηστοὺς μεμιμημένοι.

Ἀλήθεια [46] ἐπ' αὐτῷ, εἰ δοκεῖ, Παρρησιάζῃ ποιησώμεθα τὸ τοιοῦτον, ἐπεὶ χρηστὸς ὤπται καὶ εὖνους ἡμῖν καὶ σέ, ὦ Φιλοσοφία, μάλιστα θαυμάζων, παραλαβόντα μεθ' ἑαυτοῦ τὸν Ἐλεγχον ἅπασι τοῖς φάσκουσι φιλοσοφεῖν ἐντυγχάνειν. εἴθ' ὃν μὲν ἂν εὖρῃ γνήσιον ὥς ἀληθῶς φιλόσοφον, στεφανωσάτω θαλλοῦ στεφάνῳ καὶ εἰς τὸ Πρυτανεῖον καλεσάτω, ἣν δέ τι — οἱοὶ πολλοὶ εἰσι — καταράτῳ ἀνδρὶ ὑποκριτῇ φιλοσοφίας ἐντύχη, τὸ τριβώνιον περισπᾶσας ἀποκείρατω τὸν πώγωνα ἐν χρῶ πάνυ τραγοκουρικῇ μαχαίρᾳ καὶ ἐπὶ τοῦ μετώπου στίγματα ἐπιβαλέτω ἢ ἐγκausάτω κατὰ τὸ μεσόφρυον: ὁ δὲ τύπος τοῦ καυτήρος ἔστω ἀλώπηξ ἢ πίθηκος.

Φιλοσοφία

εὖ γε, ὦ Ἀλήθεια, φής: ὁ δὲ ἔλεγχος, Παρρησιάζῃ, τοιόσδε ἔστω, οἷος ὁ τῶν αἰετῶν πρὸς τὸν ἥλιον εἶναι λέγεται, οὐ μὰ Δί' ὥστε κἀκείνους ἀντιβλέπειν τῷ φωτὶ καὶ πρὸς ἐκεῖνο δοκιμάζεσθαι, ἀλλὰ προθεῖς χρυσίον καὶ δόξαν καὶ ἡδονὴν ὃν μὲν ἂν αὐτῶν ἴδῃς ὑπερορῶντα καὶ μηδαμῶς ἐλκόμενον πρὸς τὴν ὄψιν, οὗτος ἔστω ὁ τῷ θαλλῷ στεφόμενος, ὃν δ' ἂν ἀτενὲς ἀποβλέποντα καὶ τὴν χεῖρα ὀρέγοντα ἐπὶ τὸ χρυσίον, ἀπάγειν ἐπὶ τὸ καυτήριον τοῦτον ἀποκείρας ^ πρότερον τὸν πώγωνα ὥς ἔδοξεν.

Παρρησιάζης [47] ἔσται ταῦτα, ὦ Φιλοσοφία, καὶ ὄψει αὐτίκα μάλα τοὺς πολλοὺς αὐτῶν ἀλωπεκίας ἢ πιθηκοφόρους, ὀλίγους δὲ καὶ ἐστεφανωμένους: εἰ βούλεσθε μέντοι, κἀνταῦθα ὑμῖν ἀνάξω τινας ἡδῇ αὐτῶν.

Φιλοσοφία

πῶς λέγεις; ἀνάξεις τοὺς φυγόντας;

Παρρησιάζης

καὶ μάλα, ἥνπερ ἡ ἱερεῖα μοι ἐθελήσῃ πρὸς ὀλίγον χρῆσαι τὴν ὀρμὴν ἐκείνην καὶ τὸ ἄγκιστρον, ὅπερ ὁ ἀλιεὺς ἀνέθηκεν ὁ ἐκ Πειραιῶς.

Τερεῖα

ἰδοὺ δὴ λαβέ, καὶ τὸν κάλαμόν γε ἅμα, ὥς πάντα ἔχῃς.

Παρρησιάδης

οὐκοῦν, ὦ ἰέρεια, καὶ ἰσχάδας μοί τινας δὸς ἀνύσασα καὶ ὀλίγον τοῦ χρυσίου.

Ἰερεία

λάμβανε

Φιλοσοφία

. τί πράττειν ἀνὴρ διανοεῖται; δελεάσας τὸ ἄγκιστρον ἰσχάδι καὶ τῷ χρυσίῳ καθεζόμενος ἐπὶ τὸ ἄκρον τοῦ τειχίου καθῆκεν εἰς τὴν πόλιν. τί ταῦτα, ὦ Παρρησιάδη, ποιεῖς; ἥ που τοὺς λίθους ἀλιεύσειν διέγνωκας ἐκ τοῦ Πελασγικοῦ;

Παρρησιάδης

σιώπησον, ὦ Φιλοσοφία, καὶ τὴν ἄγραν περίμενε: σὺ δέ, ὦ Πόσειδον ἀγρεῦ καὶ Ἀμφιτρίτῃ ^[48] φίλῃ, πολλοὺς ἡμῖν ἀνάπεμπε τῶν ἰχθύων. ἀλλ' ὁρῶ τινα λάβρακα εὐμεγέθη, μᾶλλον δὲ χρύσοφρυν: οὐκ, ἀλλὰ. γαλεός ἐστιν. πρόσεισι γοῦν τῷ ἀγκίστρῳ κεχηνώς: ὠσφραται τοῦ χρυσίου: πλησίον ἤδη ἐστὶν ἔψαυσεν εἴληπται: ἀνασπάσωμεν. καὶ σύ, ὦ Ἐλεγγε, ἀνάσπα: ἔλεγγε, ^ συνεπιλαβοῦ τῆς ὀρμιάς.

Ἐλεγχος

ἄνω ἐστί. φέρ' ἴδω τίς εἶ, ὦ βέλτιστε ἰχθύων; κύων οὗτός γε. ^ Ἡράκλεις τῶν ὀδόντων. τί τοῦτο, ὦ γενναιότατε; εἴληψαι λιχνεύων περὶ τὰς πέτρας, ἔνθα λήσειν ἡλπισας ὑποδεδυκώς; ἀλλὰ νῦν ἔση φανερός ἅπασιν ἐκ τῶν βραγχίων ἀπηρτημένος. ἐξέλωμεν τὸ ἄγκιστρον καὶ τὸ δέλεαρ. μὰ Δί' ἔπιεν. ^ τουτὶ κενόν σοι τὸ ἄγκιστρον ἢ δ' ἰσχὰς ἥδη προσέσχηται καὶ τὸ χρυσίον ἐν τῇ κοιλίᾳ.

Παρρησιάδης

ἐξεμεσάτω νῆ Δία, ὥς καὶ ἐπ' ἄλλους δελεάσωμεν. εὖ ἔχει: τί φῆς, ὦ Διόγενες; οἶσθα τοῦτον ὅστις ἐστίν, ἢ προσήκει τί σοι ἀνὴρ;

Διογένης

οὐδαμῶς.

Παρρησιάδης

τί οὖν; πόσου ἄξιον αὐτὸν χρὴ φάναι; ἐγὼ μὲν γὰρ δὴ ὀβολῶν πρῶην αὐτὸν ἐτιμησάμην.

Διογένης

πολὺν λέγεις: ἄβρωτός τε γάρ ἐστιν καὶ εἰδεχθῆς καὶ σκληρὸς καὶ ἄτιμος: ἄφες αὐτὸν ἐπὶ κεφαλὴν κατὰ τῆς πέτρας: σὺ δὲ ἄλλον ἀνάσπασον καθεὶς τὸ ἄγκιστρον. ἐκεῖνο μέντοι: ὅρα, ὦ Παρρησιάδη, μὴ καμπτόμενός σοι ὁ κάλαμος ἀποκλασθῇ.

Παρρησιάδης

θάρρει, ὦ Διόγενες· κοῦφοί εἰσι καὶ τῶν ἀφύων ἐλαφρότεροι.

Διογένης

νῆ Δί', ἀφυέστατοί γε· ἀνάσπα δὲ ὅμως.

Παρρησιάδης [49] ἰδοὺ τις ἄλλος ὑπόπλατος ὥσπερ ἡμίτομος ἰχθὺς πρόσεισιν, ψηττά τις, κεχηνῶς εἰς τὸ ἄγκιστρον κατέπιεν, ἔχεται, ἀνεσπάσθω. τίς ἐστιν;

Ἔλεγχος

ὁ Πλατωνικὸς εἶναι λέγων.

Παρρησιάδης

καὶ σύ, ὦ κατάρατε, ἦκεις ἐπὶ τὸ χρυσίον; τί φῆς, ὦ Πλάτων; τί ποιῶμεν αὐτόν;

Πλάτων [50] ἀπὸ τῆς αὐτῆς πέτρας καὶ οὗτος· ἐπ' ἄλλον καθείσθω.

Παρρησιάδης

καὶ μὴν ὁρῶ τινα πάγκαλον προσιόντα, ὡς ἂν ἐν βυθῷ δόξειεν, ποικίλον τὴν χροάν, ταινίας τινὰς ἐπὶ τοῦ νώτου ἐπιχρύσους ἔχοντα. ὁρᾷς, ὦ Ἔλεγχε;

Ἔλεγχος

ὁ τὸν Ἀριστοτέλη προσποιούμενος οὗτός ἐστιν.

Παρρησιάδης

ἦλθεν, εἶτα πάλιν ἅπεισιν. περισκοπεῖ ἅκριβῶς, αὐθις ἐπανῆλθεν, ἔχανεν, εἴληπται, ἀνιμήσθω.

Ἀριστοτέλης

μὴ ἀνέρη με, ὦ Παρρησιάδη, περὶ αὐτοῦ ἀγνοῶ γὰρ ὅστις ἐστίν.

Παρρησιάδης

οὐκοῦν καὶ οὗτος, ὦ Ἀριστότελες, κατὰ τῶν [51] πετρῶν. ἀλλ' ἦν ἰδοῦ, πολλοὺς που τοὺς ἰχθῦς ὁρῶ κατὰ ταὐτὸν ὁμόχροας, ἀκανθώδεις καὶ τὴν ἐπιφάνειαν ἐκτετραχυσμένους, ἐχίνων δυσληπτοτέρους. ἦ που σαγήνης ἐπ' αὐτοὺς δεήσει;

Φιλοσοφία

ἀλλ' οὐ πάρεστιν. ἱκανὸν εἰ κἂν ἓνα τινὰ ἐκ τῆς ἀγέλης ἀνασπάσαιμεν. ἥξει δὲ ἐπὶ τὸ ἄγκιστρον δηλαδὴ ὅς ἂν αὐτῶν θρασύτατος ᾖ.

Ἔλεγχος

κάθες, εἰ δοκεῖ, σιδηρώσας γε πρότερον ἐπὶ πολὺ τῆς ὀρμιᾶς, ὥς μὴ ἀποπρίσῃ τοῖς ὁδοῦσι καταπιὼν τὸ χρυσίον.

Παρρησιάδης

καθῆκα. καὶ σὺ δέ, ὦ Πόσειδον, ταχεῖαν ἐπιτέλει τὴν ἄγραν. βαβαί, μάχονται περὶ τοῦ δελέατος, καὶ οἱ μὲν συνάμα πολλοὶ περιτρώγουσι τὴν ἰσχάδα, οἱ δὲ προσφύντες ἔχονται τοῦ χρυσίου. εὖ ἔχει· περιεπάρη τις μάλα καρτερός. φέρ' ἴδω τίνος ἐπώνυμον σεαυτὸν εἶναι λέγεις; καίτοι γελοῖός εἰμι ἀναγκάζων ἰχθὺν λαλεῖν ἄφωνοι γὰρ οὗτοί γε. ἀλλὰ σύ, ὦ Ἑλεγχε, εἰπὲ ὄντινα ἔχει διδάσκαλον αὐτοῦ.

Ἑλεγχος

Χρύσιππον τουτονί.

Παρρησιάδης

μανθάνω· διότι χρυσίον προσῆν, οἶμαι, τῷ ὀνόματι. σὺ δ' οὖν, Χρύσιππε, πρὸς τῆς Ἀθηνᾶς εἰπέ, οἴσθα τοὺς ἄνδρας ἢ τοιαῦτα παραινεῖς αὐτοῖς ποιεῖν;

Χρύσιππος

νῆ Δί', ὕβριστικά ἐρωτᾷς, ὦ Παρρησιάδη, προσήκειν τι ἡμῖν ὑπολαμβάνων τοιοῦτους ὄντας.

Παρρησιάδης

εὖ γε, ὦ Χρύσιππε, γενναῖος εἶ. οὗτος δὲ καὶ αὐτὸς ἐπὶ κεφαλὴν μετὰ τῶν ἄλλων, ἐπεὶ καὶ ἀκανθώδης ἐστί, καὶ δέος μὴ διαπαρῇ τις τὸν λαιμὸν ἐσθίων.

Φιλοσοφία [52] ἄλις, ὦ Παρρησιάδη, τῆς ἄγρας, μὴ καὶ τίς σοι, οἷοι πολλοὶ εἰσιν, οἷχεται ἀποσπάσας τὸ χρυσίον καὶ τὸ ἄγκιστρον, εἰτά σε ἀποτίσαι τῇ ἱερείᾳ δεήσῃ. ὥστε ἡμεῖς μὲν ἀπίωμεν περιπατήσουσαι· καιρὸς δὲ καὶ ὑμᾶς ἀπιέναι ὅθεν ἤκετε, μὴ καὶ ὑπερήμεροι γένησθε τῆς προθεσμίας. σφὼ δέ, σὺ καὶ ὁ Ἑλεγχος, ὦ Παρρησιάδη, ἐν κύκλῳ ἐπὶ πάντας αὐτοὺς ἰόντες ἢ στεφανοῦτε ἢ ἐγκάτε, ὡς ἔφην.

Παρρησιάδης

ἔσται ταῦτα, ὦ Φιλοσοφία. χαίρετε, ὦ βέλτιστοι ἀνδρῶν. ἡμεῖς δὲ κατίωμεν, ὦ Ἑλεγχε, καὶ τελῶμεν τὰ παρηγγελμένα.

Ἑλεγχος

ποῖ δὲ καὶ πρῶτον ἀπιέναι δεήσει; μὴν εἰς τὴν Ἀκαδημίαν ἢ εἰς τὴν Στοὰν ἢ ἅ ἀπὸ τοῦ Λυκείου ποιησώμεθα τὴν ἀρχήν;

Παρρησιάδης

οὐδὲν διοίσει τοῦτο. πλὴν οἶδά γε ἐγὼ ὥς ὅποι ποτ' ἂν ἀπέλθωμεν, ὀλίγων μὲν τῶν στεφάνων, πολλῶν δὲ τῶν καυτηρίων δεησώμεθα.

THE DOUBLE INDICTMENT — Δις κατηγορούμενος

ἀλλ' βῆτιτριβιβν ὁπόσοι τῶν φιλοσόφων παρα μόνοις τὴν εὐδαιμονίαν φασὶν εἶναι τοῖς θεοῖς. εἰ γοῦν ἤδεσαν ὁπόσα τῶν ἀνθρώπων ἔνεκα πάσχομεν, οὐκ ἂν ἡμᾶς τοῦ νέκταρος ἢ τῆς ἀμβροσίας ἐμακάριζον Ὅμηρῳ πιστεύσαντες ἀνδρὶ τυφλῷ καὶ γόητι, μάκαρας ἡμᾶς καλοῦντι καὶ τὰ ἐν οὐρανῷ διηγουμένῳ, ὃς οὐδὲ τὰ ἐν τῇ γῇ καθορᾶν ἐδύνατο. αὐτίκα γέ τοι ὁ μὲν Ἥλιος οὕτοσί ζευξάμενος τὸ ἄρμα πανήμερος τὸν οὐρανὸν περιπολεῖ πῦρ ἐνδεδυκὼς καὶ τῶν ἀκτίνων ἀποστίλβων, οὐδ' ὅσον κνήσασθαι τὸ οὖς, φασί, σχολὴν ἄγων ἦν γάρ τι κἂν ὀλίγον ἐπιρραθυμήσας λάθῃ, ἀφηνιάσαντες οἱ ἵπποι καὶ τῆς ὁδοῦ παρατραπόμενοι κατέφλεξαν τὰ πάντα. ἡ Σελήνη δὲ ἄγρυπνος καὶ αὐτὴ περίεσιν φαίνουσα τοῖς κωμάζουσιν καὶ τοῖς ἄωρὶ ἀπὸ τῶν δειπνῶν ἐπανιοῦσιν. ὁ Ἀπόλλων τε αὖ πολυπράγμονα τὴν τέχνην ἐπανελόμενος ὀλίγου δεῖν τὰ ὄψα ἐκκεκώφεται πρὸς τῶν ἐνοχλούντων κατὰ χρεῖαν τῆς μαντικῆς, καὶ ἄρτι μὲν αὐτῷ ἐν Δελφοῖς ἀναγκαῖον εἶναι, μετ' ὀλίγον δὲ εἰς Κολοφῶνα θεῖ, κάκειθεν εἰς Ξάνθον μεταβαίνει καὶ δρομαῖος αὐθις εἰς Δῆλον ἢ εἰς Βραγχίδας· καὶ ὅλως ἔνθα ἂν ἡ πρόμαντις πιῶσα τοῦ ἱεροῦ νάματος καὶ μασησαμένη τῆς δάφνης καὶ τὸν τρίποδα διασεύσασα κελεύῃ παρεῖναι, ἄοκνον ἄχρη αὐτίκα. μάλα· παρεστάναι συνείροντα τοὺς χρησμοὺς ἢ οἶχεσθαι οἱ τὴν δόξαν τῆς τέχνης;· ἐῷ γὰρ λέγειν ὁπόσα ἐπὶ πείρα τῆς μαντικῆς ἐπιτεχνῶνται αὐτῷ ἄρνεια κρέα καὶ χελώνας εἰς τὸ αὐτὸ ἔνγοντες, ὥστε εἰ μὴ τὴν ῥίνα ὀξὺς ἦν, κἂν ἀπῆλθεν αὐτοῦ ὁ Λυδὸς καταγελῶν. ὁ μὲν γὰρ Ἀσκληπιὸς ὑπὸ τῶν νοσούντων ἐνοχλούμενος ὅρῃ τε δεινὰ θιγγάνει τε ἀηδέων ἐπ' ἄλλοτρίῃσι τε συμφορῇσιν ἰδίας καρποῦται λύπας· τί γὰρ ἂν ἡ ἑτοὺς Ἀνέμους φυτουργοῦντας λέγοιμι καὶ παραπέμποντας τὰ πλοῖα καὶ τοῖς λικμῶσιν ἐπιπνέοντας, ἢ τὸν Ὑπνον ἐπὶ πάντας πετόμενον, ἢ τὸν Ὀνειρον μετὰ τοῦ Ὑπνου διανυκτερεύοντα καὶ ὑποφητεύοντα αὐτῷ; πάντα γὰρ ταῦτα ὑπὸ φιλανθρωπίας οἱ θεοὶ πονοῦσιν, πρὸς τὸν ἐπὶ τῆς γῆς βίον ἕκαστος συντελοῦντες. [2] καίτοι τὰ μὲν τῶν ἄλλων μέτρια· ἐγὼ δὲ αὐτὸς ὁ πάντων βασιλεὺς καὶ πατὴρ ὅσας μὲν ἀηδίας ἀνέχομαι, ὅσας δὲ πράγματα ἔχω πρὸς τοσαύτας φροντίδας διηρημένος; ὃ πρῶτα μὲν τὰ τῶν ἄλλων θεῶν ἔργα ἐπισκοπεῖν ἀναγκαῖον ὁπόσοι τι ἡμῖν συνδιαπράττουσι τῆς ἀρχῆς, ὥς μὴ βλακεύωσιν ἐν αὐτοῖς, ἔπειτα δὲ καὶ. αὐτῷ μυρία ἄττα πράττειν καὶ σχεδὸν ἀνέφικτα ὑπὸ λεπτότητος· οὐ γὰρ μόνον τὰ κεφάλαια ταῦτα τῆς διοικήσεως, ὑετοὺς καὶ χαλάζας καὶ πνεύματα καὶ ἀστραπὰς αὐτὸς οἰκονομησάμενος καὶ διατάξας πέπαιμαι τῶν ἐπὶ μέρους φροντίδων ἀπηλλαγμένος, ἀλλὰ με δεῖ καὶ ταῦτα μὲν ποιεῖν ἀποβλέπειν δὲ κατὰ τὸν αὐτὸν χρόνον ἀπανταχόσε καὶ πάντα ἐπισκοπεῖν ὥσπερ τὸν ἐν τῇ Νεμέᾳ βουκόλον, τοὺς κλέπτοντας, τοὺς ἐπιорκοῦντας, τοὺς θύοντας, εἴ τις ἔσπεισε, πόθεν ἢ κνῖσα καὶ ὁ καπνὸς ἀνέρχεται, τίς νοσῶν ἢ πλέων ἐκάλεσεν, καὶ τὸ πάντων ἐπιπονώτατον, ὅφ' ἓνα καιρὸν ἐν τε Ὀλυμπίᾳ τῇ ἐκατόμβῃ παρεῖναι καὶ ἐν Βαβυλῶνι τοὺς πολεμοῦντας ἐπισκοπεῖν καὶ ἐν Γέταις χαλαζᾶν καὶ ἐν Αἰθίοψιν εὐωχεῖσθαι. τὸ δὲ μεμψίμοιρον οὐδὲ οὕτω διαφυγεῖν ῥάδιον, ἀλλὰ πολλάκις οἱ μὲν ἄλλοι

θεοί τε καὶ ἄνδρες ἵπποκορυσταὶ εὐδουσι παννύχιοι, τὸν Δία δὲ ἐμὲ οὐκ ἔχει νήδυμος ὕπνος· ἦν γάρ τί που καὶ μικρὸν ἐπινυστάσωμεν, ἀληθὴς εὐθὺς ὁ Ἑπίκουρος, ἀπρονοήτους ἡμᾶς ἀποφαίνων τῶν ἐπὶ γῆς πραγμάτων. καὶ ὁ κίνδυνος οὐκ εὐκαταφρόνητος εἰ ταῦτα οἱ ἄνθρωποι πιστεύουσιν αὐτῷ, ἀλλ' ἄστεφάνωτοι μὲν ἡμῖν οἱ ναοὶ ἔσονται, ἀκνίσωτοι δὲ αἱ ἀγυαί, ἄσπονδοι δὲ οἱ κρατῆρες, ψυχροὶ δὲ οἱ βωμοί, καὶ ὅλως ἄθυτα καὶ ἀκαλλιέρητα πάντα ^ καὶ ὁ λιμὸς πολὺς. τοιγαροῦν ὥσπερ οἱ κυβερνῆται ὑψηλὸς μόνος ἐπὶ τῆς πρύμνης ἔστηκε τὸ πηδάλιον ἔχων ἐν ταῖν χεροῖν, καὶ οἱ μὲν ἐπιβάται μεθύοντες εἰ τύχοι ἐγκαθεύδουσιν, ἐγὼ δὲ ἄγρυπνος καὶ ἄσιτος ὑπὲρ ἀπάντων ‘μερμηρίζω κατὰ φρένα καὶ κατὰ θυμόν’ μόνω[3] τῷ δεσπότης εἶναι δοκεῖν τετιμημένος. ὥστε ἡδέως ἂν ἐροίμην τοὺς φιλοσόφους, οἱ μόνους τοὺς θεοὺς εὐδαιμονίζουσιν, πότε καὶ σχολάζειν ἡμᾶς τῷ νέκταρι καὶ τῇ ἀμβροσίᾳ νομίζουσι μυρία ὅσα ἔχοντας πράγματα. ἰδοὺ γέ τοι ὑπ' ἀσχολίας τοσαύτας ἐώλους δίκας φυλάττομεν ἀποκειμένας ὑπ' εὐρῶτος ἤδη καὶ ἀραχνίων διεφθαρμένας, καὶ μάλιστα ὁπόσαι ταῖς ἐπιστήμαις καὶ τέχναις πρὸς ἀνθρώπους τινὰς συνεστᾶσιν, πάνυ παλαιὰς ἐνίας αὐτῶν. οἱ δὲ κεκράγασιν ἀπανταχόθεν καὶ ἀγανακτοῦσιν καὶ τὴν δίκην ἐπιβοῶνται κάμει τῆς βραδυτῆτος αἰτιῶνται, ἀγνοοῦντες ὥς οὐκ ὀλιγοῖα τὰς κρίσεις ὑπερήμερους συνέβη γενέσθαι, ἀλλ' ὑπὸ τῆς εὐδαιμονίας ἢ συνεῖναι ἡμᾶς ὑπολαμβάνουσιν. τοῦτο γὰρ τὴν ἀσχολίαν καλοῦσιν. [4] καὶ τὸς, ὦ Ζεῦ, πολλὰ τοιαῦτα ἐπὶ τῆς γῆς ἀκούων δυσχεραίνοντων λέγειν πρὸς σέ οὐκ ἐτόλμων. ἐπεὶ δὲ σὺ περὶ τούτων τοὺς λόγους ἐνέβαλες, καὶ δὴ λέγω. πάνυ ἀγανακτοῦσιν, ὦ πάτερ, καὶ σχετλιάζουσιν καὶ εἰς τὸ φανερὸν μὲν οὐ τολμῶσι λέγειν, ὑποτονθορίζουσιν δὲ συγκεκυφότες αἰτιώμενοι τὸν χρόνον οὗς ἔδει πάλαι τὰ καθ' αὐτοὺς εἰδότας στέργειν ἕκαστον τοῖς δεδικασμένοις. .

Ζεὺς

.; τί οὖν, ὦ Ἑρμῇ, δοκεῖ ;: προτίθεμεν αὐτοῖς ἀγορὰν δικῶν, ἢ θέλεις εἰς νέωτα παραγγελοῦμεν;

Ἑρμῆς

οὐ μὲν οὖν, ἀλλὰ ἤδη προθῶμεν.

Ζεὺς

οὕτω ποίει: σὺ μὲν κήρυττε καταπτάμενος ὅτι ἀγορὰ δικῶν ἔσται κατὰ τὰδε. πάντας ὁπόσοι τὰς γραφὰς ἀπενηνόχασιν, ἥκειν τήμερον εἰς ‘Ἄρειον πάγον, ἐκεῖ δὲ τὴν μὲν Δίκην ἀποκληροῦν σφίσι τὰ δικαστήρια κατὰ λόγον τῶν τιμημάτων ἐξ ἀπάντων Ἀθηναίων εἰ δέ τις ἄδικον οἶοιτο γεγενῆσθαι τὴν κρίσιν, ἐξεῖναι ἐφέντι ἐπ' ἐμὲ δικάζεσθαι ἐξ ὑπαρχῆς, ὥς εἰ μὴδὲ τὸ παράπαν ἐδεδίκαστο. σὺ δέ, ὦ θύγατερ, καθεζομένη παρὰ τὰς σεμνὰς θεὰς ἀποκλήρου τὰς δίκας καὶ ἐπισκόπει τοὺς δικάζοντας. [5] αὖθις εἰς τὴν γῆν, ἴν' ἐξελαυνομένη πρὸς αὐτῶν δραπετεύω πάλιν ἐκ τοῦ βίου τὴν Ἀδικίαν ἐπιγελῶσαν οὐ φέρουσα;

Ζεύς

χρηστά ἐλπίζειν σε δεῖ: πάντως γὰρ ἤδη πεπείκασιν αὐτοὺς οἱ φιλόσοφοι σὲ τῆς Ἀδικίας προτιμᾶν, καὶ μάλιστα ὁ τοῦ Σωφρονίσκου τὸ δίκαιον ὑπερεπαινέσας καὶ ἀγαθῶν τὸ μέγιστον ἀποφύνας.

Δίκη

‘ Πάνυ γοῦν ὃν φῆς αὐτὸν ἐκεῖνον ὦνησαν οἱ περὶ ἐμοῦ λόγοι, ὃς παραδοθεὶς τοῖς ἔνδεκα καὶ εἰς τὸ δεσμωτήριον ἐμπεσὼν ἔπιεν ἄθλιος τοῦ κωνείου, μηδὲ τὸν ἀλεκτρυόνα τῷ Ἀσκληπιῷ ἀποδεδωκώς: παρὰ τοσοῦτον ὑπερέσχον οἱ κατήγοροι τάναντία περὶ τῆς Ἀδικίας φιλοσοφοῦντες.

Ζεύς^[6] ξένα ἔτι τοῖς πολλοῖς τὰ τῆς φιλοσοφίας ἦν τότε, καὶ ὀλίγοι ἦσαν οἱ φιλοσοφοῦντες, ὥστε εἰκότως εἰς τὸν Ἄνυτον καὶ Μέλητον ἔρρεπεν τὰ δικάστηρια. τὸ δὲ νῦν εἶναι, οὐχ ὁρᾷς ὅσοι τρίβωνες καὶ βακτηρίαι καὶ πῆραι; καὶ ἀπανταχοῦ πάγων βαθὺς καὶ βιβλίον ἐν τῇ ἀριστερᾷ, καὶ πάντες ὑπὲρ σοῦ φιλοσοφοῦσι, μεστοὶ δὲ οἱ περίπατοι κατὰ Ἰλας καὶ φάλαγγας ἀλλήλοις ἀπαντῶντων, καὶ οὐδεὶς ὅστις οὐ τρόφιμος τῆς ἀρετῆς εἶναι δοκεῖν βούλεται. πολλοὶ γοῦν τὰς τέχνας ἀφέντες ἃς εἶχον τέως, ἐπὶ τὴν πῆραν ἄξαντες καὶ τὸ τριβώνιον, καὶ τὸ σῶμα πρὸς τὸν ἥλιον εἰς τὸ Αἰθιοπικὸν ἐπιχράναντες αὐτοσχέδιοι φιλόσοφοι ἐκ σκυτοτόμων ἢ τεκτόνων περινοστοῦσι σὲ καὶ τὴν σὴν ἀρετὴν ἐπαινοῦντες. ὥστε κατὰ τὴν παροιμίαν, θάττον ἂν τις ἐν πλοίῳ πεσὼν διαμάρτοι ξύλου ἢ ἔνθα ἂν ἀπίδῃ ὁ ὀφθαλμός, ἀπορήσει φιλοσόφου.

Δίκη^[7] καὶ μὴν οὗτοί με, ὦ Ζεῦ, δεδίττονται πρὸς ἀλλήλους ἐρίζοντες καὶ ἀγνωμονοῦντες ἐν αὐτοῖς οἷς περὶ ἐμοῦ διεξέρχονται. φασὶ δὲ καὶ τοὺς πλείστους αὐτῶν ἐν μὲν τοῖς λόγοις προσποιεῖσθαι με, ἐπὶ δὲ τῶν πραγμάτων μηδὲ τὸ παράπαν εἰς τὴν οἰκίαν παραδέχεσθαι, ἀλλὰ δήλους εἶναι ἀποκλείσοντας ἢν ἀφίκωμαι ποτε αὐτοῖς ἐπὶ τὰς θύρας: πάλαι γὰρ τὴν Ἀδικίαν προεπεξενῶσθαι αὐτοῖς.

Ζεύς

οὐ πάντες, ὦ θύγατερ, μοχθηροὶ εἰσιν ἱκανὸν δὲ κἂν ἐνίοις τισὶν χρηστοῖς ἐντύχης.. ἀλλ’ ἅπιτε ἤδη, ὥς κἂν ὀλίγαι τήμερον ἐκδικασθῶσιν.

Ἑρμῆς^[8] προῖωμεν, ὦ Δίκη, ταύτη εὐθὺ τοῦ Σουνίου μικρὸν ὑπὸ τὸν Ὑμηττὸν ἐπὶ τὰ λαῖα τῆς Πάρνηθος, ἔνθα αἱ δύο ἐκεῖναι ἄκραι: σὺ γὰρ ἔοικας ἐκκληῆσθαι πάλαι τὴν ὁδόν. ‘ἀλλὰ τί δακρύεις καὶ σχετλιάζεις; μὴ δέδιθι: οὐκέθ’ ὅμοια τὰ ἐν τῷ βίῳ: τεθνᾶσιν ἐκεῖνοι πάντες οἱ Σκεῖρωνες καὶ Πιτυοκάμπται καὶ Βουσίριδες καὶ Φαλάριδες οὓς ἐδεδίεις τότε, νυνὶ δὲ Σοφία καὶ Ἀκαδήμεια καὶ Στοά κατέχουσι πάντα καὶ πανταχοῦ σε ζητοῦσιν καὶ περὶ σοῦ διαλέγονται, κεχρηγότες εἰ ποθεν εἰς αὐτοὺς καταπτοῖο πάλιν.

Δίκη

σὺ γοῦν μοι τάληθές, ὦ Ἑρμῆ, ἂν εἴποις μόνος, ἅτε συνὼν αὐτοῖς τὰ πολλὰ

καὶ συνδιατρίβων ἐν τε γυμνασίοις καὶ ἐν τῇ ἀγορᾷ — καὶ ἀγοραῖος γὰρ εἶ καὶ ἐν ταῖς ἐκκλησίαις κηρύττεις — ὅποιοι γεγέννηται καὶ εἰ δυνατὴ μοι παρ' αὐτοῖς ἡ μονή.

Ερμῆς

νῆ Δία, ἀδικοῖην γὰρ ἂν πρὸς ἀδελφὴν σε οὖσαν μὴ λέγων. οὐκ ὀλίγα πρὸς τῆς φιλοσοφίας ὠφέληνται οἱ πολλοὶ αὐτῶν καὶ γὰρ εἰ μὴδὲν ἄλλο, αἰδοῖ γοῦν τοῦ σχήματος μετριώτερα διαμαρτάνουσιν. πλὴν ἀλλὰ καὶ μοχθηροῖς τισιν ἐντεύξῃ αὐτῶν — χρὴ γάρ, οἶμαι, τάληθ' ἔλεγειν — ἐνίοις δὲ ἡμισόφοις καὶ ἡμιφαύλοις. ἐπεὶ γὰρ αὐτοὺς μετέβαπτεν ἡ σοφία παραλαβοῦσα, ὅποσοι μὲν εἰς κόρον ἔπιον τῆς βαφῆς, χρηστοὶ ἀκριβῶς ἀπετελέσθησαν ἀμιγεῖς ἐτέρων χρωμάτων, καὶ πρὸς γε τὴν σὴν ὑποδοχὴν οὗτοι ἐτοιμότατοι: ὅσοι δὲ ὑπὸ τοῦ πάλαι ρύπου μὴ εἰς βάθος παρεδέξαντο ὅποσον δευσοποιὸν τοῦ φαρμάκου, τῶν. ἄλλων ἀμείνους, ἀτελεῖς δὲ ὅμως καὶ μιζόλευκοι καὶ κατεστιγμένοι καὶ παρδαλωτοὶ τὴν χροάν. εἰσὶ δ' οἱ καὶ μόνον ψαύσαντες ἐκτοσθεν τοῦ λέβητος ἄκρῳ τῷ δακτύλῳ καὶ ἐπιχρισάμενοι τῆς ἀσβόλου ἱκανῶς οἴονται καὶ οὗτοι μεταβεβάφθαι. σοὶ μέντοι δῆλον ὅτι μετὰ τῶν ἀρίστων ἡ διατριβὴ ἔσται. ^[9] ἀλλὰ μεταξὺ λόγων ἤδη πλησιάζομεν τῇ Ἀττικῇ: ὥστε τὸ μὲν Σούνιον ἐν δεξιᾷ καταλείπωμεν, εἰς δὲ τὴν ἀκρόπολιν ἀπονεύωμεν ἤδη. καὶ ἐπεὶ περ καταβεβήκαμεν, αὐτὴ μὲν ἐνταυθὰ που ἐπὶ τοῦ πάγου κάθησο εἰς τὴν πνύκα ὁρῶσα καὶ περιμένουσα ἔστ' ἂν κηρύξῃ τὰ παρὰ τοῦ Διός, ἐγὼ δὲ εἰς τὴν ἀκρόπολιν ἀναβὰς ῥᾶον οὕτως ἅπαντας ἐκ τοῦ ἐπηκόου προσκαλέσομαι.

Δίκη

μὴ πρότερον ἀπέλθης, ὦ Ἐρμῆ, πρὶν εἰπεῖν ὅστις οὗτος ὁ προσιὼν ἐστίν, ὁ κερασφόρος, ὁ τὴν σύριγγα, ὁ λάσιος ἐκ τοῖν σκελοῖν.

Ερμῆς

τί φῆς; ἄγνοεῖς τὸν Πᾶνα, τῶν Διονύσου θεραπόντων τὸν βακχικώτατον; οὗτος ὄκει μὲν τὸ πρόσθεν ἀνὰ τὸ Παρθένιον, ὑπὸ δὲ τὸν Δάτιδος ἐπίπλουν καὶ τὴν Μαραθῶνάδε τῶν βαρβάρων ἀπόβασιν ἦκεν ἄκλητος τοῖς Ἀθηναίοις σύμμαχος, καὶ τὸ ἀπ' ἐκείνου τὴν ὑπὸ τῇ ἀκροπόλει σπήλυγγα ταύτην ἀπολαβόμενος οἰκεῖ μικρὸν ὑπὲρ τοῦ Πελασγικοῦ εἰς τὸ μετοίκιον συντελῶν. καὶ νῦν ὥς τὸ εἰκὸς ἰδὼν ἡμᾶς ἐκ γειτόνων πρόσσεισι δεξιωσόμενος.

Πάν^[10] χαίρετε, ὦ Ἐρμῆ καὶ Δίκη.

Ερμῆς

καὶ σὺ ' γε, ὦ Πάν, μουσικώτατε καὶ πηδητικώτατε Σατύρων ἀπάντων, Ἀθήνῃσι δὲ καὶ πολεμικώτατε.

Πάν

. τίς δὲ ὑμᾶς, ὦ Ἐρμῆ, χρεῖα δεῦρο ἤγαγεν;

Ἑρμῆς

αὐτὴ σοι διηγήσεται τὰ πάντα· ἐγὼ δὲ ἐπὶ τὴν ἀκρόπολιν ἄπειμι καὶ τὸ κήρυγμα.

Δίκη

ὁ Ζεὺς, ὦ Πάν, κατέπεμψέ με ἀποκληρώσουσαν τὰς δίκας. σοὶ δὲ πῶς τὰ ἐν Ἀθήναις ἔχει;

Πάν

τὸ μὲν ὅλον οὐ κατ' ἀξίαν πράττω παρ' αὐτοῖς, ἀλλὰ πολὺ καταδεέστερον τῆς ἐλπίδος, καὶ ταῦτα τηλικούτον ἀπωσάμενος κυδοιμὸν τὸν ἐκ τῶν βαρβάρων. ὅμως δὲ δις ἢ τρις τοῦ ἔτους ἀνιόντες ἐπιλεξάμενοι τράγον ἑνορχὴν θύουσί μοι πολλῆς τῆς κινάβρας ἀπόζοντα, εἴτ' εὐωχοῦνται τὰ κρέα, ποιησάμενοί με τῆς εὐφροσύνης μάρτυρα καὶ ψιλῶ τιμήσαντες τῷ κρότῳ. πλὴν ἀλλ' ἔχει τινά μοι ψυχαγωγίαν ὁ γέλως αὐτῶν καὶ ἡ παιδιά.

Δίκη^[11] τὰ δ' ἄλλα, ὦ Πάν, ἀμείνους πρὸς ἀρετὴν ἐγένοντο ὑπὸ τῶν φιλοσόφων;

Πάν

τίνας λέγεις τοὺς φιλοσόφους; ἄρ' ἐκείνους τοὺς κατηφεῖς, τοὺς συνάμα πολλούς, τοὺς τὸ γένειον ὁμοίους ἐμοί, τοὺς λάλους;

Δίκη

καὶ μάλα.

Πάν

οὐκ οἶδα ὅπως ὃ τι καὶ λέγουσιν οὐδὲ συνήμι τὴν σοφίαν αὐτῶν ὄρειος γὰρ ἔγωγε καὶ τὰ κομψὰ ταῦτα ῥημάτια, καὶ ἀστικά οὐ μεμάθηκα, ὦ Δίκη. πόθεν γὰρ ἐν Ἀρκαδίᾳ σοφιστὴς ἢ φιλόσοφος; μέχρι τοῦ πλαγίου καλάμου καὶ τῆς σύριγγος ἐγὼ σοφός, τὰ δ' ἄλλα αἰπόλος καὶ χορευτὴς καὶ πολεμιστὴς, ἦν δέη. πλὴν ἀλλ' ἀκούω γε αὐτῶν αἰ κεκραγόντων καὶ ἀρετὴν τινα καὶ ιδέας καὶ φύσιν καὶ ἀσώματα διεξιόντων, ἄγνωστα ἐμοὶ καὶ ξένα ὀνόματα. καὶ τὰ πρῶτα μὲν εἰρηνικῶς ἐνάρχονται τῶν πρὸς ἀλλήλους λόγων, προιούσης δὲ τῆς συνουσίας ἐπιτείνουσι τὸ φθέγμα μέχρι πρὸς τὸ ὄρθιον, ὥστε ὑπερδιατεινομένων καὶ ἅμα λέγειν ἐθελόντων τό τε πρόσωπον ἐρυθρίᾳ καὶ ὁ τράχηλος οἰδεῖ καὶ αἱ φλέβες ἐξανίστανται ὥσπερ τῶν αὐλητῶν ὁπότεν εἰς στενὸν τὸν αὐλὸν ἐμπνεῖν βιάζονται. διαταράζαντες γοῦν τοὺς λόγους καὶ τὸ ἐξ ἀρχῆς ἐπισκοπούμενον συγγέαντες ἀπίασι λοιδορησάμενοι ἀλλήλοις οἱ πολλοί, τὸν ἰδρῶτα ἐκ τοῦ μετώπου ἀγκύλῳ τῷ δακτύλῳ ἀποξυόμενοι, καὶ οὗτος κρατεῖν ἔδοξεν ὅς ἂν μεγαλοφωνότερος αὐτῶν ἢ καὶ θρασύτερος καὶ διαλυομένων ἀπέλθῃ ὕστερος. πλὴν ἀλλ' ὃ γε λεῶς ὁ πολὺς τεθήπασιν αὐτούς, καὶ μάλιστα ὁπόσους μηδὲν τῶν ἀναγκαιοτέρων ἀσχολεῖ, καὶ

παρεστᾶσι πρὸς τὸ θράσος καὶ τὴν βοὴν κεκηλημένοι. ἐμοὶ μὲν οὖν ἀλαζόνες
τινὲς ἐδόκουν ἀπὸ τούτων καὶ ἠνιώμην ἐπὶ τῇ τοῦ πώγωνος ὁμοιότητι. εἰ δέ γε
δημωφελές τι ἐνῆν τῇ βοῇ αὐτῶν καὶ τι ἀγαθὸν ἐκ τῶν ῥημάτων ἐκείνων
ἀνεφύετο αὐτοῖς, οὐκ ἂν εἶπεν ἔχοιμι. πλὴν ἄλλ' εἴ γε δεῖ μηδὲν
ὑποστειλάμενον τάληθές διηγῆσασθαι — οἰκῶ γὰρ ἐπὶ σκοπῆς, ὡς ὀρθῶς —
πολλοὺς αὐτῶν πολλάκις ἤδη ἐθεασάμην περὶ δεῖλῃν ὀψίαν —

Δίκη^[12] ἐπίσχες, ὦ Πάν. οὐχ ὁ Ἑρμῆς σοι κηρύττειν ἔδοξεν;

Πάν

πάνυ μὲν οὖν.

Ἑρμῆς

ἀκούετε λεῶ, ἄγορὰν δικῶν ἀγαθῇ τύχῃ καταστησόμεθα τήμερον
Ἑλαφβολιδῶνος ἐβδόμῃ ἵσταμένου. ὅπόσοι γραφᾶς ἀπῆνεγκαν, ἤκειν εἰς
Ἄρειον πάγον, ἔνθα ἡ Δίκη ἀποκληρώσει τὰ δικαστήρια καὶ αὐτὴ παρέσται
τοῖς δικάζουσιν οἱ δικασταὶ ἐξ ἀπάντων Ἀθηναίων ὁ μισθὸς τριώβολον
ἐκάστης δίκης: ἀριθμὸς τῶν δικαστῶν κατὰ λόγον τοῦ ἐγκλήματος. ὅπόσοι δὲ
ἀποθέμενοι γραφὴν πρὶν εἰσελθεῖν ἀπέθανον, καὶ τούτους ὁ Αἰακὸς
ἀναπεμψάτω. ἦν δέ τις ἄδικα δεδικασθαι οἴηται, ἐφέσιμον ἀγωνιεῖται τὴν
δίκην ἢ δὲ ἔφεσις ἐπὶ τὸν Δία.

Πάν

βαβαὶ τοῦ θορύβου: ἡλίκον, ὦ Δίκη, ἀνεβόησαν, ὡς δὲ καὶ σπουδῇ
συνθέουσιν ἔλκοντες ἀλλήλους πρὸς τὸ ἄναντες εὐθὺ τοῦ Ἀρείου πάγου. καὶ
ὁ Ἑρμῆς δὲ ἤδη πάρεστιν. ὥστε ὑμεῖς μὲν ἀμφὶ τὰς δίκας ἔχετε καὶ
ἀποκληροῦτε καὶ διακρίνατε ὥσπερ ὑμῖν νόμος, ἐγὼ δὲ ἐπὶ τὸ σπῆλαιον
ἀπελθὼν συρίζομαί τι μέλος τῶν ἐρωτικῶν τὴν Ἥχῳ εἴωθα ἐπικερτομεῖν:
ἀκροάσεων δὲ καὶ λόγων τῶν δικανικῶν ἄλις ἔχει μοι ὁσημέραι τῶν ἐν Ἀρείῳ
πάγῳ δικάζομένων ἀκούοντι.

Ἑρμῆς^[13] ἄγε, ὦ Δίκη, προσκαλῶμεν.

Δίκη

εὖ λέγεις. ἄθροοι γοῦν, ὡς ὀρθῶς, προσίασι θορυβοῦντες, ὥσπερ οἱ σφῆκες
περιβομβοῦντες τὴν ἄκραν.

Ἀθηναῖος

εἴληφά σε, ὦ κατάρατε.

Ἄλλος

συκοφαντεῖς.

Ἄλλος

δώσεις ποτέ ἤδη τὴν δίκην.

Ἄλλος
ἐξελέγξω σε δεινὰ εἰργασμένον.

Ἄλλος
ἐμοὶ πρώτῳ ἀποκλήρωσον.

Ἄλλος
ἔπου, μιαρέ, πρὸς τὸ δικαστήριον.

Ἄλλος
μὴ ἄγχε με.

Δίκη
οἶσθα ὃ δράσωμεν, ὦ Ἑρμῆ; τὰς μὲν ἄλλας δίκας εἰς τὴν αὔριον
ὑπερβαλώμεθα, τήμερον δὲ κληρῶμεν τὰς τοιαύτας ὀπόσαι τέχναις ἢ βίοις ἢ
ἐπιστήμαις πρὸς ἄνδρας εἰσὶν ἐπηγγελμένοι. καί μοι ταύτας ἀνάδος τῶν
γραφῶν.

Ἑρμῆς
μέθη κατὰ τῆς Ἀκαδημείας περὶ Πολέμωνος ἀνδραποδισμοῦ.

Δίκη
ἐπτα κλήρωσον.

Ἑρμῆς
ἢ Στοὰ κατὰ τῆς Ἥδονῆς ἀδικίας, ὅτι τὸν ἐραστὴν αὐτῆς Διονύσιον
ἀπεβουκόλησεν.

Δίκη
πέντε ἱκανοί.

Ἑρμῆς
περὶ Ἀριστίππου Τρυφῆ πρὸς Ἀρετὴν.

Δίκη
πέντε καὶ τούτοις δικασάτωσαν.

Ἑρμῆς
Ἀργυραμοιβικὴ δρασμοῦ Διογένει.

Δίκη
τρεῖς ἀποκλήρου μόνους.

Ἑρμῆς

γραφικὴ κατὰ Πύρρωνος λιποταξίου.

Δίκη

έννέα κρινάτωσαν.

Ἑρμῆς^[14] βούλει καὶ ταύτας ἀποκληρῶμεν, ὦ Δίκη, τὰς δύο, τὰς πρόφην ἀπενηνεγμένας κατὰ τοῦ ρήτορος;

Δίκη

τὰς παλαιὰς πρότερον διανύσωμεν αὗται δὲ ^ εἰς ὕστερον δεδικάσονται.

Ἑρμῆς

καὶ μὴν ὁμοιαί γε καὶ αὗται καὶ τὸ ἐγκλημα, εἰ καὶ νεαρόν, ἀλλὰ παραπλήσιον τοῖς προαποκεκληρωμένοις: ὥστε ἐν τούτοις δικασθῆναι ἄξιον.

Δίκη

ἔοικας, ὦ Ἑρμῆ, χαριζομένῳ τὴν δέησιν. ἀποκληρῶμεν δ' ὅμως, εἰ δοκεῖ, πλὴν ἀλλὰ ταύτας μόνας: ἱκαναὶ γὰρ αἱ ἀποκεκληρωμένοι. δὸς τὰς γραφάς.

Ἑρμῆς

ρήτορικὴ κακώσεως τῷ Σύρῳ: διάλογος τῷ αὐτῷ ὕβρεως.

Δίκη

τίς δὲ οὗτός ἐστιν; οὐ γὰρ ἐγγέγραπται τοῦνομα.

Ἑρμῆς

οὕτως ἀποκλήρου, τῷ ρήτορι τῷ Σύρῳ: κωλύσει γὰρ οὐδὲν καὶ ἄνευ τοῦ ὀνόματος.

Δίκη

ἰδοῦ, καὶ τὰς ὑπερορίους ἤδη Ἀθήνησιν ἐν Ἀρείῳ πάγῳ ἀποκληρώσομεν, ἅς ὑπὲρ τὸν Εὐφράτην καλῶς εἶχε δεδικάσθαι; πλὴν ἀλλὰ κλήρου ἑνδεκα τοὺς αὐτοὺς ἑκατέρᾳ τῶν δικῶν.

Ἑρμῆς

. εὖ γε, ὦ Δίκη, φεῖδῃ μὴ πολὺ ἀναλίσκεσθαι τὸ δικαστικόν.

Δίκη^[15] οἱ πρῶτοι καθιζέτωσαν τῇ Ἀκαδημείᾳ καὶ τῇ Μέθῃ: σὺ δὲ τὸ ὕδωρ ἔγχει. προτέρα δὲ σὺ λέγε ἢ Μέθῃ. τί σιγᾷ καὶ διανεύει; μάθε, ὦ Ἑρμῆ, προσελθών.

Ἑρμῆς

‘ οὐ δύναμαι,’ φησί, ‘ τὸν ἀγῶνα εἰπεῖν ὑπὸ τοῦ ἀκράτου τὴν γλῶτταν πεπεδημένη, μὴ γέλωτα ὄφλω ἐν τῷ δικαστηρίῳ.’ μόλις δὲ καὶ ἔστηκεν ὡς ὀρθῶς.

Δίκη

οὐκοῦν συνήγορον ἀναβιβασάσθω τῶν κοινῶν τούτων τινά: πολλοὶ γὰρ οἱ κἂν ἐπὶ τριωβόλῳ διαρραγῆναι ἔτοιμοι.

Ερμῆς

ἀλλ’ οὐδὲ εἷς ἐθέλησει ἐν γε τῷ φανερῷ συναγορεῦσαι Μέθῃ. πλήν εὐγνώμονά γε ταῦτα εἰσικεν ἄξιον.

Δίκη

τὰ ποῖα;

Ερμῆς

‘ ἡ Ἀκαδήμεια πρὸς ἀμφοτέρους ἀεὶ παρεσκεύασται τοὺς λόγους καὶ τοῦτ’ ἀσκεῖ τάναντία καλῶς δύνασθαι λέγειν. αὕτη τοίνυν,’ φησίν, ‘ ὑπὲρ ἐμοῦ πρότερον εἰπάτω, εἴτα ὕστερον ὑπὲρ ἐαυτῆς ἐρεῖ.’

Δίκη

καινὰ μὲν ταῦτα, εἰπὲ δὲ ὅμως, ὦ Ἀκαδήμεια, τὸν λόγον ἐκάτερον, ἐπεὶ σοὶ ῥάδιον.

Ἀκαδημεια^[16] ἀκούετε, ὦ ἄνδρες δικασταί, πρότερα τὰ ὑπὲρ τῆς Μέθης: ἐκείνης γὰρ τό γε νῦν ῥέον. ἡδίκηται ἡ ἀθλία τὰ μέγιστα ὑπὸ τῆς Ἀκαδημείας ἐμοῦ, ἀνδράποδον ὃ μόνον εἶχεν εὖνουν καὶ πιστὸν αὐτῇ, μηδὲν αἰσχρὸν ὧν προστάξειεν οἰόμενον, ἀφαιρεθεῖσα τὸν Πολέμωνα ἐκεῖνον, ὃς μεθ’ ἡμέραν ἐκώμαζεν διὰ τῆς ἀγορᾶς μέσης, ψαλτρίαν ἔχων καὶ καταδόμενος ἔωθεν εἰς ἐσπέραν, μεθύων ἀεὶ καὶ κραιπαλῶν καὶ τὴν κεφαλὴν τοῖς στεφάνοις διηνθισμένος. καὶ ταῦτα ὅτι ἀληθῆ, μάρτυρες Ἀθηναῖοι ἅπαντες, οἱ μὴδὲ πώποτε νήφοντα Πολέμωνα εἶδον. ἐπεὶ δὲ ὁ κακοδαίμων ἐπὶ τὰς τῆς Ἀκαδημείας θύρας ἐκώμασεν, ὥσπερ ἐπὶ πάντας εἰώθει, ἀνδραποδισαμένη αὐτὸν καὶ ἀπὸ τῶν χειρῶν τῆς Μέθης ἀρπάσασα μετὰ βίας καὶ πρὸς αὐτὴν ἀγαγοῦσα ὑδροποτεῖν τε κατηνάγκασεν καὶ νήφειν μετεδίδαξεν καὶ τοὺς στεφάνους περιέσπασεν καὶ δέον πίνειν κατακείμενον, ῥημάτια σκολιὰ καὶ δύσθηνα καὶ πολλῆς φροντίδος ἀνάμεστα ἐπαίδευσεν ὥστε ἀντὶ τοῦ τέως ἐπανθοῦντος αὐτῷ ἐρυθήματος ὡχρὸς ὁ ἄθλιος καὶ ῥικνὸς τὸ σῶμα γεγένηται, καὶ τὰς ψῆδας ἀπάσας ἀπομαθὼν ἄσιτος ἐνίστε καὶ διψαλέος εἰς μέσσην ἐσπέραν κάθηται ληρῶν ὅποια πολλὰ ἡ Ἀκαδήμεια ἐγὼ ληρεῖν διδάσκω. τὸ δὲ μέγιστον, ὅτι καὶ λοιδορεῖται τῇ Μέθῃ πρὸς ἐμοῦ ἐπαρθείς καὶ μυρία κακὰ διέξεισι περὶ αὐτῆς. εἴρηται σχεδὸν τὰ ὑπὲρ τῆς Μέθης. ἦδη καὶ ὑπὲρ ἐμαυτῆς ἐρῶ, καὶ τὸ ἀπὸ τούτου ἐμοὶ ῥευσάτω.

Δίκη

τί ἄρα πρὸς ταῦτα ἐρεῖ; πλὴν ἀλλ' ἔγχει τὸ ἴσον ἐν τῷ μέρει.

Ἀκαδημεια

, [17] οὕτωςί μὲν ἀκοῦσαι πάνυ εὐλογα, ὃ ἄνδρες δικασταί, ἡ συνήγορος εἶρηκεν ὑπὲρ τῆς Μέθης, ἣν ἂν δὲ κάμου μετ' εὐνοίας ἀκούσῃτε, εἴσεσθε ὡς οὐδὲν αὐτὴν ἠδίκηκα. τὸν γὰρ Πολέμωνα τοῦτον, ὃν φησιν αὐτῆς οἰκέτην εἶναι, πεφυκότα οὐ φαύλως οὐδὲ κατὰ τὴν Μέθην, ἀλλ' οἰκεῖον ἐμοὶ τὴν φύσιν, προαρπάσασα νέον ἔτι καὶ ἀπαλὸν ὄντα συναγωνιζομένης τῆς Ἥδονης, ἥπερ αὐτῇ τὰ πολλὰ ὑπουργεῖ, διέφθειρε τὸν ἄθλιον τοῖς κώμοις καὶ ταῖς ἐταίραις παρασχούσα ἔκδοτον, ὡς μηδὲ μικρὸν αὐτῷ τῆς αἰδοῦς ὑπολείπεσθαι. καὶ ἃ γε ὑπὲρ αὐτῆς λέγεσθαι μικρὸν ἔμπροσθεν ᾤετο, ταῦτα ὑπὲρ ἐμοῦ μᾶλλον εἰρησθαι νομίσατε: περιῆει γὰρ ἔωθεν ὁ ἄθλιος ἐστεφανωμένος, κραιπαλῶν, διὰ τῆς ἀγορᾶς μέσης καταυλούμενος, οὐδέποτε νήφων, κωμάζων ἐπὶ πάντας, ὕβρις τῶν προγόνων καὶ τῆς πόλεως ὅλης καὶ γέλως τοῖς ξένοις. ἐπεὶ μέντοι γε παρ' ἐμὲ ἦκεν, ἐγὼ μὲν ἔτυχον, ὥσπερ εἶωθα ποιεῖν, ἀναπεπταμένων τῶν θυρῶν πρὸς τοὺς παρόντας τῶν ἐταίρων λόγους τινὰς περὶ ἀρετῆς καὶ σωφροσύνης διεξιούσα: ὁ δὲ μετὰ τοῦ αὐλοῦ καὶ τῶν στεφάνων ἐπιστὰς τὰ μὲν πρῶτα ἐβόα καὶ συγγεῖν ἡμῶν ἐπειράτο τὴν συνουσίαν ἐπιταράξας τῇ βοῇ: ἐπεὶ δὲ οὐδὲν ἡμεῖς ἐπεφροντίκειμεν αὐτοῦ, κατ' ὀλίγον — οὐ γὰρ τέλεον ἦν διάβροχος τῇ Μέθῃ — ἀνένηφε πρὸς τοὺς λόγους καὶ ἀφηρεῖτο τοὺς στεφάνους καὶ τὴν αὐλητρίδα κατεσιώπα καὶ ἐπὶ τῇ πορφυρίδι ἡσχύνετο, καὶ ὥσπερ ἐξ ὕπνου βαθέος ἀνεγρόμενος αὐτόν τε ἑώρα ὅπως διέκειτο καὶ τοῦ πάλαι βίου κατεγίγνωσκεν. καὶ τὸ μὲν ἐρύθημα τὸ ἐκ τῆς Μέθης ἀπὴνθει καὶ ἠφανίζετο, ἡρυθρία δὲ κατ' αἰδῶ τῶν δρωμένων: καὶ τέλος ἀποδράς ὥσπερ εἶχεν ἠυτομόλησεν παρ' ἐμέ, οὔτε ἐπικαλεσαμένης οὔτε βιασαμένης, ὡς αὕτη φησίν, ἐμοῦ, ἀλλ' ἐκὼν αὐτὸς ἀμείνω ταῦτα εἶναι ὑπολαμβάνων, Καί μοι ἤδη κάλει αὐτόν, ὅπως καταμάθῃτε ὃν τρόπον διακείται πρὸς ἐμοῦ. — τοῦτον, ὃ ἄνδρες δικασταί, παραλαβοῦσα γελοῖως ἔχοντα, μήτε φωνὴν ἀφιέναι μήτε ἐστάναι ὑπὸ τοῦ ἀκράτου δυνάμενον, ὑπέστρεψα καὶ ἀνένηψα καὶ ἀντὶ ἀνδραπόδου κόσμιον ἄνδρα καὶ σώφρονα καὶ πολλοῦ ἄξιον τοῖς Ἑλλήσιν ἀπέδειξα: καὶ μοι αὐτός τε χάριν οἶδεν ἐπὶ τούτοις καὶ οἱ προσήκοντες ὑπὲρ αὐτοῦ. εἶρηκα: ὑμεῖς δὲ ἤδη σκοπεῖτε ποτέρᾳ ἡμῶν ἄμεινον ἢν αὐτῷ συνεῖναι.

Δίκη[18] ἄγε δὴ, μὴ μέλλετε, ψηφοφορήσατε, ἀνάστητε: καὶ ἄλλοις χρὴ δικάζειν.

Ερμῆς

πάσαις ἡ Ἀκαδήμεια κρατεῖ πλὴν μιάς.

Δίκη

παράδοξον οὐδέν, εἶναί τινα καὶ τῇ Μέθῃ[19] τιθέμενον. καθίστατε οἱ τῇ Στοᾷ πρὸς τὴν Ἥδονην λαχόντες περὶ τοῦ ἑραστοῦ δικάζειν ἐγκέχυται τὸ

ὑδωρ. ἡ κατάγραφος ἡ τὰ ποικίλα σὺ ἤδη λέγε.

Στοά[20] οὐκ ἀγνοῶ μὲν, ὧ ἄνδρες δικασταί, ὡς πρὸς εὐπρόσωπόν μοι τὴν ἀντίδικον ὁ λόγος ἔσται, ἀλλὰ καὶ ὑμῶν τοὺς πολλοὺς ὁρῶ πρὸς μὲν ἐκείνην ἀποβλέποντας καὶ μειδιῶντας πρὸς αὐτήν, ἐμοῦ δὲ καταφρονούντας, ὅτι ἐν χρῶ κέκαρμαι καὶ ἄρρενωπὸν βλέπω καὶ σκυθρωπὴ δοκῶ. ὅμως δέ, ἣν ἐθελήσητε ἀκοῦσαί μου λεγούσης, θαρρῶ πολὺ δικαιότερα ταύτης ἐρεῖν. τοῦτο γάρ τοι καὶ τὸ παρὸν ἐγκλημά ἐστιν, ὅτι οὕτως ἐταιρικῶς ἐσκευασμένη τῷ ἐπαγωγῷ τῆς ὤψεως ἐραστὴν ἐμὸν ἄνδρα τότε σώφρονα τὸν Διόνυσιον φενάκισασα πρὸς ἑαυτὴν περιέσπασεν, καὶ ἦν γε οἱ πρὸ ὑμῶν δίκην ἐδίκασαν τῇ Ἀκαδημείᾳ καὶ τῇ Μέθῃ, ἀδελφῇ τῆς παρούσης δίκης ἐστὶν ἐξετάζεται γὰρ ἐν τῷ παρόντι πότερα χοίρων δίκην κάτω νενευκότας ἡδομένους χρὴ βίουν μηδὲν μεγαλόφρον ἐπινοοῦντας ἢ ἐν δευτέρῳ τοῦ καλῶς ἔχοντος ἡγησαμένους τὸ τερπνὸν ἐλευθέρους ἐλευθέρως φιλοσοφεῖν, μήτε τὸ ἀλγεινὸν ὡς ἄμαχον δεδιότας μήτε τὸ ἡδὺ ἀνδραποδωδῶς προαιρουμένους καὶ τὴν εὐδαιμονίαν ζητοῦντας ἐν τῷ μέλιτι καὶ ταῖς ἰσχάσιν. τὰ τοιαῦτα γὰρ αὕτη δελέατα τοῖς ἀνοήτοις προτείνουσα καὶ μορμολυττομένη τῷ πόνῳ προσάγεται αὐτῶν τοὺς πολλοὺς, ἐν οἷς καὶ τὸν δαίλιον ἐκείνῳ ἀφηνιάσαι ἡμῶν πεποίηκεν, νοσοῦντα τηρήσασα: οὐ γὰρ ἂν ὑγιαίνων ποτὲ προσήκατο τοὺς παρὰ ταύτης λόγους. καίτοι τί ἂν ἔγωγε ἀγανακτοίην κατ' αὐτῆς, ὅπου μηδὲ τῶν θεῶν φεῖδεται, ἀλλὰ τὴν ἐπιμέλειαν αὐτῶν διαβάλλει; ὥστε εἰ σωφρονεῖτε, καὶ ἀσεβείας ἂν δίκην λάβοιτε παρ' αὐτῆς. ἀκούω ἅ δὲ ἔγωγε ὡς οὐδὲ αὕτη παρεσκεύασται ποιήσασθαι τοὺς λόγους, ἀλλὰ τὸν Ἐπίκουρον ἀναβιβάσεται συναγορεύσοντα: οὕτως ἐντρυφᾷ τῷ δικαστηρίῳ. πλὴν ἀλλὰ ἐκεῖνά γε: αὐτὴν ἐρωτᾶτε, οἷους ἂν οἶται γενέσθαι τὸν Ἡρακλέα καὶ τὸν ὑμέτερον Θησέα, εἰ προσθέντες τῇ ἡδονῇ ἔφυγον τοὺς πόνους; οὐδὲν γὰρ ἂν ἐκώλυν μεστὴν ἀδικίας εἶναι τὴν γῆν, ἐκείνων μὴ πονησάντων. ταῦτα εἶπον οὐ πάνν τοις μακροῖς τῶν λόγων χαίρουσα. εἰ δέ γε ἐθελήσειε κατὰ, μικρὸν ἀποκρίνασθαι μοι συνερωτωμένη, τάχιστα ἂν γνωσθείη τὸ μηδὲν οὔσα. πλὴν ἀλλὰ ὑμεῖς γε τοῦ ὅρκου μνημονεύσαντες ψηφίσασθε ἤδη τὰ εὖορκα μὴ πιστεύσαντες Ἐπικούρῳ λέγοντι μηδὲν ἐπισκοπεῖν τῶν παρ' ἡμῖν γιγνομένων τοὺς θεοὺς.

Δίκη

μετάστηθι. ὁ Ἐπίκουρος ὑπὲρ τῆς Ἡδονῆς λέγε.

Ἐπίκουρος[21] οὐ μακρά, ὧ ἄνδρες δικασταί, πρὸς ὑμᾶς ἐρῶ: δεῖ γὰρ οὐδὲ πολλῶν μοι τῶν λόγων. ἀλλ' εἰ μὲν ἐπωδαῖς τισιν ἢ φαρμάκοις ὄν φησιν ἐραστὴν ἑαυτῆς ἡ Στοὰ τὸν Διόνυσιον κατηνάγκασεν ταύτης μὲν ἀπέχεσθαι, πρὸς ἑαυτὴν δὲ ἀποβλέπειν ἢ Ἡδονή, φαρμακίς ἂν εἰκότως ἔδοξεν καὶ ἀδικεῖν ἐκέκριτο ἐπὶ τοὺς ἀλλοτρίους ἐραστὰς μαγγανέουσα. εἰ δέ τις ἐλεύθερος ἐν ἐλευθέρῳ τῇ πόλει, μὴ ἀπαγορευόντων τῶν νόμων, τὴν παρὰ ταύτης ἀηδῖαν μυσσάχθεις καὶ ἦν φησι κεφάλαιον τῶν πόνων τὴν εὐδαιμονίαν παραγίγνεσθαι λῆρον οἰηθείς, τοὺς μὲν ἀγκύλους ἐκείνους λόγους καὶ λαβυρίνθους ὁμοίους

ἀπέφυγε, πρὸς δὲ τὴν Ἥδονην ἄσμενος ἐδραπέτευσεν ὥσπερ δεσμὰ τινα διακόψας τὰς τῶν λόγων πλεκτάνας, ἀνθρώπινα καὶ οὐ βλακώδη φρονήσας καὶ τὸν μὲν πόνον, ὅπερ ἐστὶ, πονηρόν, ἠδεῖαν δὲ τὴν ἡδονὴν οἰηθεὶς, ἀποκλείειν ἐχρῆν αὐτόν, ὥσπερ ἐκ ναυαγίου λιμένι προσσένοντα καὶ γαλήνης ἐπιθυμοῦντα συνωθοῦντας ἐπὶ κεφαλὴν εἰς τὸν πόνον, καὶ ἔκδοτον τὸν ἄθλιον παρέχειν ταῖς ἀπορίαις, καὶ ταῦτα ὥσπερ ἰκέτην ἐπὶ τὸν τοῦ Ἑλέου βωμὸν ἐπὶ τὴν Ἥδονην καταφεύγοντα, ἵνα τὴν πολυθρύλητον ἀρετὴν δηλαδὴ ἐπὶ τὸ ὀρθιον ἰδρῶτι πολλῶ ἀνελθὼν ἴδῃ κᾶτα δι' ὅλου πονήσας τοῦ βίου εὐδαιμονήσῃ μετὰ τὸν βίον; καίτοι τίς ἂν κριτὴς δικαιοτέρος δόξειεν αὐτοῦ ἐκείνου, ὃς τὰ παρὰ τῆς Στοᾶς εἰδώς, εἰ καὶ τις ἄλλος, καὶ μόνον τέως τὸ καλὸν ἀγαθὸν οἰόμενος εἶναι, μεταμαθὼν ὡς κακὸν ὁ πόνος ἦν, τὸ βέλτιον ἐξ ἀμφοῖν δοκιμάσας εἵλετο; ἑώρα γάρ, οἶμαι, τούτους περὶ τοῦ καρτερεῖν καὶ ἀνέχεσθαι τοὺς πόνους πολλὰ διεξιόντας, ἰδίᾳ δὲ τὴν Ἥδονην θεραπεύοντας, καὶ μέχρι τοῦ λόγου νεανιευομένου, οἵκοι δὲ κατὰ τοὺς τῆς Ἥδονης νόμους βιοῦντας, αἰσχυνομένους μὲν εἰ φανοῦνται χαλῶντες τοῦ τόνου καὶ προδιδόντες τὸ δόγμα, πεπονθότας δὲ ἀθλίους τὸ τοῦ Ταντάλου, καὶ ἔνθα ἂν λήσῃ καὶ ἀσφαλῶς παρανομήσῃ ἐλπίσωσιν, χανδὸν ἐμπιπλαμένους τοῦ ἠδέος. εἰ γοῦν τις αὐτοῖς τὸν τοῦ Γύγου δακτύλιον ἔδωκεν, ὡς περιθεμένους μὴ ὀρᾶσθαι, ἢ τὴν τοῦ Ἀΐδος κυνὴν, εὖ οἶδ' ὅτι μακρὰ χαίρειν τοῖς πόνοις φράσαντες ἐπὶ τὴν Ἥδονην ὠθοῦντο ἂν καὶ ἐμμοῦντο ἅπαντες τὸν Διονύσιον, ὃς μέχρι μὲν τῆς νόσου ἤλπιζεν ὠφελήσῃν τι αὐτόν τοὺς περὶ τῆς καρτερίας λόγους; ἐπεὶ δὲ ἤλγησεν καὶ ἐνόσησεν καὶ ὁ πόνος ἀληθέστερος αὐτοῦ καθίκετο, ἰδὼν τὸ σῶμα τὸ ἑαυτοῦ ἀντιφιλοσοφοῦν τῇ Στοᾷ καὶ τάναντία δογματίζον, αὐτῷ μᾶλλον ἢ τούτοις ἐπίστευσεν καὶ ἔγνω ἄνθρωπος ὢν καὶ ἀνθρώπου σῶμα ἔχων, καὶ διετέλεσεν οὐχ ὡς ἀνδριάντι αὐτῷ χρώμενος, εἰδὼς ὅτι ὃς ἂν ἄλλως λέγῃ καὶ Ἥδονης κατηγορῇ, λόγοισι χαίρει, τὸν δὲ νοῦν ἐκεῖς¹ ἔχει. εἴρηκα: ὑμεῖς δ' ἐπὶ τούτοις ψηφοφορήσατε.

Στοά

[22] μηδαμῶς, ἀλλ' ὀλίγα μοι συνερωτῆσαι ἐπιτρέψατε.

Ἐπίκουρος

ἐρώτησον ἀποκρινοῦμαι γάρ.

Στοά

κακὸν ἡγῇ τὸν πόνον;

Ἐπίκουρος

ναί.

Στοά

τὴν ἡδονὴν δὲ ἀγαθόν;

Ἐπίκουρος
πάνυ μὲν οὖν.

Στοά
τί δέ; οἶσθα τί διάφορον καὶ ἀδιάφορον καὶ προηγμένον καὶ
ἀποπροηγμένον;

Ἐπίκουρος
μάλιστα.

Ἑρμῆς
οὐ φασιν, ὦ Στοά, συνιέναι οἱ δικασταὶ τὰ δισύλλαβα ταῦτα ἐρωτήματα:
ὥστε, ἡσυχίαν ἄγετε. ψηφοφοροῦσι γάρ.

Στοά
καὶ μὴν ἐκράτησα ἄν, εἰ συνηρώτησα ἐν τῷ τρίτῳ τῶν ἀναποδείκτων
σχήματι.

Δίκη
τίς ὑπερέσχεν;

Ἑρμῆς
πάσαις ἢ Ἥδονή.

Στοά
ἐφίημι ἐπὶ τὸν Δία.

Δίκη
τύχη τῇ ἀγαθῇ. σὺ δὲ ἄλλους κάλει.

Ἑρμῆς^[23] περὶ Ἀριστίππου Ἀρετὴ καὶ Τρυφή, καὶ Ἀρίστιππος δὲ αὐτὸς
παρέστω.

Ἀρετὴ
προτέραν ἐμὲ χρή τὴν Ἀρετὴν λέγειν ἐμὸς γάρ ἐστιν Ἀρίστιππος, ὥς
δηλοῦσιν οἱ λόγοι καὶ τὰ ἔργα.

Τρυφή
οὐ μὲν οὖν, ἀλλ' ἐμὲ τὴν Τρυφήν: ἐμὸς γὰρ ὁ ἀνὴρ, ὥς ἔστιν ὁρᾶν ἀπὸ τῶν
στεφάνων καὶ τῆς πορφυρίδος καὶ τῶν μύρων.

Δίκη
μὴ φιλονεικεῖτε: ὑπερκεῖσεται γὰρ καὶ αὕτη ἡ δίκη ἔστ' ἂν ὁ Ζεὺς δικάσῃ
περὶ τοῦ Διονυσίου: παραπλήσιον γάρ τι καὶ τοῦτο ἔοικεν εἶναι. ὥστ' ἐὰν μὲν

ἡ Ἥδονη κρατήση, καὶ τὸν Ἀρίστιππον ἔξει ἡ Τρυφή· νικώσης δὲ αὖ τῆς Στοᾶς, καὶ οὗτος ἔσται τῆς Ἀρετῆς κεκριμένος. ὥστε ἄλλοι παρέστωσαν. τὸ δεῖνα μέντοι, μὴ λαμβανέτωσαν οὗτοι τὸ δικαστικὸν ἀδίκαστος γὰρ ἡ δίκη μεμένηκεν αὐτοῖς. ^

Ἑρμῆς

μάτην οὖν ἀνελήλυθότες ὥσι γέροντες ἄνδρες οὕτω μακρὰν τὴν ἀνάβασιν;

^

Δίκη

ικανόν, εἰ τριτημόριον λάβοιεν. ἅπιτε, μὴ ἀγανακτεῖτε, αὖθις δικάσετε.

Ἑρμῆς^[24] Διογένη Σινωπέα παρεῖναι καιρός, καὶ σὺ ἡ Ἀργυραμοιβὴ λέγε.

Διογένης

καὶ μὴν ἂν γε μὴ παύσῃται ἐνοχλοῦσα, ὃ Δίκη, οὐκέτι δρασμοῦ δικάσεται μοι, ἀλλὰ πολλῶν καὶ βαθέων τραυμάτων ἐγὼ γὰρ αὐτίκα μάλα πατάξας ^ τῷ ξύλῳ —

Δίκη

τί τοῦτο; πέφευγεν ἡ Ἀργυραμοιβική, ὁ δὲ διώκει ἐπλημένος τὸ βάκτρον. οὐ μέτριόν τι κακὸν ἡ ἀθλία ἔοικε λήψεσθαι. τὸν Πύρρωνα κήρυττε. ^[25] ἀλλ' ἢ μὲν Γραφικὴ πάρεστιν, ὃ Δίκη, ὁ Πύρρων δὲ οὐδὲ τὴν ἀρχὴν ἀνελήλυθεν, καὶ ἐώκει τοῦτο πράξειν.

Δίκη

διὰ τί, ὦ Ἑρμῆ;

Ἑρμῆς

ὅτι οὐδὲν ἡγεῖται κριτήριον ἀληθὲς εἶναι.

Δίκη

τοιγαροῦν ἐρήμην αὐτοῦ καταδικασάτωσαν. τὸν λογογράφον ἤδη κάλει τὸν Σύρον. καίτοι πρῶην ἀπηνέχθησαν κατ' αὐτοῦ αἱ γραφαί, καὶ οὐδὲν ἥπειγεν ἤδη κεκρίσθαι. πλὴν ἄλλ' ἐπεὶ ἔδοξεν, προτέραν εἰσάγαγε τῆς Ῥητορικῆς τὴν δίκην. βαβαί, ὅσοι συνελήλυθασιν ἐπὶ τὴν ἀκρόασιν.

Ἑρμῆς

εἰκότως, ὃ Δίκη: τό τε γὰρ μὴ ἔωλον εἶναι τὴν κρίσιν, ἀλλὰ καινὴν καὶ ξένην χθές, ὥσπερ ἔφης, ἐπηγγελέμενην,^ καὶ τὸ ἐλπίζειν ἀκούσεσθαι Ῥητορικῆς μὲν καὶ Διαλόγου ἐν τῷ μέρει κατηγορούντων, ἀπολογουμένου δὲ πρὸς ἀμφοτέρους τοῦ Σύρου, τοῦτο πολλοὺς ἐπήγαγε τῷ δικαστηρίῳ. πλὴν ἀλλὰ ἄρξαι ποτέ, ὢ Ῥητορική, τῶν λόγων.

Ῥητορική^[26] πρῶτον μὲν, ὃ ἄνδρες Ἀθηναῖοι, τοῖς θεοῖς . εὐχομαι πᾶσι καὶ πάσαις, ὅσῃν εὐνοίαν ἔχουσα διατελῶ τῇ τε πόλει καὶ πᾶσιν ὑμῖν, τοσαύτην ὑπάρξαι μοι παρ' ὑμῶν εἰς τουτονὶ τὸν ἀγῶνα, ἔπειθ' ὅπερ ἐστὶ μάλιστα δίκαιον , τοῦτο παραστῆσαι τοὺς θεοὺς ὑμῖν, τὸν μὲν ἀντίδικον σιωπᾶν κελεύειν, ἐμὲ δὲ ὡς προήρημαι καὶ βεβούλημαι τὴν κατηγορίαν ἑᾶσαι ποιήσασθαι. οὐχὶ δὲ ταῦτα παρίσταται μοι γινώσκειν ὅταν τε εἰς ἃ πέπονθα ἀποβλέψω καὶ ὅταν εἰς τοὺς λόγους οὕς ἀκούω: τοὺς μὲν γὰρ λόγους ὡς ὁμοιοτάτους τοῖς ἑμοῖς οὗτος ἐρεῖ πρὸς ὑμᾶς, τὰ δὲ πράγματα εἰς τοῦτο προήκοντα ὄψεσθε ὥστε ὅπως μὴ χειρόν τι πείσομαι πρὸς αὐτοῦ σκέψασθαι δέον. ἀλλὰ γὰρ ἵνα μὴ μακρὰ προσιμιάζωμαι τοῦ ὕδατος πάλαι εἰκῇ ῥέοντος, ἄρξομαι τῆς κατηγορίας. ^[27] ἐγὼ γάρ, ὃ ἄνδρες δικασταί, τουτονὶ κομιδῇ μειράκιον ὄντα, βάρβαρον ἔτι τὴν φωνὴν καὶ μονονουχὶ κἀνδυν ἐνδεδυκότα εἰς τὸν Ἀσσύριον τρόπον, περὶ τὴν Ἰωνίαν εὐρύουσα πλαζόμενον ἔτι καὶ ὃ τι χρήσαιτο ἑαυτῷ οὐκ εἰδότα παραλαβοῦσα ἐπαίδευσα. καὶ ἐπειδὴ ἐδόκει μοι εὐμαθὲς εἶναι καὶ ἀτενὲς ὄρᾶν εἰς ἐμὲ — ὑπέπτησε γὰρ τότε καὶ ἐθεράπευεν. καὶ μόνῃν ἐθαύμαζεν — ἀπολιποῦσα τοὺς ἄλλους ὁπόσοι ἐμνήστευν με πλούσιοι καὶ καλοὶ καὶ λαμπροὶ τὰ προγονικά, τῷ ἀχαρίστῳ τούτῳ ἐμαυτὴν ἐνεγγύησα πένητι καὶ ἀφανεῖ καὶ νέῳ προῖκα οὐ μικρὰν ἐπενεγκαμένη πολλοὺς καὶ θαυμασίους λόγους. εἴτα ἀγαγοῦσα αὐτὸν εἰς τοὺς φυλέτας τοὺς ἑμοὺς παρενέγραψα καὶ ἀστὸν ἀπέφηνα, ὥστε τοὺς διαμαρτόντας τῆς ἐγγύης ἀποπνίγεσθαι. δόξαν δὲ αὐτῷ περινοστεῖν ἐπιδειξομένῳ τοῦ γάμου τὴν εὐποτίαν, οὐδὲ τότε ἀπελείφθη, ἀλλὰ πανταχοῦ ἐπομένη ἄνω καὶ κάτω περιηγόμην: καὶ κλεινὸν αὐτὸν καὶ ἀοίδιμον ἐποίουν κατακοσμοῦσα καὶ περιστέλλουσα. καὶ τὰ μὲν ἐπὶ τῆς Ἑλλάδος καὶ τῆς Ἰωνίας μέτρια, εἰς δὲ τὴν Ἰταλίαν ἀποδημῆσαι θελήσαντι αὐτῷ τὸν Ἰόνιον συνδιέπλευσα καὶ τὰ τελευταῖα μέχρι τῆς Κελτικῆς συναπάρασα, εὐπορεῖσθαι ἐποίησα. καὶ μέχρι μὲν πολλοῦ πάντα μοι ἐπείθετο καὶ συνῆν ἀεὶ, μηδεμίαν νύκτα γιγνόμενος ἀπόκοιτος^[28] παρ' ἡμῶν. ἐπεὶ δὲ ἱκανῶς ἐπεσιτίσαστο καὶ τὰ πρὸς εὐδοξίαν εὖ ἔχειν; αὐτῷ ὑπέλαβεν, τὰς ὀφρῦς ἐπάρας καὶ μέγα φρονήσας ἐμοῦ μὲν ἡμέλησεν, μᾶλλον δὲ τέλεον εἴασεν, αὐτὸς δὲ τὸν γενειήτην ἐκείνον, τὸν ἀπὸ τοῦ σχήματος, τὸν Διάλογον, Φιλοσοφίας υἱὸν εἶναι λεγόμενον, ὑπεραγαπήσας μάλα ἐρωτικῶς πρεσβύτερον αὐτοῦ ὄντα, τούτῳ σύνεστιν. καὶ οὐκ αἰσχύνεται τὴν μὲν ἐλευθερίαν καὶ τὸ ἄνετον τῶν ἐν ἐμοὶ λόγων συντεμών, εἰς μικρὰ δὲ καὶ κομματικὰ ἐρωτήματα κατακλείσας ἑαυτόν, καὶ ἀντὶ τοῦ λέγειν ὃ τι βούλεται μεγάλη τῇ φωνῇ βραχεῖς τινὰς λόγους ἀναπλέκων καὶ συλλαβίζων, ἀφ' ὧν ἄθροός μὲν ἔπαινος ἢ κρότος πολὺς οὐκ ἂν ἀπαντήσειεν αὐτῷ, μεδίαιμα δὲ παρὰ τῶν ἀκούοντων καὶ τὸ ἐπισεῖσαι τὴν χεῖρα ἐντὸς τῶν ὄρων καὶ μικρὰ ἐπινεῦσαι τῇ κεφαλῇ καὶ ἐπιστενάξαι τοῖς λεγομένοις. τοιούτων ἡράσθη ὁ γενναῖος ἐμοῦ καταφρονήσας. φασὶν δὲ αὐτὸν μηδὲ πρὸς τὸν ἐρώμενον τοῦτον εἰρήνην ἄγειν, ἀλλὰ ὅμοια ^ καὶ ἐκείνον ὑβρίζειν. ^[29] πῶς οὖν οὐκ ἀχαρίστος οὗτος καὶ ἔνοχος τοῖς περὶ τῆς κακώσεως νόμοις, ὃς τὴν μὲν νόμῳ γαμετὴν παρ' ἧς τοσαῦτα εἴληφεν καὶ δι' ἣν ἐνδοξός ἐστιν οὕτως ἀτίμως ἀπέλιπεν, καινῶν δὲ ὠρέχθη πραγμάτων, καὶ ταῦτα νῦν ὁπότε μόνῃν ἐμὲ θαυμάζουσιν καὶ ἐπιγράφονται ἅπαντες προστάτιν ἑαυτῶν;

ἀλλ' ἐγὼ μὲν ἀντέχω τοσοῦτων μνηστευόντων, καὶ κόπτουσιν αὐτοῖς τὴν θύραν καὶ τοῦνομα ἐπιβωμένοις μεγάλη τῇ φωνῇ οὔτε ἀνοίγειν οὔτε ὑπακούειν βούλομαι: ὁρῶ γὰρ αὐτοὺς οὐδὲν πλέον τῆς βοῆς κομίζοντας. οὗτος δὲ οὐδὲ οὕτως ἐπιστρέφεται πρὸς ἐμέ, ἀλλὰ πρὸς τὸν ἐρώμενον βλέπει, τί, ὃ θεοί, χρηστὸν παρ' αὐτοῦ λήψεσθαι προσδοκῶν, ὃν οἶδε τοῦ τρίβωνος οὐδὲν πλέον ἔχοντα; εἶρηκα, ὃ ἄνδρες δικασταί, ὑμεῖς δέ, ἦν εἰς τὸν ἐμὸν τρόπον τῶν λόγων ἀπολογεῖσθαι θέλῃ, τοῦτο μὲν μὴ ἐπιτρέπετε, — ἄγνωμον γὰρ ἐπ' ἐμέ τὴν ἐμὴν μάχαιραν ἀκονᾶν — κατὰ δὲ τὸν αὐτοῦ ἐρώμενον τὸν Διάλογον οὕτως ἀπολογεῖσθω, ἦν δύνηται.

Ἑρμῆς

τοῦτο μὲν ἀπίθανον: οὐ γὰρ οἶόν τε, ὃ Ῥητορική, μόνον αὐτὸν ἀπολογεῖσθαι κατὰ σχῆμα τοῦ Διαλόγου, ἀλλὰ ῥῆσιν καὶ αὐτὸς εἰπάτω.

Σῦρος^[30] ἐπεὶ καὶ τοῦτο, ὃ ἄνδρες δικασταί, ἡ ἀντίδικος ἡγανάκτησεν, εἰ μακρῷ χρήσομαι τῷ λόγῳ, καὶ ταῦτα τὸ δύνασθαι λέγειν παρ' ἐκείνης λαβὼν, πολλὰ μὲν οὐκ ἐρῶ πρὸς ὑμᾶς, τὰ κεφάλαια δὲ αὐτὰ ἀπολυσάμενος ἂν τῶν κατηγορηθέντων ὑμῖν ἀπολείψω σκοπεῖν περὶ πάντων. πάντα γὰρ ὁπόσα διηγῆσατο περὶ ἐμοῦ ἀληθῆ ὄντα διηγῆσατο: καὶ γὰρ ἐπαίδευσεν καὶ συναπεδήμησεν καὶ εἰς τοὺς Ἑλλήνας ἐνέγραψεν, καὶ κατὰ γε τοῦτο χάριν ἂν εἰδείην τῷ γάμῳ. δι' ἃς δὲ αἰτίας ἀπολιπὼν αὐτὴν ἐπὶ τουτονὶ τὸν Διάλογον ἐτραπόμην, ἀκούσατε, ὃ ἄνδρες δικασταί, καὶ με μὴδὲν τοῦ χρησίμου ἔνεκα ψεύδεσθαι ὑπολάβητε. ^[31] ἐγὼ γὰρ ὁρῶν ταύτην οὐκέτι σωφρονουσαν οὐδὲ μένουσαν ἐπὶ τοῦ κοσμίου σχήματος οἶόν ποτε ἐσχηματισμένην αὐτὴν ὁ Παιανιεὺς ἐκείνος ἡγάγετο, κοσμουμένην δὲ καὶ τὰς τρίχας εὐθετίζουσας εἰς τὸ ἐταιρικὸν καὶ φυκίον ἐντριβομένην καὶ τῷφθαλμῷ ὑπογραφομένην, ὑπώπτευσεν εὐθύς καὶ παρεφύλαττον ὅποι τὸν ὀφθαλμὸν φέρει. καὶ τὰ μὲν ἄλλα ἐῷ: καθ' ἐκάστην δὲ τὴν νύκτα ὁ μὲν στενωπὸς ἡμῶν ἐνεπίμπλατο μεθυόντων ἐραστῶν κωμαζόντων ἐπ' αὐτὴν καὶ κοπτόντων τὴν θύραν, ἐνίων δὲ καὶ εἰσβιάζεσθαι σὺν οὐδενὶ κόσμῳ τολμώντων. αὕτῃ δὲ ἐγέλα καὶ ἦδετο τοῖς δρωμένοις καὶ τὰ πολλὰ ἢ παρέκλυπτεν ἀπὸ τοῦ . τέγους ἄδόντων ἀκούουσα τραχεῖα τῇ φωνῇ φῶδ' αἰσιν ἐρωτικὰς ἢ καὶ παρανοίγουσα τὰς θυρίδας ἐμὲ οἰομένη λανθάνειν ἡσέλγαινε καὶ ἐμοιχεύετο πρὸς αὐτῶν. ὅπερ ἐγὼ μὴ φέρων γράψασθαι μὲν αὐτὴν μοιχείας οὐκ ἐδοκίμαζον, ἐν γειτόνων δὲ οἰκοῦντι τῷ Διαλόγῳ προσελθὼν ἡξίου καταδεχθῆναι ὑπ' αὐτοῦ. ^[32] ταῦτά ἐστιν ἃ τὴν Ῥητορικὴν ἐγὼ μέγαλα ἡδίκηκα. καίτοι εἰ καὶ μὴδὲν αὐτῇ τοιοῦτο ἐπέπρακτο, καλῶς εἶχέ μοι ἀνδρὶ ἡδὴ τετταράκοντα ἔτη σχεδὸν γεγονότι θορύβων μὲν ἐκείνων καὶ δικῶν ἀπηλλάχθαι καὶ τοὺς ἄνδρας τοὺς δικαστὰς ἀτρεμεῖν ἔαν, τυράννων κατηγορίας καὶ ἀριστέων ἐπαίνους ἐκφυγόντα, εἰς δὲ τὴν Ἀκαδήμειαν ἢ εἰς τὸ Λύκειον ἐλθόντα τῷ βελτίστῳ τούτῳ Διαλόγῳ συμπεριπατεῖν ἡρέμα διαλεγομένους, τῶν ἐπαίνων καὶ κρότων οὐ δεομένους. πολλὰ ἔχων εἰπεῖν ἤδη παύσομαι. ὑμεῖς δὲ εὖορκον τὴν ψῆφον ἐνέγκατε.

Δίκη

τίς κρατεῖ;

Ερμῆς

πάσαις ὁ Σύρος πλὴν μιᾶς.

Δίκη

ῥήτωρ τις ἔοικεν εἶναι ὁ τὴν ἐναντίαν θέμενος. [33] ὁ Διάλογος ἐπὶ τῶν αὐτῶν λέγε. ὑμεῖς δὲ περιμεínaτε, διπλάσιον ἀποισόμενοι τὸν μισθὸν ἐπ' ἀμφοτέραις ταῖς δίκαις.

Διάλογος

ἐγὼ δέ, ὦ ἄνδρες δικασταί, μακροὺς μὲν ἀποτείνειν τοὺς λόγους οὐκ ἂν ἐβουλόμην πρὸς ὑμᾶς, ἀλλὰ κατὰ μικρὸν ὥσπερ εἴωθα. ὅμως δὲ ὡς νόμος ἐν τοῖς δικαστηρίοις, οὕτω ποιήσομαι τὴν κατηγορίαν ἰδιώτης παντάπασι καὶ ἄτεχνος τῶν τοιούτων ὢν: καὶ μοι τοῦτο ἔστω πρὸς ὑμᾶς τὸ προοίμιον. . ἃ δὲ ἡδίκημαι καὶ περιύβρισμαι πρὸς τούτου, ταῦτά ἐστιν, ὅτι με σεμνὸν τέως ὄντα καὶ θεῶν τε πέρι καὶ φύσεως καὶ τῆς τῶν ὄλων περιόδου σκοπούμενον, ὑψηλὸν ἄνω που τῶν νεφῶν ἀεροβατοῦντα, ἔνθα ὁ μέγας ἐν οὐρανῷ Ζεὺς πτηνὸν ἄρμα ἐλαύνων φέρεται, κατασπάσας αὐτὸς ἤδη κατὰ τὴν ἀψίδα πετόμενον καὶ ἀναβαίνοντα ὑπὲρ τὰ νῶτα τοῦ οὐρανοῦ καὶ τὰ περὰ συντρίψας ἰσοδίαiton τοῖς πολλοῖς ἐποίησεν, καὶ τὸ μὲν τραγικὸν ἐκεῖνο καὶ σωφρονικὸν προσωπεῖον ἀφεῖλέ μου, κωμικὸν δὲ καὶ σατυρικὸν ἄλλο ἐπέθηκε μοι καὶ μικροῦ δεῖν γελοῖον. εἰτά μοι εἰς τὸ αὐτὸ φέρων συγκαθεῖρξεν τὸ σκῶμμα καὶ τὸν ἱαμβὸν καὶ κυνισμὸν καὶ τὸν Εὐπολιν καὶ τὸν Ἀριστοφάνη, δεινοὺς ἄνδρας ἐπικερτομήσαι τὰ σεμνὰ καὶ χλευάσαι τὰ ὀρθῶς ἔχοντα. τελευταῖον δὲ καὶ Μένιπρόν τινα τῶν παλαιῶν κυνῶν μάλα ὑλακτικὸν ὡς δοκεῖ καὶ κάρχαρον ἀνορύξας, καὶ τοῦτον ἐπεισέγαγεν μοι φοβερὸν τινα ὡς ἀληθῶς κύνα καὶ τὸ δῆγμα λαθραῖον, ὅσῳ καὶ γελῶν ἅμα ἔδακνεν. πῶς οὖν οὐ δεινὰ ὑβρίσμαι μηκέτ' ἐπὶ τοῦ οἰκείου διακείμενος, ἃ ἀλλὰ κωμῳδῶν καὶ γελωτοποιῶν καὶ ὑποθέσεις ἀλλοκότους ὑποκρινόμενος αὐτῷ; τὸ γὰρ πάντων ἀτοπώτατον, κρᾶσίν τινα παράδοξον κέκραμαι καὶ οὔτε πεζός εἰμι οὔτε ἐπὶ τῶν μέτρων βέβηκα, ἀλλὰ ἵπποκενταύρου δίκην σύνθετόν τι καὶ ξένον φάσμα τοῖς ἀκούουσι δοκῶ.

Ερμῆς[34] τί οὖν πρὸς ταῦτα ἐρεῖς, ὦ Σύρε;

Σῦρος

ἀπροσδόκητον, ὦ ἄνδρες δικασταί, τὸν ἀγῶνα τοῦτον ἀγωνίζομαι παρ' ὑμῖν πάντα γοῦν μᾶλλον ἂν ἤλπισα ἢ τὸν Διάλογον τοιαῦτα ἐρεῖν περὶ ἐμοῦ, ὃν παραλαβὼν ἐγὼ σκυθρωπὸν ἔτι τοῖς πολλοῖς δοκοῦντα καὶ ὑπὸ τῶν συνεχῶν ἐρωτήσεων κατεσκληρότα, καὶ ταύτη αἰδέσιμον μὲν εἶναι δοκοῦντα, οὐ πάντῃ δὲ ἡδὺν οὐδὲ τοῖς πλήθεσι κεχαρισμένον, πρῶτον μὲν αὐτὸν ἐπὶ γῆς βαίνειν εἴθισα εἰς τὸν ἀνθρώπινον τοῦτον τρόπον, μετὰ δὲ τὸν αὐχμὸν τὸν πολὺν ἀποπλύνας καὶ μειδιᾷν καταναγκάσας ἡδίῳ τοῖς ὀρώσι παρεσκεύασα,

ἐπὶ πᾶσι δὲ τὴν κωμωδίαν αὐτῷ παρέζευξα, καὶ κατὰ τοῦτο πολλὴν οἱ μηχανώμενος τὴν εὐνοίαν παρὰ τῶν ἀκουόντων, οἳ τέως τὰς ἀκάνθας τὰς ἐν αὐτῷ δεδιότες ὥσπερ τὸν ἐχθρὸν εἰς τὰς χεῖρας λαβεῖν αὐτὸν ἐφυλάττοντο. ἀλλ' ἐγὼ οἶδ' ὅπερ μάλιστα λυπεῖ αὐτόν, ὅτι μὴ τὰ γλίσχρα ἐκεῖνα καὶ λεπτὰ κάθημαι πρὸς αὐτὸν σμικρολογούμενος, εἰ ἀθάνατος ἢ ψυχὴ, καὶ πόσας κοτύλας ὁ θεὸς ὅποτε τὸν κόσμον εἰργάσατο τῆς ἀμιγοῦς καὶ κατὰ ταῦτα ἐχούσης οὐσίας ἐνέχεεν εἰς τὸν κρατῆρα ἐν ᾧ τὰ πάντα ἐκεράννυτο, καὶ εἰ ἡ Ῥητορικὴ πολιτικῆς μορίου εἰδῶλον, κολακείας τὸ τέταρτον. χαίρει γὰρ οὐκ οἶδ' ὅπως τὰ τοιαῦτα λεπτολογῶν καθάπερ οἱ τὴν ψώραν ἡδέως κνώμενοι, καὶ τὸ φρόντισμα ἡδὺ αὐτῷ δοκεῖ καὶ μέγα φρονεῖ ἣν λέγεται ὡς οὐ παντὸς ἀνδρὸς ἐστὶ συνιδεῖν ἃ περὶ τῶν ἰδεῶν ὀξυδορκεῖ. ταῦτα δηλαδὴ καὶ παρ' ἐμοῦ ἀπαιτεῖ καὶ τὰ περὰ: ἐκεῖνα ζητεῖ καὶ ἄνω βλέπει τὰ πρὸ τοῖν ποδοῖν οὐχ ὁρῶν. ἐπεὶ τῶν γε ἄλλων ἔνεκα οὐκ ἂν οἶμαι μέμψαιτό μοι, ὡς θοιμάτιον τοῦτο τὸ Ἑλληνικὸν περισπάσας αὐτοῦ βαρβαρικόν τι μετενέδυσσα, καὶ ταῦτα βάρβαρος αὐτὸς εἶναι δοκῶν ἡδίκουν γὰρ ἂν τὰ τοιαῦτα εἰς αὐτὸν παρανομῶν καὶ τὴν πάτριον ἐσθῆτα λωποδυτῶν. ἀπολελόγημαι ὡς δυνατόν ἐμοί: ὑμεῖς δὲ ὁμοίαν τῇ πάλαι τὴν ψῆφον ἐνέγκατε.

Ἑρμῆς^[35] βαβαί, δέκα ὅλαις κρατεῖς: ὁ γὰρ αὐτὸς ἐκεῖνος ὁ πάλαι οὐδὲ νῦν ὁμόψηφός ἐστιν. ἀμέλει τοῦτο ἔθος ἐστίν, καὶ πᾶσι τὴν τετρυπημένην οὔτος φέρει: καὶ μὴ παύσαιτο φθονῶν τοῖς ἀρίστοις. ἀλλ' ὑμεῖς μὲν ἅπιτε ἀγαθῇ τύχῃ, αὔριον δὲ τὰς λοιπὰς δικάσομεν.

ON SACRIFICES — Περὶ Θυσιῶν

ἃ μὲν γὰρ ἐν ταῖς θυσίαις οἱ μάταιοι πράττουσι καὶ ταῖς ἐορταῖς καὶ προσόδοις τῶν θεῶν καὶ ἃ αἰτοῦσι καὶ ἃ εὐχονται καὶ ἃ γινώσκουσι περὶ αὐτῶν, οὐκ οἶδα εἴ τις οὕτως κατηφής ἐστι καὶ λελυπημένος ὅστις οὐ γελᾷσεται τὴν ἀβελτερίαν· ἐπιβλέψας τῶν δρωμένων. καὶ πολὺ γε, οἶμαι, πρότερον τοῦ γελᾶν πρὸς ἑαυτὸν ἐξετάσει πότερον εὐσεβεῖς αὐτοὺς χρή καλεῖν ἢ τοῦναντίον θεοῖς ἐχθροὺς καὶ κακοδαίμονας, οἳ γε οὕτω ταπεινὸν καὶ ἀγεννὲς τὸ θεῖον ὑπειλήφασιν ὥστε εἶναι ἀνθρώπων ἐνδεδῆς καὶ κολακευόμενον ἡδεσθαι καὶ ἀγανακτεῖν ἀμελούμενον. τὰ γοῦν Αἰτωλικά πάθη καὶ τὰς τῶν Καλυδωνίων συμφορὰς καὶ τοὺς τοσοῦτους φόνους καὶ τὴν Μελεάγρου διάλυσιν, πάντα ταῦτα ἔργα φασὶν εἶναι τῆς Ἀρτέμιδος μεμψιμοιρούσης ὅτι μὴ παρελήφθη πρὸς τὴν θυσίαν ὑπὸ τοῦ Οἰνέως· οὕτως ἄρα βαθέως καθίκετο αὐτῆς ἡ τῶν ἱερείων διαφορὰ καὶ μοι δοκῶ ὁρᾶν αὐτὴν ἐν τῷ οὐρανῷ τότε μόνην τῶν ἄλλων θεῶν εἰς Οἰνέως πεπορευμένων, δεινὰ ποιοῦσαν καὶ σχετλιάζουσαν οἷας ἐορτῆς ἀπολειφθῆσεται.

[2] τοὺς δ' αὖ Αἰθίοπας καὶ μακαρίους καὶ τρισευδαίμονας εἶποι τις ἄν, εἴ γε ἀπομνημονεύει τὴν χάριν αὐτοῖς ὁ Ζεὺς ἦν πρὸς αὐτὸν ἐπεδείξαντο δώδεκα ἐξῆς ἡμέρας ἐστίασαντες, καὶ ταῦτα ἐπαγόμενον καὶ τοὺς ἄλλους θεοὺς. οὕτως οὐδέν, ὥς ἔοικεν, ἀμισθὶ ποιοῦσιν ὦν ποιοῦσιν, ἀλλὰ πωλοῦσιν τοῖς ἀνθρώποις τὰγαθὰ, καὶ ἔνεστι πρίασθαι παρ' αὐτῶν τὸ μὲν ὑγιαίνειν, εἰ τύχοι, βοϊδίου, τὸ δὲ πλουτεῖν βοῶν τεττάρων, τὸ δὲ βασιλεύειν ἐκατόμβης, τὸ δὲ σῶον ἐπανελθεῖν ἐξ Ἰλίου εἰς Πύλον ταύρων ἑννέα, καὶ τὸ ἐκ τῆς Αὐλίδος εἰς Ἴλιον διαπλεῦσαι παρθένου βασιλικῆς. ἡ μὲν γὰρ Ἑκάβη τὸ μὴ ἀλῶναι τὴν πόλιν τότε ἐπρίατο παρὰ τῆς Ἀθηνᾶς βοῶν δώδεκα καὶ πέπλου. εἰκάζειν δὲ χρή πολλὰ εἶναι ἀλεκτρυόνος καὶ στεφάνου καὶ λιβανωτοῦ μόνου παρ' αὐτοῖς ὄνια.

[3] ταῦτά γε, οἶμαι, καὶ ὁ Χρύσης ἐπιστάμενος ἅτε ἱερεὺς ὦν καὶ γέρων καὶ τὰ θεῖα σοφός, ἐπειδὴ ἄπρακτος ἀπῆι παρὰ τοῦ Ἀγαμέμνονος, ὥς ἂν καὶ προδανείσας τῷ Ἀπόλλωνι τὴν χάριν δικαιολογεῖται καὶ ἀπαιτεῖ τὴν ἀμοιβὴν καὶ μόνον οὐκ ὀνειδίζει λέγων, 'ὦ βέλτιστε Ἀπολλων, ἐγὼ μὲν σου τὸν νεῶν τέως ἀστεφάνωτον ὄντα πολλάκις ἐστεφάνωσα, καὶ τοσαῦτά σοι μηρία ταύρων τε καὶ αἰγῶν ἔκαυσα ἐπὶ τῶν βωμῶν, σὺ δὲ ἀμελεῖς μου τοιαῦτα πεπονθότος καὶ παρ' οὐδέν τίθεσαι 'τὸν εὐεργέτην.' τοιγαροῦν οὕτω κατεδυσώπησεν αὐτὸν ἐκ τῶν λόγων, ὥστε ἀρπασάμενος τὰ τόξα καὶ ἐπὶ τοῦ ναυστάθμου καθίσας ἑαυτὸν κατετόξευσε τῷ λοιμῷ τοὺς Ἀχαιοὺς αὐταῖς ἡμίονοις καὶ κυσίν.

[4] ἐπεὶ δὲ ἅπαξ τοῦ Ἀπόλλωνος ἐμνήσθην, βούλομαι καὶ τὰ ἄλλα εἰπεῖν, ἃ περὶ αὐτοῦ οἱ σοφοὶ τῶν ἀνθρώπων λέγουσιν, οὐχ ὅσα περὶ τοὺς ἔρωτας ἐδυστύχησεν οὐδὲ τοῦ Ὑακίνθου τὸν φόνον οὐδὲ τῆς Δάφνης τὴν ὑπεροψίαν, ἀλλ' ὅτι καὶ καταγνωσθεὶς ἐπὶ τῷ τῶν Κυκλώπων θανάτῳ καὶ ἐξοστρακισθεὶς διὰ τοῦτο ἐκ τοῦ οὐρανοῦ, ἐπέμφθη εἰς τὴν γῆν ἀνθρωπίνῃ χρησόμενος τῇ τύχῃ· ὅτε δὴ καὶ ἐθήτευσεν ἐν Θετταλίᾳ παρὰ Ἀδμήτῳ καὶ ἐν Φρυγίᾳ παρὰ

Λαομέδοντι, παρὰ τούτῳ μὲν γε οὐ μόνος ἀλλὰ μετὰ τοῦ Ποσειδῶνος, ἀμφοτέρω πλινθεύοντες ὑπ' ἀπορίας καὶ ἐργαζόμενοι τὸ τεῖχος· καὶ οὐδὲ ἐντελῆ τὸν μισθὸν ἐκομίσαντο παρὰ τοῦ Φρυγός, ἀλλὰ προσώφειλεν αὐτοῖς πλέον ἢ τριάκοντα, φασί, δραχμὰς Τρωϊκάς.

[5] ἡ γὰρ οὐ ταῦτα σεμνολογοῦσιν οἱ ποιηταὶ περὶ τῶν θεῶν καὶ πολλὰ τούτων ἱερώτερα περὶ τε Ἥφαιστου καὶ Προμηθέως καὶ Κρόνου καὶ Ῥέας καὶ σχεδὸν ὅλης τῆς τοῦ Διὸς οἰκίας· καὶ ταῦτα παρακαλέσαντες τὰς Μούσας συνωδοὺς ἐν ἀρχῇ τῶν ἐπῶν, ὑφ' ὧν δὴ ἔνθεοι γενόμενοι, ὡς τὸ εἰκός, ἄδουσιν ὡς ὁ μὲν Κρόνος ἐπειδὴ τάχιστα ἐξέτεμε τὸν πατέρα τὸν Οὐρανόν, ἐβασίλευσέν τε ἐν αὐτῷ καὶ τὰ τέκνα κατήσθιεν ὥσπερ ὁ Ἀργεῖος Θυέστης ὕστερον· ὁ δὲ Ζεὺς ἤ κλαπείς ὑπὸ τῆς Ῥέας ὑποβαλομένης τὸν λίθον εἰς τὴν Κρήτην ἐκτεθείς ὑπ' αἰγὸς ἀνετράφη καθάπερ ὁ Τήλεφος ὑπὸ ἐλάφου καὶ ὁ Πέρσης Κῦρος ὁ πρότερος ὑπὸ τῆς κυνός, εἴτ' ἐξελάσας τὸν πατέρα καὶ εἰς τὸ δεσποτήριον καταβαλὼν αὐτὸς ἔσχε τὴν ἀρχὴν ἔγχεμε δὲ πολλὰς μὲν καὶ ἄλλας, ὑστάτην δὲ τὴν ἀδελφὴν κατὰ τοὺς Περσῶν καὶ Ἀσσυρίων νόμους· ἐρωτικὸς δὲ ὢν καὶ εἰς τὰ ἀφροδίσια ἐκκεχυμένος ἠράδιως ἐνέπλησε παίδων τὸν οὐρανόν, . τοὺς μὲν ἐξ ὁμοτίμων ποιησάμενος, ἐνίους δὲ νόθους ἐκ τοῦ θνητοῦ καὶ ἐπιγείου γένους, ἄρτι μὲν ὁ γεννᾶδας γενόμενος χρυσός, ἄρτι δὲ ταῦρος ἢ κύκνος ἢ ἀετός, καὶ ὅλως ποικιλώτερος αὐτοῦ Πρωτέως· μόνην δὲ τὴν Ἀθηνᾶν ἔφυσεν ἐκ τῆς ἑαυτοῦ κεφαλῆς ὑπ' αὐτὸν ἀτεχνῶς τὸν ἐγκέφαλον συλλαβὼν τὸν μὲν γὰρ Διόνυσον ἡμιτελῆ, φασίν, ἐκ τῆς μητρὸς ἔτι καιομένης ἀρπάσας ἐν τῷ μηρῷ φέρων κατάρωξε κᾶτα ἐξέτεμεν τῆς ὠδίνος ἐνστάσης.

[6] ὅμοια δὲ τούτοις καὶ περὶ τῆς Ἥρας ἄδουσιν, ἄνευ τῆς πρὸς τὸν ἄνδρα ὁμιλίας ὑπνέμιον αὐτὴν παῖδα γεννῆσαι τὸν Ἥφαιστον, οὐ μάλα εὐτυχῇ τοῦτον, ἀλλὰ βάνουσον καὶ χαλκέα καὶ πυρίτην, ἐν καπνῷ τὸ πᾶν βιοῦντα καὶ σπινθήρων ἀνάπλεων οἷα δὴ καμινευτὴν, καὶ οὐδὲ ἄρτιον τῷ πόδε· χωλευθῆναι γὰρ αὐτὸν ἀπὸ τοῦ πτώματος, ὁπότε ἐρρίφη ὑπὸ τοῦ Διὸς ἐξ οὐρανοῦ, καὶ εἴ γε μὴ οἱ Λήμνιοι καλῶς ποιοῦντες ἔτι φερόμενον αὐτὸν ὑπεδέξαντο, κἂν ἐτεθνήκει ἡμῖν ὁ Ἥφαιστος ὥσπερ ὁ Ἀστύναξ ἀπὸ τοῦ πύργου καταπεσών. Καίτοι τὰ μὲν Ἥφαιστου μέτρια· τὸν δὲ Προμηθέα τίς οὐκ οἶδεν οἷα ἔπαθεν, διότι καθ' ὑπερβολὴν φιλόανθρωπος ἦν· καὶ γὰρ αὐτὸν εἰς τὴν Σκυθίαν ἀγαγὼν ὁ Ζεὺς ἀνεσταύρωσεν ἐπὶ τοῦ Καυκάσου, τὸν ἀετὸν αὐτῷ παρακαταστήσας τὸ ἥπαρ ὁσημέραι κολάγοντα.

[7] οὗτος μὲν οὖν ἐξετέλεσε τὴν καταδίκην. ἡ Ῥέα δὲ — χρὴ γὰρ ἴσως καὶ ταῦτα εἰπεῖν — πῶς οὐκ ἀσχημονεῖ καὶ δεινὰ ποιεῖ, γραῦς μὲν ἤδη καὶ ἔξωρος οὕσα καὶ τοσοῦτων μῆτηρ θεῶν, παιδεραστοῦσα δὲ ἔτι καὶ ζηλοτυποῦσα καὶ τὸν Ἄττιν ἐπὶ τῶν λεόντων περιφέρουσα, καὶ ταῦτα μηκέτι χρήσιμον εἶναι δυνάμενον· ὥστε πῶς ἂν ἔτι μέφοιτό τις ἢ τῇ Ἀφροδίτῃ ὅτι μοιχεύεται, ἢ τῇ Σελήνῃ πρὸς τὸν Ἐνδυμίωνα κατιούσῃ πολλάκις ἐκ μέσης τῆς ὁδοῦ;

[8] φέρε δὲ ἤδη τούτων ἀφέμενοι τῶν λόγων εἰς αὐτὸν ἀνέλθωμεν τὸν οὐρανὸν ποιητικῶς ἀναπτάμενοι κατὰ τὴν αὐτὴν Ὀμήρῳ καὶ Ἡσιόδῳ ὁδὸν καὶ θεασώμεθα ὅπως διακεκόσμηται τὰ ἄνω. καὶ ὅτι μὲν χαλκοῦς ἐστὶν τὰ ἔξω, καὶ πρὸ ἡμῶν τοῦ, Ὀμήρου λέγοντος ἠκούσαμεν ὑπερβάντι δὲ καὶ ἀνακύψαντι μικρὸν εἰς τὸ ἄνω καὶ ἀτεχνῶς ἐπὶ τοῦ νότου γενομένῳ φῶς τε

λαμπρότερον φαίνεται καὶ ἥλιος καθαρώτερος καὶ ἄστρα διανγέστερα καὶ τὸ πᾶν ἡμέρα καὶ χρυσοῦν τὸ δάπεδον. εἰσιόντων δὲ πρῶτα μὲν οἰκοῦσιν αἱ Ὠραι· πυλωροῦσι γάρ· ἔπειτα δ' ἡ Ἥρις καὶ ὁ Ἑρμῆς ὄντες ὑπηρεταὶ καὶ ἀγγελιαφόροι τοῦ Διὸς, ἐξῆς δὲ τοῦ Ἥφαιστου τὸ χαλκεῖον ἀνάμεστον ἀπάσης τέχνης, μετὰ δὲ αἱ τῶν θεῶν οἰκίαι καὶ τοῦ Διὸς τὰ βασίλεια, ταῦτα πάντα περικαλλῆ τοῦ Ἥφαιστου κατασκευάσαντος.

[9] 'οἱ δὲ θεοὶ παρ Ζηνὶ καθήμενοι—' πρέπει γάρ, οἶμαι, ἄνω· ὄντα μεγαληγορεῖν — ἀποσκοποῦσιν εἰς τὴν γῆν καὶ πάντῃ περιβλέπουσιν ἐπικύπτοντες εἴ ποθεν ὄφονται πῦρ ἀναπτόμενον ἢ ἀναφερομένην κνῖσαν ' ἐλίσσομένην περὶ καπνῶ.' κᾶν μὲν θύῃ τις, εὐωχοῦνται πάντες ἐπικεχηνότες τῷ καπνῷ καὶ τὸ αἶμα πίνοντες τοῖς βωμοῖς προσχερόμενον ^ ὥσπερ αἱ μυῖαι· ἦν δὲ οἰκοσιπῶσιν, νέκταρ καὶ ἀμβροσία τὸ δεῖπνον. πάλαι μὲν οὖν καὶ ἄνθρωποι συνεισιτῶντο καὶ συνέπινον αὐτοῖς, ὁ Ἴξίων καὶ ὁ Τάνταλος· ἐπεὶ δὲ ἦσαν ὕβρισται καὶ λάλοι, ἐκεῖνοι μὲν ἔτι καὶ νῦν κολάζονται, ἄβατος δὲ τῷ θνητῷ γένει καὶ ἀπόρρητος ὁ οὐρανός.

[10] τοιοῦτος ὁ βίος τῶν θεῶν. τοιγαροῦν καὶ οἱ ἄνθρωποι συνφδὰ τούτοις καὶ ἀκόλουθα περὶ τὰς θρησκείας ἐπιτηδεύουσιν. καὶ πρῶτον μὲν ὕλας ἀπετέμοντο καὶ ὄρη ἀνέθεσαν καὶ ὄρνεα καθιέρωσαν καὶ φυτὰ ἐπεφήμεσαν ἐκάστῳ θεῷ. μετὰ δὲ νειμάμενοι κατὰ ἔθνη σέβουσι καὶ πολίτας αὐτῶν ἀποφαίνουσιν, ὁ μὲν Δελφὸς τὸν Ἀπόλλω καὶ ὁ Δῆλιος, ὁ δὲ Ἀθηναῖος τὴν Ἀθηνᾶν — μαρτυρεῖται γοῦν τὴν οἰκειότητα τῷ ὀνόματι — καὶ τὴν Ἥραν ὁ Ἀργεῖος καὶ ὁ Μυγδόνιος τὴν Ῥέαν καὶ τὴν Ἀφροδίτην ὁ Πάφιος. οἱ δ' αὖ Κρηῖτες οὐ γενέσθαι παρ' αὐτοῖς οὐδὲ τραφῆναι μόνον τὸν Δία λέγουσιν, ἀλλὰ καὶ τάφον αὐτοῦ δεικνύουσιν· καὶ ἡμεῖς ἄρα τοσοῦτον ἡπατήμεθα χρόνον οἰόμενοι τὸν Δία βροντᾶν τε καὶ ὕειν καὶ τὰ ἄλλα πάντα ἐπιτελεῖν, ὁ δὲ ἐλελήθει πάλαι τεθνεὼς παρὰ Κρησὶ τεθαμμένος.

[11] ἔπειτα δὲ ναοὺς ἐγείραντες ἵνα αὐτοῖς μὴ ἄοικοι μηδὲ ἀνέστιοι δῆθεν ᾤσιν, εἰκόνας αὐτοῖς ἀπεικάζουσιν παρακαλέσαντες ἢ Πραξιτέλῃν ἢ Πολύκλειτον ἢ Φειδίαν, οἱ δὲ οὐκ οἶδ' ὅπου ^ ἰδόντες ἀναπλάττουσι γενειήτην μὲν τὸν Δία, παῖδα δὲ εἰς αἰὲν τὸν Ἀπόλλωνα καὶ τὸν Ἑρμῆν ὑπηνήτην καὶ τὸν Ποσειδῶνα κυανοχαίτην καὶ γλαυκῶπιν τὴν Ἀθηνᾶν. ὅμως δ' οὖν οἱ παριόντες εἰς τὸν νεὼν οὔτε τὸν ἐξ Ἰνδῶν ἐλέφαντα ἔτι οἶονται ὄρᾶν οὔτε τὸ ἐκ τῆς Θράκης μεταλλευθὲν χρυσίον ἀλλ' αὐτὸν τὸν Κρόνου καὶ Ῥέας, εἰς τὴν γῆν ὑπὸ Φειδίου μετωκισμένον καὶ τὴν Πισαίων ἐρημίαν ἐπισκοπεῖν κεκελευσμένον, ἀγαπῶντα εἰ διὰ πέντε ὅλων ἐτῶν θύσει τις αὐτῷ πάρεργον Ὀλυμπίων.

[12] θέμενοι δὲ βωμοὺς καὶ προρρήσεις καὶ περιρραντήρια προσάγουσι τὰς θυσίας, βοῦν μὲν ἀροτῆρα ὁ γεωργός, ἄρνα δὲ ὁ ποιμὴν καὶ αἶγα ὁ αἰπόλος, ὁ δὲ τις λιβανωτὸν ἢ πόπανον, ὁ δὲ πένης ἰλάσατο τὸν θεὸν κύσας μόνον τὴν ἑαυτοῦ δεξιάν.^ ἀλλ' οἱ γε θύοντες — ἐπ' ἐκείνους γὰρ ἐπάνειμι — στεφανώσαντες τὸ ζῶον καὶ πολὺ γε πρότερον ἐξετάσαντες εἰ ἐντελὲς εἴη, ἵνα μηδὲ τῶν ἀχρήστων τι κατασφάττωσιν, προσάγουσι τῷ βωμῷ καὶ φονεύουσιν ἐν ὀφθαλμοῖς τοῦ θεοῦ γοερὸν τι μυκώμενον καὶ ὥς τὸ εἰκὸς εὐφημοῦν καὶ ἡμίφωνον ἤδη τῇ θυσίᾳ ἐπαυλοῦν. τίς οὐκ ἂν εἰκάσειεν ἥδεσθαι ταῦτα

ὀρῶντας τοὺς θεοὺς;

[13] καὶ τὸ μὲν πρόγραμμά φησι μὴ παριέναι εἰς τὸ εἶσω τῶν περιρραντηρίων ὅστις μὴ καθαρὸς ἐστίν . τὰς χεῖρας· ὁ δὲ ἱερεὺς αὐτὸς ἔστηκεν ἡμαγμένος καὶ ὥσπερ ὁ Κύκλωψ ἐκείνος ἀνατέμνων καὶ τὰ ἔγκατα ἐξαιρῶν καὶ καρδιουλκῶν καὶ τὸ αἷμα τῷ βωμῷ περιχέων καὶ τί γάρ οὐκ εὐσεβὲς ἐπιτελῶν; ἐπὶ πᾶσι δὲ πῦρ ἀνακαύσας ἐπέθηκε φέρων αὐτῇ δορᾷ τὴν αἶγα καὶ αὐτοῖς ἐρίοις τὸ πρόβατον ἢ δὲ κνῖσα θεσπέσιος καὶ ἱεροπρεπὴς χωρεῖ ἄνω καὶ εἰς αὐτὸν τὸν οὐρανὸν ἡρέμα διασκίδνεται. ὁ μὲν γε Σκύθης πάσας τὰς θυσίας ἀφείς καὶ ἡγησάμενος ταπεινὰς αὐτοὺς τοὺς ἀνθρώπους τῇ Ἀρτέμιδι παρίσθησι καὶ οὕτως ποιῶν ἀρέσκει τὴν θεόν.

[14] ταῦτα μὲν δὴ ἴσως μέτρια καὶ τὰ ὑπ' Ἀσσυρίων γινόμενα καὶ ὑπὸ Φρυγῶν καὶ Λυδῶν, ‘ ἦν δ’ εἰς τὴν Αἴγυπτον ἔλθης, τότε δὴ τότε ὄψει πολλὰ τὰ σεμνὰ καὶ ὡς ἀληθῶς ἄξια τοῦ οὐρανοῦ, κριοπρόσωπον μὲν τὸν Δία, κυνοπρόσωπον δὲ τὸν βέλτιστον Ἑρμῆν καὶ τὸν Πᾶνα ὅλον τράγον καὶ ἱβὴν τινα καὶ κροκόδειλον ἕτερον καὶ πίθηκον. εἰ δ’ ἐθέλεις καὶ ταῦτα δαήμεναι, ὄφρ’ εὖ εἰδῆς, ἀκούσῃ πολλῶν σοφιστῶν καὶ γραμματέων καὶ προφητῶν ἐξυρημένων διηγουμένων, — πρότερον δέ, φησὶν ὁ λόγος, ‘ θύρας δ’ ἐπίθεσθε βέβηλοι’ — ὡς ἄρα ὑπὸ τὸν πόλεμον ^ καὶ τῶν γιγάντων τὴν ἐπανάστασιν οἱ θεοὶ φοβηθέντες ἦκον εἰς τὴν Αἴγυπτον ὡς δὴ ἐνταῦθα λησόμενοι τοὺς πολεμίους· εἴθ’ ὁ μὲν αὐτῶν ὑπέδυνε τράγον, ὁ δὲ κριὸν ὑπὸ τοῦ δέους, ὁ δὲ θηρίον ἢ ὄρνενον διὸ δὴ εἰσέτι καὶ νῦν φυλάττεσθαι τὰς τότε μορφὰς τοῖς θεοῖς. ταῦτα γὰρ ἀμέλει ἐν τοῖς ἀδύτοις ἀπόκειται γραφέντα πλεῖον ἢ πρὸ ἐτῶν μυρίων.

[15] αἱ δὲ θυσίαι καὶ παρ’ ἐκείνοις αἱ αὐταί, πλὴν ὅτι πενθοῦσι τὸ ἱερεῖον καὶ κόπτονται περιστάντες ἤδη πεφονευμένον. οἱ δὲ καὶ θάπτουσι μόνον ἀποσφάζαντες. ὁ μὲν γὰρ Ἄπις, ὁ μέγιστος αὐτοῖς θεός, ἐὰν ἀποθάνῃ, τίς οὕτω περὶ πολλοῦ ποιεῖται τὴν κόμην ὅστις οὐκ ἀπεξύρησε καὶ ψιλὸν ^ ἐπὶ τῆς κεφαλῆς τὸ πένθος ἐπεδείξατο, κἂν τὸν Νίσου ἔχῃ πλόκαμον τὸν πορφυροῦν; ἔστι δὲ ὁ Ἄπις ἐξ ἀγέλης θεός, ἐπὶ τῷ προτέρῳ χειροτονούμενος ὡς πολὺ καλλίων καὶ σεμνότερος τῶν ιδιωτῶν Βοῶν. ταῦτα οὕτω γινόμενα καὶ ὑπὸ τῶν πολλῶν πιστευόμενα δεῖσθαι μοι δοκεῖ τοῦ μὲν ἐπιτιμήσοντος οὐδενός, Ἑρακλείτου δὲ τινος ἢ Δημοκρίτου, τοῦ μὲν γελασομένου τὴν ἄγνοιαν αὐτῶν, τοῦ δὲ τὴν ἄνοιαν ὀδυρουμένου.

REMARKS ADDRESSED TO AN ILLITERATE BOOK-FANCIER — Πρὸς τὸν ἀπαιδεύτον καὶ πολλὰ βιβλία ὠνούμενον

καὶ μὴν ἐναντίον ἐστὶν οὗ ἑθέλεις ὃ νῦν ποιεῖς. οἶμαι γὰρ ἐν παιδείᾳ καὶ αὐτὸς εἶναι τις δόξειν σπουδῇ συνωνούμενος τὰ κάλλιστα τῶν βιβλίων· τὸ δέ σοι περὶ τὰ κάτω χωρεῖ, καὶ ἔλεγχος γίγνεται τῆς ἀπαιδευσίας πως τοῦτο. μάλιστα δὲ οὐδὲ τὰ κάλλιστα ὦνῃ, ἀλλὰ πιστεύεις τοῖς ὡς ἔτυχεν ἐπαινοῦσι καὶ ἔρμαιον εἶ τῶν τὰ τοιαῦτα ἐπιψευδομένων τοῖς βιβλίοις καὶ θησαυρὸς ἔτοιμος τοῖς καπῆλοις αὐτῶν. ἢ πόθεν γὰρ σοι διαγινῶναι δυνατόν, τίνα μὲν παλαιὰ καὶ πολλοῦ ἄξια, τίνα δὲ φαῦλα καὶ ἄλλως σαπρά, εἰ μὴ τῷ διαβεβρωσθαι καὶ κατακεκόφθαι αὐτὰ τεκμαίροιο καὶ συμβούλους τοὺς σέας ἐπὶ τὴν ἐξέτασιν παραλαμβάνοις; ἐπεὶ τοῦ ἀκριβοῦς ἢ ἀσφαλοῦς ἐν αὐτοῖς τίς ἢ ποία διάγνωσις;

[2] ἵνα δέ σοι δῶ αὐτὰ ἐκεῖνα κεκρικέναι, ὅσα ὁ Καλλῖνος εἰς κάλλος ἢ ὁ Ἀοίδιμος Ἀττικὸς σὺν ἐπιμελείᾳ τῇ πάσῃ ἔγραψαν,^ σοὶ τί ὄφελος, ὦ θαυμάσιε, τοῦ κτήματος οὔτε εἰδῶσι τὸ κάλλος αὐτῶν οὔτε χρησομένῳ ποτὲ οὐδὲν μᾶλλον ἢ τυφλὸς ἂν τις ἀπολαύσειε κάλλους παιδικῶν; σὺ δὲ ἀνεωγμένοις μὲν τοῖς ὀφθαλμοῖς ὁρᾷς τὰ βιβλία, καὶ νῆ Δία κατακόρως, καὶ ἀναγινώσκεις ἔνια πάνυ ἐπιτρέχων, φθάνοντος τοῦ ὀφθαλμοῦ τὸ στόμα· οὐδέπω δὲ τοῦτό μοι ἰκανόν, ἦν μὴ εἰδῆς τὴν ἀρετὴν καὶ κακίαν ἐκάστου τῶν ἐγγεγραμμένων καὶ συνίης ὅστις μὲν ὁ νοῦς σύμπασιν, τίς δὲ ἡ τάξις τῶν ὀνομάτων, ὅσα τε πρὸς τὸν ὀρθὸν κανόνα τῷ συγγραφεῖ ἀπηκριβῶνται καὶ ὅσα κίβδηλα καὶ νόθα καὶ παρακεκομμένα.

[3] τί οὖν; φῆς καὶ ταῦτα μὴ μαθὼν ἡμῖν εἰδέναι; πόθεν, εἰ μὴ ποτε παρὰ τῶν Μουσῶν κλῶνα δάφνης καθάπερ ὁ ποιμὴν ἐκεῖνος λαβών; Ἐλικῶνα μὲν γάρ, ἵνα διατρίβειν αἱ θεαὶ λέγονται, οὐδὲ ἀκήκοας οἶμαι ποτε, οὐδὲ τὰς αὐτάς ^ διατρίβας ἡμῖν ἐν παισὶν ἐποιοῦ· σοὶ καὶ μεμνησθαι Μουσῶν ἀνόσιον. ἐκεῖναι γὰρ ποιμένι μὲν οὐκ ἂν ὤκνησαν φανῆναι σκληρῷ ἀνδρὶ καὶ δασεῖ καὶ πολλὸν τὸν ἥλιον ἐπὶ τῷ σώματι ἐμφαίνοντι, οἷον δὲ σοὶ — καὶ μοι πρὸς τῆς Λιβανίτιδος ἄφες ἐν τῷ παρόντι τὸ μὴ σύμπαντα σαφῶς εἰπεῖν — οὐδὲ ἐγγὺς γενέσθαι ποτ' ἂν εὖ οἶδ' ὅτι ἡξίωσαν, ἀλλ' ἀντὶ τῆς δάφνης μυρρίνην ἂν ἢ καὶ μαλάχης φύλλοις μαστιγοῦσαι ἀπήλλαξαν ἂν τῶν τοιούτων, ὡς μὴ μῖαναι μήτε τὸν Ὀλμειδὸν μήτε τὴν τοῦ Ἴππου κρήνην, ἅπερ ἢ ποιμνίοις διωγῶσιν ἢ ποιμένων στόμασι καθαροῖς πότιμα. καίτοι οὐδέ, εἰ καὶ πάνυ ἀναίσχυντος εἶ καὶ ἀνδρεῖος τὰ τοιαῦτα, τολμήσειας ἂν ποτε εἰπεῖν ὡς ἐπαιδεύθης ἢ ἐμέλησέ σοι πώποτε τῆς ἐν χρῷ πρὸς τὰ βιβλία συνουσίας ἢ ὡς διδάσκαλός σοι

[4] ὁ δεῖνα ἢ τῷ δεῖνι συνεφοίτας. ἀλλ' ἐνὶ τούτῳ μόνῳ πάντα ἐκεῖνα ἀναδραμεῖσθαι νῦν ἐλπίζεις, τῷ κτᾶσθαι πολλὰ βιβλία. κατὰ δὴ ταῦτα, ἐκεῖνα ἔχε συλλαβὼν τὰ τοῦ Δημοσθένους ὅσα τῇ χειρὶ τῇ αὐτοῦ ὁ ῥήτωρ ἔγραψε, καὶ τὰ τοῦ Θουκυδίδου ὅσα παρὰ τοῦ Δημοσθένους καὶ αὐτὰ ὀκτάκις μεταγεγραμμένα εὐρέθη, καὶ ὅλως ἅπαντα ἐκεῖνα ὅσα ὁ Σύλλας Αῤῥηνθεν εἰς

Ἰταλίαν ἐξέπεμψε: τί ἂν πλέον ἐκ τούτου εἰς παιδείαν κτήσαιο, κἂν ὑποβαλλόμενος αὐτὰ ἐπικαθεύδης ἢ συγκολλήσας καὶ περιβαλλόμενος περινοστή; πίθηκος γὰρ ὁ πίθηκος, ἢ παροιμία φησί, κἂν χρύσεια ἔχη σύμβολα. καὶ σὺ τοίνυν βιβλίον μὲν ἔχεις ἐν τῇ χειρὶ καὶ ἀναγιγνώσκεις ἀεὶ, τῶν δὲ ἀναγιγνωσκομένων οἶσθα οὐδέν, ἀλλ' ὄνος λύρας ἀκούεις κινῶν τὰ ὄτα. ὥς εἴ γε τὸ κεκτηῖσθαι τὰ βιβλία καὶ πεπαιδευμένον ἀπέφαινε τὸν ἔχοντα, πολλοῦ ἂν ὥς ἀληθῶς τὸ κτῆμα ἦν ἄξιον καὶ μόνων ὑμῶν τῶν πλουσίων, εἰ ὥσπερ ἐξ ἀγορᾶς ἦν πριάσθαι τοὺς πένητας ἡμᾶς ὑπερβάλλοντας. τίς δὲ τοῖς ἐμπόροις καὶ τοῖς βιβλιοκαπηλίοις ἤρισεν ἂν περὶ παιδείας τοσαῦτα βιβλία ἔχουσι καὶ πωλοῦσιν; ἀλλ' εἴ γε διελέγγειν ἐθέλεις, ὅψει μὴδ' ἐκείνους πολὺ σου τὰ εἰς παιδείαν ἀμείνους; ἀλλὰ βαρβάρους μὲν τὴν φωνὴν ὥσπερ σὺ, ἄξυνέτους δὲ τῇ γνώσει, οἷους εἰκὸς εἶναι τοὺς μὴδὲν τῶν καλῶν καὶ αἰσχροῶν καθεωρακότας. καίτοι σὺ μὲν δύο ἢ τρία παρ' αὐτῶν ἐκείνων πριάμενος ἔχεις, οἱ δὲ νύκτωρ καὶ μεθ' ἡμέραν διὰ χειρὸς ἔχουσιν αὐτά.

[5] τίνας οὖν ἀγαθοῦ ὦνῃ ταῦτα, εἰ μὴ καὶ τὰς ἀποθήκας αὐτὰς τῶν βιβλίων ἡγῇ πεπαιδεῦσθαι τοσαῦτα περιεχούσας παλαιῶν ἀνδρῶν συγγράμματα; καί μοι, εἰ δοκεῖ, ἀπόκριται: μᾶλλον δέ, ἐπεὶ τοῦτό σοι ἀδύνατον, ἐπίνευσον γοῦν ἢ ἀνάνευσον πρὸς τὰ ἐρωτώμενα. εἴ τις αὐλεῖν μὴ ἐπιστάμενος κτήσαιο τοὺς Τιμοθέου αὐλοὺς ἢ τοὺς Ἰσμηνίου, οὓς ἐπτὰ ταλάντων ὁ Ἰσμηνίας ἐν Κορίνθῳ ἐπρίατο, ἄρ' ἂν διὰ τοῦτο καὶ αὐλεῖν δύναιτο, ἢ οὐδὲν ὄφελος αὐτῷ τοῦ κτήματος οὐκ ἐπισταμένῳ χρήσασθαι κατὰ τὴν τέχνην; εὖ γε ἀνένευσας: οὐδὲ γὰρ τοὺς Μαρσίου ἢ Ὀλύμπου κτησάμενος αὐλήσειεν ἂν μὴ μαθὼν. τί δ' εἴ τις τοῦ Ἡρακλέους τὰ τόξα κτήσαιο μὴ Φιλοκτήτης ὦν ὥς δύνασθαι ἐντεῖνασθαι τε αὐτὰ καὶ ἐπίσκοπα τοξεῦσαι; τί σοι καὶ οὗτος δοκεῖ; ἄρ' ἂν ἐπιδείξασθαι τι ἔργον τοξότου ἄξιον; ἀνένευσας καὶ τοῦτο. κατὰ ταῦτα δὴ καὶ ὁ κυβερνᾷν οὐκ εἰδὼς καὶ ἱππεύειν μὴ μεμελετηκὼς εἰ ὁ μὲν ναῦν καλλίστην παραλάβοι, τοῖς πᾶσι καὶ εἰς κάλλος καὶ εἰς ἀσφάλειαν κάλλιστα ἐξεργασμένην, ὁ δὲ ἵππον κτήσαιο Μῆδον ἢ κενταυρίδην ἢ κοππαφόρον, ἐλέγχοιτο ἄν, οἶμαι, ἐκάτερος οὐκ εἰδὼς ὃ τι χρήσαιο ἐκατέρῳ, ἐπινεύεις καὶ τοῦτο; πείθου δὴ καὶ τοῦτό μοι ἐπίνευσον εἴ τις ὥσπερ σὺ ἀπαιδέυτος ὦν ὠνοῖτο πολλὰ βιβλία, οὐ σκώμματα οὗτος εἰς ἀπαιδευσίαν καθ' ἑαυτοῦ ἐκφέρει; τί ὀκνεῖς καὶ τοῦτο ἐπινεύειν; ἔλεγχος γάρ, οἶμαι, σαφὴς οὗτος, καὶ τῶν ὁρώντων ἕκαστος εὐθὺς τὸ προχειρότατον ἐκεῖνο ἐπιφθέγγεται, 'τί κυνὶ καὶ βαλανεῖω;'

[6] καὶ ἐγένετό τις οὐ πρὸ πολλοῦ ἐν Ἀσίᾳ πλούσιος ἀνὴρ ἐκ συμφορᾶς ἀποτμηθεὶς τοὺς πόδας ἀμφοτέρους, ἀπὸ κρύους, οἶμαι, ἀποσαπέντας ἐπειδὴ ποτε διὰ χιόνος ὁδοιπορῆσαι συνέβη αὐτῷ. οὗτος τοίνυν τοῦτο μὲν ἐλεεινὸν ἐπεπόνθει, καὶ θεραπεύων τὴν δυστυχίαν ξυλίνους πόδας πεποίητο, καὶ τούτους ὑποδόμενος ἐβάδιζεν ἐπιστηριζόμενος ἅμα τοῖς οἰκέταις. ἐκεῖνο δὲ γελοῖον ἐποίει, κρηπῖδας γὰρ καλλίστας ἔωνεῖτο νεοτμήτους ἀεὶ, καὶ τὴν πλείστην πραγματείαν περὶ ταύτας εἶχεν, ὥς καλλίστοις ὑποδήμασι κεκοσμημένα εἶη αὐτῷ τὰ ξύλα. ἢ οὐ ταῦτα οὖν καὶ σὺ ποιεῖς χωλὴν μὲν ἔχων καὶ συκίνην τὴν γνώμην, ὠνούμενος δὲ χρυσοῦς ἐμβάτας, οἷς μόλις ἂν τις καὶ ἄρτίπους ἐμπεριπατήσειν;

[7] ἐπεὶ δὲ ἐν τοῖς ἄλλοις καὶ τὸν Ὅμηρον ἐπρίω πολλάκις, ἀναγνώτω σοὶ τις αὐτοῦ λαβὼν τὴν δευτέραν τῆς Ἰλιάδος ῥαψωδίαν, ἥς τὰ μὲν ἄλλα μὴ ἐξετάζειν οὐδὲν γὰρ αὐτῶν πρὸς σέ: πεποιήται δέ τις αὐτῷ δημηγορῶν παγγέλοιος ἄνθρωπος, διάστροφος τὸ σῶμα καὶ λελωβημένος. ἐκεῖνος τοίνυν ὁ Θερσίτης ὁ τοιοῦτος εἰ λάβοι τὴν ‘ Ἀχιλλέως πανοπλίαν, οἶει ὅτι αὐτίκα διὰ τοῦτο καὶ καλὸς ἅμα καὶ ἰσχυρὸς ἂν γένοιτο, καὶ ὑπερπηδήσεται μὲν τὸν ποταμόν, ἐπιθολώσῃ δὲ αὐτοῦ τὸ ρεῖθρον τῷ φόνῳ τῶν Φρυγῶν, ἀποκτενεῖ δὲ τὸν Ἑκτορα καὶ πρὸ αὐτοῦ τὸν Λυκάονα καὶ τὸν Ἀστεροπαῖον, μηδὲ φέρειν ἐπὶ τῶν ὤμων τὴν μελίαν δυνάμενος; οὐκ ἂν εἴποις: ἀλλὰ καὶ γέλωτα ἂν ὀφλισκάνοι χωλεύων ὑπὸ τῇ ἀσπίδι καὶ ἐπὶ στόμα καταπίπτων ὑπὸ τοῦ βάρους καὶ ὑπὸ τῷ κράνει ὁπότε ἀνανεύσειε δεικνὺς τοὺς παραβλῶπας ἐκείνους αὐτοῦ ὀφθαλμοὺς καὶ τὸν θώρακα ἐπαίρων τῷ τοῦ μεταφρένου κυρτώματι καὶ τὰς κνημίδας ἐπισυρόμενος, καὶ ὅλως αἰσχύνων ἀμφοτέρους, καὶ τὸν δημιουργὸν αὐτῶν καὶ τὸν δεσπότην. τὸ αὐτὸ δὴ καὶ σὺ πάσχων οὐχ ὀρθῶς, ὁπότεν τὸ μὲν βιβλίον ἐν τῇ χειρὶ ἔχῃς πάγκαλον, πορφυρᾶν μὲν ἔχον τὴν διφθέραν, χρυσοῦν δὲ τὸν ὀμφαλόν, ἀναγινώσκῃς δὲ αὐτὸ βαρβαρίζων καὶ καταισχύων καὶ διαστρέφων, ὑπὸ μὲν τῶν πεπαιδευμένων καταγελῶμενος, ὑπὸ δὲ τῶν συνόντων σοὶ κολάκων ἐπαινούμενος, οἱ καὶ αὐτοὶ πρὸς ἀλλήλους ἐπιστρεφόμενοι γελῶσι τὰ πολλά;

[8] θέλω γοῦν σοὶ διηγῆσασθαι τι Πυθοῖ γενόμενον. Ταραντῖνος Εὐάγγελος τοῦνομα τῶν οὐκ ἀφανῶν ἐν τῷ Τάραντι ἐπεθύμησεν νικῆσαι Πύθια. τὰ μὲν οὖν τῆς γυμνῆς ἀγωνίας αὐτίκα ἐδόκει αὐτῷ ἀδύνατον εἶναι μήτε πρὸς ἰσχὺν μήτε πρὸς ὠκύτητα εὖ πεφυκότε, κιθάρα δὲ καὶ ᾠδῇ ῥαδίως κρατήσῃν ἐπέισθη ὑπὸ καταράτων ἀνθρώπων οὓς εἶχε περὶ αὐτὸν ἐπαινούμενων καὶ βοῶντων ὁπότε καὶ τὸ σμικρότατον ἐκεῖνος ἀνακρούσαιτο. ἦκεν οὖν εἰς τοὺς Δελφοὺς τοῖς τε ἄλλοις λαμπρὸς καὶ δὴ καὶ ἐσθῆτα χρυσόπαστον ποιησάμενος καὶ στέφανον δάφνης χρυσῆς κάλλιστον, ὥς ἀντὶ καρποῦ τῆς δάφνης σμαράγδους εἶναι ἰσομεγέθεις τῷ καρπῷ: τὴν μὲν γε κιθάραν αὐτήν, ὑπερφυῆς τι χρῆμα εἰς κάλλος καὶ πολυτέλειαν, χρυσοῦ μὲν τοῦ ἀκηράτου πᾶσαν, σφραγίσαι δὲ καὶ λίθοις ποικίλοις κατακεκοσμημένην, Μουσῶν μεταξὺ καὶ Ἀπόλλωνος καὶ Ὀρφῆως ἐντετορνευμένων; θαῦμα, μέγα τοῖς ὁρῶσιν.

[9] ἐπεὶ δ’ οὖν ποτε καὶ ἦκεν ἡ τοῦ ἀγῶνος ἡμέρα, τρεῖς μὲν ἦσαν, ἔλαχεν δὲ μέσος αὐτῶν ὁ Εὐάγγελος ἄδειν καὶ μετὰ Θέσπιν τὸν Θηβαῖον οὐ φαύλως ἀγωνισάμενον εἰσέρχεται ὅλος περιλαμπόμενος τῷ χρυσῷ καὶ τοῖς σμαράγδοις καὶ βηρύλλοις καὶ ὑακίνθοις; καὶ ἡ πορφύρα δὲ ἐνέπρεπε τῆς ἐσθῆτος, ἥ μεταξὺ τοῦ χρυσοῦ διεφαίνεται. τούτοις ἅπασι προεκπλήξας τὸ θέατρον καὶ θαυμαστῆς ἐλπίδος ἐμπλήσας τοὺς θεατὰς, ἐπειδὴ ποτε καὶ ἄσαι καὶ κιθαρίσαι πάντως ἔδει, ἀνακρούεται μὲν ἀνάρμοστόν τι καὶ ἀσύντακτον, ἀπορρήγνυσιν δὲ τρεῖς ἅμα χορδὰς σφοδρότερον τοῦ δέοντος ἐμπεσὼν τῇ κιθάρᾳ, ἄδειν δὲ ἄρχεται ἀπόμουσόν τι καὶ λεπτόν, ὥστε γέλωτα μὲν παρὰ πάντων γενέσθαι τῶν θεατῶν, τοὺς ἀθλοθέτας δὲ ἀγανακτήσαντας ἐπὶ τῇ τόλμῃ μαστιγώσαντας αὐτὸν ἐκβαλεῖν τοῦ θεάτρου: ὅτεπερ καὶ γελοιότατος ὤφθῃ δακρύων ὁ χρυσοῦς Εὐάγγελος καὶ ὑπὸ τῶν μαστιγοφόρων συρόμενος διὰ μέσης τῆς σκηνῆς καὶ τὰ σκέλη καθηματωμένος ἐκ τῶν μαστίγων καὶ

συλλέγων χαμάθεν τῆς κιθάρας τὰς σφραγίδας: ἐξεπεπτώκεσαν γὰρ κἀκεῖνης συμμαστιγιουμένης αὐτῷ.

[10] μικρὸν δ' ἐπισχὼν μετ' αὐτὸν Εὐμηλὸς τις Ἥλειος εἰσέρχεται, κιθάραν μὲν παλαιὰν ἔχων, ξυλῖνους δὲ κόλλοπας ἐπικειμένην, ἐσθῆτα δὲ μόγις σὺν τῷ στεφάνῳ δέκα δραχμῶν ἀξίαν ἄλλ' οὕτως γε ἄσας δεξιῶς καὶ κιθαρίσας κατὰ τὸν νόμον τῆς τέχνης ἐκράτει καὶ ἀνεκηρύττετο καὶ τοῦ Εὐαγγέλου κατεγέλα μάτην ἐμπομπεύσαντος τῇ κιθάρᾳ καὶ ταῖς σφραγῖσιν ἐκείναις, καὶ εἰπεῖν γε λέγεται πρὸς αὐτόν 'ὦ Εὐάγγελε, σὺ μὲν χρυσὴν δάφνην περικεῖσαι, πλουτεῖς γάρ, ἐγὼ δὲ ὁ πένης τὴν Δελφικὴν. πλὴν τοῦτό γε μόνον ὦνησο τῆς σκευῆς, ὅτι μὴδὲ ἐλεούμενος ἐπὶ τῇ ἡττῇ ἀπέρχῃ, ἀλλὰ μισούμενος προσέτι διὰ τὴν ἄτεχνόν σου ταύτην τρυφήν.' περὶ πόδα δὴ σοὶ καὶ Εὐάγγελος οὗτος, παρ' ὅσον σοὶ γε οὐδ' ὀλίγον μέλει τοῦ γέλωτος τῶν θεατῶν.

[11] οὐκ ἄκαιρον δ' ἂν γένοιτο καὶ Λέσβιον μῦθόν τινα διηγῆσασθαί σοι πάλαι γενόμενον. ὅτε τὸν Ὀρφέα διεσπάσαντο αἱ Θρᾷται, φασὶ τὴν κεφαλὴν αὐτοῦ σὺν τῇ λύρᾳ εἰς τὸν Ἑβρον ἐμπεσοῦσαν ἐκβληθῆναι εἰς τὸν μέλανα κόλπον, καὶ ἐπιπλεῖν γε τὴν κεφαλὴν τῇ λύρᾳ, τὴν μὲν ἄδουσαν θρῆνόν τινα ἐπὶ τῷ Ὀρφεῖ, ὡς λόγος, τὴν λύραν δὲ αὐτὴν ὑπῆρχεῖν τῶν ἀνέμων ἐμπιπτόντων ταῖς χορδαῖς, καὶ οὕτω μετ' ὥδης προσενεχθῆναι τῇ Λέσβῳ, κἀκεῖνους ἀνελομένους τὴν μὲν κεφαλὴν καταθάψαι ἵναπερ νῦν τὸ Βακχεῖον αὐτοῖς ἐστί, τὴν λύραν δὲ ἀναθεῖναι εἰς τοῦ Ἀπόλλωνος τὸ ἱερόν, καὶ ἐπὶ πολὺ γε σώζεσθαι

[12] αὐτήν. χρόνῳ δὲ ὕστερον Νέανθον τὸν τοῦ Πιπτακοῦ τοῦ τυράννου ταῦτα ὑπὲρ τῆς λύρας πυνθανόμενον, ὡς ἐκῆλει μὲν θηρία καὶ φυτὰ καὶ λίθους, ἐμελῶδει δὲ καὶ μετὰ τὴν τοῦ Ὀρφέως συμφορὰν μηδενὸς ἀπτομένου, εἰς ἔρωτα τοῦ κτήματος ἐμπεσεῖν καὶ διαφθείραντα τὸν ἱερέα μεγάλῳις χρήμασι πείσαι ὑποθέντα ἐτέραν ὁμοίαν λύραν δοῦναι αὐτῷ τὴν τοῦ Ὀρφέως. λαβόντα δὲ μεθ' ἡμέραν μὲν ἐν τῇ πόλει χρῆσθαι οὐκ ἀσφαλὲς οἶεσθαι εἶναι, νύκτωρ δὲ ὑπὸ κόλπου ἔχοντα μόνον προελθεῖν εἰς τὸ προάστειον καὶ προχειρισάμενον κρούειν καὶ συνταράττειν τὰς χορδὰς ἄτεχνον καὶ ἄμουσον νεανίσκον, ἐλπίζοντα μέλη τινὰ θεσπέσια ὑπῆρχεῖν τὴν λύραν ὅν' ὧν πάντας καταθέλξειν καὶ κηλήσειν, καὶ ὅλως μακάριον ἔσσεσθαι κληρονομήσαντα τῆς Ὀρφέως μουσικῆς: ἄχρι δὴ συνελθόντας τοὺς κύνας πρὸς τὸν ἦχον — πολλοὶ δὲ ἦσαν αὐτόθι — διασπάσασθαι αὐτόν, ὡς τοῦτο γοῦν ὁμοιον τῷ Ὀρφεῖ παθεῖν καὶ μόνους ἐφ' ἑαυτὸν συγκαλέσαι τοὺς κύνας. ὅτεπερ καὶ σαφέστατα ὦφθη ὡς οὐχ ἡ λύρα ἢ θέλγουσα ἦν, ἀλλὰ ἡ τέχνη καὶ ἡ ὥδή, ἃ μόνᾳ ἐξαιρέτα τῷ Ὀρφεῖ παρὰ τῆς μητρὸς ὑπῆρχεν: ἡ λύρα δὲ ἄλλως κτῆμα ἦν, οὐδὲν ἄμεινον τῶν ἄλλων βαρβίτων. ,

[13] καὶ τί σοὶ τὸν Ὀρφέα ἢ τὸν Νέανθον λέγω, ὅπου καὶ καθ' ἡμᾶς αὐτοὺς ἐγένετό τις καὶ ἔτι ἐστίν, οἶμαι, ὃς τὸν Ἐπικτήτου λύχνον τοῦ Στωϊκοῦ κεραμεοῦν ὄντα τρισχιλίων δραχμῶν ἐπρίατο; ἥλιπεν γὰρ οἶμαι κἀκεῖνος, εἰ τῶν νυκτῶν ὑπ' ἐκείνῳ τῷ λύχνῳ ἀναγινώσκοι, αὐτίκα μάλα καὶ τὴν Ἐπικτήτου σοφίαν ὄναρ ἐπικτήσεσθαι καὶ ὁμοιος ἔσσεσθαι τῷ θαυμαστῷ

[14] ἐκείνῳ γέροντι. χθὲς δὲ καὶ πρόην ἄλλος τις τὴν Πρωτέως τοῦ Κυνικοῦ βακτηρίαν, ἣν καταθέμενος ἤλατο εἰς τὸ πῦρ, ταλάντου κἀκεῖνος ἐπρίατο, καὶ

ἔχει μὲν τὸ κειμήλιον τοῦτο καὶ δείκνυσιν ὡς Τεγεᾶται τοῦ Καλυδωνίου ὕδρ^ς ^ τὸ δέρμα καὶ Θηβαῖοι τὰ ὀστᾶ τοῦ Γηρυόνου καὶ Μεμφῖται τῆς Ἰσιδος τοὺς πλοκάμους· αὐτὸς δὲ ὁ τοῦ θαυμαστοῦ κτήματος δεσπότης καὶ αὐτὸν σὲ τῇ ἀπαιδευσίᾳ καὶ βδελυρίᾳ ὑπερηκόντισεν. ὁρᾷς ὅπως κακοδαίμονως διάκειται, βακτηρίας εἰς τὴν κεφαλὴν ὡς ἀληθῶς δεόμενος.

[15] λέγεται δὲ καὶ Διονύσιον τραγωδίαν ποιεῖν φαύλως πάνυ καὶ γελοίως, ὥστε τὸν Φιλόξενον πολλάκις δι' αὐτὴν εἰς τὰς λατομίας ἐμπεσεῖν οὐ δυνάμενον κατέχειν τὸν γέλωτα. οὗτος τοίνυν πυθόμενος ὡς ἐγγελάται, τὸ Αἰσχύλου πυξίον εἰς ὃ ἐκεῖνος ἔγραφε σὺν πολλῇ σπουδῇ κτησάμενος καὶ αὐτὸς ὤφετο ἔνθεος ἔσεσθαι καὶ κάτοχος ἐκ τοῦ πυξίου· ἀλλ' ὅμως ἐν αὐτῷ ἐκείνῳ μακρῷ γελοιότερα ἔγραφεν, οἷον κάκεῖνο τό 'Δωρὶς τέθνηκεν ^ ἡ Διονυσίου γυνή.' καὶ πάλιν 'οἴμοι, γυναιῖκα χρησίμην ἀπώλεσα.' καὶ τοῦτο γὰρ ἐκ τοῦ πυξίου, καὶ τό: 'αὐτοῖς γὰρ ἐμπαΐζουσιν οἱ μωροὶ βροτῶν.' Τοῦτο μὲν γε πρὸς σὲ μάλιστα εὐστόχως ἂν εἰρημένον εἶη τῷ Διονυσίῳ, καὶ δι' αὐτὸ χρυσῶσαι

[16] αὐτοῦ ἔδει ἐκεῖνο τὸ πυξίον. τίνα γὰρ ἐλπίδα καὶ αὐτὸς ἔχων εἰς ^ τὰ βιβλία καὶ ἀνατυλίττεις ἀεὶ καὶ διακολλᾷς καὶ περικόπτεις καὶ ἀλείφεις τῷ κρόκῳ καὶ τῇ κέδρῳ καὶ διφθέρας περιβάλλεις καὶ ὁμφαλοὺς ἐντίθης, ὡς δὴ τι ἀπολαύσων αὐτῶν; πάνυ γοῦν ἤδη βελτίων γεγένησαι διὰ τὴν ὥνῃν, ὃς τοιαῦτα μὲν φθέγγῃ — μᾶλλον δὲ τῶν ἰχθύων ἀφωρότερος εἶ — βιοῖς δὲ ὡς οὐδ' εἰπεῖν καλόν, μῖσος δὲ ἄγριον, φασί, παρὰ πάντων ἔχεις ἐπὶ τῇ βδελυρίᾳ: ὡς εἰ τοιοῦτους ἀπειργάζετο τὰ βιβλία, φυγῇ φευκτέον ἂν ἦν ὅτι πορρωτάτῳ

[17] ἀπ' αὐτῶν. δυοῖν δ' ὄντοιν ἅττ' ἂν παρὰ τῶν παλαιῶν τις κτήσαιτο, λέγειν τε δύνασθαι καὶ πράττειν τὰ δέοντα ζήλῳ τῶν ἀρίστων καὶ φυγῇ τῶν χειρόνων, ὅταν μήτε ἐκεῖνα μήτε ταῦτα φαίνηται τις παρ' αὐτῶν ὠφελούμενος, τί ἄλλο ἢ τοῖς μυσὶ διατριβὰς ὠνεῖται καὶ ταῖς τίλφαις οἰκήσεις καὶ πληγὰς ὡς ἀμελοῦσι τοῖς οἰκέταις;

[18] πῶς δὲ οὐ κάκεῖνο αἰσχρόν, εἴ τις ἐν τῇ χειρὶ ἔχοντά. σε βιβλίον ἰδὼν — ἀεὶ δέ τι πάντως ἔχεις — ἔροιτο οὗτινος ἢ ρήτορος ἢ συγγραφέως ἢ ποιητοῦ ἐστι, σὺ δὲ ἐκ τῆς ἐπιγραφῆς εἰδὼς πρᾶως εἴποις τοῦτό γε: εἶτα, ὡς φιλεῖ τὰ τοιαῦτα ἐν συνουσίᾳ προχωρεῖν εἰς μῆκος λόγων, ὁ μὲν ἐπαινοῖ τι ἢ αἰτιῶτο τῶν ἐγγεγραμμένων, σὺ δὲ ἀποροῖς καὶ μηδὲν ἔχοις εἰπεῖν; οὐκ εὖξῃ τότε χανεῖν σοι τὴν γῆν, κατὰ σεαυτοῦ ὁ Βελλεροφόντης περιφέρων τὸ βιβλίον;

[19] Δημήτριος δὲ ὁ Κυνικός ἰδὼν ἐν Κορίνθῳ ἀπαιδευτὸν τινα βιβλίον κάλλιστον ἀναγινώσκοντα — τὰς Βάκχας οἶμαι τοῦ Εὐριπίδου, κατὰ τὸν ἄγγελον δὲ ἦν τὸν διηγούμενον τὰ τοῦ Πενθέως πάθη καὶ τὸ τῆς Ἀγαυῆς ἔργον — ἀρπάσας διέσπασεν αὐτὸ εἰπὼν, 'ἄμεινόν ἐστι τῷ Πενθεὶ ἅπαξ σπαραχθῆναι ὑπ' ἐμοῦ ἢ ὑπὸ σοῦ πολλάκις.' Ζητῶν δὲ ἀεὶ πρὸς ἐμαυτὸν οὕτω καὶ τήμερον εὐρεῖν δεδύνημαι τίνας ἔνεκα τὴν σπουδὴν ταύτην ἐσπούδακας περὶ τὴν ὥνῃν τῶν βιβλίων ὠφελείας μὲν γὰρ ἢ χρείας τῆς ἀπ' αὐτῶν οὐδ' ἂν οἰηθείη τις τῶν καὶ ἐπ' ἐλάχιστόν σε εἰδόντων, οὐ μᾶλλον ἢ φαλακρὸς ἂν τις πρίατο κτένας ἢ κάτοπτρον ὁ τυφλὸς ἢ ὁ κωφὸς αὐλητὴν ἢ παλλακὴν ὁ εὐνοῦχος ἢ ὁ ἡπειρώτης κώπην ἢ ὁ κυβερνήτης ἄροτρον. ἀλλὰ μὴ ἐπίδειξιν πλούτου σοι τὸ πρᾶγμα ἔχει καὶ βούλει τοῦτο ἐμφῆναι ἅπασιν,

ὅτι καὶ εἰς τὰ μηδὲν σοι χρήσιμα ὅμως ἐκ πολλῆς τῆς περιουσίας ἀναλίσκεις; καὶ μὴν ὅσα γε κάμει Σύρον ὄντα εἰδέναι, εἰ μὴ σαυτὸν φέρων ταῖς τοῦ γέροντος ἐκείνου διαθήκαις παρενέγραψας, ἀπωλώλεις ἂν ὑπὸ λιμοῦ ἤδη καὶ

[20] ἀγορὰν προϋτίθεις τῶν βιβλίων. λοιπὸν οὖν δὴ ἐκεῖνο, πεπεισμένον ὑπὸ τῶν κολάκων ὡς οὐ μόνον καλὸς εἶ καὶ ἐράσμιος ἀλλὰ σοφὸς καὶ ῥήτωρ καὶ συγγραφεὺς οἷος οὐδ' ἕτερος, ὠνεῖσθαι τὰ βιβλία, ὡς ἀληθεύεις τοὺς ἐπαίνους αὐτῶν. φασὶ δὲ σὲ καὶ λόγους ἐπιδείκνυσθαι αὐτοῖς ἐπὶ δεινῶν κἀκείνους χερσαῖον βατράχων δίκην διψῶντας κεκραγένοι, ἢ μὴ πίνειν, ἣν μὴ διαρραγῶσι βοῶντες. καὶ γὰρ οὐκ οἶδ' ὅπως ῥᾶστος εἶ τῆς ῥίνος ἔλκεσθαι, καὶ πιστεύεις αὐτοῖς ἅπαντα, ὅς ποτε κἀκεῖνο ἐπέισθης, ὡς βασιλεῖ τινι ὁμοιώθης τὴν ὄψιν, καθάπερ ὁ ψευδαλέξανδρος καὶ ὁ ἡ ψευδοφίλιππος ἐκεῖνος κναφεὺς καὶ ὁ κατὰ τοὺς προπάτορας ἡμῶν ψευδονέρων καὶ εἴ τις ἄλλος τῶν

[21] ὑπὸ τῷ ψευδο ἡ τεταγμένων. καὶ τί θαυμαστὸν εἰ τοῦτο ἔπαθες, ἀνόητος καὶ ἀπαίδευτος ἄνθρωπος, καὶ προῆεις ἐξυπτιάζων καὶ μιμούμενος βάδισμα καὶ σχῆμα καὶ βλέμμα ἐκείνου ᾧ σεαυτὸν εἰκάζων ἔχαιρες, ὅπου καὶ Πύρρον φασὶ τὸν Ἡπειρώτην, τὰ ἄλλα θαυμαστὸν ἄνδρα, οὕτως ὑπὸ κολάκων ἐπὶ τῷ ὁμοίῳ ποτὲ διαφθαρῆναι ὡς πιστεύειν ὅτι ὅμοιος ἦν Ἀλεξάνδρῳ ἐκείνῳ; καίτοι τὸ τῶν μουσικῶν τοῦτο, δις διὰ πασῶν τὸ πρᾶγμα ἦν εἶδον γὰρ καὶ τὴν τοῦ Πύρρου εἰκόνα: καὶ ὅμως ἐπέπειστο ἐκμεμάχθαι τοῦ Ἀλεξάνδρου τὴν μορφήν. ἀλλ' ἐνεκα μὲν δὴ τούτων ὕβρισταί μοι εἰς τὸν Πύρρον, ὅτι σὲ εἵκασα κατὰ τοῦτο αὐτῷ: τὸ δ' ἀπὸ τούτου καὶ πάνυ σοι πρέπον ἂν εἴη. ἐπεὶ γὰρ οὕτω διέκειτο ὁ Πύρρος καὶ ταῦτα ὑπὲρ ἑαυτοῦ ἐπέπειστο, οὐδεὶς ὅστις οὐ συνετίθετο καὶ συνέπασχεν αὐτῷ, ἄχρι δὴ τις ἐν Λαρίσῃ πρεσβύτες ξένη αὐτῷ τάληθές εἰποῦσα ἔπαυσεν αὐτὸν τῆς κορύζης. ὁ μὲν γὰρ Πύρρος ἐπιδείξας αὐτῇ εἰκόνα Φιλίππου καὶ Περδίκκου καὶ Ἀλεξάνδρου καὶ Κασσάνδρου καὶ ἄλλων βασιλέων ἤρετο τίνι ὅμοιος εἴη, πάνυ πεπεισμένος ἐπὶ τὸν Ἀλέξανδρον ἥξειν αὐτήν, ἡ δὲ πολὺν χρόνον ἐπισχοῦσα, ‘Βατραχίῳνι,’ ἔφη, ‘τῷ μαγείρῳ:’ καὶ γὰρ ἦν τις ἐν τῇ Λαρίσῃ Βατραχίῳν μάγειρος τῷ Πύρρῳ ὅμοιος.

[22] καὶ σὺ δὴ ᾧτινι μὲν τῶν τοῖς ὀρχησταῖς συνόντων κιναίδων ἔοικας οὐκ ἂν εἴποιμι, ὅτι δὲ μανίαν ἐρρωμένην ἔτι καὶ νῦν μαίνεσθαι δοκεῖς ἅπασιν ἐπ' ἐκείνῃ τῇ εἰκόνι, πάνυ σαφῶς οἶδα. οὐκ οὐκον θαυμαστὸν, εἰ ἀπίθανος οὕτως ζωγράφος ὢν καὶ τοῖς πεπαιδευμένοις ἐξομοιοῦσθαι ἐθέλεις, πιστεύων τοῖς τὰ τοιαυτὰ σε ἐπαινοῦσι. καίτοι τί ταῦτα ληρῶ; πρόδηλος γὰρ ἡ αἰτία τῆς περὶ τὰ βιβλία σπουδῆς, εἰ καὶ ὑπὸ νωθείας ἐγὼ μὴ πάλαι κατεῖδον σοφὸν γάρ, ὡς γοῦν οἶει, τοῦτ' ἐπινενόηκας καὶ ἐλπίδας οὐ μικρὰς ἔχεις περὶ τοῦ πράγματος, εἰ βασιλεὺς μάθοι ταῦτα σοφὸς ἀνὴρ καὶ παιδείαν μάλιστα τιμῶν εἰ δὲ ταῦτα ὑπὲρ σοῦ ἐκεῖνος ἀκούσειεν, ὡς ὠνῇ βιβλία καὶ συνάγεις πολλὰ, πάντα ἐν βραχεὶ παρ' αὐτοῦ

[203] ἔσσεσθαι σοι νομίζεις. ἀλλ', ᾧ κατάπυγον, οἶει τοσοῦτον μανδραγόραν κατακεχῶσθαι αὐτοῦ ὡς ταῦτα μὲν ἀκούειν, ἐκεῖνα δὲ μὴ εἰδέναι, οἷος μὲν σου ὁ μεθ' ἡμέραν βίος, οἷοι δέ σοι πότοι, ὅποῖαι δὲ νύκτες καὶ οἷος καὶ ἡλικίους συγκαθεύδεις; οὐκ οἶσθα ὡς ὧτα καὶ ὀφθαλμοὶ πολλοὶ βασιλέως; τὰ δὲ σὰ οὕτω περιφανῇ ἐστίν ὡς καὶ τυφλοῖς εἶναι καὶ κωφοῖς γνώριμα: εἰ γὰρ

καὶ φθέγγαιο μόνον, εἰ γὰρ καὶ λουόμενος ἀποδύσαιο, μᾶλλον δὲ μὴ ἀποδύσῃ, εἰ δοκεῖ, οἱ δ' οἰκέται μόνον ἦν ἀποδύσωνται σου, τί οἶε; μὴ αὐτίκα ἔσεσθαι πάντα σου πρόδηλα τὰ τῆς νυκτὸς ἀπόρρητα; εἰπὲ γοῦν μοι καὶ τόδε, εἰ Βάσσος ὁ ὑμέτερος ἐκεῖνος σοφιστὴς ἢ Βάταλος ὁ αὐλητὴς ἢ ὁ κίναιδος Ἡμιθέων ὁ Συβαρίτης, ὃς τοὺς θαυμαστοὺς ὑμῖν νόμους συνέγραψεν, ὥς χρὴ λεαίνεσθαι ^ καὶ παρατίλλεσθαι καὶ πάσχειν καὶ ποιεῖν ἐκεῖνα, — εἰ τούτων τις νυνὶ λεοντὴν περιβαλόμενος καὶ ρόπαλον ἔχων βαδίζει, τί οἶε φανεῖσθαι ^ τοῖς ὀρθοῖσιν; Ἡρακλέα εἶναι αὐτόν; οὐκ, εἴ γε μὴ χύτραις λημῶντες τυγχάνοιεν. μυρία γὰρ ἔστι τὰ ἀντιμαρτυροῦντα τῷ σχήματι, βάδισμα καὶ βλέμμα καὶ φωνὴ καὶ τράχηλος ἐπικεκλασμένος καὶ ψιμῦθιον καὶ μαστίχη καὶ φῦκος, οἷς ὑμεῖς κοσμεῖσθε, καὶ ὅλως κατὰ τὴν παροιμίαν, θάπτον ἂν πέντε ἐλέφαντας ὑπὸ μάλης κρύψειας ἢ ἓνα κίναιδον. εἴτα ἡ λεοντὴ μὲν τὸν τοιοῦτον οὐκ ἂν ἔκρυπεν, σὺ δ' οἶε λήσειν σκεπτόμενος βιβλίῳ; ἀλλ' οὐ δυνατόν προδώσει γάρ σε καὶ ἀποκαλύψει τὰ ἄλλα ὑμῶν γνωρίσματα.

[24] τὸ δ' ὅλον ἀγνοεῖν μοι δοκεῖς ὅτι τὰς ἀγαθὰς ἐλπίδας οὐ παρὰ τῶν βιβλιοκαπήλων δεῖ ζητεῖν, ἀλλὰ παρ' αὐτοῦ καὶ τοῦ καθ' ἡμέραν βίου λαμβάνειν. σὺ δ' οἶε συνήγορον κοινὸν καὶ μάρτυρα ἔσεσθαι σοι τὸν Ἀττικὸν καὶ Καλλῖνον τοὺς βιβλιογράφους; οὐκ, ἀλλ' ὤμους τινὰς ἀνθρώπους ἐπιτρίψοντάς σε, ἦν οἱ θεοὶ ἐθέλωσι, καὶ πρὸς ἔσχατον πενίας συνελάσσοντας: δέον ἔτι νῦν σωφρονήσαντα ἀποδόσθαι μὲν τινι τῶν πεπαιδευμένων τὰ βιβλία ταῦτα καὶ σὺν αὐτοῖς τὴν νεόκτιστον ταύτην οἰκίαν, ἀποδοῦναι δὲ τοῖς ἀνδραποδοκαπήλοις μέρος γοῦν ἀπὸ πολλῶν τῶν ὀφειλομένων.

[25] καὶ γὰρ κάκεῖνα: περὶ δύο ταῦτα δεινῶς ἐσπούδακας, βιβλίων τε τῶν πολυτελῶν κτῆσιν καὶ μεираκιῶν τῶν ἐξώρων καὶ ἤδη καρτερῶν ὤνῃν, καὶ τὸ πρᾶγμα σοι πάνυ σπουδάζεται καὶ θηρεύεται. ἀδύνατον δὲ πένητα ὄντα πρὸς ἄμφω διαρκεῖν. σκόπει τοίνυν ὥς ἱερὸν χρῆμα συμβουλή. ἀξιῷ γάρ σε ἀφέμενον τῶν μηδὲν προσηκόντων τὴν ἐτέραν νόσον θεραπεύειν καὶ τοὺς ὑπηρέτας ἐκεῖνους ὠνεῖσθαι, ὅπως μὴ ἐπιλειπόντων σε τῶν οἰκοθεν μεταστέλλοιό τινας τῶν ἐλευθέρων, οἷς ἀκίνδυνον ἀπελθοῦσιν, ἦν μὴ λάβωσιν ἅπαντα, ἐξαγορεῦσαι τὰ πραχθέντα ὑμῖν μετὰ τὸν πότον, οἷα καὶ πρῶην αἰσχιστα περὶ σοῦ διηγείτο ἐξελθὼν ὁ πόρνος, ἔτι καὶ δῆγματα ἐπιδεικνύς. ἀλλ' ἔγωγε καὶ μάρτυρας ἂν παρασχοίμην τοὺς τότε παρόντας ὥς ἡγανάκτησα καὶ ὀλίγου πληγὰς ἐνέτριψα αὐτῷ χαλεπαίνων ὑπὲρ σοῦ, καὶ μάλισθ' ὅτε καὶ ἄλλον ἐπεκαλέσατο μάρτυρα τῶν ὁμοίων καὶ ἄλλον ταῦτα καὶ λόγοις διηγουμένους. πρὸς δὴ ταῦτα, ὦγαθέ, ταμιεύου τὰργύριον καὶ φύλαττε, ὥς οἶκοι καὶ κατὰ πολλὴν ἀσφάλειαν ταῦτα ποιεῖν καὶ πάσχειν ἔχῃς. ὥστε μὲν γὰρ μηκέτι ἐργάζεσθαι τίς ἂν μεταπείσειέ σε; οὐδὲ γὰρ κύων

[26] ἅπαξ παύσαιτ' ἂν σκυτοτραγεῖν μαθοῦσα. τὸ δ' ἕτερον ῥάδιον, τὸ μηκέτι ὠνεῖσθαι βιβλία. ἱκανῶς πεπαιδευσαι, ἄλις σοι τῆς σοφίας. μόνον οὐκ ἐπ' ἄκρου τοῦ χειλὸς ἔχεις τὰ παλαιὰ πάντα. πᾶσαν μὲν ἱστορίαν οἶσθα, πάσας δὲ λόγων τέχνας καὶ κάλλη αὐτῶν καὶ κακίας καὶ ὀνομάτων χρῆσιν τῶν Ἀττικῶν πάνσοφόν τι χρῆμα καὶ ἄκρον ἐν παιδείᾳ γεγένησαι διὰ τὸ πλῆθος τῶν βιβλίων. κωλύει γὰρ οὐδὲν κάμέ σοι ἐνδιατρίβειν, ἐπειδὴ χαίρεις ἐξαπατώμενος.

[27] ἡδέως δ' ἂν καὶ ἐροίμην σε, τὰ τοσαῦτα βιβλία ἔχων τί μάλιστα ἀναγινώσκεις αὐτῶν; τὰ Πλάτωνος; τὰ Ἀντισθένης; τὰ Ἀρχιλόχου; ἢ τὰ Ἰππώνακτος; ἢ τούτων μὲν ὑπερφρονεῖς, ῥήτορες δὲ μάλιστα σοὶ διὰ χειρός;. εἰπέ μοι, καὶ Αἰσχίνου τὸν κατὰ Τιμάρχου λόγον ἀναγινώσκεις; ἢ ἐκεῖνά γε πάντα οἶσθα καὶ γινώσκεις αὐτῶν ἕκαστον, τὸν δὲ Ἀριστοφάνην καὶ τὸν Εὐπολιν ὑποδέδουκας; ἀνέγνως καὶ τοὺς Βάπτας, τὸ δρᾶμα ὅλον; εἴτ' οὐδὲν σου τάκεῖ καθίκετο, οὐδ' ἠρυθρίασας γνωρίσας αὐτά; τοῦτο γοῦν καὶ μάλιστα θαυμάσειεν ἂν τις, τίνα ποτὲ ψυχὴν ἔχων ἄπτη τῶν βιβλίων, ὁποίαις αὐτὰ χερσὶν ἀνελίττεις. πότε δὲ ἀναγινώσκεις; μεθ' ἡμέραν; ἀλλ' οὐδεὶς ἐώρακε τοῦτο ποιοῦντα. ἀλλὰ νύκτωρ; πότερον ἐπιτεταγμένος ἤδη ἐκείνοις ἢ πρὸ τῶν λόγων; ἀλλὰ πρὸς Κότυος ἢ μηκέτι μὴ τολμήσης τοιοῦτο

[28] μὴδὲν, ἄφες δὲ τὰ βιβλία καὶ μόνα ἐργάζου τὰ σαντοῦ. καίτοι ἐχρῆν μηκέτι μὴδὲ ἐκεῖνα., αἰδεσθῆναι δὲ τὴν τοῦ Εὐριπίδου Φαίδραν καὶ ὑπὲρ τῶν γυναικῶν ἀγανακτοῦσαν καὶ λέγουσαν, 'οὐδὲ σκότον φρίσσουσι τὸν συνεργάτην τέρεμνά τ' οἴκων μὴ ποτε φθογγὴν ἀφῇ.' εἰ δὲ πάντως ἐμμένειν τῇ ὁμοίᾳ νόσῳ διέγνωσται, ἴθι, ὠνοῦ μὲν βιβλία καὶ οἶκοι κατακλείσας ἔχε καὶ καρποῦ τὴν δόξαν τῶν κτημάτων. ἱκανόν σοι καὶ τοῦτο. προσάψῃ δὲ μὴδέποτε μὴδὲ ἀναγνῶς μὴδὲ ὑπαγάγῃς τῇ γλώττῃ παλαιῶν ἀνδρῶν λόγους καὶ ποιήματα μὴδὲν δεινόν σε εἰργασμένα. οἶδα ὥς μάτην ταυτὰ μοι λελήρηται καὶ κατὰ τὴν παροιμίαν Αἰθίοπα σμήχειν ἐπιχειρῶ: σὺ γὰρ ὠνήσῃ καὶ χρῆσι εἰς οὐδὲν καὶ καταγελασθήσῃ πρὸς τῶν πεπαιδευμένων, οἷς ἀπόκρι ὠφελεῖσθαι οὐκ ἐκ τοῦ κάλλους τῶν βιβλίων οὐδ' ἐκ τῆς πολυτελείας αὐτῶν, ἀλλ' ἐκ τῆς φωνῆς καὶ

[29] τῆς γνώμης τῶν γεγραφότων. σὺ δ' οἷε θεραπεύσειν τὴν ἀπαιδευσίαν καὶ ἐπικαλύψειν τῇ δόξῃ ταύτῃ καὶ ἐκπλήξῃ τῷ πλήθει τῶν βιβλίων, οὐκ εἰδὼς ὅτι καὶ οἱ ἀμαθέστατοι τῶν ἱατρῶν τὸ αὐτὸ σοὶ ποιοῦσιν, ἐλεφαντίνους νάρθηκας καὶ σικύας ἀργυρᾶς ποιοῦμενοι καὶ σμίλας χρυσοκολλήτους: ὁπότεν δὲ καὶ χρήσασθαι τούτοις δέη, οἱ μὲν οὐδὲ ὅπως χρὴ μεταχειρίσασθαι αὐτὰ ἴσασιν παρελθὼν δέ τις εἰς τὸ μέσον τῶν μεμαθηκότων φλεβότομον εὖ μάλα ἠκονημένον ἔχων ἰοῦ τᾶλλα μεστὸν ἀπήλλαξε τῆς ὀδύνης τὸν νοσοῦντα. ἵνα δὲ καὶ γελοιωτέρῳ τινὶ τὰ σὰ εἰκάσω, τοὺς κουρέας τούτους ἐπίσκεψαι, καὶ ὅψει τοὺς μὲν τεχνίτας αὐτῶν ξυρὸν καὶ μαχαιρίδας καὶ κάτοπτρον σύμμετρον ἔχοντας, τοὺς δὲ ἀμαθεῖς καὶ ἰδιώτας πλῆθος μαχαιρίδων προτιθέντας καὶ κάτοπτρον μεγάλα, οὐ μὴν λήσειν γε διὰ ταῦτα οὐδὲν εἰδότας. ἀλλὰ τὸ γελοιότατον ἐκεῖνο πάσχουσιν, ὅτι κείρονται μὲν οἱ πολλοὶ παρὰ τοῖς γείτοσιν αὐτῶν, πρὸς δὲ τὰ ἐκείνων κάτοπτρα προσελθόντες τὰς

[30] κόμας εὐθετίζουσιν. καὶ σὺ τοίνυν ἄλλῳ μὲν δεηθέντι χρήσεαι ἂν τὰ βιβλία, χρήσασθαι δὲ αὐτὸς οὐκ ἂν δύναιο. καίτοι οὐδὲ ἔχρησάς τινι βιβλίον πώποτε, ἀλλὰ τὸ τῆς κυνὸς ποιεῖς τῆς ἐν τῇ φάτνῃ κατακειμένης, ἢ οὔτε αὐτῇ τῶν κριθῶν ἐσθίει οὔτε τῷ ἵππῳ δυναμένῳ φαγεῖν ἐπιτρέπει. ταῦτα τό γε νῦν εἶναι ὑπὲρ μόνων τῶν βιβλίων παρρησίαζομαι πρὸς σέ, περὶ δὲ τῶν ἄλλων ὅσα κατὰπτυστα καὶ ἐπονείδιστα ποιεῖς, αὐθις ἀκούσῃ πολλάκις.

THE DREAM OR LUCIAN'S CAREER — Περὶ τοῦ Ἐνυπνίου ἥτοι Βίος Λουκιανοῦ

ἄρτι μὲν ἐπεπαύμην εἰς τὰ διδασκαλεῖα φοιτῶν ἤδη τὴν ἡλικίαν πρόσηβος ὢν, ὁ δὲ πατὴρ ἐσκοπεῖτο μετὰ τῶν φίλων ὅ τι καὶ διδάξαιτό με. τοῖς πλείστοις οὖν ἔδοξεν παιδεία μὲν καὶ πόνου πολλοῦ καὶ χρόνου μακροῦ καὶ δαπάνης οὐ μικρᾶς καὶ τύχης δεῖσθαι λαμπρᾶς, τὰ δ' ἡμέτερα μικρά τε εἶναι καὶ ταχεῖάν τινα τὴν ἐπικουρίαν ἀπαιτεῖν εἰ δέ τινα τέχνην τῶν βαναύσων τούτων ἐκμάθοιμι, τὸ μὲν πρῶτον εὐθὺς ἂν αὐτὸς ἔχειν τὰ ἀρκοῦντα παρὰ τῆς τέχνης καὶ μηκέτ' οἰκόσιτος εἶναι τηλικούτος ὢν, οὐκ εἰς μακρὰν δὲ καὶ τὸν πατέρα εὐφρανεῖν ἀποφέρων ἀεὶ τὸ γιγνόμενον.

[2] δευτέρας οὖν σκέψεως ἀρχὴ προϋτέθη, τίς ἀρίστη τῶν τεχνῶν καὶ ῥάσθη ἐκμαθεῖν καὶ ἀνδρὶ ἐλευθέρῳ πρέπουσα καὶ πρόχειρον ἔχουσα τὴν χορηγίαν καὶ διαρκῆ τὸν πόρον. ἄλλου τοίνυν ἄλλην ἐπαινοῦντος, ὡς ἕκαστος γνώμης ἢ ἐμπειρίας εἶχεν, ὁ πατὴρ εἰς τὸν θεῖον ἀπιδῶν, — παρῆν γὰρ ὁ πρὸς μητρὸς θεῖος, ἄριστος ἐρμογλύφος εἶναι δοκῶν—'οὐ θέμις,' εἶπεν, ' ἄλλην τέχνην ἐπικρατεῖν σοῦ παρόντος, ἀλλὰ τοῦτον ἄγε—' δείξας ἐμὲ—' δίδασκε παραλαβὼν λίθων ἐργάτην ἀγαθὸν εἶναι καὶ συναρμοστήν καὶ ἐρμογλυφέα: δύναται γὰρ καὶ τοῦτο, φύσεώς γε, ὡς οἴσθα, ἔχων δεξιῶς.' ἔτεκμαίρετο δὲ ταῖς ἐκ τοῦ κηροῦ παιδιαῖς: ὁπότε γὰρ ἀφεθείην ὑπὸ τῶν διδασκάλων, ἀποξέων ἂν τὸν κηρὸν ἢ βόας ἢ ἵππους ἢ καὶ νῆ ἀνθρώπους ἀνέπλαττον, εἰκότας,^ ὡς ἐδόκουν τῷ πατρὶ ἐφ' οἷς παρὰ μὲν τῶν διδασκάλων πληγὰς ἐλάμβανον, τότε δὲ ἔπαινος εἰς τὴν εὐφυίαν καὶ ταῦτα ἦν, καὶ χρηστὰς εἶχον ἐπ' ἐμοὶ τὰς ἐλπίδας ὡς ἐν βραχεὶ μαθήσομαι τὴν τέχνην, ἀπ' ἐκείνης γε τῆς πλαστικῆς.

[3] ἅμα τε οὖν ἐπιτήδειος ἐδόκει ἡμέρα τέχνης ἐνάρχεσθαι, καὶ γὰρ παρεδεδόμην τῷ θείῳ μὰ τὸν Δί' οὐ σφόδρα τῷ πράγματι ἀχθόμενος, ἀλλὰ μοι καὶ παιδιὰν τινα οὐκ ἀτερπῇ ἐδόκει ἔχειν καὶ πρὸς τοὺς ἡλικιώτας ἐπίδειξιν, εἰ φαινοίμην θεοὺς τε γλύφων καὶ ἀγαλμάτια μικρά τινα κατασκευάζων ἐμαυτῷ τε κάκεινοις οἷς προηρούμην. καὶ τό γε πρῶτον ἐκείνο καὶ σύνηθες τοῖς ἀρχομένοις ἐγίνετο. ἐγκοπέα γάρ τινά μοι δοὺς ὁ θεῖος ἐκέλευσεν ἡρέμα καθικέσθαι πλακὸς ἐν μέσῳ κειμένης, ἐπειπὼν τὸ κοινὸν 'ἀρχὴ δέ τοι ἤμισυ παντός.' σκληρότερον δὲ κατενεγκόντος ὑπ' ἀπειρίας κατεάγη μὲν ἡ πλάξ, ὁ δὲ ἀγανακτήσας σκυτάλην τινὰ πλησίον κειμένην λαβὼν οὐ πρῶως οὐδὲ προτρεπτικῶς μου κατήρξατο, ὥστε δάκρυσά μοι τὰ προοίμια τῆς τέχνης.

[4] ἀποδρὰς οὖν ἐκεῖθεν ἐπὶ τὴν οἰκίαν ἀφικνοῦμαι συνεχῆς ἀναλύζων καὶ δακρύων τοὺς ὀφθαλμοὺς ὑπόπλεως, καὶ διηγοῦμαι τὴν σκυτάλην καὶ τοὺς μῶλωπας ἐδείκνυνον, καὶ κατηγόρουν πολλήν τινα ὠμότητα, προσθεὶς ὅτι ὑπὸ φθόνου ταῦτα ἔδρασε, μὴ αὐτὸν ὑπερβάλωμαι κατὰ τὴν τέχνην. ἀνακτησαμένης δὲ τῆς μητρὸς καὶ πολλὰ τῷ ἀδελφῷ λοιδορησαμένης, ἐπεὶ νῦν ἐπῆλθεν κατέδαρθον ἔτι ἔνδακρυς καὶ τὴν σκυτάλην ^ ἐννοῶν.

[5] μέχρι μὲν δὴ τούτων γελάσιμα καὶ μειρακιώδη τὰ εἰρημένα: τὰ μετὰ

ταῦτα δὲ οὐκέτι εὐκαταφρόνητα, ὧ ἄνδρες, ἀκούσεσθε, ἀλλὰ καὶ πάνν φιληκόων ἀκροατῶν δεόμενα: ἵνα γὰρ καθ' Ὅμηρον εἶπω, θεῖός μοι ἐνὺπνιον ἦλθεν ὄνειρος ἀμβροσίην διὰ νύκτα, ἐναργῆς οὕτως ὥστε μηδὲν ἀπολείπεσθαι τῆς ἀληθείας. ἔτι γοῦν καὶ μετὰ τοσοῦτον χρόνον τὰ τε σχήματά μοι τῶν φανέντων ἐν τοῖς ὀφθαλμοῖς παραμένει καὶ ἡ φωνὴ τῶν ἀκουσθέντων ἔναυλος: οὕτω σαφὴ πάντα ἦν.

[6] δύο γυναῖκες λαβόμεναι ταῖν χερσὶν εἰλκόν με πρὸς ἑαυτὴν ἑκατέρα μάλα βιαίως καὶ καρτερῶς: μικροῦ γοῦν με διεσπάσαντο πρὸς ἀλλήλας φιλοτιμούμεναι: καὶ γὰρ καὶ ἄρτι μὲν ἂν ἡ ἑτέρα ἐπεκράτει καὶ παρὰ μικρὸν ὅλον εἶχέ με, ἄρτι δ' ἂν αὖθις ὑπὸ τῆς ἑτέρας εἰχόμεν. ἐβόων δὲ πρὸς ἀλλήλας ἑκατέρα, ἡ μὲν ὡς αὐτῆς ὄντα με κεκτῆσθαι βούλοιο, ἡ δὲ ὡς μάτην τῶν ἀλλοτρίων ἀντιποιοῖτο. ἦν δὲ ἡ μὲν ἐργατικὴ καὶ ἀνδρική καὶ αὐχμηρὰ τὴν κόμην, τῷ χεῖρε τύλων ἀνάπλεως, διεζωσμένη τὴν ἐσθῆτα, τιτάνου καταγέμουσα, οἷος ἦν ὁ θεῖος ὅποτε ξέοι τοὺς λίθους: ἡ ἑτέρα δὲ μάλα εὐπρόσωπος καὶ τὸ σχῆμα εὐπρεπὲς καὶ κόσμιος τὴν ἀναβολήν. τέλος δὲ οὖν ἐφῖασί μοι δικάζειν ὁποτέρᾳ βουλοίμην συνεῖναι αὐτῶν. προτέρα δὲ ἡ σκληρὰ ἐκείνη καὶ ἀνδρώδης ἔλεξεν

[7] ‘ ἐγώ, φίλε παῖ, Ἑρμογλυφικὴ τέχνη εἰμί, ἦν χθὲς ἥρξω μανθάνειν, οἰκεία τέ σοι καὶ συγγενὴς οἴκοθεν ^ ὃ τε γὰρ πάππος σου—’ εἰποῦσα τοῦνομα τοῦ μητροπάτορος—’ λιθοξόος ἦν καὶ τῷ θεῷ ἀμφοτέρω καὶ μάλα εὐδοκιμεῖτον δι’ ἡμᾶς. εἰ δ’ ἐθέλεις λήρων μὲν καὶ φληνάφων τῶν παρὰ ταύτης ἀπέχεσθαι,’ — δειξάσα τὴν ἑτέραν—’ ἔπεσθαι δὲ καὶ συνοικεῖν ἐμοί, πρῶτα μὲν θρέψη γεννικῶς καὶ τοὺς ὧμους ἔξεις καρτερούς, φθόνου δὲ παντὸς ἀλλότριος ἔση: καὶ οὐποτε ἅπει ἐπὶ τὴν ἀλλοδαπήν, τὴν πατρίδα, καὶ τοὺς οἰκείους καταλιπὼν, οὐδὲ ἐπὶ λόγοις . . ἐπαινέσονται σε πάντες. “

[8] ‘ μὴ μυσαχθῆς δὲ τοῦ σχήματος τὸ εὐτελὲς μηδὲ τῆς ἐσθῆτος τὸ πιναρὸν ἀπὸ γὰρ τοιούτων ὀρμώμενος καὶ Φειδίας ἐκεῖνος ἔδειξε τὸν Δία καὶ Πολύκλειτος τὴν Ἥραν εἰργάσατο καὶ Μύρων ἐπηνέθη καὶ Πραξιτέλης ἐθαυμάσθη. προσκυνοῦνται γοῦν οὗτοι μετὰ τῶν θεῶν. εἰ δὴ τούτων εἷς γένιοι, πῶς μὲν οὐ κλεινὸς αὐτὸς παρὰ πᾶσιν ἀνθρώποις ἔση, ^ ζηλωτὸν δὲ καὶ τὸν πατέρα ἀποδείξεις, περίβλεπτον δὲ ἀποφανεῖς καὶ τὴν πατρίδα;’ Ταῦτα καὶ ἔτι τούτων πλείονα διαπταίουσα καὶ βαρβαρίζουσα ἀμπολλα εἶπεν ἡ Τέχνη, μάλα δὴ σπουδῇ συνείρουσα καὶ πείθειν με πειρωμένη: ἀλλ’ οὐκέτι μέμνημαι: τὰ πλεῖστα γὰρ ἤδη μου τὴν μνήμην διέφυγεν. ἐπεὶ δ’ οὖν ἐπαύσατο, ἄρχεται ἡ ἑτέρα ὧδέ πως:’

[9] ‘ ἐγὼ δέ, ὧ τέκνον, Παιδεῖα εἰμί ἥδη συνήθης σοι καὶ γνωρίμη, εἰ καὶ μηδέπω εἰς τέλος μου πεπείρασαι. ἡλίκᾳ μὲν οὖν τὰ ἀγαθὰ ποριτὴ λιθοξόος γενόμενος, αὕτη προεῖρηκεν: οὐδὲν γὰρ ὅτι μὴ ἐργάτης ἔση τῷ σώματι πονῶν κἂν τούτῳ τὴν ἅπασαν ἐλπίδα τοῦ βίου τεθειμένος, ἀφανὴς μὲν αὐτὸς ὢν, ὀλίγα καὶ ἀγεννῆ λαμβάνων, ταπεινὸς τὴν γνώμην, εὐτελὲς δὲ τὴν πρόοδον, οὔτε φίλοις ἐπιδικάσιμος οὔτε ἐχθροῖς φοβερὸς οὔτε τοῖς πολίταις ζηλωτός, ἀλλ’ αὐτὸ μόνον ἐργάτης καὶ τῶν ἐκ τοῦ πολλοῦ δήμου εἷς, αἰεὶ τὸν προὔχοντα ὑποπτήσσω καὶ τὸν λέγειν δυνάμενον θεραπεύων, λαγὼ βίον ζῶν καὶ τοῦ κρείττονος ἔρμαιον ὢν: εἰ δὲ καὶ Φειδίας ἢ Πολύκλειτος γένιοι καὶ

πολλά θαυμαστά ἐξεργάσαιο. τὴν μὲν τέχνην ἅπαντες ἐπαινέσονται, οὐκ ἔστι δὲ ὅστις τῶν ἰδόντων, εἰ νοῦν ἔχοι, εὖξαιτ' ἂν σοὶ ὁμοιος γενέσθαι: οἷος γὰρ ἂν ἦς, βάνανσος καὶ χειρῶναξ καὶ ἀποχειροβίωτος νομισθήσῃ. “ “

[10] ἦν δ' ἐμοὶ πείθη, πρῶτον μὲν σοὶ πολλὰ ἐπιδείξω παλαιῶν ἀνδρῶν ἔργα καὶ πράξεις θαυμαστάς. καὶ λόγους αὐτῶν ἀπαγγελῶ, καὶ πάντων ὡς εἰπεῖν ἔμπειρον ἀποφανῶ, καὶ τὴν ψυχὴν, ὅπερ σοὶ κυριώτατόν ἐστι, κατακοσμήσω πολλοῖς καὶ ἀγαθοῖς κοσμήμασι — σωφροσύνη, δικαιοσύνη, εὐσεβεία, πρᾶσι, ἐπιεικεία, συνέσει, καρτερίᾳ, τῷ τῶν καλῶν ἔρωτι, τῇ πρὸς τὰ σεμνότατα ὁρμῇ: ταῦτα γὰρ ἐστὶν ὁ τῆς ψυχῆς ἀκήρατος ὡς ἀληθῶς κόσμος. λήσει δέ σε οὔτε παλαιὸν οὐδὲν οὔτε νῦν γενέσθαι δέον, ἀλλὰ καὶ τὰ μέλλοντα προόψει μετ' ἐμοῦ, καὶ ὅλως ἅπαντα ὅποσα ἐστί, τὰ τε θεῖα τὰ τ' ἀνθρώπινα, οὐκ εἰς μακρὰν σε διδάξομαι. “ “

[11] καὶ ὁ νῦν πένης ὁ τοῦ δεινός, ὁ βουλευσάμενός τι περὶ ἀγεννοῦς οὕτω τέχνης, μετ' ὀλίγον ἅπασι ζηλωτὸς καὶ ἐπίφθορος ἔσῃ, τιμώμενος καὶ ἐπαινούμενος καὶ ἐπὶ τοῖς ἀρίστοις εὐδοκιμῶν καὶ ὑπὸ τῶν γένει καὶ πλούτῳ προϋχόντων ἀποβλεπόμενος, ἐσθῆτα μὲν τοιαύτην ἀμπεχόμενος, ‘ — δεῖξασα τὴν ἐαυτῆς: πάντῳ δὲ λαμπρὰν ἐφόρει—’ ἀρχῆς δὲ καὶ προεδρίας ἀξιούμενος. κἄν που ἀποδημῆς, οὐδ' ἐπὶ τῆς ἀλλοδαπῆς ἀγνώως οὐδ' ἀφανῆς ἔσῃ: τοιαῦτά σοι περιθῆσω τὰ γνωρίσματα ὥστε τῶν ὁρώντων ἕκαστος τὸν πλησίον κινήσας δεῖξει σε τῷ δακτύλῳ, ‘οὗτος ἐκεῖνος’ “

[12] λέγων. ἂν δέ τι σπουδῆς ἄξιον ἢ τοὺς φίλους ἢ καὶ τὴν πόλιν ὅλην καταλαμβάνῃ, εἰς σὲ πάντες ἀποβλέψονται: κἄν πού τι λέγων τύχῃς, κεχηνότες οἱ πολλοὶ ἀκούσονται, θαυμάζοντες καὶ εὐδαιμονίζοντές σε τῆς δυνάμεως τῶν λόγων καὶ τὸν πατέρα τῆς εὐποτίας.[^] ὁ δὲ λέγουσιν, ὡς ἄρα καὶ ἀθάνατοι γίνονται τινες ἐξ ἀνθρώπων, τοῦτό σοι περιποιήσω: καὶ γὰρ ἦν αὐτὸς ἐκ τοῦ βίου ἀπέλθῃς, οὔποτε παύσῃ συνὼν τοῖς πεπαιδευμένοις καὶ προσομιλῶν τοῖς ἀρίστοις. ὁρᾷς τὸν Δημοσθένην ἐκεῖνον, τίνος υἱὸν ὄντα ἐγὼ ἡλίκον ἐποίησα. ὁρᾷς τὸν Αἰσχίνην, ὡς τυμπανιστρίας υἱὸς ἦν, ἀλλ' ὅμως: αὐτὸν δι' ἐμὲ Φίλιππος ἐθεράπευεν. ὁ δὲ Σωκράτης καὶ αὐτὸς ὑπὸ τῇ Ἑρμογλυφικῇ ταύτῃ τροφοίᾳ, ἐπειδὴ τάχιστα συνήκεν τοῦ κρείττονος καὶ δραπετεύσας παρ' αὐτῆς ἡτομόλησεν ὡς ἐμέ, ἀκούεις ὡς παρὰ πάντων ῥέδεται. “

[13] ἀφείς δὲ αὖ τοὺς τηλικούτους καὶ τοιούτους ἄνδρας καὶ πράξεις λαμπράς καὶ λόγους σεμνοὺς καὶ σχῆμα εὐπρεπὲς καὶ τιμὴν καὶ δόξαν καὶ ἔπαινον καὶ προεδρίας καὶ δύναμιν καὶ ἀρχὰς καὶ τὸ ἐπὶ λόγοις εὐδοκιμεῖν καὶ τὸ ἐπὶ συνέσει εὐδαιμονίζεσθαι, χιτῶνιόν τι πιναρὸν ἐνδύσῃ καὶ σχῆμα δουλοπρεπὲς ἀναλήψῃ καὶ μοχλία καὶ γλυφεῖα καὶ κοπέας καὶ κολαπτῆρας ἐν ταῖν χεροῖν ἔξεις κάτω νενευκῶς εἰς τὸ ἔργον, χαμαιπετῆς καὶ χαμαιζήλος καὶ πάντα τρόπον ταπεινός, ἀνακύπτων δὲ οὐδέποτε οὐδὲ ἀνδρῶδες οὐδὲ ἐλεύθερον οὐδὲν ἐπινοῶν, ἀλλὰ τὰ μὲν ἔργα ὅπως εὐρυθμα καὶ εὐσχήμονα ἔσται σοὶ προνοῶν, ὅπως δὲ αὐτὸς εὐρυθμὸς τε καὶ κόσμιος ἔσῃ, ἥκιστα πεφροντικῶς, ἀλλ' ἀτιμότερον ποιῶν σεαυτὸν λίθων.’

[14] ταῦτα ἔτι λεγούσης αὐτῆς οὐ περιμείνας ἐγὼ τὸ τέλος τῶν λόγων ἀναστὰς ἀπεφηνάμην, καὶ τὴν ἄμορφον ἐκείνην καὶ ἐργατικὴν ἀπολιπὼν

μετέβαινον πρὸς τὴν Παιδείαν μάλα γεγηθῶς, καὶ μάλιστα ἐπεὶ μοι καὶ εἰς νοῦν ἦλθεν ἡ σκυτάλη καὶ ὅτι πληγὰς εὐθὺς οὐκ ὀλίγας ἀρχομένῳ μοι χθὲς ἐνετρίψατο. ἡ δὲ ἀπολειφθεῖσα τὸ μὲν πρῶτον ἡγανάκτει καὶ τῷ χεῖρε συνεκρότει καὶ τοὺς ὁδόντας συνέπριε· τέλος δέ, ὥσπερ τὴν Νιόβην ἀκούομεν, ἐπεπήγει καὶ εἰς λίθον μετεβέβλητο. εἰ δὲ παράδοξα ἔπαθε, μὴ ἀπιστήσητε· θαυματοποιοὶ γὰρ οἱ ὄνειροι.

[15] ἡ ἐτέρα δὲ πρὸς με ἀπιδούσα, ‘ τοιγαροῦν ἀμείψομαι σε,’ ἔφη, ‘ τῆσδε τῆς δικαιοσύνης, ὅτι καλῶς τὴν δίκην ἐδίκασας, καὶ ἐλθὲ ἤδη, ἐπίβηθι τούτου τοῦ ὀχήματος,’ — δείξασά τι ὄχημα ὑποπτέρων ἵπων τινῶν τῷ Πηγάσῳ ἐοικότων—’ ὅπως εἰδῆς οἷα καὶ ἡλίκᾳ μὴ ἀκολουθήσας ἐμοὶ ἀγνοήσῃν ἔμελλες.’ ἐπεὶ δὲ ἀνῆλθον, ἡ μὲν ἤλαυνε καὶ ὑφηνιόχει, ἀρθεῖς δὲ εἰς ὕψος ἐγὼ ἐπεσκόπουν ἀπὸ τῆς ἑῷ ἀρξάμενος ἄχρι πρὸς τὰ ἐσπέρια ^ πόλεις καὶ ἔθνη καὶ δῆμους, καθάπερ ὁ Τριπτόλεμος ἀποσπείρων τι εἰς τὴν γῆν. οὐκέτι μέντοι μέμνημαι ὅ τι τὸ σπειρόμενον ἐκεῖνο ἦν, πλὴν τοῦτο μόνον ὅτι κάτωθεν ἀφορῶντες ἄνθρωποι ἐπῆνουν καὶ μετ’ εὐφημίας καθ’ οὓς γενοίμην τῇ πτήσει παρέπεμπον.

[16] δείξασα δέ μοι τὰ τοσαῦτα κάμει τοῖς ἐπαινοῦσιν ἐκείνοις ἐπανήγαγεν αὐτῆς, οὐκέτι τὴν αὐτὴν ἐσθῆτα ἐκείνην ἐνδεδυκότα ἦν εἶχον ἀφιπτάμενος, ἀλλὰ μοι ἐδόκουν εὐπάρυφός τις ἐπανάκειν, καταλαβοῦσα οὖν καὶ τὸν πατέρα ἐστῶτα καὶ περιμένοντα ἐδείκνυεν αὐτῷ ἐκείνη ^ τὴν ἐσθῆτα κάμει, οἷος ἦκοιμι, καὶ τι καὶ ὑπέμνησεν οἷα μικροῦ δεῖν περὶ ἐμοῦ ἐβουλεύσαντο. ταῦτα μέμνημαι ἰδὼν ἀντίπαις ἔτι ὢν, ἐμοὶ δοκεῖν ἐκταραχθεῖς πρὸς τὸν τῶν πληγῶν φόβον.

[17] μεταξὺ δὲ λέγοντος, ‘ Ἡράκλεις,’ ἔφη τις, ‘ ὥς μακρὸν τὸ ἐνύπνιον καὶ δικανικόν.’ εἶτ’ ἄλλος ὑπέκρουσε, ‘ χειμερινὸς ὄνειρος, ὅτε μήκιστα εἰσιν αἱ νύκτες, ἡ τάχα που τριέσπερος, ὥσπερ ὁ Ἡρακλῆς, καὶ αὐτός ἐστι. τί δ’ οὖν ἐπῆλθεν αὐτῷ ληρῆσαι ταῦτα πρὸς ἡμᾶς καὶ μνησθῆναι παιδικῆς νυκτὸς καὶ ὀνείρων παλαιῶν καὶ γεγηρακότων; ἔωλος γὰρ ἡ ψυχρολογία. μὴ ὀνείρων τινὰς ὑποκριτὰς ἡμᾶς ὑπείλφεν;’ οὐκ, ὦγαθέ· οὐδὲ γὰρ ὁ Ξενοφῶν ποτε διηγούμενος τὸ ἐνύπνιον, ὡς ἐδόκει αὐτῷ κεραυνὸς ἐμπεσὼν καίειν τὴν πατρῶαν οἰκίαν καὶ τὰ ἄλλα,— ἵστε γάρ — οὐχ ὑπόκρισιν τὴν ὅσιν οὐδ’ ὡς φλυαρεῖν ἐγνωκῶς αὐτὰ διεξῆει, καὶ ταῦτα ἐν πολέμῳ καὶ ἀπογνώσει πραγμάτων, περιστῶτων πολέμιων, ἀλλὰ τι καὶ χρησίμον εἶχεν ἡ διήγησις.

[18] καὶ τοῖνυν καὶ γὰρ τοῦτον τὸν ὄνειρον ὑμῖν διηγησάμην ἐκείνου ἕνεκα, ὅπως οἱ νέοι πρὸς τὰ βελτίω τρέπονται καὶ παιδείας ἔχωνται, καὶ μάλιστα εἰ τις αὐτῶν ὑπὸ πενίας ἐθελοκακεῖ καὶ πρὸς τὴν ἥττω ἀποκλίνει, φύσιν οὐκ ἀγεννῇ διαφθείρων. ἐπιρρωσθήσεται εὖ οἶδ’ ὅτι κάκεῖνος ἀκούσας τοῦ μύθου, ἱκανὸν ἑαυτῷ παράδειγμα ἐμὲ προστησάμενος, ἐννοῶν οἷος μὲν ὢν πρὸς τὰ κάλλιστα ὥρμησα καὶ παιδείας ἐπεθύμησα, μηδὲν ἀποδειλιάσας πρὸς τὴν πενίαν τὴν τότε, οἷος δὲ πρὸς ὑμᾶς ἐπανελήλυθα, εἰ καὶ μηδὲν ἄλλο, οὐδενὸς γοῦν τῶν λιθογλύφων ἀδοξότερος.

THE PARASITE: PARASITIC AN ART — Περὶ τοῦ Παρασίτου ὅτι Τέχνη ἢ Παρασιτική

τί ποτε ἄρα, ὦ Σίμων, οἱ μὲν ἄλλοι ἀνθρωποὶ καὶ βχβνθβροι καὶ δοῦλοι
τέχνην ἑκαστός τινα βττίστανται δι' ἧς αὐτοῖς τὲ εἰσιν καὶ ἄλλω χρήσιμοι, σὺ
δέ, ὡς ἔοικεν, ἔργον οὐδὲν ἔχεις δι' οὗ ἂν τι ἢ αὐτὸς ἀπόναιο ἢ ἄλλω
μεταδοίης;

Σίμων

πῶς τοῦτο ἐρωτᾷς, ὦ Τυχιάδης; οὐδέπω οἶδα. πειρῶ δὴ σαφέστερον ἐρωτᾶν.

Τυχιάδης

ἔστιν ἥντινα τυγχάνεις ἐπιστάμενος τέχνην, οἷον μουσικήν; :

Σίμων

μὰ Δία.

Τυχιάδης

λ ^ ι ^ Τί δέ, ἱατρικήν; οὐδὲ ταύτην.

Τυχιάδης

ἀλλὰ γεωμετρίαν;

Σίμων

οὐδαμῶς.

Τυχιάδης

τί δέ, ῥητορικήν; φιλοσοφίας μὲν γὰρ τοσοῦτον ἀπέχεις ὅσον καὶ ἡ κακία.

Σίμων

ἐγὼ Ἐγὼ μὲν, εἰ οἷόν τε εἶναι, καὶ πλεῖον. ὥστε μὴ δόκει ^ τοῦτο καθάπερ
ἀγνοοῦντι ὄνειδίσαι: φημί γὰρ κακὸς εἶναι καὶ χεῖρων ἢ σὺ δοκεῖς.

Τυχιάδης

ναί. ἀλλὰ ταύτας μὲν ἴσως τὰς τέχνας οὐκ ἐξέμαθες διὰ μέγεθος αὐτῶν καὶ
δυσκολίαν, τῶν δὲ δημοτικῶν τινα, τεκτονικήν ἢ σκυτοτομικήν; καὶ γὰρ οὐδὲ
τᾶλλα οὕτως ἔχει σοι, ὥς μὴ καὶ τοιαύτης ἂν δεηθῆναι τέχνης.

Σίμων

ὀρθῶς λέγεις, ὦ Τυχιάδης: ἀλλ' οὐδὲ γὰρ τούτων οὐδεμιᾶς ἐπιστήμων εἰμί.

Τυχιάδης

τίνος οὖν ἐτέρας;

Σίμων

τίνος; ὥς ἐγὼ οἶμαι, γενναίας: ἦν εἰ μάθοις, καὶ σὲ ἐπαινέσειν οἶομαι. ἔργῳ μὲν οὖν κατορθοῦν φημι ἤδη, εἰ δέ σοι καὶ λόγῳ,^ οὐκ ἔχω εἰπεῖν.

Τυχιάδης

τίνα ταύτην;

Σίμων

οὐπω μοι δοκῶ τοὺς περὶ ταύτην ἐκμεμελετηκέναι λόγους. ὥστε ὅτι τέχνην μὲν τινα ἐπίσταμαι, ὑπάρχει ἤδη σοι γινώσκειν καὶ μὴ διὰ τοῦτο χαλεπῶς μοι ἔχειν ἤντινα δέ, αὐθις ἀκούσῃ.

Τυχιάδης

ἀλλ' οὐκ ἀνέξομαι.

Σίμων

τό γε τῆς τέχνης παράδοξον ἴσως φανεῖται σοι ἀκούσαντι.

Τυχιάδης

καὶ μὴν διὰ τοῦτο σπουδάζω μαθεῖν.

Σίμων

εἰσαυθις, ὦ Τυχιάδη.

Τυχιάδης

μηδαμῶς, ἀλλ' ἤδη λέγε, εἰ μὴ περ ἄρα αἰσχύνῃ.

Σίμων

ἡ παρασιτική.

Τυχιάδης

[2] κᾶτα εἰ μὴ μαίνουτό τις, ὦ Σίμων, τέχνην ταύτην φαίη ἄν;

Σίμων

ἔγωγε: εἰ δέ σοι μαίνεσθαι δοκῶ, τοῦ μηδεμίαν ἄλλην ἐπίστασθαι τέχνην αἰτίαν εἶναί μοι τὴν μανίαν δόκει καί με τῶν ἐγκλημάτων ἤδη ἀφίει. φασὶ γὰρ τὴν δαίμονα ταύτην τά μὲν ἄλλα χαλεπὴν εἶναι τοῖς ἔχουσι, παραιτεῖσθαι δὲ τῶν ἁμαρτημάτων αὐτοὺς ὥσπερ διδάσκαλον ἢ παιδαγωγὸν τούτων ἀναδεχομένην εἰς αὐτὴν τὰς αἰτίας.

Τυχιάδης

οὐκοῦν, ὦ Σίμων, ἡ παρασιτικὴ τέχνη ἐστί;

Σίμων
τέχνη γάρ, κἀγὼ ταύτης δημιουργός.

Τυχιάδης
καὶ σὺ ἄρα παράσιτος;

Σίμων
πάνυ ὠνείδισας, ὦ Τυχιάδη.

Τυχιάδης
ἀλλ' οὐκ ἐρυθριᾶς παράσιτον σαυτὸν καλῶν;

Σίμων
οὐδαμῶς: αἰσχυνοίμην γὰρ ἂν, εἰ μὴ λέγοιμι.

Τυχιάδης
καὶ νῆ Δία ὁπόταν σε βουλόμεθα γνωρίζειν τῶν οὐκ ἐπισταμένων τῷ, ὅτε
χρήζοι μαθεῖν, ὁ παράσιτος δῆλον ὅτι φήσομεν εὖ λέγοντες; ^

Σίμων
πολὺ μᾶλλον τοῦτο λέγοντες ἐμὲ ἢ Φειδίαν ἀγαλματοποιὸν χαίρω γὰρ τῇ
τέχνῃ οὐδέν τι ἥττον ἢ Φειδίας ἔχαιρε τῷ Δίῃ.

Τυχιάδης
καὶ μὴν ἐκεῖνό μοι σκοποῦντι προοῖσται γέλως πάμπολυς.

Σίμων
τὸ ποῖον;

Τυχιάδης
εἴ γε καὶ ^ ταῖς ἐπιστολαῖς ἄνωθεν ὥσπερ ἔθος ἐπιγράφοιμεν, Σίμωνι
παράσιτῳ.

Σίμων
καὶ μὴν ἂν ἐμοὶ μᾶλλον χαρίζοιο ἢ Δίῳ ἐπιγράφων φιλοσόφῳ.

Τυχιάδης [3] ἀλλὰ σὺ μὲν ὅπως χαίρεις καλούμενος, οὐδὲν ἢ μικρόν μοι μέλει:
σκοπεῖν δὲ δεῖ καὶ τὴν ἄλλην ἀτοπίαν.

Σίμων
τίνα μήν;

Τυχιάδης

εἰ καὶ ταύτην ταῖς ἄλλαις τέχναις ἐγκαταλέξομεν, ὥστε ἐπειδὴν πυνθάνηται τις, ὅποια τις αὕτη τέχνη ἐστί, λέγειν, οἷον γραμματικὴ ἢ ἰατρικὴ, παρασιτικὴ.

Σίμων

ἐγὼ μὲν, ὦ Τυχιάδη, πολὺ μᾶλλον ταύτην ἢ τινα ἐτέραν τέχνην φαίην ἄν. εἰ δέ σοι φίλον ἀκούειν, καὶ ὅπως οἶομαι λέγοιμι ἄν, καίπερ οὐ παντάπασιν ὦν, ὡς ἔφθην εἰπὼν, ἐπὶ τοῦτο παρεσκευασμένος.

Τυχιάδης

οὐθέν, εἰ καὶ σμικρὰ λέγοις ἀληθῆ δέ, διοίσει.

Σίμων

ἴθι δὴ πρῶτον, εἴ σοι δοκεῖ, περὶ τῆς τέχνης, ἥτις ποτὲ οὔσα τυγχάνει τῷ γένει, σκοπῶμεν οὕτως· γὰρ ἐπακολουθήσαιμεν ἄν καὶ ταῖς κατ' εἶδος τέχναις, εἴπερ ἄρα ὀρθῶς μετέχοιεν ἂν αὐτῆς.

Τυχιάδης

τί ποτ' οὖν ἐστὶν ἡ τέχνη; πάντως ἐπίστασαι.

Σίμων

πάνυ μὲν οὖν;

Τυχιάδης

μὴ τοίνυν ὁκνεῖ λέγειν αὐτήν, εἴπερ οἶσθα.

Σίμων [4] τέχνη ἐστίν, ὡς ἐγὼ διαμνημονεύω σοφοῦ τινος ἀκούσας, σύστημα ἐκ καταλήψεων συγγεγυμνασμένων πρὸς τι τέλος εὐχρηστον τῷ βίῳ.

Τυχιάδης

ὀρθῶς ἐκεῖνός γε εἰπὼν σύ τε ἀπομνημονεύσας.[^]

Σίμων

εἰ δὲ μετέχοι τούτων ἀπάντων ἡ παρασιτικὴ, τί ἂν ἄλλο ἢ καὶ αὕτη τέχνη εἴη;

Τυχιάδης

τέχνη γάρ, εἴπερ οὕτως ἔχοι.

Σίμων

φέρει δὴ καθ' ἕκαστον τοῖς τῆς τέχνης εἵδεσιν ἐφαρμόζοντες τὴν παρασιτικὴν, εἰ συνάδει σκοπῶμεν ἢ ὁ περὶ αὐτῆς λόγος, καθάπερ αἱ πονηραὶ χύτραι διακρουόμεναι, σαθρὸν ἀποφθέγγεται δεῖ τοίνυν πᾶσαν τέχνην σύστημα ἐκ καταλήψεων . ‘ ... πρῶτον ἂν μὲν τὸ δοκιμάζειν καὶ διακρίνειν ὅστις ἂν ἐπιτήδειος γένοιτο τρέφειν αὐτόν, καὶ ὅτῳ παρασιτεῖν ἀρξάμενος οὐκ ἂν

μεταγνοίη. ἢ τὸν μὲν ἀργυρογνώμονα τέχνην τινὰ φήσομεν ἔχειν, εἴπερ ἐπίσταται διαγιγνώσκειν τὰ τε κίβδηλα τῶν νομισμάτων καὶ τὰ μὴ, τοῦτον δὲ ἄνευ τέχνης διακρίνειν τοὺς τε κιβδήλους τῶν ἀνθρώπων καὶ τοὺς ἀγαθοὺς, καὶ ταῦτα οὐχ ὥσπερ τῶν νομισμάτων καὶ τῶν ἀνθρώπων φανερῶν εὐθὺς ὄντων; αὐτὰ μέντοι ταῦτα καὶ ὁ σοφὸς Εὐριπίδης καταμέμφεται λέγων: ἀνδρῶν δ' ὅτῳ χρὴ τὸν κακὸν διειδέναι, οὐδεὶς χαρακτήρ ἐμπέφυκε σώματι. ὃ δὴ καὶ μείζων ἢ τοῦ παρασίτου τέχνη, ἢ γε καὶ τὰ οὕτως ἄδηλα καὶ ἀφανῆ μᾶλλον τῆς μαντικῆς γνωρίζει τε καὶ οἶδεν. [5] τὸ δέ γε ἐπίστασθαι λόγους λέγειν ἐπιτηδεῖους καὶ πράγματα πράττειν δι' ὧν οἰκειώσεται καὶ εὐνοῦστατον ἑαυτὸν τῷ τρέφοντι ἀποδείξει, ἄρ' οὐ συνέσεως καὶ καταλήψεως ἐρρωμένης εἶναι σοὶ δοκεῖ;

Τυχιάδης
καὶ μάλα.

Σίμων
τὸ δέ γε ἐν ταῖς ἐστιάσεσιν αὐταῖς ὅπως παντὸς ἀπέλθοι πλέον ἔχων καὶ παρευδοκιμῶν τοὺς μὴ τὴν αὐτὴν αὐτῷ κεκτημένους τέχνην, ἄνευ τινὸς λόγου καὶ σοφίας πράττεσθαι οἶει;

Τυχιάδης
οὐδαμῶς.

Σίμων
τί δέ, τὸ ἐπίστασθαι τὰς ἀρετὰς καὶ κακίας τῶν σιτίων καὶ τῶν ὄψων πολυπραγμοσύνην ἀτέχνου τινὸς εἶναι σοὶ δοκεῖ, καὶ ταῦτα τοῦ γενναιοτάτου Πλάτωνος οὕτωςι λέγοντος, ‘ τοῦ μέλλοντος ἐστιάσεσθαι μὴ μαγειρικοῦ ὄντος, σκευαζομένης θοίνης ἀκυροτέρα ἢ κρίσις;’ [6] ὅτι γε μὴν οὐκ ἐκ καταλήψεως μόνον, ἀλλὰ συγγεγυμνασμένης ἐστὶν ἡ παρασιτική, μάθοις ἂν ἐνθένδε ῥαδίως: αἱ μὲν γὰρ τῶν ἄλλων τεχνῶν καταλήψεις καὶ ἡμέρας καὶ νύκτας καὶ μῆνας καὶ ἐνιαυτοὺς πολλάκις ἀσυγγύμαστοι μένουσιν, καὶ ὁμῶς οὐκ ἀπόλλυνται παρὰ τοῖς κεκτημένοις αἱ τέχναι, ἢ δὲ τοῦ παρασίτου κατάληψις ἢ εἰ μὴ καθ’ ἡμέραν εἴη ἐν γυμνασίᾳ, ἀπόλλυσιν οὐ μόνον, οἶμαι, τὴν τέχνην, ἀλλὰ καὶ αὐτὸν τὸν τεχνίτην. [7] τό γε μὴν ‘πρὸς τι τέλος εὐχρηστον τῷ βίῳ’ μὴ καὶ μανίας ἢ ἢ ζητεῖν. ἐγὼ γὰρ τοῦ φαγεῖν καὶ τοῦ πιεῖν οὐδὲν εὐχρηστότερον εὐρίσκω ἐν τῷ βίῳ, ὧν ἢ οὐδὲ ζῆν γε ἄνευ ἔστιν.

Τυχιάδης
πάνυ μὲν οὔν.

Σίμων [8] καὶ μὴν οὐδὲ τοιοῦτὸν τί ἐστὶν ἡ παρασιτικὴ ὁποῖον τὸ κάλλος καὶ ἡ ἰσχὺς, ὥστε τέχνην μὲν μὴ δοκεῖν αὐτὴν, δύναμιν δὲ τίνα τοιαύτην.

Τυχιάδης

ἀληθῆ λέγεις.

Σίμων

ἀλλὰ μέντοι οὐδὲ ἀτεχνία ἐστὶν ἢ γὰρ ἀτεχνία οὐδέποτε οὐδὲν κατορθοῖ τῷ
κεκτημένῳ. φέρε γάρ, εἰ ἐπιτρέψειας ^ σὺ σεαυτῷ ναῦν ἐν θαλάττῃ καὶ
χειμῶνι μὴ ἐπιστάμενος κυβερνᾶν, σωθείης ἄν; ^

Τυχιάδης

οὐδαμῶς.^

Σίμων

τί δ', εἰ ἵππους ἐπιτραφείη τις μὴ ἐπιστάμενος ἡνιοχεῖν;^

Τυχιάδης

%2οὐδ' οὗτος.

Σίμων

τί δὴ ποτε, ἢ τῷ μὴ ἔχειν τέχνην, δι' ἧς δυνήσεται σώζειν ἑαυτόν;

Τυχιάδης

καὶ μάλα.

Σίμων

οὐκοῦν καὶ παράσιτος ὑπὸ τῆς παρασιτικῆς, εἶπερ ἦν ἀτεχνία, οὐκ ἂν
ἐσώζετο;

Τυχιάδης

ναί.

Σίμων

οὐκοῦν τέχνη σώζεται, ἀτεχνία δὲ οὐ;

Τυχιάδης

πάνυ μὲν οὔν.

Σίμων

τέχνη ἄρα ἐστὶν ἡ παρασιτικὴ.

Τυχιάδης

τέχνη, ὥς ἔοικεν.

Σίμων

καὶ μὴν κυβερνήτας μὲν ἀγαθοὺς ναυαγία περιπεσόντας ^ καὶ ἡνιόχους
τεχνίτας ἐκπεσόντας τῶν δίφρων οἶδα ἐγὼ πολλάκις, καὶ τοὺς μὲν

συντριβέντας, τοὺς δὲ καὶ ἀάμπαν διαφθαρέντας, παρασίτου δὲ ναυάγιον οὐδὲ εἷς ἔχοι τοιοῦτον εἰπεῖν. οὐκοῦν εἰ μήτε ἀτεχνία ἐστὶν ἢ παρασιτικὴ μήτε δύναμις, σύστημα δὲ τι ἐκ καταλήψεων γεγυμνασμένων, τέχνη δῆλον ὅτι διωμολόγηται ἡμῖν σήμερον.

Τυχιάδης [9] ὅσον ἐκ τούτου εικάζω: ἀλλ' ἐκεῖνο, ὅπως καὶ ὄρον ἡμῖν τινα γενναῖον ἀποδοῖς τῆς παρασιτικῆς.

Σίμων

ὀρθῶς σύ γε λέγων. δοκεῖ γὰρ δὴ μοι οὕτως ἂν μάλιστα ὀρίσθαι: παρασιτικὴ ἐστὶν τέχνη ποτέων καὶ βρωτέων καὶ τῶν διὰ ταῦτα λεκτέων καὶ πρακτέων, ^ τέλος δὲ αὐτῆς τὸ ἡδύ.

Τυχιάδης

ὑπέρευγέ μοι δοκεῖς ὀρίσασθαι τὴν σεαυτοῦ τέχνην ἀλλ' ἐκεῖνο σκόπει, μὴ πρὸς ἐνίους τῶν φιλοσόφων μάχη σοι περὶ τοῦ τέλους ἦ

Σίμων

καὶ μὴν ἀπόχρη γε εἴπερ ἔσται τὸ αὐτὸ τέλος [10] εὐδαιμονίας καὶ παρασιτικῆς. φανεῖται δὲ οὕτως: ὁ γὰρ σοφὸς Ὅμηρος τὸν τοῦ παρασίτου βίον θαυμάζων ὡς ἄρα μακάριος καὶ ζηλωτὸς εἴη μόνος, οὕτω φησίν: ^ οὐ γὰρ ἔγωγέ τί φημι τέλος χαριέστερον εἶναι, ἢ ὅτ' ἂν εὐφροσύνη μὲν ἔχῃ κατά δῆμον ἅπαντα, δαιτυμόνες δ' ἀνὰ δώματ' ἀκουάζονται ἀοιδοῦ ἡμενοὶ ἐξεΐης, ^ παρὰ δὲ πλήθωσι τράπεζαι σίτου καὶ κρειῶν, μέθυ δ' ἐκ κρητῆρος ἀφύσσω οἶνοχόος φορέῃσι καὶ ἐγχείῃ δεπάεσσι. ^ καὶ ὡς οὐχ ἱκανῶς ταῦτα θαυμάζων μᾶλλον τὴν αὐτοῦ γνώμην ποιεῖ φανερωτέραν εὖ λέγων: τοῦτο τί μοι κάλλιστον ἐνὶ φρεσὶν εἶδεται εἶναι, οὐχ ἕτερόν τι, ἐξ ὧν φησιν, ἢ τὸ παρασιτεῖν εὐδαιμον νομίζων. καὶ μὴν οὐδὲ τῷ τυχόντι ἀνδρὶ περιτέθεικε τούτους τοὺς λόγους, ἀλλὰ τῷ σοφωτάτῳ τῶν ὄλων. καίτοι γε εἴπερ ἐβούλετο Ὀδυσσεὺς τὸ κατὰ τοὺς Στωϊκοὺς ἐπαινεῖν τέλος, ἐδύνατο ταυτὶ λέγειν ὅτε τὸν Φιλοκτῆτην ἀνήγαγεν ἐκ τῆς Λήμνου, ὅτε τὸ Ἴλιον ἐξεπόρθησεν, ὅτε τοὺς Ἑλληνας φεύγοντας κατέσχευ, ὅτε εἰς Τροίαν εἰσῆλθεν ἑαυτὸν μαστιγώσας καὶ κακὰ καὶ Στωϊκὰ ῥάκη ἐνδύς: ἀλλὰ τότε οὐκ εἶπε τοῦτο τέλος χαριέστερον. ἀλλὰ μὴν καὶ ἐν τῷ τῶν Ἐπικουρείων βίῳ γενόμενος αὐθις παρὰ τῇ Καλυψοῖ, ὅτε αὐτῷ ὑπῆρχεν ἐν ἀργίᾳ τε βιοτεῦναι καὶ τρυφᾶν καὶ βινεῖν τὴν Ἀτλαντος θυγατέρα καὶ κινεῖν πάσας τὰς λείας κινήσεις, .οὐδὲ τότε ^ εἶπε τοῦτο τὸ τέλος χαριέστερον, ἀλλὰ τὸν τῶν παρασίτων βίον. ἐκαλοῦντο δὲ δαιτυμόνες οἱ παράσιτοι τότε. πῶς οὖν λέγει; πάλιν γὰρ ἄξιον ἀναμνησθῆναι τῶν ἐπῶν οὐδὲν γὰρ οἷον ἀκούειν αὐτῶν πολλάκις λεγομένων ‘ δαιτυμόνες καθήμενοι ἐξεΐης:’ καί: παρὰ δὲ πλήθωσι τράπεζαι σίτου καὶ κρειῶν. [11] ὁ γε μὴν Ἐπικουρὸς σφόδρα ἀναισχύντως ὑφελόμενος τὸ τῆς παρασιτικῆς τέλος τῆς καθ' αὐτὸν εὐδαιμονίας τέλος αὐτὸ ποιεῖ. καὶ ὅτι κλοπὴ τὸ πρᾶγμά ἐστιν καὶ οὐδὲν Ἐπικουρῷ μέλει τὸ ἡδύ, ἀλλὰ τῷ παρασίτῳ, οὕτω μάθοις ἂν. ἔγωγε ἡγοῦμαι τὸ ἡδὺ πρῶτον μὲν τὸ τῆς σαρκὸς ἀόχλητον, ἔπειτα τὸ μὴ θορύβου

καὶ ταραχῆς τὴν ψυχὴν ἐμπεπλησθαι. τούτων τοίνυν ὁ μὲν παράσιτος ἐκατέρων τυγχάνει, ὁ δὲ Ἐπίκουρος οὐδὲ θατέρου: ὁ γὰρ ζητῶν περὶ σχήματος γῆς καὶ κόσμων ἀπειρίας καὶ μεγέθους ἡλίου καὶ ἀποστημάτων καὶ πρώτων στοιχείων καὶ περὶ θεῶν, εἴτε εἰσὶν εἴτε οὐκ εἰσὶ, καὶ περὶ αὐτοῦ τοῦ τέλους ἀεὶ πολεμῶν καὶ διαφερόμενος πρὸς τινὰς οὐ μόνον ἐν ἀνθρωπίναις, ἀλλὰ καὶ ἐν κοσμικαῖς ἐστὶν ὀχλήσεσιν. ὁ δὲ παράσιτος πάντα καλῶς ἔχειν οἰόμενος καὶ πεπιστευκῶς μὴ ἄλλως ταῦτα ἔχειν ἄμεινον ἢ ἔχει, μετὰ πολλῆς ἀδείας καὶ γαλήνης, οὐδενὸς αὐτῷ τοιούτου παρενοχλοῦντος, ἐσθίει καὶ κοιμᾶται ὑπτιος ἀφεικῶς τοὺς πόδας καὶ τὰς χεῖρας ὥσπερ Ὀδυσσεὺς τῆς Σχερίας ^ ἀποπλέων οἶκαδε. [12] καὶ μὴν οὐχὶ κατὰ ταῦτα μόνον οὐδὲν προσήκει τὸ ἡδὺ τῷ Ἐπικούρῳ, ἀλλὰ καὶ κατ' ἐκεῖνα: ὁ γὰρ Ἐπίκουρος οὗτος, ὅστις ποτὲ ἐστὶν ὁ σοφός, ἤτοι φαγεῖν ἔχει ἢ οὐ: εἰ μὲν οὐκ ἔχει, οὐχ ὅπως ἡδέως ζήσεται: ἀλλ' οὐδὲ ζήσεται: εἰ δὲ ἔχει, εἴτε παρ' ἑαυτοῦ εἴτε παρ' ἄλλου: εἰ μὲν οὖν παρ' ἄλλου τὸ φαγεῖν ἔχει, παράσιτός ἐστι καὶ οὐχ ὅς ^ λέγει: εἰ δὲ παρ' ἑαυτοῦ, οὐχ ἡδέως ζήσεται.

Τυχιάδης
πῶς οὐχ ἡδέως;

Σίμων
εἰ γὰρ ἔχοι τὸ φαγεῖν παρ' ἑαυτοῦ, πολλά τοι, ὦ Τυχιάδη, τὰ ἀηδέα ^ τῷ τοιούτῳ βίῳ παρακολουθεῖν ἀνάγκη: καὶ ἄθρει πόσα. δεῖ τὸν μέλλοντα βιώσεσθαι καθ' ἡδονὴν τὰς ἐγγιγνομένας ὀρέξεις ἀπάσας ἀναπληροῦν. ἢ τί φῆς;

Τυχιάδης
κάμοι δοκεῖ.

Σίμων
οὐκοῦν τῷ μὲν συχνὰ κεκτημένῳ ἴσως τοῦτο παρέχει, τῷ δὲ ὀλίγα καὶ μηδὲν οὐκέτι: ὥστε πένης οὐκ ἂν σοφὸς γένοιτο οὐδὲ ἐφίκοιτο τοῦ τέλους, λέγω δὴ τοῦ ἡδέος. ἀλλ' οὐδὲ μὴν ὁ πλούσιος, ὁ παρὰ τῆς οὐσίας ἀφθόνως ταῖς ἐπιθυμίαις χορηγῶν, δυνήσεται τοῦδε ἐφικέσθαι. τί δὴ ποτε; ὅτι πᾶσα ἀνάγκη τὸν ἀναλίσκοντα τὰ ἑαυτοῦ πολλαῖς περιπίπτειν ἀηδίαις, τοῦτο μὲν τῷ μαγεῖρφ κακῶς σκευάσαντι τὸ ὅσπον μαχόμενον ἢ εἰ μὴ μάχοιτο φαῦλα παρὰ τοῦτο ἐσθίοντα τὰ ὄψα καὶ τοῦ ἡδέος ὑστεροῦντα, ^ τοῦτο δὲ τῷ οἰκονομοῦντι τὰ κατὰ τὴν οἰκίαν, εἰ μὴ καλῶς οἰκονομοίῃ, μαχόμενον. ἢ οὐχ οὕτως;

Τυχιάδης
νῆ Δία, κάμοι δοκεῖ.

Σίμων
τῷ μὲν οὖν Ἐπικούρῳ πάντα συμβαίνειν εἰκός, ὥστε οὐδέποτε τεύξεται τοῦ τέλους: τῷ δὲ παρασίτῳ οὔτε μάγειρός ἐστιν ὧ χαλεπήναι, οὔτε ἀγρός οὔτε

οἶκος ^ οὔτε ἀργύρια, ὑπὲρ ὧν ἀπολλυμένων ἀχθεσθεῖη, ὥστε καὶ φάγοι καὶ πίοι μόνος οὗτος ὑπὸ μηδενός, ὧν ἐκείνους ἀνάγκη, ἐνοχλούμενος. [13] ἀλλ’ ὅτι μὲν τέχνη ἐστὶν ἡ παρασιτική, κακὰ τούτων καὶ τῶν ἄλλων ἱκανῶς δέδεικται. λοιπὸν ὅτι καὶ ἀρίστη δεικτέον, καὶ τοῦτο οὐχ ἀπλῶς, ἀλλὰ πρῶτον μὲν, ὅτι κοινῇ πασῶν διαφέρει τῶν τεχνῶν, εἴτα ὅτι καὶ ἰδίᾳ ἐκάστης. κοινῇ μὲν οὖν ἀпасῶν οὕτω διαφέρει: πάσης γὰρ τέχνης ἀνάγκη προάγειν μάθησιν πόνον φόβον πληγάς, ἅπερ οὐκ ἔστιν ὅστις οὐκ ἂν ἀπεύξαιτο ταύτην: δὲ τὴν τέχνην, ὡς ἔοικεν, μόνην ἔξεστι μαθεῖν ἄνευ πόνου. τίς γὰρ ἀπὸ δεῖπνου ποτὲ ἀπῆλθεν κλαίων, ὥσπερ τινὰς ἐκ τῶν διδασκάλων ὀρώμεν, τίς δ’ ἐπὶ δεῖπνον ἀπιὼν ὥφθη σκυθρωπός, ὥσπερ οἱ εἰς διδασκαλεῖα φοιτῶντες; καὶ μὴν ὁ μὲν παράσιτος ἐκὼν αὐτὸς ἐπὶ δεῖπνον ἔρχεται μάλα ἐπιθυμῶν τῆς τέχνης, οἱ δὲ τὰς ἄλλας τέχνας μανθάνοντες μισοῦσιν αὐτάς, ὥστε ἔνιοι δι’ αὐτάς ἀποδιδράσκουσι. τί δέ, οὐ κάκεῖνο ἐννοῆσαι σε δεῖ, ὅτι καὶ τοὺς ἐν ἐκείναις ταῖς τέχναις προκόπτοντας οἱ πατέρες καὶ μητέρες τούτοις τιμῶσι μάλιστα, οἷς καθ’ ἡμέραν καὶ τὸν παράσιτον, ‘καλῶς νῆ Δία ἔγραψεν ὁ παῖς,’ λέγοντες, ‘δότε αὐτῷ φαγεῖν’ ‘οὐκ ἔγραψεν ὀρθῶς, μὴ δότε;’ οὕτω τὸ πρᾶγμα καὶ ἐντιμον καὶ ἐν τιμωρίᾳ μέγα φαίνεται. [14] καὶ μὴν αἱ ἄλλαι τέχναι τὸ τέλος ὕστερον τοῦτο ἔχουσι, μετὰ τὸ μαθεῖν καὶ τοὺς καρποὺς ἡδέως ἀπολαμβάνουσαι: ^ πολλῇ γὰρ ‘καὶ ὀρθίος οἶμος ἐς αὐτάς: ^’ ἡ δὲ παρασιτικὴ μόνη τῶν ἄλλων εὐθὺς ἀπολαύει τῆς τέχνης ἐν αὐτῷ τῷ μανθάνειν, καὶ ἅμα τε ἄρχεται καὶ ἐν τῷ τέλει ἐστίν. καὶ ^ μέντοι τῶν ἄλλων τεχνῶν οὐ τινές, ἀλλὰ πᾶσαι ἐπὶ μόνην τὴν τροφὴν γεγόνασιν, ὁ δὲ παράσιτος εὐθὺς ἔχει τὴν τροφὴν ἅμα τῷ ἄρξασθαι τῆς τέχνης. ἢ οὐκ ἐννοεῖς ὅτι ὁ μὲν γεωργὸς γεωργεῖ οὐ τοῦ γεωργεῖν ἔνεκα καὶ ὁ τέκτων τεκταίνεται οὐχὶ τοῦ τεκταίνεσθαι ἔνεκα, ὁ δὲ παράσιτος οὐχ ἕτερον μὲν τι διώκει, ἀλλὰ τὸ αὐτὸ καὶ ἔργον μὲν ἐστὶν αὐτοῦ καὶ οὗ ἔνεκα γίνεταί; [15] καὶ μὴν ἐκεῖνά γε οὐδεὶς ἐστὶν ὅστις οὐκ ἐπίσταται, ὅτι οἱ μὲν τὰς λοιπὰς τέχνας ἐργαζόμενοι τὸν μὲν ἄλλον χρόνον ταλαιπωροῦσι, μίαν δὲ ἢ δύο μόνας τοῦ μηνὸς ἡμέρας ἱερὰς ἄγουσι,^ καὶ εὐφραίνεσθαι λέγονται τότε: ὁ δὲ παράσιτος τοῦ μηνὸς τὰς τριάκονθ’ ἡμέρας ἱερὰς ἄγει: πᾶσαι γὰρ αὐτῷ δοκοῦσιν εἶναι τῶν θεῶν. [16] ἔτι οἱ μὲν βουλόμενοι τὰς ἄλλας τέχνας κατορθοῦν ὀλιγοσιτίαις καὶ ὀλιγοποσίαις χρῶνται καθάπερ οἱ νοσοῦντες, πολυποσίαις δὲ καὶ πολυσιτίαις οὐκ ἔστιν εὐφραίνόμενον μανθάνειν: [17] καὶ αἱ μὲν ἄλλαι τέχναι χωρὶς ὀργάνων οὐδαμῶς τῷ κεκτημένῳ ὑπηρετεῖν δύνανται: οὔτε γὰρ αὐλεῖν ἐνὶ χωρὶς αὐλῶν οὔτε ψάλλειν ἄνευ λύρας οὔτε ἱππεύειν ἄνευ ἵππου: αὕτη δὲ οὕτως ἐστὶν ἀγαθὴ καὶ οὐ βαρεῖα τῷ τεχνίτῃ, ὥστε ὑπάρχει καὶ μηδὲν ἔχοντι ὄπλον χρῆσθαι αὐτῇ. [18] καὶ ὡς ἔοικεν ἄλλας τέχνας μανθάνομεν μισθὸν διδόντες, ταύτην δὲ λαμβάνοντες. ἔτι τῶν μὲν [19] ἄλλων τεχνῶν εἰσι διδάσκαλοί τινες, τῆς δὲ παρασιτικῆς οὐδεὶς, ἀλλ’ ὥσπερ ἡ ποιητικὴ κατὰ Σωκράτη καὶ αὕτη τινὶ θεῖᾳ μοίρᾳ παραγίγνεται. [20] κάκεῖνο δὲ σκόπει, ὅτι τὰς μὲν ἄλλας τέχνας ὀδεύοντες ἢ πλέοντες οὐ δυνάμεθα διαπράττεσθαι, ταύτη ^ δὲ ἐστὶ χρῆσθαι καὶ ἐν ὁδῷ καὶ πλέοντι.

Τυχιάδης [21] πάνυ μὲν οὖν.

Σίμων

καὶ μέντοι, ὦ Τυχιάδη, αἱ μὲν ἄλλαι τέχναι;δοκοῦσί μοι ταύτης ἐπιθυμεῖν,
αὕτη δὲ οὐδεμιᾶς ἐτέρας. -

Τυχιάδης

τί δέ, οὐχ οἱ τὰ ἀλλότρια λαμβάνοντες ἀδικεῖν σοι δοκοῦσι; -

Σίμων

πῶς γὰρ οὐ;

Τυχιάδης

πῶς οὖν ὁ παράσιτος τὰ ἀλλότρια λαμβάνων οὐκ ἀδικεῖ μόνος; .

Σίμων [22] οὐκ ἔχω λέγειν. καὶ μὴν τῶν ἄλλων τεχνῶν αἱ ἀρχαὶ φαῦλαί τινες
καὶ εὐτελεῖς εἰσι, τῆς δὲ παρασιτικῆς ἀρχὴ πάνυ γενναία τις· τὸ γὰρ
θρυλούμενον τοῦτο τῆς φιλίας ὄνομα οὐκ ἂν ἄλλο τι εὔροις ἢ ἀρχὴν
παρασιτικῆς.

Τυχιάδης

πῶς λέγεις;

Σίμων

ὅτι οὐδεὶς ἐχθρὸν ἢ ἀγνώτα ἄνθρωπον ἄλλ’ οὐδὲ συνήθη μετρίως ἐπὶ δεῖπνον
καλεῖ, ἀλλὰ δεῖ πρότερον οἶμαι τοῦτον γενέσθαι φίλον, ἵνα κοινωνήσῃ
σπονδῶν καὶ τραπέζης καὶ τῶν τῆς τέχνης ταύτης μυστηρίων. ἐγὼ γοῦν
πολλάκις ἤκουσά τινων λεγόντων, ‘ ποταπὸς δὲ οὗτος φίλος ὅστις οὔτε
βέβρωκεν οὔτε πέπωκεν μεθ’ ἡμῶν,’ δῆλον ὅτι τὸν συμπίνοντα καὶ
συνεσθίοντα μόνον πιστὸν φίλον ἡγουμένων. [23] ὅτι γε μὴν ἡ βασιλικωτάτη
τῶν τεχνῶν ἔστιν αὕτη, μάθοις ἂν καὶ ἐκ τοῦδε οὐχ ἥκιστα· τὰς μὲν γὰρ
λοιπὰς τέχνας οὐ μόνον κακοπαθοῦντες καὶ ἰδροῦντες, ἀλλὰ νῆ Δία
καθήμενοι καὶ ἐστῶτες ἐργάζονται ὥσπερ ἀμέλει δοῦλοι τῶν τεχνῶν, ὁ δὲ
παράσιτος μεταχειρίζεται τὴν αὐτοῦ τέχνην ὡς βασιλεὺς κατακείμενος. [24]
ἐκεῖνα μὲν γὰρ τί δεῖ λέγειν περὶ τῆς εὐδαιμονίας αὐτοῦ, ὅτι δὴ μόνος κατὰ
τὸν σοφὸν Ὅμηρον ‘ οὔτε φυτεῦει χερσὶ φυτὸν οὔτε ἄροϊ, ἀλλὰ τὰ γ’
ἄσπαρτα καὶ ἀνήροτα πάντα’ νέμεται; [25] καὶ μὴν ῥήτορά τε καὶ γεωμέτρην
καὶ χαλκέα οὐδὲν κωλύει τὴν ἑαυτοῦ τέχνην ἐργάζεσθαι ἐάν τε· πονηρὸς ἐάν
τε καὶ μωρὸς ᾗ, παρασιτεῖν δὲ οὐδεὶς δύναται ἢ μωρὸς ὢν ἢ πονηρὸς.

Τυχιάδης

παπαί, οἷον χρῆμα ἀποφαίνει τὴν παρασιτικὴν· ὥστε καὶ αὐτὸς ἤδη βούλεσθαι
δοκῶ μοι παράσιτος εἶναι ἀντὶ τούτου ὅς εἰμι.

Σίμων

[26] ὥς μὲν τοίνυν κοινῇ πασῶν διαφέρει, δεδειχθῆναι μοι δοκῶ. φέρε δὴ ὥς καὶ κατ' ἰδίαν ἐκάστης διαφέρει σκοπῶμεν. τὸ μὲν δὴ ταῖς βαναύσοις τέχναις παραβάλλειν αὐτὴν ἀνόητόν ἐστιν, καὶ μᾶλλον πῶς καθαιροῦντος τὸ ἀξίωμα τῆς τέχνης. ὅτι γε μὴν τῶν καλλίστων καὶ μεγίστων τεχνῶν διαφέρει δεικτέον. ὁμολόγηται δὴ πρὸς πάντων τὴν τε ῥητορικὴν καὶ τὴν φιλοσοφίαν, ἃς διὰ γενναιότητα καὶ ἐπιστήμας ἀποφαίνονται τινες, ... ἐπειδὴν ^ καὶ τούτων ἀποδειξάμεν τὴν παρασιτικὴν πολὺν κρατοῦσαν, δῆλον ὅτι ^ τῶν ἄλλων τεχνῶν δόξει προφερεστάτη καθάπερ ἡ Ναυσικάα τῶν θεραπειῶν. [27] κοινῇ μὲν οὖν ἀμφοῖν διαφέρει καὶ τῆς ῥητορικῆς καὶ τῆς φιλοσοφίας, πρῶτον κατὰ τὴν ὑπόστασιν: ἡ μὲν γὰρ ὑφέστηκεν, αἱ δὲ οὐ. οὔτε γὰρ τὴν ῥητορικὴν ἔν τι καὶ τὸ αὐτὸ νομίζομεν, ἀλλ' οἱ μὲν τέχνην, οἱ δὲ τούναντίον ἀτεχνίαν, ἄλλοι δὲ κακοτεχνίαν, ἄλλοι δὲ ἄλλο τι. ὁμοίως δὲ καὶ τὴν φιλοσοφίαν οὐ κατὰ τὰ αὐτὰ καὶ ὡσαύτως ἔχουσιν, ἐτέρως μὲν γὰρ Ἐπικούρῳ δοκεῖ τὰ πράγματα ἔχειν, ἐτέρως δὲ τοῖς ἀπὸ τῆς Στοᾶς, ἐτέρως δὲ τοῖς ἀπὸ τῆς Ἀκαδημίας, ἐτέρως δὲ τοῖς ἀπὸ τοῦ Περιπάτου, καὶ ἄλλως ἄλλος ἄλλην ἀξιοῖ τὴν φιλοσοφίαν εἶναι: καὶ μέχρι γε νῦν οὔτε οἱ αὐτοὶ γνώμης κρατοῦσιν οὔτε αὐτῶν ἡ τέχνη μία φαίνεται. ἐξ ὧν δῆλον ὅτι τεκμαίρεσθαι καταλείπεται. ἀρχὴν γὰρ φημι μηδὲ ^ εἶναι τέχνην ἣς οὐκ ἔστιν ὑπόστασις. ἐπεὶ τί δὴ ποτε ἀριθμητικὴ μὲν μία ἐστὶ καὶ ἡ αὐτὴ ^ καὶ δις δύο παρά τε ^ ἡμῖν καὶ παρὰ Πέρσαις τέσσαρά ἐστιν καὶ συμφωνεῖ ταῦτα καὶ παρὰ Ἑλλήσι καὶ βαρβάροις, φιλοσοφίας δὲ πολλὰς καὶ διαφόρους ὁρῶμεν καὶ οὔτε τὰς ἀρχὰς οὔτε τὰ τέλη σύμφωνα πασῶν;

Τυχιάδης

ἀληθῆ λέγεις: μίαν μὲν γὰρ τὴν φιλοσοφίαν εἶναι λέγουσιν, αὐτοὶ δὲ αὐτὴν ^ ποιοῦσι πολλάς.

Σίμων [28] καὶ μὴν καὶ τὰς μὲν ἄλλας τέχνας, εἰ καὶ τι κατὰ ταύτας ἀσύμφωνον εἴη, κἂν παρέλθοι τις συγγνώμης ἀξιόσας, ἐπεὶ μέσαι τε δοκοῦσι καὶ αἱ καταλήψεις αὐτῶν οὐκ εἰσὶν ἀμετάπτωτοι φιλοσοφίαν δὲ τίς ἂν καὶ ^ ἀνάσχοιτο μὴ μίαν εἶναι καὶ μηδὲ σύμφωνον αὐτὴν ἑαυτῇ μᾶλλον τῶν ὀργάνων; μία μὲν οὖν οὐκ ἔστι φιλοσοφία, ἐπειδὴ ὁρῶ καὶ ἄπειρον οὔσαν πολλὰ δὲ οὐ δύνανται εἶναι, ἐπειδήπερ ἡ σοφία ^ μία. [29] ὁμοίως δὲ καὶ περὶ τῆς ὑποστάσεως τῆς ῥητορικῆς ταῦτα φαίη τις ἂν τὸ γὰρ περὶ ἑνὸς προκειμένου ταῦτα μὴ λέγειν ἅπαντας, ἀλλὰ μάχην εἶναι φορᾶς ἀντιδόξου, ἀποδείξεις μεγίστη τοῦ μηδὲ ἀρχὴν εἶναι τοῦτο οὐ μία κατάληψις οὐκ ἔστιν τὸ γὰρ ζητεῖν τό, τί μᾶλλον αὐτό ἐστιν, καὶ τὸ μηδέποτε ὁμολογεῖν ἔν ^ εἶναι, τοῦτο αὐτὴν ἀναιρεῖ τοῦ ζητουμένου τὴν οὐσίαν. [30] ἡ μὲντοι παρασιτικὴ οὐχ οὕτως ἔχει, ἀλλὰ καὶ ἐν Ἑλλήσι καὶ βαρβάροις μία ἐστὶν καὶ κατὰ ταῦτα καὶ ὡσαύτως, καὶ οὐκ ἂν εἴποι τις ἄλλως μὲν τούσδε, ἐτέρως δὲ τούσδε παρασιτεῖν, οὐδέ εἰσιν ὥς ἔοικεν ἐν παρασίτοις ^ τινες οἷον Στωϊκοὶ ἢ Ἐπικούρειοι δόγματα ἔχοντες διάφορα, ἀλλὰ πᾶσι πρὸς ἅπαντας ὁμολογία τίς ἐστὶν καὶ συμφωνία τῶν ἔργων καὶ τοῦ τέλους. ὥστε ἔμοιγε δοκεῖ ἡ παρασιτικὴ κινδυνεύειν κατὰ γε τοῦτο καὶ σοφία εἶναι.

Τυχιάδης ^[31] πάνυ μοι δοκεῖς ἰκανῶς ταῦτα εἰρηκέναι. ὥς δὲ καὶ τὰ ἄλλα
χειρῶν ἐστὶν ἡ φιλοσοφία τῆς σῆς τέχνης, πῶς ἀποδεικνύεις;'

Σίμων

οὐκοῦν ἀνάγκη πρῶτον εἰπεῖν ὅτι φιλοσοφίας μὲν οὐδέποτε ἡράσθη
παράσιτος, παρασιτικῆς δὲ πάμπολλοι ἐπιθυμήσαντες μνημονεύονται
φιλόσοφοι, καὶ μέχρι γε νῦν ἐρῶσιν.

Τυχιάδης

καὶ τίνας ἂν ἔχοις εἰπεῖν φιλοσόφους παρασιτεῖν σπουδάσαντας;

Σίμων

οὔστινας μέντοι, ὦ Τυχιάδη; οὐς καὶ σὺ γινώσκων ὑποκρίνη ἀγνοεῖν κάμει
κατασοφίζῃ ὥς τινος αὐτοῖς αἰσχύνῃς ἐντεῦθεν γιγνομένης, οὐχὶ τιμῆς.

Τυχιάδης

οὐ μὰ τὸν Δία, ὦ Σίμων, ἀλλὰ καὶ σφόδρα ἀπορῶ οὔστινας καὶ εὖροις εἰπεῖν.

Σίμων

ὦ γενναῖε, σύ μοι δοκεῖς ἀνήκοος εἶναι καὶ τῶν ἀναγραφάντων τοὺς ἐκείνων
βίους, ἐπεὶ πάντως ἂν καὶ ἐπιγῶναι οὔστινας λέγω δύναιο.

Τυχιάδης

καὶ μέντοι νῆ τὸν Ἡρακλέα ποθῶ δὴ ἀκούειν τίνες εἰσίν.

Σίμων

ἐγὼ σοι καταλέξω αὐτοὺς ὄντας οὐχὶ τοὺς φαύλους, ἀλλ' ὥς ἐγὼ δοκῶ, τοὺς
ἀρίστους καὶ ^[32] οὓς ἥκιστα σὺ οἶε. Αἰσχίνης μέντοι ὁ Σωκρατικός, οὗτος ὁ
τοὺς μακροὺς καὶ ἀστεῖους διαλόγους γράψας, ἥκέν ποτε εἰς Σικελίαν
κομίζων αὐτούς, εἴ πως δύναίτο δι' αὐτῶν γνωσθῆναι Διονυσίῳ τῷ τυράννῳ,
καὶ τὸν Μιλτιάδην ἀναγνοὺς καὶ δόξας εὐδοκιμηκέναι λοιπὸν ἐκάθητο ἐν
Σικελίᾳ παρασιτῶν Διονυσίῳ καὶ ταῖς Σωκράτους ^[33] διατριβαῖς ἐρρῶσθαι
φράσας. τί δέ, καὶ Ἀρίστιππος ὁ Κυρηναῖος οὐχὶ τῶν δοκίμων φαίνεται σοὶ
φιλόσοφος;

Τυχιάδης

καὶ πάνυ.

Σίμων

καὶ οὗτος μέντοι κατὰ τὸν αὐτὸν χρόνον διέτριβεν ἐν Συρακούσαις
παρασιτῶν Διονυσίῳ. πάντων γοῦν ἀμέλει τῶν παρασίτων αὐτὸς ἠδδοκίμει
παρ' αὐτῷ: καὶ γὰρ ἦν πλέον τι τῶν ἄλλων πρὸς τὴν τέχνην εὐφυῆς, ὥστε
τοὺς ὀσοποιοὺς ὁσημέραι ἐπεμπεν παρὰ τοῦτον ὁ Διονύσιος ὥς τι παρ' αὐτοῦ

μαθησομένους. οὗτος μέντοι δοκεῖ καὶ κοσμήσαι τὴν τέχνην ^[34] ἀξίως. ὁ δὲ Πλάτων ὑμῶν ὁ γενναιότατος καὶ αὐτὸς μὲν ἦκεν εἰς Σικελίαν ἐπὶ τούτῳ, καὶ ὀλίγας παρασιτήσας ἡμέρας τῷ τυράννῳ τοῦ παρασιτεῖν ὑπὸ ἀφύιας ἐξέπεσε, καὶ πάλιν Ἀθήναζε ἀφικόμενος καὶ φιλοπονήσας καὶ παρασκευάσας ἑαυτὸν αὐθις δευτέρῳ στόλῳ ἐπέπλευσε τῇ Σικελίᾳ καὶ δειπνήσας πάλιν ὀλίγας ἡμέρας ὑπὸ ἀμαθίας ἐξέπεσε· καὶ αὕτη ἡ συμφορὰ Πλάτωνι περὶ Σικελίαν ὁμοία δοκεῖ γενέσθαι τῇ Νικίῳ.

Τυχιάδης

καὶ τίς, ὦ Σίμων, περὶ τούτου λέγει;

Σίμων ^[35] πολλοὶ μὲν καὶ ἄλλοι, Ἀριστόξενος δὲ ὁ μουσικός, πολλοῦ λόγου ἄξιος. Ἐυριπίδης μὲν γὰρ ὅτι Ἀρχελάῳ μέχρι μὲν τοῦ θανάτου παρεσίτει καὶ Ἀνάξαρχος Ἀλεξάνδρῳ ^[36] πάντως ἐπίστασαι. καὶ Ἀριστοτέλης δὲ τῆς παρασιτικῆς ἥρξατο μόνον ὥσπερ καὶ τῶν ἄλλων τεχνῶν. ^[37] φιλοσόφους μὲν οὖν, ὥσπερ ἦν, παρασιτεῖν ἂν σπουδάσαντας ἔδειξα· παράσιτον δὲ οὐδεὶς ἔχει φράσαι φιλοσοφεῖν ἐθελήσαντα. ^[38] καὶ μέντοι εἰ ἔστιν εὐδαιμον τὸ μὴ πεινῆν μηδὲ διψῆν μηδὲ ῥιγοῦν, ταῦτα οὐδενὶ ἄλλῳ ὑπάρχει ἢ παρασίτῳ. ὥστε φιλοσόφους μὲν ἂν τις πολλοὺς καὶ ῥιγοῦντας καὶ πεινῶντας εὖροι, παράσιτον δὲ οὐ· ἢ οὐκ ἂν εἴη παράσιτος, ἀλλὰ δυστυχὴς τις καὶ ἂν πτωχὸς ἄνθρωπος καὶ φιλοσόφῳ ὅμοιος.

Τυχιάδης ^[39] ἱκανῶς ταῦτά γε. ὅτι δὲ κατὰ τᾶλλα διαφέρει φιλοσοφίας καὶ ῥητορικῆς ἢ παρασιτικῆς πῶς ἐπιδεικνύεις;

Σίμων

εἰσὶν, ὧ βέλτιστε, καιροὶ τοῦ τῶν ἀνθρώπων βίου, ὁ μὲν τις εἰρήνης, οἶμαι, ὁ δ' αὖ πολέμου. ἐν δὴ τούτοις πᾶσα ἀνάγκη φανερὰς γίγνεσθαι τάς τέχνας καὶ τοὺς ἔχοντας ταύτας ὅποιοι τινὲς εἰσιν. πρότερον δέ, εἰ δοκεῖ, σκοπώμεθα τὸν τοῦ πολέμου καιρόν, καὶ τίνας ἂν εἴεν μάλιστα χρησιμώτατοι ἰδίᾳ τε ἑκάστος αὐτῷ καὶ κοινῇ τῇ πόλει.

Τυχιάδης

ὥς οὐ μέτριον ἀγῶνα καταγγέλλεις τῶν ἀνδρῶν καὶ ἔγωγε πάλαι γελῶ κατ' ἑμαυτὸν ἐννοῶν ποῖος ἂν εἴη συμβαλλόμενος παρασίτῳ φιλόσοφος.

Σίμων ^[40] ἵνα τοίνυν μὴ πάνυ θαυμάζῃς μηδὲ τὸ πρᾶγμά σοι δοκῇ χλεύης ἄξιον, φέρε προτυπωσώμεθα παρ' ἡμῖν αὐτοῖς ἡγγέλλαι μὲν αἰφνίδιον εἰς τὴν χώραν ἐμβεβληκέναι πολεμίους, εἶναι δὲ ἀνάγκην ἐπεξιέναι καὶ μὴ περιορᾶν ἔξω δηουμένην τὴν γῆν, τὸν στρατηγὸν δὲ παραγγέλλειν ἅπαντας εἰς τὸν κατάλογον τοὺς ἐν ἡλικίᾳ, καὶ δὴ χωρεῖν τοὺς ἄλλους, ἐν δὲ δὴ τούτοις φιλοσόφους τινὰς καὶ ῥήτορας καὶ παρασίτους. πρῶτον τοίνυν ἀποδύσωμεν αὐτούς· ἀνάγκη γὰρ τοὺς μέλλοντας ὀπλιζέσθαι γυμνοῦσθαι πρότερον. θεῶ δὴ τοὺς ἄνδρας, ὧ γενναῖε, καθ' ἑκάστον καὶ δοκίμαζε τὰ σώματα. τοὺς μὲν

τοίνυν αὐτῶν ὑπὸ ἐνδεΐας ἴδοις ἂν λεπτοὺς καὶ ὠχροὺς, πεφρικότας, ὥσπερ ἤδη τραυματίας παρειμένους: ἀγῶνα μὲν γὰρ καὶ μάχην σταδιαίαν καὶ ὠθισμόν καὶ κόνιν καὶ τραύματα μὴ γελοῖον ἢ λέγειν δύνασθαι φέρειν ἀνθρώπους ὥσπερ ἐκείνους τινὸς δεομένους ἀναλήψεως. [41] ἄθρει δὲ πάλιν μεταβὰς τὸν παράσιτον ὁποῖός τις φαίνεται. ἄρ' οὐχ ὁ μὲν τὸ σῶμα πρῶτον πολὺς καὶ τὸ χρῶμα ἡδύς, οὐ μέλας δὲ οὐδὲ λευκός — τὸ μὲν γὰρ γυναικί, τὸ δὲ δούλῳ προσέοικεν — ἔπειτα θυμοειδής, δεινὸν βλέπων ὁποῖον ἡμεῖς, μέγα καὶ ὕφαιμον; οὐ γὰρ καλὸν δεδοικότα καὶ θῆλυν ὀφθαλμὸν εἰς πόλεμον φέρειν. ἄρ' οὐχ ὁ τοιοῦτος καλὸς μὲν γένοιτ' ἂν καὶ ζῶν ὀπλίτης, καλὸς δὲ καὶ εἰ ἀποθάνοι νεκρός; [42] ἀλλὰ τί δεῖ ταῦτα εἰκάζειν ἔχοντας αὐτῶν παραδείγματα; ἀπλῶς γὰρ εἰπεῖν, ἐν πολέμῳ τῶν πώποτε ῥητόρων ἢ φιλοσόφων οἱ μὲν οὐδὲ ὅλως ὑπέμειναν ἔξω τοῦ τείχους προελθεῖν, εἰ δέ τις καὶ ἀναγκασθεὶς παρετάξατο, φημί τοῦτον λείψαντα τὴν τάξιν ὑποστρέφειν.

Τυχιάδης

ὥς θαυμάσια πάντα καὶ οὐδὲν ὑπισχνῇ μέτριον. λέγε δὲ ὁμως.

Σίμων

τῶν μὲν τοίνυν ῥητόρων Ἰσοκράτης οὐχ ὅπως εἰς πόλεμον ἐξῆλθεν ποτε, ἀλλ' οὐδ' ἐπὶ δικαστήριον ἀνέβη, διὰ δειλίαν, οἶμαι, ὅτι οὐδὲ τὴν φωνὴν διὰ τοῦτο εἶχεν ἔτι. τί δ'; ὁ οὐχὶ Δημάδης μὲν καὶ Αἰσχίνης καὶ Φιλοκράτης ὑπὸ δέους εὐθύς τῇ καταγγελίᾳ τοῦ Φιλίππου πολέμου τὴν πόλιν προὔδοσαν καὶ σφᾶς αὐτοὺς τῷ Φιλίπῳ καὶ διετέλεσαν Ἀθηναῖσι ἀεὶ τὰ ἐκείνου πολιτευόμενοι, ὃς εἴ γε καὶ ἄλλος τις Ἀθηναῖος ἢ κατὰ ταῦτα ἐπολέμει: κάκεῖνος ἐν αὐτοῖς ἦν φίλος. Ὑπερίδης δὲ καὶ Δημοσθένης καὶ Λυκοῦργος, οἱ γε δοκοῦντες ἀνδρεῖότεροι κὰν ταῖς ἐκκλησίαις ἀεὶ θορυβοῦντες καὶ λοιδορούμενοι τῷ Φιλίπῳ, τί ποτε ἀπειργάσαντο γενναῖον ἐν τῷ πρὸς αὐτὸν πολέμῳ; καὶ Ὑπερίδης μὲν καὶ Λυκοῦργος οὐδὲ ἐξῆλθον, ἀλλ' οὐδὲ ὅλως ἐτόλμησαν μικρὸν ἔξω παρακῦσαι τῶν πυλῶν, ἀλλ' ἐντειχίδιοι ἐκάθηντο παρ' αὐτοῖς ἤδη πολιορκούμενοι γνωμίδια καὶ προβουλευμάτια συντιθέντες. ὁ δὲ δὴ κορυφαϊότατος αὐτῶν, ὁ ταυτὶ λέγων ἐν ταῖς ἐκκλησίαις συνεχῶς: ‘ Φίλιππος γὰρ ὁ Μακεδὼν ὄλεθρος, ὅθεν οὐδὲ ἀνδράποδον πρίατό τις ποτε,’ τολμήσας προελθεῖν εἰς τὴν Βοιωτίαν, πρὶν ἢ συμμῆξαι τὰ στρατόπεδα καὶ συμβαλεῖν εἰς χεῖρας ρίψας τὴν ἀσπίδα ἔφυγεν. ἢ οὐδέπω ταῦτα πρότερον δήκουσας οὐδενός, πάννυ γνώριμα ὄντα οὐχ ὅπως Ἀθηναῖοις, ἀλλὰ Θραξὶ καὶ Σκύθαις, ὅθεν ἐκεῖνο τὸ κάθαρμα ἦν;

Τυχιάδης [43] ἐπίσταμαι ταῦτα: ἀλλ' οὗτοι μὲν ῥήτορες καὶ λόγους λέγειν ἡσκηκότες, ἀρετὴν δὲ οὐ. τί δὲ περὶ τῶν φιλοσόφων λέγεις; οὐ γὰρ δὴ τούτους ἔχεις ὥσπερ ἐκείνους αἰτιᾶσθαι.

Σίμων

οὗτοι πάλιν, ὧς Τυχιάδης, οἱ περὶ τῆς ἀνδρείας ὁσημέραι διαλεγόμενοι καὶ κατατρίβοντες τὸ τῆς ἀρετῆς ὄνομα πολλῷ μᾶλλον τῶν ῥητόρων φανοῦνται

δειλότεροι καὶ μαλακώτεροι. σκοπεῖ δὴ οὕτως. πρῶτον μὲν οὐκ ἔστιν ὅστις εἰπεῖν ἔχοι φιλόσοφον ἐν πολέμῳ τετελευτηκότα: ἦτοι γὰρ οὐδὲ ὅλως ἐστρατεύσαντο, ἢ εἴπερ ἐστρατεύσαντο, πάντες ἔφυγον. Ἀντισθένης μὲν οὖν καὶ Διογένης καὶ Κράτης καὶ Ζήνων καὶ Πλάτων καὶ Αἰσχίνης καὶ Ἀριστοτέλης καὶ πᾶς οὗτος ὁ ὄμιλος οὐδὲ εἶδον παράταξιν μόνος δὲ τολμήσας ἐξελθεῖν εἰς τὴν ἐπὶ Δηλῷ μάχην ὁ σοφὸς αὐτῶν Σωκράτης φεύγων ἐκείθεν ἀπὸ τῆς Πάρνηθος εἰς τὴν Ταυρέου παλαιστραν κατέφυγεν. πολὺ γὰρ αὐτῷ ἀστειότερον ἐδόκει μετὰ τῶν μεираκυλλίων καθεζόμενον ὁαρίζειν καὶ σοφισμάτια προβάλλειν τοῖς ἐντυγχάνουσιν ἢ ἀνδρὶ Σπαρτιάτῃ μάχεσθαι.

Τυχιάδης

ὦ γενναῖε, ταῦτα μὲν ἤδη καὶ παρ' ἄλλων ἐπυθόμην, οὐ μὰ Δία σκώπτειν αὐτοὺς καὶ ὀνειδίζειν βουλομένων ὥστε οὐδέν τί μοι δοκεῖς χαριζόμενος τῇ σεαυτοῦ τέχνῃ καταψεύδεσθαι τῶν [44] ἀνδρῶν. ἀλλ' εἰ δοκεῖ ἤδη, φέρε καὶ σὺ τὸν παράσιτον ὅποῖός τις ἐστὶν ἐν πολέμῳ λέγε, καὶ εἰ καθόλως ἠ λέγεται παράσιτός τις γενέσθαι τῶν παλαιῶν; -

Σίμων

καὶ μὴν, ὦ φιλότης, οὐδεὶς οὕτως ἀνήκοος Ὀμήρου, οὐδ' ἂν πάμπαν ιδιώτης τύχη, ὅς οὐκ ἐπίσταται παρ' αὐτῷ τοὺς ἀρίστους τῶν ἡρώων παρασίτους ὄντας. ὁ τε γὰρ Νέστωρ ἐκεῖνος, οὗ ἀπὸ τῆς γλώττης ὥσπερ μέλι ὁ λόγος ἀπέρρει, ἠ αὐτοῦ τοῦ βασιλέως παράσιτος ἦν, καὶ οὔτε τὸν Ἀχιλλέα, ὅσπερ ἐδόκει τε καὶ ἦν τὸ σῶμα γενναιότατος, οὔτε τὸν Διομήδην οὔτε τὸν Αἴαντα ὁ Ἀγαμέμνων οὕτως ἐπαινεῖ τε καὶ θαυμάζει ὥσπερ τὸν Νέστορα. οὐδὲ γὰρ δέκα Αἴαντας εὖχεται γενέσθαι αὐτῷ οὔτε δέκα Ἀχιλλέας: πάλοι δ' ἂν ἐαλωκέναι τὴν Τροίαν, εἰ τοιούτους ὅποιος ἦν οὗτος ὁ παράσιτος, καίπερ γέρων ὢν, στρατιώτας εἶχεν δέκα. καὶ τὸν Ἰδομενέα τὸν τοῦ Διὸς ἔγγονον παράσιτον Ἀγαμέμνονος ὁμοίως λέγει.

Τυχιάδης [45] ταῦτα μὲν καὶ αὐτὸς ἐπίσταμαι: οὐπω γε μὴν δοκῶ μοι γινώσκειν, πῶς δὴ τῷ ἀνδρὲ τῷ Ἀγαμέμνονι παράσιτος ἦσαν.

Σίμων

. ἀναμνήσθητι, ὦ γενναῖε, τῶν ἐπῶν ἐκείνων ὧν περ αὐτὸς ὁ Ἀγαμέμνων πρὸς τὸν Ἰδομενέα λέγει.

Τυχιάδης

ποιῶν; ἠ

Σίμων

σὸν δὲ πλεῖον δέπας αἰεὶ ἔστηχ' ὥσπερ ἐμοὶ πιεῖν ὅτε θυμὸς ἀνώγοι. ἐνταῦθα γὰρ τὸ αἰεὶ πλεῖον δέπας εἴρηκεν οὐχ ὅτι τὸ ποτήριον διὰ παντὸς πλήρες ἐστήκει τῷ Ἰδομενεῖ καὶ μαχομένῳ καὶ καθεύδοντι, ἀλλ' ὅτι αὐτῷ δι' ὅλου τοῦ βίου μόνῳ συνδαιπνεῖν ὑπῆρχεν τῷ βασιλεῖ, οὐχ ὥσπερ τοῖς λοιποῖς

στρατιώταις πρὸς ἡμέρας τινὰς καλουμένοις. τὸν μὲν γὰρ Αἴαντα, ἐπεὶ καλῶς ἐμονομάχησεν τῷ Ἑκτορι, ‘ εἰς Ἀγαμέμνονα δῖον ἄγον,’ φησὶν, κατὰ τιμὴν ἀξιοθέντα ὀψὲ τοῦ παρὰ τῷ βασιλεῖ δείπνου. ὁ δὲ Ἰδομενεὺς καὶ ὁ Νέστωρ ὁσημέραι συνεδείπνουν τῷ βασιλεῖ, ὡς αὐτός φησιν. Νέστωρ δὲ παράσιτός μοι δοκεῖ τῶν βασιλέων μάλιστα τεχνίτης καὶ ἀγαθὸς γενέσθαι: οὐ γὰρ ἐπὶ τοῦ Ἀγαμέμνονος ἄρξασθαι τῆς τέχνης, ἀλλὰ ἄνωθεν ἐπὶ Καινέως καὶ Ἐξαδίου: δοκεῖ δὲ οὐδὲ ἂν παύσασθαι παρασιτῶν, εἰ μὴ ὁ Ἀγαμέμνων ἀπέθανεν.

Τυχιάδης

οὗτοσὶ μὲν γενναῖος ὁ παράσιτος. εἰ δὲ καὶ ἄλλους τινὰς οἴσθα, πειρῶ λέγειν.

Σίμων

[46] τί οὖν, ὦ Τυχιάδη, οὐχὶ καὶ Πάτροκλος τοῦ Ἀχιλλέως παράσιτος ἦν, καὶ ταῦτα οὐδενὸς τῶν ἄλλων Ἑλλήνων φαυλότερος οὔτε τὴν ψυχὴν οὔτε τὸ σῶμα νεανίας ὢν; ἐγὼ γὰρ οὐδ’ αὐτοῦ μοι δοκῶ τοῦ Ἀχιλλέως τεκμαίρεσθαι τοῖς ἔργοις αὐτοῦ χεῖρω εἶναι: τὸν τε γὰρ Ἑκτορα ῥήξαντα τὰς πύλας καὶ παρὰ ταῖς ναυσὶν εἴσω μαχόμενον οὗτος ἐξέωσεν καὶ τὴν Πρωτεσιλάου ναῦν ἤδη καιομένην ἔσβεσεν, καίτοι ἐπεβάτευον αὐτῆς οὐχ οἱ φαυλότατοι, ἀλλ’ οἱ τοῦ Τελαμῶνος Αἴας τε καὶ Τεῦκρος, ὁ μὲν ὀπλίτης ἀγαθός, ὁ δὲ τοξότης. καὶ πολλοὺς μὲν ἀπέκτεινε τῶν βαρβάρων, ἐν δὲ δὴ τούτοις καὶ Σαρπηδόνα τὸν παῖδα τοῦ Διός, ὁ παράσιτος τοῦ Ἀχιλλέως. καὶ ἀπέθανεν δὲ οὐχὶ τοῖς ἄλλοις ὁμοίως, ἀλλὰ τὸν ἂ μὲν Ἑκτορα Ἀχιλλεὺς ἀπέκτεινεν, εἰς ἓνα, καὶ αὐτὸν τὸν Ἀχιλλέα Πάρις, τὸν δὲ παράσιτον θεὸς καὶ δύο ἄνθρωποι. καὶ τελευτῶν δὲ φωνὰς ἀφῆκεν οὐχ οἷας ὁ γενναιότατος Ἑκτωρ καὶ προσπίπτων τὸν Ἀχιλλέα καὶ ἱκετεύων ὅπως ὁ νεκρὸς αὐτοῦ τοῖς οἰκείοις ἀποδοθῇ, ἀλλ’ οἷας εἰκὸς ἀφεῖναι παράσιτον. τίνας δὴ ταύτας; τοιοῦτοι δ’ εἵπερ μοι ἐείκοσιν ἀντεβόλησαν, πάντες κ’ αὐτόθ’ ὄλοντο ἐμῷ ὑπὸ δουρὶ δαμέντες.

Τυχιάδης [47] ταῦτα μὲν ἱκανῶς: ὅτι δὲ μὴ φίλος ἀλλὰ παράσιτος ἦν ὁ Πάτροκλος τοῦ Ἀχιλλέως πειρῶ λέγειν.

Σίμων

αὐτόν, ὦ Τυχιάδη, τὸν Πάτροκλον ὅτι παράσιτος ἦν λέγοντά σοι παρέξομαι.

Τυχιάδης

θαυμαστὰ λέγεις.

Σίμων

ἄκουε τοίνυν αὐτῶν τῶν ἐπῶν μὴ ἐμὰ σὼν ἀπάνευθε τιθήμεναι ὅστέ’, Ἀχιλλεῦ, ἀλλ’ ὁμοῦ, ὡς ἐτράφην περ ἐν ὑμετέροισι δόμοισι. καὶ πάλιν ὑποβάς, ‘ καὶ νῦν με δεξάμενος,’ φησὶν, ‘ὁ Πηλεὺς ἔτρεφεν ἐνδυκέως καὶ σὸν θεράποντ’ ὀνόμηνε.’ τουτέστι παράσιτον εἶχεν. εἰ μὲν τοίνυν φίλον ἐβούλετο τὸν Πάτροκλον λέγειν, οὐκ ἂν αὐτὸν ὀνόμαζεν θεράποντα: ἐλεύθερος γὰρ ἦν

ὁ Πάτροκλος· τίνας τοίνυν λέγει τοὺς θεράποντας, εἰ μήτε τοὺς δούλους μήτε τοὺς φίλους; τοὺς παρασίτους δῆλον ὅτι· ἤ καὶ τὸν Μηριόνην τοῦ Ἰδομενέως καὶ αὐτὸν θεράποντα ὀνομάζει.[^] Σκόπει δὲ ὅτι καὶ ἐνταῦθα τὸν μὲν Ἰδομενέα Διὸς ὄντα υἱὸν οὐκ ἀξιοῖ λέγειν ‘ ἀτάλαντον Ἀρηϊ,’ Μηριόνην δὲ τὸν παράσιτον αὐτοῦ. [48] τί δέ; οὐχὶ καὶ Ἀριστογείτων, δημοτικὸς ὢν καὶ ‘πένης, ὥσπερ Θουκυδίδης φησί, παράσιτος ἦν Ἀρμοδίου; τί δέ; οὐχὶ καὶ ἐραστής; ἐπεικῶς γὰρ οἱ παράσιτοι καὶ ἐρασταὶ τῶν τρεφόντων εἰσίν. οὗτος τοίνυν πάλιν ὁ παράσιτος τὴν Ἀθηναίων πόλιν τυραννουμένην εἰς ἐλευθερίαν ἀφείλετο, καὶ νῦν ἔστηκε χαλκοῦς ἐν τῇ ἀγορᾷ μετὰ τῶν παιδικῶν. οὗτοι μὲν δὴ, τοιοῖδε ὄντες, μάλα ἀγαθοὶ παράσιτοι ἦσαν. [49] σὺ δὲ δὴ ποῖόν τινα εἰκάζεις ἐν πολέμῳ τὸν παράσιτον; οὐχὶ πρῶτον μὲν ὁ τοιοῦτος ἀριστοποιησάμενος ἔξεισιν ἐπὶ τὴν παράταξιν, καθάπερ καὶ ὁ Ὀδυσσεὺς ἀξιοῖ; οὐ γὰρ ἄλλως ἐν πολέμῳ μάχεσθαι, φησίν, ἔστιν, εἰ καὶ ἂ ἐὺθὺς ἅμα ἔω μάχεσθαι δέοι. καὶ ὃν ἄλλοι στρατιῶται χρόνον ὑπὸ δέους ὁ μὲν τις ἀκριβῶς ἀρμόζει τὸ κράνος, ὁ δὲ θωράκιον ἐνδύεται, ὁ δὲ αὐτὸ τὸ δεινὸν ὑποπτεύων τοῦ πολέμου τρέμει, οὗτος δὲ ἐσθίει τότε μάλα φαιδρῷ τῷ προσώπῳ καὶ μετὰ τὴν ἔξοδον ἐὺθὺς ἐν πρώτοις διαγωνίζεται· ὁ δὲ τρέφων. αὐτὸν ὀπισθεν ὑποτέτακται τῷ παρασίτῳ, κάκεϊνος αὐτὸν ὥσπερ ὁ Αἴας τὸν Τεῦκρον ὑπὸ τῷ σάκει καλύπτει, καὶ τῶν βελῶν ἀφιεμένων γυμνώσας ἑαυτὸν τοῦτον σκέπει· βούλεται γὰρ ἐκεῖνον μᾶλλον σώζειν ἢ ἑαυτόν. [50] εἰ δὲ δὴ καὶ πέσοι παράσιτος ἐν πολέμῳ, οὐκ ἂν ἐπ’ αὐτῷ δήπου οὔτε λοχαγὸς οὔτε στρατιώτης αἰσχυρθεῖ μεγάλῳ τε ὄντι νεκρῷ καὶ ὥσπερ ἐν συμποσίῳ καλῷ καλῶς κατακειμένῳ. ὥς ἄξιόν γε φιλοσόφου νεκρὸν ἰδεῖν τούτῳ παρακείμενον, ξηρόν, ρυπῶντα, μακρὸν πωγώνιον ἔχοντα, προτεθνηκότα τῆς μάχης, ἀσθενῆ ἄνθρωπον. τίς οὐκ ἂν καταφρονήσῃ ταύτης τῆς πόλεως τοὺς ὑπασπιστάς αὐτῆς οὕτως κακοδαίμονας ὁρῶν; τίς δὲ οὐκ ἂν εἰκάσαι, χλωροὺς καὶ κομήτας ὁρῶν ἀνθρωπίσκους κειμένους, τὴν πόλιν ἀποροῦσαν συμμάχων τοὺς ἐν τῇ εἰρκτῇ κακούργους ἐπιλῦσαι τῷ πολέμῳ; τοιοῦτοι μὲν ἐν πολέμῳ πρὸς ῥήτορας καὶ φιλοσόφους [51] εἰσίν οἱ παράσιτοι. ἐν εἰρήνῃ δὲ τοσοῦτῳ μοι δοκεῖ διαφέρειν παρασιτικὴ φιλοσοφίας ὅσον αὐτῇ ἢ εἰρήνῃ πολέμου. καὶ πρῶτον, εἰ δοκεῖ, σκοπῶμεν τὰ τῆς εἰρήνης χωρία.

Τυχιάδης

οὕτω συνήμι ὅ τι τοῦτό πως βούλεται, σκοπῶμεν δὲ ὁμῶς.

Σίμων

οὐκοῦν ἀγορὰν καὶ δικαστήρια καὶ παλαιίστρας καὶ γυμνάσια καὶ κυνηγέσια καὶ συμπόσια ἔγωγε φαίην ἂν πόλεως χωρία.

Τυχιάδης

πάνυ μὲν οὔν.

Σίμων

ὁ τοίνυν παράσιτος εἰς ἀγορὰν μὲν καὶ δικαστήρια οὐ πάρεσιν, ὅτι, οἶμαι,

τοῖς συκοφάνταις πάντα τὰ χωρία ταῦτα μᾶλλον προσήκει καὶ ὅτι οὐδὲν μέτριόν ἐστιν τῶν ἐν τούτοις γιγνομένων, τὰς δὲ παλαιίστρας καὶ τὰ γυμνάσια καὶ τὰ συμπόσια διώκει καὶ κοσμεῖ μόνος οὗτος. ἐπεὶ τίς ἐν παλαιίστρᾳ φιλόσοφος ἢ ῥήτωρ ἀποδὺς ἄξιος συγκριθῆναι παρασίτου τῷ σώματι; ἢ τίς ἐν γυμνασίῳ τούτων ὀφθεῖς οὐκ αἰσχύνῃ μᾶλλον τοῦ χωρίου ἐστὶ; καὶ μὴν ἐν ἐρημίᾳ τούτων οὐδεὶς ἂν ὑποσταίῃ θηρίον ὁμοσεῖον, ὃ δὲ παράσιτος αὐτὰ τε ἐπιόντα μένει καὶ δέχεται ῥαδίως, μεμελετηκῶς αὐτῶν ἐν τοῖς δείπνοις καταφρονεῖν, καὶ οὔτε ἔλαφος οὔτε σὺς αὐτὸν ἐκπλήττει πεφρικῶς, ἀλλὰ κἂν ἐπ' αὐτὸν ὁ σὺς τὸν ὀδόντα θήγῃ, καὶ ὁ παράσιτος ἐπὶ τὸν σὺν ἀντιθήγῃ. τοὺς μὲν γὰρ λαγῶς διώκει μᾶλλον τῶν κυνῶν. ἐν δὲ δὴ συμποσίῳ τίς ἂν καὶ ἀμιλλήσαιτο παρασίτῳ ἥτοι παίζοντι ἢ ἐσθιοντι; τίς δ' ἂν μᾶλλον εὐφράναι τοὺς συμπότας; πότερόν ποτε οὗτος ἄδων καὶ σκώπτων, ἢ ἄνθρωπος μὴ γελῶν, ἐν τριβωνίῳ κείμενος, εἰς τὴν γῆν ὀρῶν, ὥσπερ ἐπὶ πένθος οὐχὶ συμπόσιον ἦκων; καὶ ἔμοιγε δοκεῖ, ἐν συμποσίῳ. φιλόσοφος τοιοῦτόν ἐστιν οἷον ἐν βαλανείῳ κύων. [52] φέρε δὴ ταῦτα ἀφέντες ἐπ' αὐτὸν ἤδη βαδίζωμεν τὸν βίον τοῦ παρασίτου, σκοποῦντες ἅμα καὶ παραβάλλοντες ἐκεῖνον. πρῶτον τοῖνυν ἴδοι τις ἂν τὸν μὲν παράσιτον αἰεὶ δόξης καταφρονοῦντα καὶ οὐδὲν αὐτῷ μέλον ὃ τι ἂν οἱ ἄνθρωποι οἶωνται περὶ αὐτοῦ, ῥήτορας δὲ καὶ φιλοσόφους εὖροι τις ἂν οὐ τινάς, ἀλλὰ πάντας ὑπὸ τύφου καὶ δόξης τριβέντας, καὶ οὐ δόξης μόνον, ἀλλὰ καὶ ὁ τούτου αἰσχίον ἐστιν, ὑπ' ἀργυρίου. καὶ ὁ μὲν παράσιτος οὕτως ἔχει πρὸς ἀργύριον ὥς οὐκ ἂν τις οὐδὲ πρὸς τὰς ἐν τοῖς αἰγιαλοῖς ψηφίδας ἀμελῶς ἔχοι, καὶ οὐδὲν αὐτῷ δοκεῖ διαφέρειν τὸ χρυσίον τοῦ πυρός. οἱ γε μὴν ῥήτορες, καὶ ὁ δεινότερόν ἐστιν, καὶ οἱ φιλοσοφεῖν φάσκοντες πρὸς αὐτὰ οὕτως διάκεινται κακοδαιμόνως, ὥστε τῶν μάλιστα νῦν εὐδοκιομένων φιλοσόφων — περὶ μὲν γὰρ τῶν ῥητόρων τί δεῖ λέγειν; — ὁ μὲν δικάζων δίκην δώροις ἐπ' αὐτῇ ἐάλω, ὃ δὲ παρὰ βασιλέως ὑπὲρ τοῦ συνεῖναι μισθὸν αἰτεῖ καὶ οὐκ αἰσχύνεται ὅτι πρεσβύτης ἀνὴρ διὰ τοῦτο ἀποδημεῖ καὶ μισθοφορεῖ καθάπερ Ἰνδὸς ἢ Σκύθης αἰχμάλωτος, καὶ οὐδὲ αὐτὸ τὸ ὄνομα αἰσχύνεται ὃ λαμβάνει. [53] εὖροις δ' ἂν οὐ μόνον ταῦτα περὶ τούτους, ἀλλὰ καὶ ἄλλα πάθη, οἷον λύπας καὶ ὀργὰς καὶ φθόνους καὶ παντοίας ἐπιθυμίας. ὃ γε μὴν παράσιτος ἔξωθεν τούτων ἐστὶν ἀπάντων: οὔτε γὰρ ὀργίζεται δι' ἀνεξικακίαν καὶ ὅτι οὐκ ἐστὶν αὐτῷ ὅτῳ ὀργισθεῖν; καὶ εἰ ἀγανακτήσειεν δέ ποτε, ἢ ὀργὴ αὐτοῦ χαλεπὸν μὲν οὐδὲ σκυθρωπὸν οὐδὲν ἀπεργάζεται, μᾶλλον δὲ γέλωτα, καὶ εὐφραίνει τοὺς συνόντας. λυπεῖται γε μὴν ἥκιστα πάντων, τοῦτο τῆς τέχνης παρασκευαζούσης αὐτῷ καὶ χαριζομένης, μὴ ἔχειν ὑπὲρ ὅτου λυπηθεῖν; οὔτε γὰρ χρήματά ἐστιν αὐτῷ οὔτε οἶκος οὔτε οἰκέτης οὔτε γυνὴ οὔτε παῖδες, ὧν διαφθειρομένων πᾶσα ἀνάγκη ἐστὶ λυπεῖσθαι τὸν ἔχοντα αὐτὰ ἐπιθυμεῖ δὲ οὔτε δόξης οὔτε χρημάτων, ἀλλ' οὐδὲ ὠραίου τινός.

Τυχιάδης [54] ἀλλ', ὦ Σίμων, εἰκὸς γε ἐνδεία τροφῆς λυπηθῆναι αὐτόν.

Σίμων

ἀγνοεῖς, ὦ Τυχιάδη, ὅτι ἐξ ἀρχῆς οὐδὲ παράσιτός ἐστιν οὗτος, ὅστις ἀπορεῖ

τροφῆς· οὐδὲ γὰρ ἀνδρεῖος ἀπορία ἀνδρείας ἐστὶν ἀνδρεῖος, οὐδὲ φρόνιμος ἀπορία φρενῶν ἐστὶν φρόνιμος· ἄλλως γὰρ οὐδὲ ἅ παρὰσιτος ἂν εἴη. πρόκειται δὲ ἡμῖν περὶ παρασίτου ζητεῖν ὄντος, οὐχὶ μὴ ὄντος. εἰ δὲ ὁ ἀνδρεῖος οὐκ ἄλλως ἢ παρουσία ἀνδρειότητος καὶ ὁ φρόνιμος παρουσία φρονήσεως, καὶ ὁ παρὰσιτος δὲ παρουσία τοῦ παρασιτεῖν παρὰσιτος ἔσται· ὥς εἴ γε τοῦτο μὴ ὑπάρχοι αὐτῷ, περὶ ἄλλου τινός, καὶ οὐχὶ παρασίτου, ζητήσομεν.

Τυχιάδης

οὐκοῦν οὐδέποτε ἀπορήσει παρὰσιτος τροφῆς;

Σίμων

ἔοικεν· ὥστε οὐτ' ἐπὶ τούτῳ οὐτ' ἐπ' ἄλλῳ ἅ ἐστὶν ὅτῳ λυπηθεῖν ἂν. [55] καὶ μὴν καὶ πάντες ὁμοῦ καὶ φιλόσοφοι καὶ ῥήτορες φοβοῦνται μάλιστα. τοὺς γέ τοι πλείστους αὐτῶν εὖροι τις ἂν μετὰ ξύλου προϊόντας, οὐκ ἂν δῆ που, εἰ μὴ ἐφοβοῦντο, ὀπλισμένους, καὶ τὰς θύρας δὲ μάλα ἐρρωμένως ἀποκλείοντας, μὴ τις ἄρα νύκτωρ ἐπιβουλεύσειεν αὐτοῖς δεδιότας. ὁ δὲ τὴν θύραν τοῦ δωματίου προστίθησιν εἰκῇ, καὶ τοῦτο ὥς μὴ ὑπ' ἀνέμου ἀνοιχθεῖν, καὶ γενομένου ψόφου νύκτωρ οὐδέν τι μᾶλλον θορυβεῖται ἢ μὴ γενομένου, καὶ δι' ἐρημίας δὲ ἀπιῶν ἄνευ ξίφους ὁδεύει· φοβεῖται γὰρ οὐδέν οὐδαμοῦ. φιλοσόφους δὲ ἤδη ἐγὼ πολλάκις εἶδον, οὐδενὸς ὄντος δεινοῦ, τόξα ἐνεσκευασμένους· ξύλα μὲν γὰρ ἔχουσιν καὶ εἰς βαλανεῖον ἀπιόντες καὶ ἐπ' ἄριστον. [56] παρασίτου μέντοι οὐδεὶς ἔχει κατηγορησά μοιχείαν ἢ βίαν ἢ ἀρπαγὴν ἢ ἄλλο τι ἀδίκημα ἀπλῶς· ἐπεὶ ὁ γε τοιοῦτος οὐκ ἂν εἴη παρὰσιτος, ἀλλ' ἐαυτὸν ἐκεῖνος ἀδικεῖ. ὥστ' εἰ μοιχεύσας τύχοι, ἅμα τῷ ἀδικήματι καὶ τοῦνομα μεταλαμβάνει τοῦ ἀδικήματος. ὥσπερ γὰρ ὁ ἀγαθὸς φαῦλα ποιῶν διὰ τοῦτο οὐκ ἀγαθός, ἅλλα φαῦλος εἶναι ἀναλαμβάνει, οὕτως, οἶμαι, καὶ ὁ παρὰσιτος, ἐάν τι ἀδικῇ, αὐτὸ μὲν τοῦτο ὅπερ ἐστὶν ἀποβάλλει, ἀναλαμβάνει δὲ ὁ ἀδικεῖ. ἀδικήματα δὲ τοιαῦτα ῥητόρων καὶ φιλοσόφων ἄφθονα οὐ μόνον ἴσμεν αὐτοὶ γεγονότα καθ' ἡμᾶς, ἀλλὰ καὶ τοῖς βιβλίοις ἀπολελεεμμένα ὑπομνήματα ἔχομεν ὧν ἡδίκησαν. ἀπολογία μὲν γὰρ Σωκράτους ἐστὶν καὶ Αἰσχίνου καὶ Ὑπερίδου καὶ Δημοσθένους καὶ τῶν πλείστων σχεδόν τι ῥητόρων καὶ σοφῶν, παρασίτου δὲ οὐκ ἔστιν ἀπολογία οὐδ' ἔχει τις εἰπεῖν δίκην πρὸς παρὰσιτόν τινα γεγραμμένην. [57] ἀλλὰ νῆ Δία ὁ μὲν βίος τοῦ παρασίτου κρείττων ἐστὶν τοῦ τῶν ῥητόρων καὶ τῶν φιλοσόφων, ὁ δὲ θάνατος φαυλότερος; πάνυ μὲν οὖν τούναντίον παρὰ πολὺ εὐδαιμονέστερος. φιλοσόφους μὲν γὰρ ἴσμεν ἅπαντας ἢ τοὺς πλείστους κακοὺς κακῶς ἀποθανόντας, τοὺς μὲν ἐκ καταδίκης, ἐαλωκότας ἐπὶ τοῖς μεγίστοις ἀδικήμασι, φαρμάκῳ, τοὺς δὲ καταπρησθέντας τὸ σῶμα ἅπαν, τοὺς δὲ ἀπὸ δυσουρίας φθινήσαντας, τοὺς δὲ φυγόντας. παρασίτου δὲ θάνατον οὐδεὶς ἔχει τοιοῦτον εἰπεῖν, ἀλλὰ τὸν εὐδαιμονέστατον φαγόντος καὶ πιόντος. εἰ δὲ τις καὶ δοκεῖ βιαίῳ τετελευτηκέναι θανάτῳ, ἀπεπτήσας ἀπέθανεν.

Τυχιάδης [58] ταῦτα μὲν ἱκανῶς διημιλληταί σοι τὰ πρὸς τοὺς φιλοσόφους ὑπὲρ

τοῦ παρασίτου. λοιπὸν δὲ εἰ καλὸν καὶ λυσιτελές ἐστὶν τὸ κτῆμα τοῦτο τῷ τρέφοντι, πειρῶ λέγειν ἐμοὶ μὲν γὰρ δοκοῦσιν ὥσπερ εὐεργετοῦντες καὶ χαριζόμενοι τρέφειν αὐτοὺς οἱ πλούσιοι, καὶ εἶναι τοῦτο αἰσχύνῃν τῷ τρεφομένῳ.

Σίμων

ὡς ἡλίθια γε σου, ὦ: Τυχιάδῃ, ταῦτα, εἰ μὴ δύνασαι γινώσκειν ὅτι πλούσιος ἀνὴρ, εἰ καὶ τὸ Γύγου χρυσίον ἔχοι, μόνος ἐσθίων πένης ἐστὶν καὶ προῶν ἄνευ παρασίτου πτωχὸς δοκεῖ, καὶ ὥσπερ στρατιώτης χωρὶς ὀπλῶν ἀτιμότερος καὶ ἐσθῆς ἄνευ πορφύρας καὶ ἵππος ἄνευ φαλάρων, οὕτω καὶ πλούσιος ἄνευ παρασίτου ταπεινὸς τις καὶ εὐτελὴς φαίνεται. καὶ μὴν ὁ μὲν πλούσιος κοσμεῖται ὑπ' αὐτοῦ, τὸν δὲ παράσιτον πλούσιος [59] οὐδέποτε κοσμεῖ. ἄλλως τε οὐδὲ ὄνειδος αὐτῷ ἐστὶν, ὡς σὺ φῆς, τὸ παρασιτεῖν ἐκείνῳ, δηλὸν ὅτι ὥς τινι κρείττονι χεῖρονα, ὅπου γε μὴν τῷ πλουσίῳ τοῦτο λυσιτελές ἐστὶν, τὸ τρέφειν τὸν παράσιτον, ὃ γε μετὰ τοῦ κοσμεῖσθαι ὑπ' αὐτοῦ καὶ ἀσφάλεια πολλὴ ἐκ τῆς τούτου δορυφορίας ὑπάρχει: οὔτε γὰρ μάχῃ ῥαδίως ἂν τις ἐπιχειρήσῃ τῷ πλουσίῳ τοῦτον ὀρῶν παρεστῶτα, ἀλλ' οὐδ' ἂν ἀποθάνοι φαρμάκῳ οὐδεὶς ἔχων παράσιτον. τίς γὰρ ἂν τολμήσειεν ἐπιβουλεῦσαι τινι τούτου προεσθιοντος καὶ προπίνοντος; ὥστε ὁ πλούσιος οὐχὶ κοσμεῖται μόνον, ἀλλὰ καὶ ἐκ τῶν μεγίστων κινδύνων ὑπὸ τοῦ παρασίτου σώζεται. οὕτω μὲν ὁ παράσιτος διὰ φιλοστοργίαν πάντα κίνδυνον ὑπομένει, καὶ οὐκ ἂν παραχωρήσειεν τῷ πλουσίῳ φαγεῖν μόνῳ ἀλλὰ καὶ ἀποθανεῖν αἰρεῖται συμφαγών.

Τυχιάδης [60] πάντα μοι δοκεῖς, ὦ Σίμων, διεξελθεῖν ὑστερήσας οὐδὲν τῆς σεαυτοῦ τέχνης, οὐχ ὥσπερ αὐτὸς ἔφασκες, ἀμελέτητος ὢν, ἀλλ' ὥσπερ ἂν τις ὑπὸ τῶν μεγίστων γεγυμνασμένος. λοιπόν, εἰ μὴ αἴσχιον αὐτὸ τὸ ὀνομά ἐστι τῆς παρασιτικῆς, θέλω μαθεῖν.

Σίμων

ὄρα δὴ τὴν ἀπόκρισιν, ἐάν σοι ἱκανῶς λέγεσθαι δοκῇ, καὶ πειρῶ πάλιν αὐτὸς ἀποκρίνασθαι πρὸς τὸ ἐρωτώμενον ἢ ἄριστα οἶει. φέρε γάρ, τὸν σῖτον οἱ παλαιοὶ τί καλοῦσι;

Τυχιάδης
τροφὴν.

Σίμων

τί δὲ τὸ σιτεῖσθαι, οὐχὶ τὸ ἐσθίειν;

Τυχιάδης
ναί.

Σίμων

οὐκοῦν καθωμολόγηται τὸ παρασιτεῖν ὅτι οὐκ ἄλλο ἐστίν;

Τυχιάδης

τοῦτο γάρ, ὦ Σίμων, ἐστὶν ὃ αἰσχρὸν φαίνεται.

Σίμων ^[61] φέρε δὴ πάλιν ἀπόκριναι μοι, πότερόν σοι δοκεῖ διαφέρειν, καὶ προκειμένων ἀμφοῖν πότερον ἂν αὐτὸς ἔλοιο, ἄρά γε τὸ πλεῖν ἢ τὸ παραπλεῖν;

Τυχιάδης

τὸ παραπλεῖν ἔγωγε.

Σίμων

τί δέ, τὸ τρέχειν ἢ τὸ παρατρέχειν;

Τυχιάδης

- Τὸ παρατρέχειν.

Σίμων

τί δέ, τὸ ἱππεύειν ἢ τὸ παριππεύειν;

Τυχιάδης

τὸ παριππεύειν.

Σίμων

τί δέ, τὸ ἀκοντίζειν ἢ τὸ παρακοντίζειν;

Τυχιάδης

τὸ παρακοντίζειν.

Σίμων

οὐκοῦν ὁμοίως ἂν ἔλοιο καὶ τοῦ ἐσθίειν μᾶλλον τὸ παρασιτεῖν;

Τυχιάδης

ὁμολογεῖν ἀνάγκη. καὶ σοι λοιπὸν ὥσπερ οἱ παῖδες ἀφίζομαι καὶ ἐφ' ὧς καὶ μετ' ἄριστον μαθησόμενος τὴν τέχνην. σὺ δέ με αὐτὴν δίκαιος διδάσκειν ἀφθόνως, ἐπεὶ καὶ πρῶτος μαθητὴς σοι γίγνομαι. φασὶ δὲ καὶ τὰς μητέρας μᾶλλον τὰ πρῶτα φιλεῖν τῶν τέκνων.

THE LOVER OF LIES — Φιλοψευδής ἢ Ἀπιστῶν

ἔχεις μοι, ὦ Φιλόκλεις, εἰπεῖν τί ποτε ἄρα ἔστιν ὁ πολλοὺς ^ εἰς ἐπιθυμίαν τοῦ ψεύδους ^ προάγεται, ὡς αὐτοὺς τε χαίρειν μηδὲν ὑγιὲς λέγοντας καὶ τοῖς τὰ τοιαῦτα διεξιούσιν μάλιστα προσέχειν τὸν νοῦν;

Φιλοκλῆς

πολλά, ὦ Τυχιάδης, ἐστὶν ἃ τοὺς ἀνθρώπους ἐνίους ἀναγκάζει τὰ ψευδῇ λέγειν εἰς τὸ χρήσιμον ἀποβλέποντας.

Τυχιάδης

οὐδὲν πρὸς ἔπος ταῦτα, φασίν, οὐ γὰρ περὶ τούτων ἡρόμην ὁπόσοι τῆς χρείας ἔνεκα ψεύδονται: συγγνωστοὶ γὰρ οὗτοί γε, μᾶλλον δὲ καὶ ἐπαίνου τινὲς αὐτῶν ἄξιοι, ὁπόσοι ἢ πολεμίους ἐξηπάτησαν ἢ ἐπὶ σωτηρίᾳ τῷ τοιούτῳ φαρμάκῳ ἐχρήσαντο ἐν τοῖς δεινοῖς, οἷα πολλὰ καὶ ὁ Ὀδυσσεὺς ἐποίει τὴν τε αὐτοῦ ψυχὴν ἀρνύμενος καὶ τὸν νόστον τῶν ἐταίρων. ἀλλὰ περὶ ἐκείνων, ὦ ἄριστε, φημί οἱ αὐτὸ ἄνευ τῆς χρείας τὸ ψεῦδος πρὸ πολλοῦ τῆς ἀληθείας τίθενται, ἠδόμενοι τῷ πράγματι καὶ ἐνδιατρίβοντες ἐπ' οὐδεμιᾷ προφάσει ἀναγκαίᾳ. τοὺτους οὖν ἐθέλω εἰδέναι τίνος ἀγαθοῦ τοῦτο ποιοῦσιν.

Φιλοκλῆς [2] ἦ που κατανενόηκας ἤδη τινὰς τοιούτους, οἷς ἔμφυτος ὁ ἔρωσ οὗτός ἐστι πρὸς τὸ ψεῦδος;

Τυχιάδης

καὶ μάλα πολλοὶ εἰσιν οἱ τοιοῦτοι.

Φιλοκλῆς

τί δ' οὖν ἄλλο ἢ ἄνοιαν χρὴ αἰτίαν εἶναι αὐτοῖς φάναι τοῦ μὴ τάληθῃ λέγειν, εἴ γε τὸ χερίστον ἀντὶ τοῦ βελτίστου προαιροῦνται; .

Τυχιάδης

οὐδὲν οὐδὲ τοῦτο, ὦ Φιλόκλεις: ^ ἐπεὶ πολλοὺς ἂν ἐγὼ σοι δεῖξαιμι συνετοὺς τᾶλλα καὶ τὴν γνώμην θαυμαστοὺς οὐκ οἶδ' ὅπως ἐαλωκότας τούτῳ τῷ κακῷ καὶ φιλοψευδεῖς ὄντας, ὡς ἀνιᾶσθαί με, εἰ τοιοῦτοι ἄνδρες ἄριστοι τὰ πάντα ὁμῶς χαίρουσιν αὐτοὺς τε καὶ τοὺς ἐντυγχάνοντας ἐξαπατῶντες. ἐκείνους μὲν γὰρ τοὺς παλαιοὺς πρὸ ἐμοῦ σὲ χρὴ εἰδέναι, τὸν Ἡρόδοτον καὶ Κτησίαν τὸν Κνίδιον καὶ πρὸ τούτων τοὺς ποιητὰς καὶ τὸν Ὅμηρον αὐτόν, ἁοιδίμους ἄνδρας, ἐγγράφῳ τῷ ψεύσματι κεχρημένους, ὡς μὴ μόνους ἐξαπατᾶν τοὺς τότε ἀκούοντας σφῶν, ἀλλὰ καὶ μέχρις ἡμῶν διικνεῖσθαι τὸ ψεῦδος ἐκ διαδοχῆς ἐν καλλίστοις ἔπεσι καὶ μέτροις φυλαττόμενον. ἐμοὶ γοῦν πολλάκις αἰδεῖσθαι ὑπὲρ αὐτῶν ἔπεισιν, ὁπόταν Οὐρανοῦ τομὴν καὶ Προμηθεὺς δεσμὰ διηγῶνται καὶ Γιγάντων ἐπανάστασιν καὶ τὴν ἐν Ἄιδου πᾶσαν τραγωδίαν, καὶ ὡς δι' ἔρωτα ὁ Ζεὺς ταῦρος ἢ κύκνος ἐγένετο καὶ ὡς ἐκ γυναικὸς τις εἰς

ὄρνεον ἢ εἰς ἄρκτον μετέπεσεν, ἔτι δὲ Πηγάσους καὶ Χιμαίρας καὶ Γοργόνας καὶ Κύκλωπας καὶ ὅσα τοιαῦτα, πάνυ ἀλλόκοτα καὶ τεράστια μυθῖδια παίδων ψυχὰς κηλεῖν δυνάμενα ἔτι τὴν Μορμῶ καὶ τὴν Λάμιαν δεδιότων. [3] καίτοι τὰ μὲν τῶν ποιητῶν ἴσως μέτρια, τὸ δὲ καὶ πόλεις ἤδη καὶ ἔθνη ὅλα ἢ κοινῇ καὶ δημοσίᾳ ψευδεσθαι πῶς οὐ γελοῖον; εἰ Κρήτες μὲν τὸν Διὸς τάφον δεικνύντες οὐκ αἰσχύνονται, Ἀθηναῖοι δὲ τὸν Ἐριχθόνιον ἐκ τῆς γῆς ἀναδοθῆναι φασιν καὶ τοὺς πρώτους ἀνθρώπους ἐκ τῆς Ἀττικῆς ἀναφῆναι καθάπερ τὰ λάχανα, πολὺ σεμνότερον οὗτοί γε τῶν Θηβαίων, οἱ ἐξ ὄφεως ὀδόντων Σπαρτούς τινας ἀναβεβλαστηκέναι διηγοῦνται. ὅς δ' ἂν οὖν ταῦτα καταγέλαστα ὄντα μὴ οἶται ἀληθῆ εἶναι, ἀλλ' ἐμφρόνως ἐξετάζων αὐτὰ Κοροΐβου τινὸς ἢ Μαργίτου νομίξῃ τὸ πειθεσθαι ἢ Τριπτόλεμον ἐλάσαι διὰ τοῦ ἀέρος ἐπὶ δρακόντων ὑποπτέρων ἢ Πάνα ἤκειν ἐξ Ἀρκαδίας σύμμαχον εἰς Μαραθῶνα ἢ Ὠρεΐθυιαν ὑπὸ τοῦ Βορέου ἀρπασθῆναι, ἀσεβὴς οὗτός γε καὶ ἀνόητος αὐτοῖς ἔδοξεν οὕτω προδήλοις καὶ ἀληθεσι πράγμασιν ἀπιστῶν εἰς τοσοῦτον ἐπικρατεῖ τὸ ψεῦδος.

Φιλοκλῆς [4] ἀλλ' οἱ μὲν ποιηταί, ὧ Τυχιάδῃ, καὶ αἱ πόλεις δὲ συγγνώμης εἰκότως τυγχάνοιεν ἄν, οἱ μὲν τὸ ἐκ τοῦ μύθου τερπνὸν ἐπαγωγότατον ὃν ἐγκαταμιγνύντες τῇ γραφῇ, οὗπερ μάλιστα δέονται πρὸς τοὺς ἀκροατάς, Ἀθηναῖοι δὲ καὶ Θηβαῖοι . καὶ εἴ τινες ἄλλοι σεμνοτέρας ἀποφαίνοντες τὰς πατρίδας ἐκ τῶν τοιούτων. εἰ γοῦν τις ἀφέλοι τὰ μυθώδη ταῦτα ἐκ τῆς Ἑλλάδος, οὐδὲν ἂν κωλύσειε λιμῶ τοὺς περιηγητὰς αὐτῶν διαφθαρῆναι μηδὲ ἀμισθὶ τῶν ξένων τάληθές ἀκούειν ἐθελησάντων. οἱ δὲ μηδεμιᾶς ἔνεκα αἰτίας τοιαύτης ὁμῶς χαίροντες τῷ ψεύσματι παγγέλοιοι εἰκότως δοκοῖεν ἄν.

Τυχιάδης [5] εὖ λέγεις· ἐγὼ γέ τοι παρὰ Εὐκράτους ἤκω σοι τοῦ πάνυ, πολλὰ τὰ ἄπιστα καὶ μυθώδη ἀκούσας· μᾶλλον δὲ μεταξὺ λεγομένων ἀπίων ὥχόμην οὐ φέρων τοῦ πράγματος τὴν ὑπερβολήν, ἀλλὰ με ὥσπερ αἱ Ἑρινύες ἐξήλασαν πολλὰ τεράστια καὶ ἀλλόκοτα διεξιόντες. ^

Φιλοκλῆς
καίτοι, ὧ Τυχιάδῃ, ἀξιόπιστός τις ὁ Εὐκράτης ἐστίν, καὶ οὐδεὶς ἂν οὐδὲ πιστεύσειεν ὥς ἐκεῖνος οὕτω βαθὺν πάγωνα καθειμένος ἐξηκοντούτης ἀνῆρ, ἔτι καὶ φιλοσοφία συνὼν τὰ πολλὰ, ὑπομείνειεν ἂν καὶ ἄλλου τινὸς ψευδομένου ἐπακοῦσαι παρών, οὐχ ὅπως αὐτός τι τολμῆσαι τοιοῦτον.

Τυχιάδης
οὐ γὰρ οἶσθα, ὧ ἐταῖρε, οἷα μὲν εἶπεν, ὅπως δὲ αὐτὰ ἐπιστάσαστο, ὥς δὲ καὶ ἐπώμνυτο τοῖς πλείστοις, παραστησάμενος τὰ παιδία, ὥστε με ἀποβλέποντα εἰς αὐτὸν ποικίλα ἐννοεῖν, ἄρτι μὲν ὥς μεμῆνοι καὶ ἔξω εἶη τοῦ καθεστηκότος, ἄρτι δὲ ὥς γόης ὢν ἄρα τοσοῦτον χρόνον ἐλελήθει με ὑπὸ τῇ λεοντῇ γελοῖον τινα πίθηκον περιστέλλων οὕτως ἄτοπα διηγεῖτο.

Φιλοκλῆς

τίνα ταῦτα πρὸς τῆς Ἑστίας, ὃ Τυχιάδῃ; ἐθέλω γὰρ εἶδέναι ἦντινα τὴν ἀλαζονείαν ὑπὸ τηλικούτῳ τῷ πώγωνι ἔσκεπεν.

Τυχιάδης

[6] εἰώθειν ^ μὲν καὶ ἄλλοτε, ὃ Φιλόκλεις, φοιτᾶν παρ' αὐτόν, εἴ ποτε πολλὴν τὴν σχολὴν ἄγοιμι, τήμερον δὲ Λεοντίχῳ συγγενέσθαι δεόμενος — ἐταῖρος δέ μοι, ὡς οἴσθα — ἀκούσας τοῦ παιδὸς ὡς παρὰ τὸν Εὐκράτην ἔωθεν ἀπέλθοι νοσοῦντα ἐπισκεπόμενος, ἀμφοῖν ἔνεκα, ὡς καὶ τῷ Λεοντίχῳ συγγενοίμην κάκεινον ἴδοιμι — ἠγνοήκειν: γὰρ ὡς νοσοίῃ — παραγίγνομαι πρὸς αὐτόν. εὐρίσκω δὲ αὐτόθι τὸν μὲν Λεόντιχον οὐκέτι — ἐφθάκει γάρ, ὡς ἔφασκον, ὀλίγον προεξεληλυθώς — ἄλλους δὲ συχνοὺς, ἐν οἷς Κλεόδημός τε ἦν ὁ ἐκ τοῦ Περιπάτου καὶ Δεινόμαχος ὁ Στωϊκὸς καὶ Ἴων, οἴσθα τὸν ἐπὶ τοῖς Πλάτωνος λόγοις θαυμάζεσθαι ἀξιοῦντα ὡς μόνον ἀκριβῶς κατανενοηκότα τὴν γνώμην τοῦ ἀνδρὸς καὶ τοῖς ἄλλοις ὑποφητεῦσαι δυνάμενον. ὁρᾷς οἷους ἄνδρας σοὶ φημι, πανσόφους καὶ παναρέτους, ὃ τι περ τὸ κεφάλαιον αὐτὸ ἐξ ἐκάστης προαιρέσεως, αἰδεσίμους ἅπαντας καὶ μονονουχὶ φοβεροὺς τὴν πρόσοψιν; ἔτι καὶ ὁ ἱατρὸς Ἀντίγονος παρῆν, κατὰ χρεῖαν, οἶμαι, τῆς νόσου ἐπικληθείς. καὶ ῥᾶον ἐδόκει ἤδη ἔχειν ὁ Εὐκράτης καὶ τὸ νόσημα τῶν συντρόφων ἦν τὸ ρεῦμα γὰρ εἰς τοὺς πόδας αὐθις αὐτῷ κατεληλύθει. Καθέζεσθαι οὖν με παρ' αὐτόν ἐπὶ τῆς κλίνης ὁ Εὐκράτης ἐκέλευεν, ἡρέμα ἐγκλίνας τῇ φωνῇ εἰς τὸ ἀσθενικὸν ὁπότε εἶδέ με, καίτοι βοῶντος αὐτοῦ καὶ διατεινομένου τι μεταξὺ εἰσιῶν ἐπήκουον. κἀγὼ μάλα πεφυλαγμένως, μὴ ψαύσαιμι τοῖν ποδοῖν αὐτοῦ, ἀπολογησάμενος τὰ συνήθη ταῦτα, ὡς ἀγνοήσαιμι νοσοῦντα καὶ ὡς ἐπεὶ ἔμαθον δρομαῖος ἔλθοιμι, ἐκαθεζόμεν ἡσίων.

[7] οἱ μὲν δὴ ἐτύγχανον οἶμαι ^ περὶ τοῦ νοσήματος τὰ μὲν ἤδη πολλὰ προειρηκότες, τὰ δὲ καὶ τότε διεξιόντες, ἔτι δὲ καὶ θεραπείας τινὰς ἕκαστος ὑποβάλλοντες. ὁ γοῦν Κλεόδημος, ‘ εἰ τοίνυν,’ φησίν, ‘τῇ ἀριστερᾷ τις ἀνελόμενος χαμᾶθεν τὸν ὀδόντα τῆς μυγαλῆς οὕτω φονευθείσης, ὡς προεῖπον, ἐνδύσειεν εἰς δέρμα λέοντος ἄρτι ἀποδαρέν, εἴτα περιάψει περὶ τὰ σκέλη, αὐτίκα παύεται τὸ ἄλγημα.’ ‘οὐκ εἰς λέοντος,’ ἔφη ὁ Δεινόμαχος, ‘ ἐγὼ ἤκουσα, ἐλάφου δὲ θηλείας ἔτι παρθένου καὶ ἀβάτου: καὶ τὸ πρᾶγμα οὕτω πιθανώτερον ὥκν γὰρ ἡ ἔλαφος καὶ ἔρρωται μάλιστα ἐκ τῶν ποδῶν. ὁ δὲ λέων ἄλκιμος μὲν, καὶ τὸ λίπος αὐτοῦ καὶ ἡ χεὶρ ἡ δεξιὰ καὶ αἱ τρίχες ἐκ τοῦ πώγωνος αἱ ὀρθαὶ μεγάλα δύνανται, ^ εἰ τις ἐπίσταιτο αὐτοῖς χρῆσθαι μετὰ τῆς οἰκείας ἐπώδης ἐκάστω: ποδῶν δὲ ἴασιν ἥκιστα ἐπαγγέλλεται. ‘ ‘ καὶ αὐτός,’ ἡ δ’ ὅς ὁ Κλεόδημος, ‘οὕτω πάλαι ἐγίνωσκον, ἐλάφου χρῆναι τὸ δέρμα εἶναι, διότι ὥκν ἔλαφος: ἔναγχος δὲ Λίβυς ἀνὴρ σοφὸς τὰ τοιαῦτα μετεδίδαξε με εἰπὼν ὥκυτέρους εἶναι τῶν ἐλάφων τοὺς λέοντας. ἀμέλει, ἔφη, καὶ αἰροῦσιν αὐτὰς διώκοντες.’

[8] ἐπῆνεσαν οἱ παρόντες ὡς εὖ εἰπόντος τοῦ Λίβυος. ἐγὼ δέ, ‘ οἴεσθε γάρ,’ ἔφην, ‘ἐπώδαῖς ‘ τισιν τὰ τοιαῦτα παύεσθαι ἢ τοῖς ἔξωθεν παραρτήμασιν τοῦ κακοῦ ἔνδον διατρίβοντος;’ ἐγέλασαν ἐπὶ τῷ λόγῳ καὶ δῆλοι ἦσαν κατεγνώκότες μου πολλὴν τὴν ἄνοιαν, εἰ μὴ ἐπισταίμην τὰ προδηλότατα καὶ

περί ὧν οὐδεὶς ἂν εὖ φρονῶν ἀντείποι μὴ οὐχὶ οὕτως ἔχειν. ὁ μέντοι ἰατρὸς Ἀντίγονος ἐδόκει μοι ἡσθῆναι τῇ ἐρωτήσῃ μου: πάλαι γὰρ ἡμελεῖτο, οἶμαι, βοηθεῖν ἀξιῶν τῷ Εὐκράτει μετὰ τῆς τέχνης οἴνου τε παραγγέλλων ἀπέχεσθαι καὶ λάχανα σιτεῖσθαι καὶ ὅλως ὑφαίρειν τοῦ τόνου. ὁ δ' οὖν Κλεόδημος ὑπομειδιῶν ἅμα, ‘τί λέγεις,’ ἔφη, ‘ὦ Τυχιάδῃ; ἄπιστον εἶναι σοι δοκεῖ τὸ ἐκ τῶν τοιούτων γίνεσθαι τινας ὠφελείας εἰς τὰ νοσήματα;’ ‘ἔμοιγε,’ ἦν δ' ἐγώ, ‘εἰ μὴ πάνυ κορυΐης τὴν ῥίνα μεστὸς εἶην, ὥς πιστεῦειν τὰ ἔξω καὶ μηδὲν κοινωνοῦντα τοῖς ἔνδοθεν ἐπεγεύρουσι τὰ νοσήματα μετὰ ῥηματίων, ὥς φατε, καὶ γοητείας τινὸς ἐνεργεῖν καὶ τὴν ἴασιν ἐπιτέμειν προσαρτώμενα. τὸ δ' οὐκ ἂν γένοιτο, οὐδ' ἦν εἰς τοῦ Νεμείου λέοντος τὸ δέρμα ἐνδῆσῃ τις ἐκκαίδεκα ὅλας μυγαλᾶς: ἐγὼ γοῦν αὐτὸν τὸν λέοντα εἶδον πολλάκις χωλεύοντα ὑπ' ἀλγηδόνων ἐν ὁλοκλήρῳ τῷ αὐτοῦ δέρματι “

[9] ‘ ‘ πάνυ γὰρ ἰδιώτης,’ ἔφη ὁ Δεινόμαχος, ‘εἴ καὶ τὰ τοιαῦτα οὐκ ἐμέλησέ σοι ἐκμαθεῖν ὄντινα τρόπον ὁμιλεῖ τοῖς νοσήμασι προσφερόμενα, κάμοι δοκεῖς οὐδὲ τὰ προφανέστατα ἂν παραδέξασθαι ταῦτα, τῶν ἐκ περιόδου πυρετῶν τὰς ἀποπομπὰς καὶ τῶν ἐρπετῶν τὰς καταθέλξεις καὶ βουβῶνων ἰάσεις καὶ τᾶλλα ὅποσα καὶ αἱ γῤᾶες ἤδη ποιοῦσιν. εἰ δὲ ἐκεῖνα γίγνεται ἅπαντα, τί δὴ ποτε οὐχὶ ταῦτα οἰήσῃ γίνεσθαι ὑπὸ τῶν ὁμοίων;’ ‘ἀπέραντα,’ ἦν δ' ἐγώ, ‘σὺ περαίνεις, ὦ Δεινόμαχε, καὶ ἦλω, φασίν, ἐκκρούεις τὸν ἦλον οὐδὲ γὰρ ἂ φῆς ταῦτα δῆλα μετὰ τοιαύτης δυνάμεως γινόμενα. ἦν γοῦν μὴ πείσης πρότερον . ἐπάγων τῷ λόγῳ διότι φύσιν ἔχει οὕτω γίνεσθαι, τοῦ τε πυρετοῦ καὶ τοῦ οἰδήματος δεδιότος ἢ ὄνομα θεσπέσιον ἢ ῥῆσιν βαρβαρικὴν καὶ διὰ τοῦτο ἐκ τοῦ βουβῶνος δραπετεύοντος, ἔτι σοι γραῶν μῦθοι τὰ λεγόμενά ἐστι.’ “

[10] σύ μοι δοκεῖς,’ ἦ δ' ὅς ὁ Δεινόμαχος, ‘τὰ τοιαῦτα λέγων οὐδὲ θεοὺς εἶναι πιστεῦειν εἴ γε μὴ οἶει τὰς ἰάσεις οἷόν τε εἶναι ὑπὸ ἱερῶν ὀνομάτων γίνεσθαι.’ ‘ τοῦτο μὲν,’ ἦν δ' ἐγώ, ‘μὴ λέγε, ὦ ἄριστε: κωλύει γὰρ οὐδὲν καὶ θεῶν ὄντων ὅμως τὰ τοιαῦτα ψευδῆ εἶναι. ἐγὼ δὲ καὶ θεοὺς σέβω καὶ ἰάσεις αὐτῶν ὁρῶ καὶ ἂ εὖ ποιοῦσι τοὺς κάμνοντας ὑπὸ φαρμάκων καὶ ἰατρικῆς ἀνιστάντες: ὁ γοῦν Ἀσκληπιὸς αὐτὸς καὶ οἱ παῖδες αὐτοῦ ἥπια φάρμακα πάσσοντες ἐθεράπευον τοὺς νοσοῦντας, οὐ λεοντᾶς καὶ μυγαλᾶς περιπίπτοντες.’ “

[11] ἔα τοῦτον,’ ἔφη ὁ Ἴων, ‘ἐγὼ δὲ ὑμῖν θαυμάσιόν τι διηγῆσομαι. ἦν μὲν ἐγὼ μεираάκιον ἔτι ἅμφι τὰ τετταρακαίδεκα ἔτη σχεδὸν ἦκεν δέ τις ἀγγέλλων τῷ πατρὶ Μίδα τὸν ἀμπελοργόν, ‘ ἐρρωμένον εἰς τὰ ἄλλα οἰκέτην καὶ ἐργατικόν, ἅμφι. πλήθουσιν ἀγορὰν ὑπὸ ἐχίδνης δηχθέντα κεῖσθαι ἤδη σεσηπότα τὸ σκέλος: ἀναδοῦντι γὰρ αὐτῷ τὰ κλήματα καὶ ταῖς χάραξι περιπλέκοντι προσερπύσαν τὸ θηρίον δακεῖν κατὰ τὸν μέγαν δάκτυλον, καὶ τὸ μὲν φθάσαι καὶ καταδῦναι αὐθις εἰς τὸν φωλεόν, τὸν δὲ οἰμῶζειν ἀπολλύμενον ὑπ' ἀλγηδόνων. ταῦτά τε οὖν ἀπηγγέλλετο καὶ τὸν Μίδα ἐωρῶμεν αὐτὸν ἐπὶ σκίμποδος ὑπὸ τῶν ὁμοδούλων προσκομιζόμενον, ὅλον ῥῥηκότα, πελιδνόν, μυδῶντα ἐπιπολῆς,^ ὀλίγον ἔτι ἐμπνέοντα. λελυπημένῳ δὴ τῷ πατρὶ τῶν φίλων τις παρών, ‘ ‘ θάρρει,^’ ἔφη, ‘ ‘ ἐγὼ γάρ σοι ἄνδρα Βαβυλώνιον τῶν Χαλδαίων, ὥς φασιν, αὐτίκα μέτειμι, ὃς ἰάσεται τὸν

ἄνθρωπον· καὶ ἵνα μὴ διατρίβω λέγων, ἦκεν ὁ Βαβυλώνιος καὶ ἀνέστησε τὸν Μίδαν ἐπ' ὧδῃ τινὶ ἐξελάσας τὸν ἰὸν ἐκ τοῦ σώματος, ἔτι καὶ προσαρτήσας τῷ ποδὶ νεκρᾶς ἡ παρθένου λίθον ἀπὸ τῆς στήλης ἐκκολάψας. καὶ τοῦτο μὲν ἴσως μέτριον καίτοι ὁ Μίδας αὐτὸς ἀράμενος τὸν σκίμποδα ἐφ' οὗ ἐκεκόμεστο ὥχτο εἰς τὸν ἄγρον ἀπιὼν τοσοῦτον ἢ ἐπ' ὧδῃ “

[12] ἐδυνήθη καὶ ὁ στηλίτης ἐκεῖνος λίθος. ὁ δὲ καὶ ἄλλα ἐποίησε θεσπέσια ὡς ἀληθῶς· εἰς γὰρ τὸν ἄγρον ἐλθὼν ἔωθεν, ἐπειπὼν ἱερατικά τινα ἐκ βίβλου παλαιᾶς ὀνόματα ἑπτὰ καὶ θείῳ καὶ δαδὶ καθαγνίσας τὸν τόπον περιελθὼν ἐς τρεῖς, ἐξεκάλεσεν ἡ ὅσα ἦν ἐρπετὰ ἐντὸς τῶν ὄρων. ἦκον οὖν ὥσπερ ἐλκόμενοι πρὸς τὴν ἐπ' ὧδῃ ὄφεις πολλοὶ καὶ ἀσπίδες καὶ ἔχιδναι καὶ κεράσται καὶ ἀκοντίαι φρυγί τε καὶ φύσαλοι, ἐλείπετο δ' εἰς δράκων παλαιός ὑπὸ γήρως, οἶμαι, ἐξεμπύσαι μὴ δυνάμενος ἢ παρακούσας τοῦ προστάγματος· ὁ δὲ μάγος οὐκ ἔφη παμρῖναι ἅπαντας, ἀλλ' ἓνα τινὰ τῶν ὀφείων τὸν νεώτατον χειροτονήσας πρεσβευτὴν ἐπεμψεν ἐπὶ τὸν δράκοντα, καὶ μετὰ μικρὸν ἦκε κακεῖνος. ἐπεὶ δὲ συνηλίσθησαν, ἡ ἐνεφύσησε μὲν αὐτοῖς ὁ Βαβυλώνιος, τὰ δ' αὐτίκα μάλα κατεκαύθη ἅπαντα ὑπὸ τῷ φυσήματι, ἡμεῖς δὲ ἐθαυμάζομεν. “

[13] ‘ εἰπέ μοι, ὦ Ἴων, ’ ἦν δ' ἐγώ, ‘ ὁ ὄφις δ' ὁ πρεσβευτὴς ὁ νέος ἄρα καὶ ἐχειραγώγει τὸν· δράκοντα ἤδη, ὡς φῆς, γεγηρακότα, ἢ σκίπωνα ἔχων ἐκεῖνος ἐπεστηρίζετο; ’ ‘ σὺ μὲν παίζεις, ’ ἔφη ὁ Κλεόδημος, ‘ ἐγὼ δὲ καὶ αὐτὸς ἀπιστότερος ὢν σου πάλοι τὰ τοιαῦτα — - ὦμην γὰρ οὐδενὶ λόγῳ δυνατόν γίνεσθαι ἂν αὐτὰ — - ὅμως ὅτε τὸ πρῶτον εἶδον πετόμενον τὸν ξένον τὸν βάρβαρον — ἐξ Ὑπερβορέων δ' ἦν, ὡς ἔφασκεν — ἐπίστευσα καὶ ἐνίκηθην ἐπὶ πολὺ ἀντισχών. τί γὰρ ἔδει ποιεῖν αὐτὸν ὀρώντα διὰ τοῦ ἀέρος φερόμβιον ἡμβρας οὔσης καὶ ἐφ' ὕδατος βαδίζοντα καὶ διὰ πυρὸς διεξιόντα σχολῇ καὶ βάδην; ’ ‘ σὺ τὰντα εἶδες, ’ ἦν δ' ἐγώ, ‘ τὸν Ὑπερβόρεον ἄνδρα πετόμενον ἢ ἐπὶ τοῦ ὕδατος βεβηκότα; ’ ‘ καὶ μάλα, ’ ἦ δ' ὅς, ‘ ὑποδοδεμένον γε καρβατίνας, οἷα μάλιστα ἐκεῖνοι ὑποδοῦνται. τὰ μὲν γὰρ σμικρὰ ταῦτα τί χρὴ καὶ λέγειν ὅσα ἐπεδείκνυτο, ἔρωτας ἐπιτέμπων καὶ δαίμονας ἀνάγων καὶ νεκροὺς ἐώλους ἀνακαλῶν καὶ τὴν Ἑκάτην αὐτὴν ἐναργῇ “

[14] παριστὰς καὶ τὴν Σελήνην καθαιρῶν; ἡ ἐγὼ γοῦν διηγῆσομαι ὑμῖν ἃ εἶδον γινόμενα ὑπ' αὐτοῦ ἐν Γλαυκίου τοῦ Ἀλεξικλέους. ἄρτι γὰρ ὁ Γλαυκίας τοῦ πατρὸς ἀποθανόντος παραλαβὼν τὴν οὐσίαν ἡράσθη Χρυσίδος τῆς Δημέου γυναικός. ἐμοὶ δὲ διδασκάλῳ ἐχρήτο πρὸς τοὺς λόγους, καὶ εἰ γε μὴ ὁ ἔρω ἐκεῖνος ἀπησχόλησεν αὐτόν, ἅπαντα ἂν ἤδη τὰ τοῦ Περιπάτου ἠπίστατο, ὃς καὶ ὀκτωκαίδεκάτης ὢν ἀνέλυε καὶ τὴν φυσικὴν ἀκρόασιν μετεληλύθει εἰς τέλος. ἀμχανῶν δὲ ὅμως τῷ ἔρωτι μηνύει μοι τὸ πᾶν, ἐγὼ ὥσπερ εἰκὸς ἦν, διδάσκαλον ὄντα, τὸν Ὑπερβόρεον ἐκεῖνον μάγον ἄγω παρ' αὐτόν ἐπὶ μναῖς τέτταρσι μὲν τὸ παραντίκα — ἔδει γὰρ προτελέσαι τι εἰς τὰς θυσίας — ἐκκαίδεκα δέ, εἰ τύχοι τῆς Χρυσίδος. ὁ δὲ αὐξομένην τηρήσας τὴν σελήνην — τότε γὰρ ὡς ἐπὶ τὸ πολὺ τὰ τοιαῦτα τελεσιουργεῖται — βόθρον τε ὀρυζάμενος ἐν ὑπαίθρῳ τινὶ τῆς οἰκίας περὶ μέσας νύκτας ἀνεκάλεσεν ἡμῖν πρῶτον μὲν τὸν Ἀλεξικλέα τὸν πατέρα τοῦ Γλαυκίου πρὸ ἑπτὰ μηνῶν τεθνεῶτα· ἡγανάκει δὲ ὁ γέρων ἐπὶ τῷ ἔρωτι καὶ ὠργίζετο, τὰ τελευταῖα δὲ ὅμως ἐφήκεν αὐτῷ ἑρᾶν, μετὰ δὲ τὴν Ἑκάτην τε ἀνήγαγεν ἐπαγομένην τὸν

Κέρβερον καὶ τὴν Σελήνην κατέσπασεν, πολύμορφόν τι θέαμα καὶ ἄλλοτε ἄλλοιόν τι φανταζόμενον τὸ μὲν γὰρ πρῶτον γυναικείαν μορφήν ἐπεδείκνυτο, εἶτα βοῦς ἐγίνετο πάγκαλος, εἶτα σκύλαξ ἐφαίνετο. τέλος δ' οὖν ὁ Ὑπερβόρεος ἐκ πηλοῦ ἐρώτιόν τι ἀναπλάσας, Ἄπιθι, ἔφη, καὶ ἄγε Χρυσίδα. καὶ ὁ μὲν πηλὸς ἐξέπτωτο, μετὰ μικρὸν δὲ ἐπέστη κόπτουσα τὴν θύραν ἐκείνη καὶ εἰσελθοῦσα περιβάλλει τὸν Γλαυκίαν ὥς ἂν ἐκμανέστατα ἐρῶσα καὶ συνῆν ἄχρι δὴ ἀλεκτρυόνων ἠκούσαμεν ἁδόντων. τότε δὴ ἡ τε Σελήνη ἀνέπτωτο εἰς τὸν οὐρανὸν καὶ ἡ Ἑκάτη ἔδω κατὰ τῆς γῆς καὶ τὰ ἄλλα φάσματα ἠφανίσθη καὶ τὴν Χρυσίδα ἐξεπέμψαμεν περὶ αὐτό που σχεδὸν τὸ λυκαυγές. “

[15] εἰ ταῦτα εἶδες, ὦ Τυχιάδῃ, οὐκ ἂν ἔτι ἠπίστησας εἶναι πολλὰ ἐν ταῖς ἐπωδαῖς χρήσιμα.’ εὖ λέγεις,’ ἦν δὲ ἐγώ: ‘ ἐπίστευον γὰρ ἂν, εἰ γε εἶδον αὐτά, νῦν δὲ συγγνώμη, οἶμαι, εἰ μὴ τὰ ὅμοια ὑμῖν ὀξυδορκεῖν ἔχω πλὴν ἄλλ’ οἶδα γὰρ τὴν Χρυσίδα ἦν λέγεις, ἐραστὴν γυναικὰ καὶ πρόχειρον, οὐχ ὁρῶ δὲ τίνας ἔνεκα ἐδεήθητε ἐπ’ αὐτὴν τοῦ πηλίνου πρεσβευτοῦ καὶ μάγου τοῦ ἐξ Ὑπερβορέων καὶ Σελήνης αὐτῆς, ἦν εἴκοσι δραχμῶν ἀγαγεῖν εἰς Ὑπερβορέους δυνατόν ἦν. πάνυ γὰρ ἐνδίδωσιν πρὸς ταύτην τὴν ἐπωδὴν ἡ γυνὴ καὶ τὸ ἐναντίον τοῖς φάσμασιν πέπονθεν ἐκεῖνα μὲν γὰρ ἦν ψόφον ἀκούσῃ χαλκοῦ ἢ σιδήρου, πέφευγε — καὶ ταῦτα γὰρ ὑμεῖς φατε — αὕτη δὲ ἂν ἀργυρίον που ψοφῇ, ἔρχεται πρὸς τὸν ἦχον. ἄλλως τε καὶ αὐτοῦ θαυμάζω τοῦ μάγου, εἰ δυνάμενος αὐτὸς ἐρᾶσθαι πρὸς τῶν πλουσιωτάτων γυναικῶν καὶ τάλαντα ὅλα παρ’ αὐτῶν λαμβάνειν, ὁ δὲ τεττάρων μνῶν πάνυ σμικρολόγος ὢν ἡ Γλαυκίαν ἐπέραστον ἐργάζεται.’ ‘ Γελοῖα ποιεῖς,’ ἔφη ὁ Ἴων, ‘ ἀπιστῶν ἅπασιν. “

[16] ἐγὼ γοῦν ἠδέως ἂν ἐροίμην σε, τί περὶ τούτων φῆς ὅσοι τοὺς δαιμονῶντας ἀπαλλάττουσι τῶν δειμάτων οὕτω σαφῶς ἐξάδοντες τὰ φάσματα. καὶ ταῦτα οὐκ ἐμὲ χρὴ λέγειν, ἀλλὰ πάντες ἴσασι τὸν Σύρον τὸν ἐκ τῆς Παλαιστίνης, τὸν ἐπὶ τούτῳ σοφιστὴν, ὅσους παραλαβὼν καταπίπτοντας πρὸς τὴν σελήνην καὶ τὸ ὀφθαλμῷ διαστρέφοντας καὶ ἀφροῦ πιμπλαμένους τὸ στόμα ὅμως ἀνίστησι καὶ ἀποπέμπει ἀρτίους τὴν γνώμην, ἐπὶ μισθῷ μεγάλῳ ἀπαλλάξας τῶν δεινῶν. ἐπειδὴν γὰρ ἐπιστὰς κειμένοις ἔρηται ὅθεν εἰσεληλύθασιν εἰς τὸ σῶμα, ὁ μὲν νοσῶν αὐτὸς σιωπᾷ, ὁ δαίμων δὲ ἀποκρίνεται, ἐλληνίζων ἢ βαρβαρίζων ὁπόθεν ἂν αὐτὸς ᾖ, ὅπως τε καὶ ὅθεν εἰσηλθεν εἰς τὸν ἄνθρωπον ὁ δὲ ὅρκους ἐπάγων, εἰ δὲ μὴ πεισθεῖη, καὶ ἀπειλῶν ἐξελαύνει τὸν δαίμονα. ἐγὼ γοῦν καὶ εἶδον ἐξιόντα μέλανα καὶ καπνώδη τὴν χροάν.’ ‘οὐ μέγα,’ ἦν δ’ ἐγώ, ‘τὰ τοιαῦτά σε ὁρᾶν, ὦ Ἴων, ὅ γε καὶ αἱ ιδέαι αὐταὶ φαίνονται ἅ ὁ πατήρ ὑμῶν Πλάτων δείκνυσιν, ἀμαυρόν τι θέαμα ὥς πρὸς ἡμᾶς τοὺς ἀμβλυώττοντας.’ “

[17] μόνος γὰρ Ἴων,’ ἔφη ὁ Εὐκράτης, ‘τὰ τοιαῦτα εἶδεν, οὐχὶ δὲ καὶ ἄλλοι πολλοὶ δαίμοσιν ἐντετυγῆκασιν οἱ μὲν νύκτωρ, οἱ δὲ μεθ’ ἡμέραν; ἐγὼ δὲ οὐχ ἅπαξ ἀλλὰ μυριάκις ἤδη σχέδον τὰ τοιαῦτα τεθέαμαι: καὶ τὸ μὲν πρῶτον ἐταραττόμην πρὸς αὐτά, νῦν δὲ δὴ ὑπὸ τοῦ ἔθους οὐδέν τι παράλογον ὁρᾶν μοι δοκῶ, καὶ μάλιστα ἐξ οὗ μοι τὸν δακτύλιον ὁ Ἄραψ ἔδωκε σιδήρου τοῦ ἐκ τῶν σταυρῶν πεποιημένον καὶ τὴν ἐπωδὴν ἐδίδαξεν τὴν πολυνύμνον, ἐκτὸς εἰ

μή κάμοι ἀπιστήσεις, ὦ Τυχιάδη.’ ‘καὶ πῶς ἂν,’ ἦν δ’ ἐγώ, ‘ἀπιστήσαιμι Εὐκράτει τῷ Δείνωνος, σοφῷ ἀνδρὶ καὶ μάλιστα ἐλευθερίῳ, τὰ δοκοῦντά οἱ λέγοντι οἴκοι “

[18] παρ’ αὐτῷ ἐπ’ ἐξουσίας;’ ‘τὸ γοῦν περὶ τοῦ ἀνδριάντος,’ ἦ δ’ ὅς ὁ Εὐκράτης, ‘ἅπασι τοῖς ἐπὶ τῆς οἰκίας ὅσαι νύκτες φαινόμενον καὶ παισὶ καὶ νεανίαις καὶ γέρουσι, τοῦτο οὐ παρ’ ἐμοῦ μόνον ἀκούσειας ἂν ἀλλὰ καὶ παρὰ τῶν ἡμετέρων ἀπάντων.’ ‘ποίου,’ ἦν δ’ ἐγώ, ‘ἀνδριάντος;’ ‘οὐχ ἐώρακας,’ ἔφη, ‘εἰσιὼν ἐν τῇ αὐλῇ ἀνεστηκότα πάγκαλον ἀνδριάντα, Δημητρίου ἔργον τοῦ ἀνθρωποποιῦ;’ ‘μὴν τὸν δισκεύοντα,’ ἦν δ’ ἐγώ, ‘φῆς, τὸν ἐπικεκυφότα κατὰ τὸ σχῆμα τῆς ἀφέσεως, ἀπεστραμμένον εἰς τὴν δισκοφόρον, ἥρέμα ὀκλάζοντα τῷ ἐτέρῳ, εὐκικότα συναναστησομένῳ μετὰ τῆς βολῆς;’ ‘οὐκ ἐκεῖνον,’ ἦ δ’ ὅς, ‘ἐπεὶ τῶν Μύρωνος ἔργων ἐν καὶ τοῦτό ἐστιν, ὁ δισκοβόλος ὃν λέγεις: οὐδὲ τὸν παρ’ αὐτὸν φημι, τὸν διαδούμενον τὴν κεφαλὴν τῇ ταινίᾳ, τὸν καλόν, Πολυκλείτου γὰρ τοῦτο ἔργον. ἀλλὰ τοὺς μὲν ἐπὶ τὰ δεξιὰ εἰσιόντων ἄφες, ἐν οἷς καὶ τὰ Κριτίου καὶ Νησιώτου πλάσματα ἔστηκεν, οἱ τυραννοκτόνοι: σὺ δὲ εἴ τινα παρὰ τὸ ὕδωρ τὸ ἐπιρρέον εἶδες προγᾶστορα, φαλάντιαν, ἡμίγυμνον τὴν ἀναβολήν, ἠνεμωμένον τοῦ πάγωνος τὰς τρίχας ἐνίας, ἐπίσημον τὰς φλέβας, αὐτοανθρώπῳ ὅμοιον, ἐκεῖνον λέγω: Πέλλιχος ὁ Κορίνθιος στρατηγὸς εἶναι δοκεῖ.’ “

[19] νῆ Δί,’ ἦν δ’ ἐγώ, ‘εἰδόν τινα ἐπὶ δεξιὰ τοῦ κρουνοῦ ταινίας καὶ στεφάνους ξηροὺς ἔχοντα, κατακεχυρωμένον πετάλοις τὸ στηῆθος.’ ἐγὼ δέ,’ ὁ Εὐκράτης ἔφη, ‘ἐκεῖνα ἐχρύσωσα, ὁπότε μ’ ἰάσατο διὰ τρίτης ὑπὸ τοῦ ἠπιάλου ἀπολλύμενον.’ ‘ἦ γὰρ καὶ ἱατρός,’ ἦν δ’ ἐγώ, ‘ὁ βέλτιστος ἡμῖν Πέλλιχος οὗτός ἐστιν;’ ‘μὴ σκῶπτε,’ ἦ δ’ ὅς ὁ Εὐκράτης, ‘ἢ σε οὐκ εἰς μακρὰν μέτεισιν ὁ ἀνὴρ οἶδα ἐγὼ ὅσον δύναται οὗτος ὁ ὑπὸ σοῦ γελώμενος ἀνδριάς. ἦ οὐ νομίζεις τοῦ αὐτοῦ εἶναι καὶ ἐπιπέμπειν ἠπιάλους οἷς ἂν ἐθέλῃ, εἴ γε καὶ ἀποπέμπειν δυνατὸν αὐτῷ;’ ‘ἴλεως,’ ἦν δ’ ἐγώ, ‘ἔστω ὁ ἀνδριάς καὶ ἡπιος οὕτως ἀνδρεῖος ὢν. τί δ’ οὖν καὶ ἄλλο ποιοῦντα ὁρᾷτε αὐτὸν ἅπαντες οἱ ἐν τῇ οἰκίᾳ;’ ‘ἐπειδὴν τάχιστα,’ ἔφη, ‘νῦξ γένηται, ὁ δὲ καταβὰς ἀπὸ τῆς βάσεως ἐφ’ ἣ ἔστηκε περίεισιν ἐν κύκλῳ τὴν οἰκίαν, καὶ πάντες ἐντυγχάνομεν αὐτῷ ἐνίοτε καὶ ἄδοντι, καὶ οὐκ ἔστιν ὄντινα ἡδίκησεν ἐκτρέπτεσθαι γὰρ χρὴ μόνον ὁ δὲ παρέρχεται μηδὲν ἐνοχλήσας τοὺς ἰδόντας. καὶ μὴν καὶ λούεται τὰ πολλὰ καὶ παίζει δι’ ὅλης τῆς νυκτός, ὥστε ἀκούειν τοῦ ὕδατος ψοφοῦντος.’ ‘ὄρα τοῖνον,’ ἦν δ’ ἐγώ, ‘μὴ οὐχὶ Πέλλιχος ὁ ἀνδριάς, ἀλλὰ Τάλως ὁ Κρής ὁ τοῦ Μίνως ἦ: καὶ γὰρ ἐκεῖνος χαλκοὺς τις ἦν τῆς Κρήτης περίπολος. εἰ δὲ μὴ χαλκοῦ, ὦ Εὐκράτες, ἀλλὰ ξύλου πεποίητο, οὐδὲν αὐτὸν ἐκώλυεν οὐ Δημητρίου ἔργον εἶναι, ἀλλὰ τῶν Δαιδάλου τεχνημάτων δραπετεῦει γοῦν, ὡς φῆς, ἀπὸ τῆς βάσεως καὶ οὗτος.’ “

[20] ὄρα,’ ἔφη, ‘ὦ Τυχιάδη, μή σοι μεταμελήσῃ τοῦ σκώμματος ὕστερον. οἶδα ἐγὼ οἷα ἔπαθεν ὁ τοὺς ὀβολοὺς ὑφελόμενος οὗς κατὰ τὴν νομηνίαν ἐκάστην τίθεμεν αὐτῷ.’ ‘πάνδεινα ἐχρῆν,’ ἔφη ὁ Ἴων, ‘ἱερόσυλόν γε ὄντα. πῶς δ’ οὖν αὐτὸν ἡμύνατο, ὦ Εὐκράτες; ἐθέλω γὰρ ἀκοῦσαι, εἰ καὶ ὅτι μάλιστα οὗτοσὶ Τυχιάδης ἀπιστήσῃ.’ ‘πολλοί,’ ἦ δ’ ὅς, ‘ἔκειντο ὀβολοὶ πρὸ τοῖν ποδοῖν αὐτοῦ καὶ ἄλλα νομίσματα ἔνια ἀργυρᾷ πρὸς τὸν μηρὸν κηρῷ

κεκολλημένα καὶ πέταλα ἐξ ἀργύρου, εὐχαί τινος ἢ μισθὸς ἐπὶ τῇ ἰάσει ὅποσοι δι' αὐτὸν ἐπαύσαντο πυρετῷ ἐχόμενοι. ἦν δὲ ἡμῖν Λίβυς τις οἰκέτης κατάρατος, ἱπποκόμος· οὗτος ἐπεχείρησε νυκτὸς ὑφελέσθαι πάντα ἐκεῖνα καὶ ὑφείλετο καταβεβηκότα ἤδη τηρήσας τὸν ἀνδριάντα. ἐπεὶ δὲ ἐπανελθὼν τάχιστα ἔγνω περισεσυλημένος ὁ Πέλλιχος, ὅρα ὅπως ἡμύνατο καὶ κατεφώρασε τὸν Λίβυν· δι' ὅλης γὰρ τῆς νυκτὸς περιεῖη ἐν κύκλῳ τὴν αὐλὴν ὁ ἄθλιος ἄ ἐξελθεῖν οὐ δυνάμενος ὥσπερ εἰς λαβύρινθον ἐμπεσών, ἄχρι δὲ κατελήφθη ἔχων τὰ φόρια γενομένης ἡμέρας. καὶ τότε μὲν πληγὰς οὐκ ὀλίγας ἔλαβεν ἀλούς, οὐ πολὺν δὲ ἐπιβιούς χρόνον κακὸς κακῶς ἀπέθανεν μαστιγούμενος, ὡς ἔλεγεν, κατὰ τὴν νύκτα ἐκάστην, ὥστε καὶ μώλωπας εἰς τὴν ἐπιούσαν φαίνεσθαι αὐτοῦ ἐπὶ τοῦ σώματος. πρὸς ταῦτα, ὦ Τυχιάδῃ, καὶ τὸν Πέλλιχον; σκῶπτε καὶ ὥσπερ τοῦ Μίνωος ἡλικιώτην παραπαίειν ἤδη δόκει.' ἄλλ', ὦ Εὐκράτες,' ἦν δ' ἐγώ, ' ἔστ' ἂν χαλκὸς μὲν ὁ χαλκός, τὸ δὲ ἔργον Δημήτριος ὁ Ἀλωπεκῆθεν εἰργασμένος ἦ;, οὐ θεοποιός τις ἄλλ' ἀνθρωποποιός ὢν, οὔποτε φοβήσομαι τὸν ἀνδριάντα Πελλίχου, ὃν οὐδὲ ζῶντα πάνυ ἐδεδίδειν ἂν ἀπειλοῦντά μοι.'

[21] ἐπὶ τούτοις Ἀντίγονος ὁ ἱατρὸς εἶπε, 'κάμοί, ὦ Εὐκράτες, Ἱπποκράτης ἐστὶ χαλκοὺς ὅσον πηχυαῖος τὸ μέγεθος· οὗτος ἐπειδὴν μόνον ἢ θρυαλλίς ἀποσβῆ, περίεισιν τὴν οἰκίαν ὅλην ἐν κύκλῳ ψοφῶν καὶ τὰς πυξίδας ἀνατρέπων καὶ τὰ φάρμακα συγχέων καὶ τὴν θυίαν περιτρέπων, καὶ μάλιστα ἐπειδὴν τὴν θυσίαν ὑπερβαλώμεθα, ἦν κατὰ τὸ ἔτος ἕκαστον αὐτῷ θύομεν.' 'ἀξιοὶ γάρ,' ἦν δ' ἐγώ, ' καὶ ὁ Ἱπποκράτης ἤδη ὁ ἱατρὸς θύεσθαι αὐτῷ, καὶ ἀγανακτεῖ ἦν μὴ κατὰ καιρὸν ἐφ' ἱερῶν τελείων ἐστιαθῇ; ὃν ἔδει ἀγαπᾶν, εἰ τις ἐναγίσκειεν αὐτῷ ἢ μελίκρατον ἐπισπείσειεν ἢ στεφανώσειε τὴν στήλην.' ἅ

[22] ἄκουε τοίνυν,' ἔφη ὁ Εὐκράτης, ' — τοῦτο μὲν καὶ ἐπὶ μαρτύρων — ὁ πρὸ ἐτῶν πέντε εἶδον ἐτύγχανε μὲν ἀμφὶ τρυγητὸν τοῦ ἔτους ὃν, ἐγὼ δὲ ἀνὰ τὸν ἀγρὸν μεσούσης ἡμέρας τρυγῶντας ἀφείς τοὺς ἐργάτας κατ' ἐμαυτὸν εἰς τὴν ὕλην ἀπῆειν μεταξὺ φροντίζων τι καὶ ἀνασκοπούμενος. ἐπεὶ δ' ἐν τῷ συνηρεφεῖ ἦν, τὸ μὲν πρῶτον ὕλαγμός ἐγένετο κυνῶν, καὶ γὰρ εἵκαζον Μνάσωνα τὸν υἱόν, ὥσπερ εἰώθει παίζειν καὶ κυνηγετεῖν εἰς τὸ λάσιον μετὰ τῶν ἡλικιωτῶν παρελθόντα. τὸ δ' οὐκ εἶχεν οὕτως, ἀλλὰ μετ' ὀλίγον σεισμοῦ τινος ἅμα γενομένου καὶ βοῆς οἶον ἐκ βροντῆς γυναιῖκα ὀρῶ προσιούσαν φοβεράν, ἡμισταδιαίαν σχεδὸν τὸ ὕψος. εἶχεν δὲ καὶ δᾶδα ἐν τῇ ἀριστερᾷ καὶ ξίφος ἐν τῇ δεξιᾷ ὅσον εἰκοσάπηχυ, καὶ τὰ μὲν ἔνερθεν ὀφίοπους ἦν, τὰ δὲ ἄνω Γοργόνι ἐμφορῆς, τὸ βλέμμα φημί καὶ τὸ φορικῶδες τῆς προσόψεως, καὶ ἀντὶ τῆς κόμης τοὺς δράκοντας βοστρυχηδὸν καθεῖτο εἰλουμένους περὶ τὸν αὐχένα καὶ ἐπὶ τῶν ὤμων ἐνίους ἐσπειραμένους. ὁρᾶτε,' ἔφη, ' ὅπως ἔφριξα, ὦ φίλοι, μεταξὺ διηγούμενος.' καὶ ἅμα λέγων ἐδείκνυν ὁ Εὐκράτης τὰς ἐπὶ τοῦ πῆχεως τρίχας δῆθεν ὀρθὰς ὑπὸ τοῦ φόβου.

[23] οἱ μὲν οὖν ἀμφὶ τὸν Ἴωνα καὶ τὸν Δεινόμαχον καὶ τὸν Κλεόδημον κεκηνότες ἀτενὲς προσεῖχον αὐτῷ, γέροντες ἄνδρες ἐλκόμενοι τῆς ῥινός, ἡρέμα προσκυνοῦντες οὕτως ἀπίθανον κολοσσόν, ἡμισταδιαίαν γυναιῖκα, γιγάντειόν τι μορμολύκειον. ἐγὼ δὲ ἐνενόουν μεταξὺ οἷοι ὄντες αὐτοὶ νέοις τε

ὀμιλοῦσιν, ἐπὶ σοφία καὶ ὑπὸ πολλῶν θαυμάζονται, μόνη τῇ πολιᾷ καὶ τῷ πάγωνι διαφέροντες τῶν βρεφῶν, τὰ δ' ἄλλα καὶ αὐτῶν ἐκείνων εὐαγωγότεροι

[24] πρὸς τὸ ψεῦδος. ὁ γοῦν Δεινόμαχος, ‘εἰπέ μοι,’ ἔφη, ‘ὦ Εὐκратες, οἱ κύνες δὲ τῆς θεοῦ πηλίκοι τὸ μέγεθος ἦσαν;’ ‘ἐλεφάντων,’ ἦ δ' ὅς, ‘ὕψηλότεροι τῶν Ἰνδικῶν, μέλανες καὶ αὐτοὶ καὶ λάσιοι πιναρᾷ καὶ αὐχμώσῃ τῇ λάχνῃ. — ἐγὼ μὲν οὖν ἰδὼν ἔστην ἀναστρέψας ἅμα τὴν σφραγίδα ἣν μοι ὁ Ἄραψ . ἔδωκεν εἰς τὸ εἶσω τοῦ δακτύλου: ἡ Ἐκάτη δὲ πατάξασα τῷ δρακοντείῳ ποδὶ τοῦδαφος ἐποίησεν χάσμα παμμέγεθες, ἡλίκον Ταρτάρειον τὸ βάθος: εἶτα ὄχρετο μετ' ὀλίγον ἄλλομένη εἰς αὐτό. ἐγὼ δὲ θαρρήσας ἐπέκυσα λαβόμενος δένδρου τινὸς πλησίον πεφυκότος, ὥς μὴ σκοτοδινιάσας ἐμπέσοιμι ἐπὶ κεφαλῇν εἶτα ἐώρων τὰ ἐν Ἀΐδου ἅπαντα, τὸν Πυριφλεγέθοντα, τὴν λίμνην, τὸν Κέρβερον, τοὺς νεκρούς, ὥστε γνωρίζειν ἐνίους αὐτῶν τὸν γοῦν πατέρα εἶδον ἀκριβῶς αὐτὰ ἐκεῖνα ἔτι ἀμπεχόμενον ἐν οἷς αὐτὸν κατεθάψαμεν.’ ‘τί δὲ ἔπραττον,’ ὁ Ἴων ἔφη, ‘ὦ Εὐκратες, αἱ ψυχαί;’ ‘τί δ' ἄλλο,’ ἦ δ' ὅς, ‘ἡ κατὰ φύλα καὶ φρήτρας μετὰ τῶν φίλων καὶ συγγενῶν διατρίβουσιν ἐπὶ τοῦ ἀσφοδέλου κατακεείμενοι.’ ‘ἀντιλεγέτωσαν νῦν ἂν ἔτι,’ ἦ δ' ὅς ὁ Ἴων ‘οἱ ἀμφὶ τὸν Ἐπίκουρον τῷ ἱερῷ Πλάτῳ καὶ τῷ περὶ τῶν ψυχῶν λόγῳ. σὺ δὲ μὴ καὶ τὸν Σωκράτην αὐτὸν καὶ τὸν Πλάτωνα εἶδες ἐν τοῖς νεκροῖς;’ ‘τὸν Σωκράτην ἔγωγε,’ ἦ δ' ὅς, ‘οὐδὲ τοῦτον σαφῶς, ἀλλὰ εἰκάζων ὅτι φαλακρὸς καὶ προγαστῶρ ἦν: τὸν Πλάτωνα δὲ οὐκ ἐγνώρισα: χρή γάρ, οἶμαι, πρὸς φίλους ἄνδρας τάληθ' ἰλέγειν. ἅμα δ' οὖν ἐγὼ τε ἅπαντα ἰκανῶς ἐωράκειν, καὶ τὸ χάσμα συνήει καὶ συνέμυε: καὶ τινες τῶν οἰκετῶν ἀναζητοῦντές με, καὶ Πυρρίας οὗτος ἐν αὐτοῖς, ἐπέστησαν οὐπω τέλεον μεμυκότος τοῦ χάσματος. εἰπέ, Πυρρία, εἰ ἀληθὴ λέγω.’ ‘νῆ Δί,’ ἔφη ὁ Πυρρίας, ‘καὶ ὑλακῆς δὲ ἤκουσα διὰ τοῦ χάσματος καὶ πῦρ τι ὑπέλαμπεν, ἀπὸ τῆς δαδός μοι δοκεῖν.’ κἀγὼ ἐγέλασα ἐπιμετρήσαντος τοῦ μάρτυρος τὴν ὑλακὴν καὶ τὸ πῦρ. “

[25] ὁ Κλεόδημος δέ, ‘οὐ καινά,’ εἶπεν, ‘οὐδὲ ἄλλοις ἀόρατα ταῦτα εἶδες, ἐπεὶ καὶ αὐτὸς οὐ πρὸ πολλοῦ νοσήσας τοιόνδε τι ἐθεασάμην ἐπεσκόπει δέ με καὶ ἐθεράπευεν Ἀντίγονος οὗτος. ἐβδόμη μὲν ἦν ἡμέρα, ὁ δὲ πυρετὸς οἷος καῦσος σφοδρότατος. ἅπαντες δέ με ἀπολιπόντες ἐπ' ἐρημίας ἐπικλεισάμενοι τὰς θύρας ἔξω περιέμενον οὕτω γὰρ αὐτὸς ἐκέλευσας, ὦ Ἀντίγονε, εἴ πως δυνηθεῖν εἰς ὕπνον τραπέσθαι. τότε οὖν ἐφίσταται μοι νεανίας ἐγρηγορότι πάγκαλος λευκὸν ἱμάτιον περιβεβλημένος, εἶτα ἀναστήσας ἄγει διὰ τινος χάσματος εἰς τὸν Ἀΐδην, ὥς αὐτίκα ἐγνώρισα Τάνταλον ἰδὼν καὶ Τιτυὸν καὶ Σίσυφον. καὶ τά μὲν ἄλλα τί ἂν ὑμῖν λέγοιμι; ἐπεὶ δὲ κατὰ τὸ δικαστήριον ἐγενόμην — παρὴν δὲ καὶ ὁ Αἰακὸς καὶ ὁ Χάρων καὶ αἱ Μοῖραι καὶ αἱ Ἑρινύες — ὁ μὲν τις ὥσπερ βασιλεὺς ὁ Πλούτων, ἂν μοι δοκεῖ καθῆστο ἐπιλεγόμενος τῶν τεθνηξομένων τὰ ὀνόματα, οὓς ἤδη ὑπερήμερους τῆς ζωῆς συνέβαιναν εἶναι. ὁ δὲ νεανίσκος ἐμὲ φέρων παρέστησεν αὐτῷ: ὁ δὲ Πλούτων ἡγανάκτησέν τε καὶ πρὸς τὸν ἀγαγόντα με, ‘οὐπω πεπλήρωται,’ φησίν, ‘τὸ νῆμα αὐτῷ, ὥστε ἀπίτω. σὺ δὲ δὴ τὸν χαλκέα Δημύλον ἄγε: ὑπὲρ γὰρ τὸν ἄτρακτον βιοῖ.” κἀγὼ ἄσμενος ἀναδραμὼν αὐτὸς μὲν ἤδη ἀπύρετος ἦν,

ἀπηγγέλλον δὲ ἅπασιν ὡς τεθνήξεται Δημόλος· ἐν γειτόνων δὲ ἡμῖν ὄκει νοσῶν τι καὶ αὐτός, ὡς ἀπηγγέλλετο. καὶ μετὰ μικρὸν ἠκούομεν οἰμωγῆς ὀδυρομένων ἐπ’ αὐτῷ.’ “

[26] τί θαυμαστόν;’ εἶπεν ὁ Ἀντίγονος· ‘ ἐγὼ γὰρ οἶδά τινα μετὰ εἰκοστὴν ἡμέραν ἧς ἐτάφη ἀναστάντα, θεραπεύσας καὶ πρὸ τοῦ θανάτου καὶ ἐπεὶ ἀνέστη τὸν ἄνθρωπον.’ ‘ καὶ πῶς,’ ἦν δ’ ἐγώ, ‘ ἐν εἴκοσιν ἡμέραις οὗτ’ ἐμύδησεν τὸ σῶμα οὔτε ἄλλως ὑπὸ λιμοῦ διεφθάρη; εἰ μή τινα Ἐπιμενίδην σὺ γε ἐθεράπευες.’ “

[27] ἅμα ταῦτα λεγόντων ἡμῶν ἐπεισηλθον οἱ τοῦ Εὐκράτους υἱοὶ ἐκ τῆς παλαιστρας, ὁ μὲν ἦδη ἐξ ἐφήβων, ὁ δὲ ἕτερος ἀμφὶ τὰ πεντεκαίδεκα ἔτη, καὶ ἀσπασάμενοι ἡμᾶς ἐκαθέζοντο ἐπὶ τῆς κλίνης παρὰ τῷ πατρί· ἐμοὶ δὲ εἰσεκομίσθη θρόνος. καὶ ὁ Εὐκράτης ὥσπερ ἀναμνησθεὶς πρὸς τὴν ὄψιν τῶν υἱέων, ‘ οὕτως ὀναίμην,’ ἔφη, ‘ τούτων—’ ἐπιβαλὼν αὐτοῖν τὴν χεῖρα—’ ἀληθῆ, ὦ Τυχιάδῃ, πρὸς σε ἐρῶ. τὴν μακαριτὴν μου γυναικα τὴν τούτων μητέρα πάντες ἴσασιν ὅπως ἠγάπησα, ἐδήλωσα δὲ οἷς περὶ αὐτὴν ἔπραξα οὐ ζῶσαν μόνον, ἀλλὰ καὶ ἐπεὶ ἀπέθανεν, τὸν τε κόσμον ἅπαντα συγκατακαύσας καὶ τὴν ἐσθῆτα ἧ ζῶσα ἔχαιρεν. ἐβδόμῃ δὲ μετὰ τὴν τελευτὴν ἡμέρᾳ ἐγὼ μὲν ἐνταῦθα ἐπὶ τῆς κλίνης ὥσπερ νῦν ἐκείμην παραμυθούμενος τὸ πένθος· ἀνεγίνωσκον γὰρ τὸ περὶ ψυχῆς τοῦ Πλάτωνος βιβλίον ἐφ’ ἡσυχίας· ἐπείσερχεται δὲ μεταξὺ ἡ Δημινέτη αὐτὴ ἐκείνῃ καὶ καθίζεται πλησίον ὥσπερ νῦν Εὐκρατίδης οὐτοσί,’ δείξας τὸν νεώτερον τῶν υἱέων ὁ δὲ αὐτίκα ἔφριξε μάλα παιδικῶς, καὶ πάλαι ἦδη ὠχρὸς ὢν ἠπρὸς τὴν διήγησιν. ‘ ἐγὼ δέ,’ ἦ δ’ ὅς ὁ Εὐκράτης, ‘ ὡς εἶδον, περιπλακεὶς αὐτῇ ἐδάκρυον ἀνακωκύσας· ἡ δὲ οὐκ εἶα βοᾶν, ἀλλ’ ἡτῶτό με ὅτι τὰ ἄλλα πάντα ἠχαρισάμενος αὐτῇ θάτερον τοῖν σανδάλωιν χρυσοῖν ὄντοιν οὐ κατακαύσαιμι, εἶναι δὲ αὐτὸ ἔφασκεν ὑπὸ τῇ κιβωτῷ παραπεσόν. καὶ διὰ τοῦτο ἡμεῖς οὐχ εὐρόντες θάτερον μόνον ἐκαύσαμεν. ἔτι δὲ ἡμῶν διαλεγομένων κατάρατόν τι κυνίδιον ὑπὸ τῇ κλίνῃ ὃν Μελιταῖον ὑλάκτησεν, ἡ δὲ ἠφανίσθη πρὸς τὴν ὑλακίην. τό μέντοι σανδάλιον εὐρέθη ὑπὸ τῇ κιβωτῷ καὶ κατεκαύθη ὕστερον. “ “

[28] ‘ ἔτι ἀπιστεῖν τούτοις, ὦ Τυχιάδῃ, ἄξιον ἐναργέσιν οὔσιν καὶ κατὰ τὴν ἡμέραν ἐκάστην φαυνομένοις;’ ‘ μὰ Δί,’ ἦν δ’ ἐγώ· ‘ ἐπεὶ σανδάλω γε χρυσῷ εἰς τὰς πυγὰς ὥσπερ τὰ παιδιά παιέσθαι ἄξιοι ἂν εἶεν οἱ ἀπιστοῦντες καὶ οὕτως ἀναισχυνοῦντες πρὸς τὴν ἀλήθειαν.’ “ “

[29] ἐπὶ τούτοις ὁ Πυθαγορικὸς Ἀρίγνωτος εἰσηλθὼν, ὁ κομήτης, ὁ σεμνὸς ἀπὸ τοῦ προσώπου, οἶσθα τὸν αἰοίδιμον ἐπὶ τῇ σοφίᾳ, τὸν ἱερὸν ἐπονομαζόμενον. καὶ ἐγὼ μὲν ὡς εἶδον αὐτὸν ἀνέπνευσα, τοῦτ’ ἐκεῖνο ἦκειν μοι νομίσας πέλεκύν τινα κατὰ τῶν ψευσμάτων. ‘ ἐπιστομιεῖ γὰρ αὐτούς,’ ἔλεγον, ‘ ὁ σοφὸς ἀνὴρ οὕτω τεράστια διεξιόντας.’ καὶ τὸ τοῦ λόγου, θεὸν ἀπὸ μηχανῆς ἐπεισκυκληθῆναι μοι τοῦτον ὥμην ὑπὸ τῆς Τύχης· ὁ δὲ ἐπεὶ ἐκαθέζετο ὑπεκστάντος αὐτῷ τοῦ Κλεοδήμου, πρῶτα μὲν περὶ τῆς νόσου ἤρετο, καὶ ὡς ῥᾶον ἦδη ἔχειν ἠκούσεν παρὰ τοῦ Εὐκράτους, ‘ τί δέ,’ ἔφη, ‘ πρὸς αὐτούς ἠἐφιλοσοφεῖτε; μεταξὺ γὰρ εἰσιῶν ἐπήκουσα, καὶ μοι ἐδοκεῖτε ἠεὶ καλὸν διατεθήσεσθαι ἠ τὴν διατριβήν.’ ‘ τί δ’ ἄλλο,’ εἶπεν ὁ Εὐκράτης, ‘ ἢ τουτονὶ τὸν ἀδαμάντινον πείθομεν—’ δείξας ἐμὲ—’ ἠγεῖσθαι δαίμονάς τινας

εἶναι καὶ φάσματα καὶ νεκρῶν ψυχὰς περιπολεῖν ὑπὲρ γῆς καὶ φαίνεσθαι οἷς ἂν ἐθέλωσιν.’ ἐγὼ μὲν οὖν ἡρυθρίασα καὶ κάτω ἔνευσα αἰδεσθεῖς τὸν Ἀρίγνωτον. ὁ δέ, ‘ ὄρα,’ ἔφη, ‘ ὦ Εὐκράτες, μὴ τοῦτο φησιν Τυχιάδης, τὰς τῶν βιαίως ἀποθανόντων μόνας ψυχὰς περινοστεῖν, οἷον εἴ τις ἀπήγξατο ἢ ἀπετμήθη τὴν κεφαλὴν ἢ ἀνεσκολοπίσθη ἢ ἄλλω γέ τῳ τρόπῳ τοιούτῳ ἀπῆλθεν ἐκ τοῦ βίου, τὰς δὲ τῶν κατὰ μοῖραν ἀποθανόντων οὐκέτι: ἦν γάρ τοῦτο λέγει, οὐ πάνυ ἀπόβλητα φήσκει.’ ‘ μὰ Δί,’ ἡ δ’ ὅς ὁ Δεινόμαχος, ‘ ἀλλ’ οὐδὲ ὅλως εἶναι τὰ τοιαῦτα οὐδὲ συνεστῶτα ὀρᾶσθαι οἴεται.’ ‘ “

[30] πῶς λέγεις,’ ἡ δ’ ὅς ὁ Ἀρίγνωτος, δριμύ ἀπιδὼν εἰς ἐμέ, ‘ οὐδέν σοι τούτων γίνεσθαι δοκεῖ, καὶ ταῦτα πάντων, ὥς εἰπεῖν, ὁρώντων;’ ‘ Ἀπολόγησαι,’ ἡ δ’ ἐγώ, ‘ ὑπὲρ ἐμοῦ, εἰ μὴ πιστεύω, διότι μὴδὲ ὀρᾷ μόνος τῶν ἄλλων εἰ δὲ ἐώρων, καὶ ἐπίστευον ἂν δηλαδὴ ὥσπερ ὑμεῖς.’ ‘ ἀλλά,’ ἡ δ’ ὅς, ‘ ἦν ποτε εἰς Κόρινθον ἔλθης, ἐροῦ ἔνθα ἐστὶν ἡ Εὐβατίδου οἰκία, καὶ ἐπειδὴν σοι δειχθῇ παρὰ τὸ Κράνειον, παρελθὼν εἰς αὐτὴν λέγε πρὸς τὸν θυρωρὸν Τίβειον ὥς ἐθέλοις ἰδεῖν ὅθεν τὸν δαίμονα ὁ Πυθαγορικὸς Ἀρίγνωτος ἀνορύξας ἀπήλασε καὶ πρὸς τὸ λοιπὸν οἰκεῖσθαι τὴν οἰκίαν ἐποίησεν.’ ‘ “

[31] τί δὲ τοῦτο ἦν, ὦ Ἀρίγνωτε;’ ἤρετο ὁ Εὐκράτης. ‘ αὐοικητος ἦν,’ ἡ δ’ ὅς, ‘ ἐκ πολλοῦ ὑπὸ δειμάτων, εἰ δὲ τις οἰκήσειεν εὐθὺς ἐκπλαγεῖς ἔφηνεν, ἐκδιωχθεὶς ὑπὸ τινος φοβεροῦ καὶ ταραχώδους; φάσματος. συνέπιπτεν οὖν ἤδη καὶ ἡ στέγη κατέρρει, καὶ ὅλως οὐδεὶς ἦν ὁ θαρρήσων παρελθεῖν εἰς αὐτήν. ἐγὼ δὲ ἐπεὶ ταῦτα ἤκουσα, τὰς βίβλους λαβὼν — εἰσὶ δέ μοι Αἰγύπτια μάλα πολλὰ περὶ τῶν τοιούτων — ἦκον εἰς τὴν οἰκίαν περὶ πρῶτον ὕπνον ἀποτρέποντος τοῦ ξένου καὶ μόνον οὐκ ἐπιλαμβανομένου, ἐπεὶ ἔμαθεν οἱ βαδίζοιμι, εἰς προὔπτον κακόν, ὥς ᾤετο. ἐγὼ δὲ λύχον λαβὼν μόνος εἰσέρχομαι, καὶ ἐν τῷ μεγίστῳ οἰκήματι καταθεὶς τὸ φῶς ἀνεγίνωσκον ἡσυχῇ χαμαὶ καθεζόμενος: ἐφίσταται δὲ ὁ δαίμων ἐπὶ τινὰ τῶν πολλῶν ἡκεῖν νομίζων καὶ δεδίδεσθαι κάμει ἐλπίζων ὥσπερ τοὺς ἄλλους, αὐχμηρὸς καὶ κομήτης καὶ μελάντερος τοῦ ζόφου. καὶ ὁ μὲν ἐπιστὰς ἐπειρᾶτό μου, πανταχόθεν προσβάλλων εἴ ποθεν κρατήσειεν, καὶ ἄρτι μὲν κύων ἄρτι δὲ ταῦρος γινόμενος ἡ λέων. ἐγὼ δὲ προχειρισάμενος τὴν φρικωδεστάτην ἐπίρρησιν αἰγυπτιάζων τῇ φωνῇ συνήλασα κατὰδων αὐτὸν εἰς τινὰ γωνίαν σκοτεινοῦ οἰκήματος: ἰδὼν δὲ αὐτὸν οἱ κατέδυν, τὸ λοιπὸν ἀνεπαυόμην. ἔωθεν δὲ πάντων ἀπεγνωκότων καὶ νεκρὸν εὐρήσειν με οἰομένων καθάπερ τοὺς ἄλλους, προελθὼν ἀπροσδόκητος ἅπασιν πρόσειμι τῷ Εὐβατίδῃ, εὖ ἀγγέλλων ὅτι καθαρὰν αὐτῷ καὶ ἀδείμαντον ἤδη ἐξῆν ἡ τὴν οἰκίαν οἰκεῖν. παραλαβὼν οὖν αὐτόν τε καὶ τῶν ἄλλων πολλοὺς — εἶποντο γὰρ τοῦ παραδόξου ἔνεκα — ἐκέλευον ἀγαγὼν ἐπὶ τὸν τόπον οὗ καταδεδυκότα τὸν δαίμονα ἐωράκειν, σκάπτειν λαβόντας δικέλλας καὶ σκαφεῖα, καὶ ἐπειδὴ ἐποίησαν, εὐρέθη ὅσον ἐπ’ ὀργυιὰν κατορωρυγμένος τις νεκρὸς ἔωλος μόνον τὰ ὅσῃα κατὰ σχῆμα συγκεῖμενος. ἐκείνον μὲν οὖν ἐθάψαμεν ἀνορύξαντες, ἡ οἰκία δὲ τὸ ἀπ’ ἐκείνου ἐπαύσατο ἐνοχλουμένη ὑπὸ τῶν φασμάτων.’

[32] ὥς δὲ ταῦτα εἶπεν ὁ Ἀρίγνωτος, ἀνὴρ δαιμόνιος τὴν σοφίαν καὶ ἅπασιν αἰδέσιμος, οὐδεὶς ἦν ἔτι τῶν παρόντων ὃς οὐχὶ κατεγίνωσκέ μου πολλήν

τὴν ἄνοιαν τοῖς τοιοῦτοις ἀπιστοῦντος, καὶ ταῦτα Ἀριγνώτου λέγοντος. ἐγὼ δὲ ὁμῶς οὐδὲν τρέσας οὔτε τὴν κόμην οὔτε τὴν δόξαν τὴν περὶ αὐτοῦ, ‘τί τοῦτ’, ἔφην, ‘ὦ Ἀρίγνωτε; καὶ σὺ τοιοῦτος ἦσθα, ἡ μόνη ἐλπίς τῆς ἀληθείας — καπνοῦ μεστὸς καὶ ἰνδαλμάτων; τὸ γοῦν τοῦ λόγου ἐκεῖνο, ἄνθρακες ἡμῖν ὁ θησαυρὸς πέφηνε.’ ‘σὺ δέ,’ ἡ δ’ ὅς ὁ Ἀρίγνωτος, ‘εἰ μὴτε ἐμοὶ πιστεύεις μὴτε Δεινομάχῳ ἢ Κλεοδήμῳ τουτωῖ μὴτε αὐτῷ Εὐκράτει, φέρε εἰπεῖ τίνα περὶ τῶν τοιούτων ἀξιοπιστότερον ἡγῇ τὰναντία ἡμῖν λέγοντα;’ ‘νὴ Δί’, ἦν δ’ ἐγώ, ‘ μάλᾳ θαυμαστὸν ἄνδρα τὸν Ἀβδηρόθεν ἐκεῖνον Δημόκριτον, ὃς οὕτως ἄρα ἐπέπειστο μὴδὲν οἷόν τε εἶναι συστήναι τοιοῦτον ὥστε, ἐπειδὴ καθεῖρξας ἑαυτὸν εἰς μνημα ἔξω πυλῶν ἐνταῦθα διετέλει γράφων καὶ συντάττων καὶ νύκτωρ καὶ μεθ’ ἡμέραν, καὶ τινες τῶν νεανίσκων ἐρεσχελεῖν αὐτὸν βουλόμενοι καὶ δειματοῦν στειλάμενοι νεκρικῶς ἔσθῃτι μελαίνῃ καὶ προσωπείοις εἰς τὰ κρανία μεμιμημένοις περιστάντες αὐτὸν περιεχόρουεν ὑπὸ πυκνῇ τῇ βάσει ἀναπηδῶντες, ὁ δὲ οὔτε ἔδεισεν τὴν προσποίησιν αὐτῶν οὔτε ὅλως ἀνέβλεψεν πρὸς αὐτούς, ἀλλὰ μεταξὺ γράφων, ‘ παύσασθε,’ ἔφη, ‘ παίζοντες;’ οὕτω βεβαίως ἐπίστευε μὴδὲν εἶναι τὰς ψυχὰς ἔτι ἔξω γενομένας τῶν σωμάτων.’ ‘ τοῦτο φῆς,’ ἡ δ’ ὅς ὁ Εὐκράτης, ‘ἀνόητόν τινα ἄνδρα καὶ τὸν Δημόκριτον γενέσθαι, εἴ γε “

[33] οὕτως ἐγίνωσκεν. ἐγὼ δὲ ὑμῖν καὶ ἄλλο διηγῆσομαι αὐτὸς παθὼν, οὐ παρ’ ἄλλου ἀκούσας: τάχα γὰρ ἂν καὶ σὺ, ὦ Τυχιάδῃ, ἀκούων προσβιβασθείης πρὸς τὴν ἀλήθειαν τῆς διηγήσεως. ὁπότε γὰρ ἐν Αἰγύπτῳ διηγὼν ἔτι νέος ὢν, ὑπὸ τοῦ πατρὸς ἐπὶ παιδείας προφάσει ἀποσταλείς, ἐπεθύμησα εἰς Κοπτὸν ἀναπλεύσας ἐκεῖθεν ἐπὶ τὸν Μέμνονα ἐλθὼν ἀκοῦσαι τὸ θαυμαστὸν ἐκεῖνο ἡχοῦντα πρὸς ἀνίσχοντα τὸν ἥλιον. ἐκεῖνου μὲν οὖν ἤκουσα οὐ κατὰ τὸ κοινὸν τοῖς πολλοῖς ἄσημόν τινα φωνήν, ἀλλὰ μοι καὶ ἔχρησεν ὁ Μέμνων αὐτὸς ἀνοίξας γε τὸ στόμα ἐν ἔπεσιν ἐπτά, καὶ εἴ γε μὴ περιττὸν ἦν, αὐτὰ ἂν “

[34] ὑμῖν εἶπον τὰ ἔπη. κατὰ δὲ τὸν ἀνάπλου ἐτυχεν ἡμῖν συμπλέων Μεμφίτης ἀνὴρ τῶν ἱερῶν γραμματέων, ἁ θαυμάσιος τὴν σοφίαν καὶ τὴν παιδείαν πᾶσαν εἰδὼς τὴν Αἰγύπτιον ἐλέγετο δὲ τρία καὶ εἴκοσιν ἔτη ἐν τοῖς ἀδύτοις ὑπόγειος ὤκηκεναι μαγεῦναι παιδευόμενος ὑπὸ τῆς Ἰσιδος.’ ‘ Παγκράτην,’ ἔφη ὁ Ἀρίγνωτος, ‘λέγεις ἐμὸν διδάσκαλον, ἄνδρα ἱερόν, ἐξυρμημένον, ἐν ὀθονίοις, ἀεὶ νοήμονα, οὐ καθαρῶς ἐλληνίζοντα, ἐπιμήκη, σιμόν, πρόχειλον, ὑπόλεπτον τὰ σκέλη.’ ‘αὐτόν,’ ἡ δ’ ὅς, ‘ ἐκεῖνον τὸν Παγκράτην καὶ τὰ μὲν πρῶτα ἡγνόουν ὅστις ἦν, ἐπεὶ δὲ ἐώρων αὐτὸν εἴ ποτε ὀρμίσαιμεν τὸ πλοῖον ἄλλα τε πολλὰ τεράστια ἐργαζόμενον, καὶ δὴ καὶ ἐπὶ κροκοδείλων ὀχούμενον καὶ συννέοντα τοῖς θηρίοις, τὰ δὲ ὑποπτήσσοντα καὶ σαίνοντα ταῖς σὺραῖς, ἔγνω ἱερὸν τινα ἄνθρωπον ὄντα, κατὰ μικρὸν δὲ φιλοφρονούμενος ἔλαθον ἐταῖρος αὐτῷ καὶ συνήθης γενόμενος, ὥστε πάντων ἐκοινώνει μοι τῶν ἀπορρήτων . καὶ τέλος πείθει με τοὺς μὲν οἰκέτας ἅπαντας ἐν τῇ Μέμφιδι καταλιπεῖν, αὐτὸν δὲ μόνον ἀκολουθεῖν μετ’ αὐτοῦ, μὴ γὰρ ἀπορήσειν ἡμᾶς τῶν διακονησομένων: καὶ τὸ μετὰ τοῦτο οὕτω διήγομεν. “

[35] ἐπειδὴ δὲ ἔλθοιμεν εἰς τι καταγώγιον, λαβὼν ἂν ὁ ἀνὴρ ἢ τὸν μοχλὸν τῆς θύρας ἢ τὸ κόρηθρον ἢ καὶ τὸ ὑπερον περιβαλὼν ἱματίοις ἐπειπὼν τινα

ἐπῳδὴν ἐποίει βαδίζειν, τοῖς ἄλλοις ἅπασιν ἄνθρωπον εἶναι δοκοῦντα. τὸ δὲ ἀπὸν ὕδωρ τε ἐμπίπλη [^] καὶ ὠψώνει καὶ ἐσκεύαζεν καὶ πάντα δεξιῶς ὑπηρετεῖ καὶ διηκονεῖτο ἡμῖν εἴτα ἐπειδὴ ἄλλις ἔχοι τῆς διακονίας, αὐθις κόρηθρον τὸ κόρηθρον ἢ ὑπερον τὸ ὑπερον ἄλλην ἐπῳδὴν ἐπειπὼν ἐποίει ἄν. τοῦτο ἐγὼ πάνυ ἐσπουδακῶς οὐκ εἶχον ὅπως ἐκμάθοιμι παρ' αὐτοῦ ἐβάσκαине γάρ καίτοι πρὸς τὰ ἄλλα προγειρότατος ὢν. μᾶ δέ ποτε ἡμέρᾳ λαθὼν ἐπήκουσα τῆς ἐπῳδῆς, ἣν δὲ τρισύλλαβος σχεδόν, ἐν σκοτεινῷ ὑποστάς. καὶ ὁ μὲν ὥχετο εἰς τὴν ἀγορὰν ἐντειλάμενος τῷ ὑπέρῳ “

[36] ἂ ἔδει ποιεῖν. ἐγὼ δὲ εἰς τὴν ὑστεραίαν ἐκείνου τι κατὰ τὴν ἀγορὰν πραγματευομένου λαβὼν τὸ ὑπερον σχηματίσας ὁμοίως, ἐπειπὼν τὰς συλλαβάς, ἐκέλευσα ὑδροφορεῖν. ἐπεὶ δὲ ἐμπλησάμενον τὸν ἀμφορέα ἐκόμισε, ‘ ‘ πέπαυσο,’ ἔφην, ‘ ‘ καὶ μηκέτι ὑδροφόρει, ἀλλ’ ἴσθι αὐθις ὑπερον:’ τὸ δὲ οὐκέτι μοι πείθεσθαι ἤθελεν, ἀλλ’ ὑδροφόρει ἀεὶ, ἄχρι δὲ ἐνέπλησεν ἡμῖν ὕδατος τὴν οἰκίαν ἐπαντλοῦν. ἐγὼ δὲ ἀμυχανῶν τῷ πράγματι — ἐδεδῖεν γὰρ μὴ ὁ Παγκράτης ἐπανελθὼν ἀγανακτήσῃ, ὅπερ καὶ ἐγένετο — ἀξίνην λαβὼν διακόπτω τὸ ὑπερον εἰς δύο μέρη: τὰ δέ, ἐκάτερον τὸ μέρος,[^] ἀμφορέας λαβόντα ὑδροφόρει καὶ ἀνθ’ ἐνὸς δύο μοι ἐγεγένηντο οἱ διάκονοι. ἐν τούτῳ καὶ ὁ Παγκράτης ἐφίσταται καὶ συνεῖς τὸ γεγόμενον ἐκεῖνα μὲν αὐθις ἐποίησε ξύλα, ὥσπερ ἦν πρὸ τῆς ἐπῳδῆς, αὐτὸς δὲ ἀπολιπὼν με λαθὼν οὐκ ὅποι ἀφανῆς ὥχετο ἀπῳών. νῦν οὖν,’ ἔφη ὁ Δεινόμαχος, ‘οἴσθα κἂν ἐκεῖνο, ἄνθρωπον ποιεῖν ἐκ τοῦ ὑπέρου;’ ‘νὴ Δί’, ἣ δ’ ὅς, ἐξ ἡμισείας γε: οὐκέτι γὰρ εἰς τὸ ἀρχαῖον οἶόν τέ μοι ἀπάγειν. αὐτό, ἦν ἅπαξ γένηται ὑδροφόρος, ἀλλὰ δεήσει ἡμῖν ἐπικλυσθῆναι τὴν οἰκίαν ἐπαντλουμένην.’ “ “

[37] οὐ παύσεσθε,’ ἦν δ’ ἐγώ, ‘τὰ τοιαῦτα τερατολογοῦντες γέροντες ἄνδρες; εἰ δὲ μή, ἀλλὰ κἂν τούτων γε τῶν μειρακίων ἔνεκα εἰς ἄλλον τινὰ καιρὸν ὑπερβάλλεσθε τὰς παραδόξους ταύτας καὶ φοβεράς διηγῆσεις, μὴ πως λάθωσιν ἡμῖν ἐμπλησθέντες δειμάτων καὶ ἀλλοκότων μυθολογημάτων. φεῖδεσθαι οὖν χρὴ αὐτῶν μηδὲ τοιαῦτα ἐθίζειν ἀκούειν, ἃ διὰ παντὸς τοῦ βίου συνόντα ἐνοχλήσει καὶ ψοφοδεεῖς ποιήσει ποικίλης τῆς δεισιδαιμονίας ἐμπιπλάντα,’ “ “

[38] εὖ γε ὑπέμνησας,’ ἣ δ’ ὅς ὁ Εὐκράτης, ‘εἰπὼν τὴν δεισιδαιμονίαν. τί γάρ σοι, ὦ Τυχιάδῃ, περὶ τῶν τοιούτων δοκεῖ, λέγω δὴ χρησμῶν καὶ θεσφάτων καὶ ὅσα θεοφορούμενοί τινες ἀναβοᾷσιν ἢ ἐξ ἀδύτων ἀκούεται ἢ παρθένος ἔμμετρα φθεγγομένη προθεσπίζει τὰ μέλλοντα; ἢ δηλαδὴ καὶ τοῖς τοιούτοις ἀπιστήσεις; ἐγὼ δὲ ὅτι μὲν καὶ δακτύλιόν τινα ἱερὸν ἔχω Ἀπόλλωνος τοῦ Πυθίου εἰκόνα ἐκτυποῦντα τὴν σφραγίδα καὶ οὗτος ὁ Ἀπόλλων φθέγγεται πρὸς ἐμέ, οὐ λέγω, μή σοι ἄπιστα δόξω περὶ ἐμαυτοῦ μεγαλυνχεῖσθαι: ἃ δὲ Ἀμφιλόχου τε ἤκουσα ἐν Μαλλῷ, τοῦ ἥρωος ὕπαρ διαλεχθέντος [^] μοι καὶ συμβουλευσάντος περὶ τῶν ἐμῶν, καὶ ἃ εἶδον αὐτός, ἐθέλω ὑμῖν εἰπεῖν, εἴτα ἐξῆς ἃ ἐν Περγᾶμῳ εἶδον καὶ ἃ ἤκουσα ἐν Πατάροις. Ὅποτε γὰρ ἐξ Αἰγύπτου ἐπανῆειν οἴκαδε ἀκούων τὸ ἐν Μαλλῷ τοῦτο μαντεῖον ἐπιφανέστατόν τε καὶ ἀληθέστατον εἶναι καὶ χρᾶν ἐναργῶς πρὸς ἔπος ἀποκρινόμενον οἷς ἂν ἐγγράψας τις εἰς τὸ γραμματεῖον παραδῶ τῷ προφήτῃ, καλῶς ἔχειν ἡγησάμην ἐν παράπλῳ πειραθῆναι τοῦ χρηστηρίου καὶ

τι περὶ τῶν μελλόντων συμβουλευσασθαι τῷ θεῷ—’

[39] ταῦτα ἔτι τοῦ Εὐκράτους λέγοντος ἰδὼν οἷ τὸ πρᾶγμα προχωρήσειν ἔμελλε καὶ ὥς οὐ μικρὰς ἐνήρχετο τῆς περὶ τὰ χρηστήρια τραγωδίας, οὐ δοκιμάσας μόνος ἀντιλέγειν ἅπασιν, ἀπολιπὼν αὐτὸν ἔτι διαπλέοντα ἐξ Αἰγύπτου εἰς τὴν Μαλλὸν — καὶ γὰρ συνίειν ὅτι μοι ἄχθονται παρόντι καθάπερ ἀντισοφιστῇ τῶν ψευσμάτων—’ἀλλ’ ἐγὼ ἄπειμι,’ ἔφην, ‘Λεόντιχον ἀναζητήσων δέομαι γάρ τι αὐτῷ συγγενέσθαι. ὑμεῖς δὲ ἐπεὶ οὐχ ἱκανὰ ἠγεῖσθε τὰ ἀνθρώπινα εἶναι, καὶ αὐτοὺς ἤδη τοὺς θεοὺς καλεῖτε συνεπιληψομένους ὑμῖν τῶν μυθολογουμένων’ καὶ ἅμα λέγων ἐξῆεν. οἱ δὲ ἄσμενοι ἐλευθερίας λαβόμενοι εἰστίων, ὥς τὸ εἰκός, αὐτοὺς καὶ ἐνεφοροῦντο τῶν ψευσμάτων. τοιαῦτά σοι, ὦ Φιλόκλεις, παρὰ Εὐκράτει ἀκούσας περιέειμι νῆ τὸν Δία ὥσπερ οἱ τοῦ γλεύκους πίνοντες ἐμπεφυσημένος τὴν γαστέρα ἐμέτου δεόμενος. ἡδέως δ’ ἂν ποθεν ἐπὶ πολλῷ ἐπριάμην ληθεδανόν τι φάρμακον ὧν ἤκουσα, ὥς μή τι κακὸν ἐργάσεται με ἢ μνήμη αὐτῶν ἐνοικουροῦσα: τέρατα γοῦν καὶ δαίμονας καὶ Ἑκάτας ὅραν μοι δοκῶ.

Φιλοκλῆς [40] καὶ αὐτός, ὦ Τυχιάδη, τοιοῦτόν τι ἀπέλαυσα τῆς διηγήσεως. φασὶ γέ τοι μὴ μόνον λυττᾶν καὶ τὸ ὕδωρ φοβεῖσθαι ὁπόσους ἂν οἱ λυττῶντες κύνες δάκωσιν, ἀλλὰ καὶ τινὰ ὁ δηχθεὶς ἄνθρωπος δάκη, ἴσα τῷ κυνὶ δύναται τὸ δῆγμα, καὶ τὰ αὐτὰ κακεῖνος φοβεῖται. καὶ σὺ τοίνυν ἔοικας αὐτὸς ἐν Εὐκράτους δηχθεὶς ὑπὸ πολλῶν ψευσμάτων μεταδεδωκέναι κάμοι τοῦ δῆγματος: οὕτω δαιμόνων μοι τὴν ψυχὴν ἐνέπλησας.

Τυχιάδης

ἀλλὰ θαρρῶμεν, ὦ φιλότης, μέγα τῶν τοιούτων ἀλεξιφάρμακον ἔχοντες τὴν ἀλήθειαν καὶ τὸν ἐπὶ πᾶσι λόγον ὀρθόν, ὃ χρωμένους ἡμᾶς μηδὲν μὴ ‘ταράξῃ τῶν κενῶν καὶ ματαίων τούτων ψευσμάτων.1

THE JUDGEMENT OF THE GODDESSES — Θεῶν Κρίσις

Ἑρμῆ, λαβὼν τοῦτ' ἐν τῷ μῆλον ἄπιθι εἰς τὴν Φρυγίαν παρὰ τὸν Πριάμου παῖδα τὸν βουκόλον — νέμει δὲ τῆς Ἰδης ἐν τῷ Γαργάρῳ — καὶ λέγε πρὸς αὐτόν, ὅτι ‘ σέ, ὦ Πάρι, κελεύει ὁ Ζεὺς, ἐπειδὴ καλὸς τε αὐτὸς εἶ καὶ σοφὸς τὰ ἐρωτικά, δικάσαι ταῖς θεαῖς, ἥτις αὐτῶν ἡ καλλίστη ἐστὶν τοῦ δὲ ἀγῶνος τὸ ἄθλον ἢ νικῶσα λαβέτω τὸ μῆλον.’ ὥρα δὲ ἤδη καὶ ὑμῖν αὐταῖς ἀπιέναι παρὰ τὸν δικαστὴν ἐγὼ γὰρ ἀποθούμαι τὴν δίκαν ἐπ’ ἴσης τε ὑμᾶς ἀγαπῶν, καὶ εἴ γε οἶόν τε ἦν, ἡδέως ἂν ἀπάσας νενικηκυῖας ἰδόν. ἄλλως τε καὶ ἀνάγκη, μὴ τὸ καλλιστεῖον ἀποδόντα πάντως ἀπεχθάνεσθαι ταῖς πλείοσιν. διὰ ταῦτα αὐτὸς μὲν οὐκ ἐπιτήδειος ὑμῖν δικαστής, ὁ δὲ νεανίας οὗτος ὁ Φρυγὴς ἐφ’ ὃν ἄπιτε βασιλικὸς μὲν ἐστὶ καὶ Γανυμήδους τοῦτου συγγενής, τὰ ἄλλα δὲ ἀφελὴς καὶ ὄρειος, οὐκ ἂν τις αὐτὸν ἀπαξιώσειε τοιαύτης θέας.

Ἀφροδίτη [2] ἐγὼ μὲν, ὦ Ζεῦ, εἰ καὶ τὸν Μῶμον αὐτὸν ἐπιστήσειας ἡμῖν δικαστὴν, θαρροῦσα βαδιόυμαι πρὸς τὴν ἐπίδειξιν τί γὰρ ἂν καὶ μωμήσαιοτό μου; χρὴ δὲ καὶ ταῦταις ἀρέσκειν τὸν ἄνθρωπον. ἐρασθῆς — ενδ.

Ἥρα

οὐδ’ ἡμεῖς, ὦ Ἀφροδίτη, δέδιμεν, οὐδ’ ἂν ὁ Ἄρης ὁ σὸς ἐπιτραπῇ τὴν δίκαν: ἀλλὰ δεχόμεθα καὶ τοῦτον, ὅστις ἂν ἦ, τὸν Πάριν.

Ζεὺς

ἦ καὶ σοὶ ταῦτα, ὦ θύγατερ, συνδοκεῖ; τί φῆς; ἀποστρέφη καὶ ἐρυθριᾷς; ἔστι μὲν ἴδιον τὸ αἰδεῖσθαι τὰ τοιαῦτα ὑμῶν τῶν παρθένων ἐπινεύεις δ’ ὅμως. ἄπιτε οὖν καὶ μὴ χαλεπήνῃτε τῷ δικαστῇ αἱ νενικημέναι μηδὲ κακὸν ἐντρίψῃσθε τῷ νεανίσκῳ: οὐ γὰρ οἶόν τε ἐπ’ ἴσης πάσας εἶναι καλάς.

Ἑρμῆς [3] προΐωμεν εὐθὺς τῆς Φρυγίας, ἐγὼ μὲν ἡγούμενος, ὑμεῖς δὲ μὴ βραδέως ἀκολουθεῖτέ μοι καὶ θαρρεῖτε. οἶδα ἐγὼ τὸν Πάριν. νεανίας ἐστὶ καλὸς καὶ τᾶλλα ἐρωτικὸς καὶ τὰ τοιαῦτα κρίνειν ἱκανώτατος. οὐκ ἂν ἐκεῖνος δικάσειεν κακῶς.

Ἀφροδίτη

τοῦτο μὲν ἅπαν ἀγαθὸν καὶ πρὸς ἐμοῦ λέγεις, τὸ δίκαιον ἡμῖν εἶναι τὸν δικαστὴν: πότερά δὲ ἄγαμός ἐστιν οὗτος ἢ καὶ γυνή τις αὐτῷ σύνεστιν;

Ἑρμῆς

οὐ παντελῶς ἄγαμος, ὦ Ἀφροδίτη.

Ἀφροδίτη

πῶς λέγεις;

Ἑρμῆς

δοκεῖ τις αὐτῷ συνοικεῖν Ἰδαία γυνή, ἱκανή μὲν, ἀγροΐκος δὲ καὶ δεινῶς ὄρειος, ἀλλ' οὐ σφόδρα προσέχειν αὐτῇ ἔοικε. τίνος δ' οὖν ἔνεκα ταῦτα ἐρωτᾷς;

Ἀφροδίτη

ἄλλως ἡρόμην.

Ἀθήνα^[4] παραπρεσβεύεις, ὦ οὗτος, ἰδίᾳ πάλαι ταύτῃ κοινολογούμενος

Ἑρμῆς

. οὐδὲν , ὦ Ἀθηνᾶ, δεινὸν οὐδὲ καθ' ὑμῶν, ἀλλ' ἤρετό με εἰ ἄγαμος ὁ Πάρις ἐστίν.

Ἀθήνα

ὥς δὴ τί τοῦτο πολυπραγμονοῦσα;

Ἑρμῆς

οὐκ οἶδα: φησὶ δ' οὖν ὅτι ἄλλως ἐπελθόν, οὐκ ἐξεπίτηδες ἤρετο,

Ἀθήνα

τί οὖν; ἄγαμός ἐστιν;

Ἑρμῆς

οὐ δοκεῖ.

Ἀθήνα

τί δέ; τῶν πολεμικῶν ἐστίν αὐτῷ ἐπιθυμία καὶ φιλόδοξός τις, ἢ τὸ πᾶν βουκόλος;

Ἑρμῆς

τὸ μὲν ἀληθές οὐκ ἔχω εἰπεῖν, εἰκάζειν δὲ χρή νέον ὄντα καὶ τούτων ὀρέγεσθαι τυχεῖν καὶ βούλεσθαι ἂν πρῶτον αὐτὸν εἶναι κατὰ τὰς μάχας.

Ἀφροδίτη

ὄρθς, οὐδὲν ἐγὼ μέφομαι οὐδὲ ἐγκαλῶ σοι τὸ πρὸς ταύτην ἰδίᾳ λαλεῖν μεμψιμοίρων γὰρ καὶ οὐκ Ἀφροδίτης τὰ τοιαῦτα,

Ἑρμῆς

καὶ αὕτη σχεδὸν τὰ αὐτά με ἤρετο: διὸ μὴ χαλεπῶς ἔχε μηδ' οἴου μειονεκτεῖν, εἴ τι καὶ^[5] ταύτῃ κατὰ τὸ ἀπλοῦν ἀπεκρινάμην. ἀλλὰ μεταξὺ λόγων ἤδη πολὺν προϊόντες ἀπεσπάσαμεν τῶν ἀστέρων καὶ σχεδόν γε κατὰ τὴν Φρυγίαν ἐσμέν.. ἐγὼ δὲ καὶ τὴν Ἰδην ὁρῶ καὶ τὸ Γάργαρον ὅλον ἀκριβῶς, εἰ δὲ μὴ

ἐξάπατῶμαι, καὶ αὐτὸν ὑμῶν τὸν δικαστὴν τὸν Πάριν.

Ἦρα

ποῦ δέ ἐστιν; οὐ γὰρ κἀμοὶ φαίνεται.

Ἑρμῆς

ταύτη, ὦ Ἦρα, πρὸς τὰ λαιὰ περισκόπει, μὴ πρὸς ἄκρῳ τῷ ὄρει, παρὰ δὲ τὴν πλευράν, οὗ τὸ ἄντρον, ἔνθα καὶ τὴν ἀγέλην ὄρᾳς.

Ἦρα

ἀλλ' οὐχ ὁρῶ τὴν ἀγέλην.

Ἑρμῆς

πῶς φῆς; οὐχ ὄρᾳς βοΐδια κατὰ τὸν ἐμὸν οὐτῶσι δάκτυλον ἐκ μέσων τῶν πετρῶν προερχόμενα καὶ τινα ἐκ τοῦ σκοπέλου καταθέοντα καλαύροπα ἔχοντα καὶ ἀνείργοντα, μὴ πρόσω διασκίδνασθαι τὴν ἀγέλην;

Ἦρα

ὁρῶ νῦν, εἴ γε ἐκεῖνός ἐστιν.

Ἑρμῆς

ἀλλὰ ἐκεῖνος. ἐπειδὴ δὲ πλησίον ἤδη ἐσμέν, ἐπὶ τῆς γῆς, εἰ δοκεῖ, καταστάντες βαδίζωμεν, ἵνα μὴ διαταράξωμεν αὐτὸν ἄνωθεν ἐξ ἀφανοῦς καθιπτάμενοι

Ἦρα

εὖ λέγεις, καὶ οὕτω ποιῶμεν. ἐπεὶ δὲ καταβεβήκαμεν, ὥρα σοι, ὦ Ἀφροδίτη, προΐεναι καὶ ἡγεῖσθαι ἡμῖν τῆς ὁδοῦ: σὺ γὰρ ὥς τὸ εἰκὸς ἔμπειρος εἶ τοῦ χωρίου πολλάκις, ὥς λόγος, κατελθοῦσα πρὸς Ἀγχίσην.

Ἀφροδίτη

οὐ σφόδρα, ὦ Ἦρα, τούτοις ἄχθομαι τοῖς σκώμμασιν.

Ἑρμῆς [6] ἀλλ' οὖν ἐγὼ ὑμῖν ἡγήσομαι: καὶ γὰρ αὐτὸς ἐνδιέτριψα τῇ Ἰδῇ, ὅποτε δὴ ὁ Ζεὺς ἦρα τοῦ μειρακίου τοῦ Φρυγός, καὶ πολλάκις δεῦρο ἦλθον ὑπ' ἐκείνου καταπεμφθεὶς εἰς ἐπισκοπὴν τοῦ παιδός. καὶ ὅποτε γε ἦδη ἐν τῷ αἰετῷ ἦν, συμπαριπτάμην αὐτῷ καὶ συνεκούφιζον τὸν καλόν, καὶ εἴ γε μέμνημαι, ἀπὸ ταυτησὶ τῆς πέτρας αὐτὸν ἀνῆρπασεν. ὁ μὲν γὰρ ἔτυχε τότε συρίζων πρὸς τὸ ποίμνιον, καταπτάμενος δὲ ὀπισθεν αὐτοῦ ὁ Ζεὺς κούφως μάλα τοῖς ὄνυξι περιβαλὼν καὶ τῷ στόματι τὴν ἐπὶ τῇ κεφαλῇ τιάραν ἔχων ἀνέφερε τὸν παῖδα τεταραγμένον καὶ τῷ τραχήλῳ ἀπεστραμμένῳ εἰς αὐτὸν ἀποβλέποντα. τότε οὖν ἐγὼ τὴν σύριγγα λαβὼν, ἀποβεβλήκει γὰρ αὐτὴν ὑπὸ τοῦ δέους — ἀλλὰ γὰρ ὁ διαιτητῆς οὗτος [7] πλησίον, ὥστε προσείπωμεν αὐτόν. χαῖρε, ὦ βουκόλε.

Πάρις

νῆ καὶ σύ γε, ὦ νεανίσκε. τίς δ' ὢν δεῦρο ἀφίξει πρὸς ἡμᾶς; ἢ τίνας ταύτας ἄγεις τὰς γυναῖκας; οὐ γὰρ ἐπιτήδεια ὀρεοπολεῖν, οὕτως γε οὔσαι καλάι.

Ἑρμῆς

ἀλλ' οὐ γυναῖκες εἰσιν, Ἦραν δέ, ὦ Πάρι, καὶ Ἀθηνᾶν καὶ Ἀφροδίτην ὀρᾷς: κάμει τὸν Ἑρμῆν ἀπέστειλεν ὁ Ζεὺς — ἀλλὰ τί τρέμεις καὶ ὠχρίᾳς; μὴ δέδιθι: χαλεπὸν γὰρ οὐδέν. κελεύει δέ σε δικαστὴν γενέσθαι τοῦ κάλλους αὐτῶν 'ἐπεὶ γάρ,' φησί, 'καλὸς τε αὐτὸς εἶ καὶ σοφὸς τὰ ἐρωτικά, σοὶ τὴν γνώσιν ἐπιτρέπω.' τοῦ δὲ ἀγῶνος τὸ ἄθλον εἴσῃ ἀναγνοὺς τὸ μῆλον.

Πάρις

φέρ' ἴδω τί καὶ βούλεται. 'ἡ καλή,' φησίν, 'λαβέτω.' πῶς ἂν οὖν, ὦ δέσποτα Ἑρμῆ, δυνηθεῖην ἐγὼ θνητὸς αὐτὸς καὶ ἀγροῖκος ὢν δικαστὴς γενέσθαι παραδόξου θεάς καὶ μεῖζονος ἢ κατὰ βουκόλον; τὰ γὰρ τοιαῦτα κρίνειν τῶν ἀβρῶν μᾶλλον καὶ ἀστικῶν τὸ δὲ ἐμόν, αἶγα μὲν αἰγὸς ὅποτέρα ἢ ἡ καλλίων καὶ δάμαλιν ἄλλης δαμάλεως, [8] τάχ' ἂν δικάσαιμι κατὰ τὴν τέχνην αὐταὶ δὲ πᾶσαι τε ὁμοίως καλάι καὶ οὐκ οἶδ' ὅπως ἂν τις ἀπὸ τῆς ἐτέρας ἐπὶ τὴν ἐτέραν μεταγάγοι τὴν ὄψιν ἀποσπάσας: οὐ γὰρ ἐθέλει ἀφίστασθαι ῥαδίως, ἀλλ' ἐνθα ἂν ἀπερείσῃ τὸ πρῶτον, τούτου ἔχεται καὶ τὸ παρὸν ἐπαινεῖ: κἂν ἐπ' ἄλλο μεταβῇ, κάκεινο καλὸν ὀρᾷ καὶ παραμένει, καὶ ὑπὸ τῶν πλησίον παραλαμβάνεται. καὶ ὅλως περικέχυταί μοι τὸ κάλλος αὐτῶν καὶ ὅλον περιεῖλφέν με καὶ ἄχθομαι, ὅτι μὴ καὶ αὐτὸς ὥσπερ ὁ Ἄργος ὅλῳ βλέπειν δύναμαι τῷ σώματι. δοκῶ δ' ἂν μοι καλῶς δικάσαι πάσαις ἀποδοὺς τὸ μῆλον. καὶ γὰρ αὖ καὶ τόδε, ταύτην μὲν εἶναι συμβέβηκεν τοῦ Διὸς ἀδελφὴν καὶ γυναῖκα, ταύτας δὲ θυγατέρας: πῶς οὖν οὐ χαλεπὴ καὶ οὕτως ἡ κρίσις;

Ἑρμῆς

οὐκ οἶδα: πλὴν οὐχ; οἷόν τε ἀναδύναι πρὸς τοῦ Διὸς κεκελευσμένον.

Πάρις [9] ἐν τούτῳ, ὦ Ἑρμῆ, πεῖσον αὐτάς, μὴ χαλεπῶς ἔχειν μοι τὰς δύο τὰς νενικημένας, ἀλλὰ μόνων τῶν ὀφθαλμῶν ἡγεῖσθαι τὴν διαμαρτίαν.

Ἑρμῆς

οὕτω φασὶ ποιήσιν: ὥρα δέ σοι ἤδη περαίνειν τὴν κρίσιν.

Πάρις

πειρασόμεθα: τί γὰρ ἂν καὶ πάθοι τις; ἐκεῖνο δὲ πρότερον εἰδέναι βούλομαι, πότερ' ἐξαρκέσει σκοπεῖν αὐτάς ὥς ἔχουσιν, ἢ καὶ ἀποδοῦσαι δεήσει πρὸς τὸ ἀκριβὲς τῆς ἐξετάσεως;

Ἑρμῆς

τοῦτο μὲν σὸν ἂν εἴῃ τοῦ δικαστοῦ, καὶ πρόσταττε ὅπη καὶ θέλεις.

Πάρις

ὅπη καὶ θέλω; γυμνάς ἰδεῖν βούλομαι.

Ἑρμῆς

ἀπόδυτε, ὦ αὐται: σὺ δ' ἐπισκόπει: ἐγὼ δὲ ἀπεστράφην.

Ἀφροδίτη [10] καλῶς, ὦ Πάρι: καὶ πρώτη γε ἀποδύσομαι, ὅπως μάθης ὅτι μὴ μόνας ἔχω τὰς ὠλένας λευκάς μηδὲ τῷ βοῶπις εἶναι μέγα φρονῶ, ἐπ' ἴσης δέ εἰμι πᾶσα καὶ ὁμοίως καλή.^

Ἀθήνα

μὴ πρότερον ἀποδύσης αὐτήν, ὦ Πάρι, πρὶν ἂν τὸν κεστὸν ἀπόθῃται — φαρμακὶς γάρ ἐστιν — μὴ σε καταγοητεύσῃ δι' αὐτοῦ καίτοι γε ἐχρῆν μηδὲ οὕτω κεκαλλωπισμένην παρεῖναι μηδὲ τοσαῦτα ἐντετριμμένην χρώματα καθάπερ ὡς ἀληθῶς ἐταίραν τινά, ἀλλὰ γυμνὸν τὸ κάλλος ἐπιδεικνύειν.

Πάρις

, Εὐ λέγουσι τὸ περὶ τοῦ κεστοῦ, καὶ ἀπόθου.

Ἀφροδίτη

τί οὖν οὐχὶ καὶ σύ, ὦ Ἀθηνᾶ, τὴν κόρυν ἀφελοῦσα ψιλὴν τὴν κεφαλὴν ἐπιδεικνύεις, ἀλλ' ἐπισείεις τὸν λόφον καὶ τὸν δικαστὴν φοβεῖς; ἢ δέδιας μὴ σοι ἐλέγχῃται τὸ γλαυκὸν τῶν ὀμμάτων ἄνευ τοῦ φοβεροῦ βλεπόμενον;

Ἀθήνα

ἰδοὺ σοι ἡ κόρυς αὕτη ἀφήρηται.

Ἀφροδίτη

ἰδοὺ καὶ σοι ὁ κεστός.

Ἥρα

ἀλλὰ ἀποδυσώμεθα.

Πάρις [11] ὦ Ζεῦ τεράστιε τῆς θεάς, τοῦ κάλλους, τῆς ἡδονῆς. οἷα μὲν ἡ παρθένος, ὥς δὲ. βασιλικὸν αὕτη καὶ σεμνὸν ἀπολάμπει καὶ ἀληθῶς ἄξιον τοῦ Διός, ἥδε δ' ὄρα ἡδύ τι καὶ γλαφυρόν, καὶ προσαγωγὸν ἐμειδίασεν — ἀλλ' ἤδη μὲν ἄλις ἔχω τῆς εὐδαιμονίας: εἰ δοκεῖ δέ, καὶ ἰδίᾳ καθ' ἐκάστην ἐπιδεῖν βούλομαι, ὥς νῦν γε ἀμφίβολός εἰμι καὶ οὐκ οἶδα πρὸς ὃ τι ἀποβλέψω, πάντη τὰς ὄψεις περισπώμενος.

Ἀφροδίτη

οὕτω ποιῶμεν.

Πάρις

ἄπιτε οὖν αἱ δύο: σὺ δέ, ὦ Ἥρα, περίμενε.

Ἥρα

περιμενῶ, κάπειδάν με ἀκριβῶς ἴδης, ὥρα σοι καὶ τᾶλλα ἤδη σκοπεῖν εἰ καλὰ σοι, τὰ δῶρα τῆς ψήφου τῆς ἐμῆς. ἦν γάρ με, ὦ Πάρι, δικάσης εἶναι καλήν, ἀπάσης ἔση τῆς Ἀσίας δεσπότης.

Πάρις

οὐκ ἐπὶ δώροις μὲν τὰ ἡμέτερα. πλὴν ἄπιθι: [12] πεπράζεται γὰρ ἅπερ ἂν δοκῇ. σὺ δὲ πρόσιθι ἢ Ἀθηνᾶ.

Ἀθήνα

παρέστηκά σοι, καὶ ἦν με, ὦ Πάρι, δικάσης καλήν, οὐποτε ἦττων ἅπει ἐκ μάχης, ἀλλ' αἰεὶ κρατῶν πολεμιστὴν γὰρ σε καὶ νικηφόρον ἀπεργάσομαι.

Πάρις

οὐδέν, ὦ Ἀθηνᾶ, δεῖ μοι πολέμου καὶ μάχης; εἰρήνη γάρ, ὡς ὀρᾷς, τὰ νῦν ἐπέχει τὴν Φρυγίαν τε καὶ Λυδίαν καὶ ἀπολέμητος ἡμῖν ἢ τοῦ πατρὸς ἀρχή. θάρρει δέ: οὐ μειονεκτήσεις γάρ, κἂν μὴ ἐπὶ δώροις δικάζωμεν. ἀλλ' ἔνδυθι ἤδη καὶ ἐπίθου τὴν κόρυν ἱκανῶς γὰρ εἶδον. τὴν Ἀφροδίτην παρεῖναι καιρός.

Ἀφροδίτη [13] αὕτη σοι ἐγὼ πλησίον, καὶ σκόπει καθ' ἐν ἀκριβῶς μηδὲν παρατρέχων, ἀλλ' ἐνδιατρίβων ἐκάστῳ τῶν μερῶν. εἰ δ' ἐθέλεις, ὦ καλέ, καὶ τάδε μου ἄκουσον. ἐγὼ γὰρ πάλαι ὀρῶσά σε νέον ὄντα καὶ καλὸν ὅποιον οὐκ οἶδα εἴ τινα ἕτερον ἢ Φρυγία τρέφει, μακαρίζω μὲν τοῦ κάλλους, αἰτιῶμαι δὲ τὸ μὴ ἀπολιπόντα τοὺς σκοπέλους καὶ ταυτασὶ τὰς πέτρας κατ' ἄστρῳ ζῆν, ἀλλὰ διαφθεῖρειν τὸ κάλλος ἐν ἐρημίᾳ. τί μὲν γὰρ ἂν σὺ ἀπολαύσειας τῶν ὀρῶν; τί δ' ἂν ἀπόναιντο τοῦ σοῦ κάλλους αἱ βόες; ἔπρεπεν δὲ ἤδη σοι καὶ γεγαμηκέναι, μὴ μέντοι ἀγροϊκόν τινα καὶ χωρῖτιν, οἶαι κατὰ τὴν Ἰδὴν αἱ γυναῖκες, ἀλλὰ τινα ἐκ τῆς Ἑλλάδος, ἢ Ἀργόθεν ἢ ἐκ Κορίνθου ἢ Λάκαιναν οἷαπερ ἢ Ἑλένη ἐστίν, νέα τε καὶ καλὴ καὶ κατ' οὐδὲν ἐλάττων ἐμοῦ, καὶ τὸ δὴ μέγιστον, ἐρωτική. ἐκείνη γὰρ εἰ καὶ μόνον θεάσαιτό σε, εὖ οἶδα ἐγὼ ὡς ἅπαντα ἀπολιποῦσα καὶ παρασχοῦσα ἑαυτὴν ἔκδοτον ἔγεται καὶ συνοικήσει. πάντως δὲ καὶ σὺ ἀκήκοάς τι περὶ αὐτῆς.

Πάρις

οὐδέν, ὦ Ἀφροδίτη: νῦν δὲ ἡδέως ἂν ἀκούσαιμί σου τὰ πάντα διηγουμένης.

Ἀφροδίτη [14] αὕτη θυγάτηρ μὲν ἐστὶ Λήδας ἐκείνης τῆς καλῆς ἐφ' ἣν ὁ Ζεὺς κατέπητ κύνκος γενόμενος.

Πάρις

ποία δὲ τὴν ὄψιν ἐστί;

Ἀφροδίτη

λευκή μὲν, οἶαν εἰκὸς ἐκ κύκνου γεγεννημένην, ἀπαλή δέ, ὥς ἐν ῥῶ τραφεῖσα, γυμνάς τὰ πολλὰ καὶ παλαιστική, καὶ οὕτω δὴ τι περισπούδαστος ὥστε καὶ πόλεμον ἄμφ' αὐτῇ γενέσθαι, τοῦ Θησέως ἄωρον ἔτι ἀρπάσαντος. οὐ μὴν ἀλλ' ἐπειδήπερ εἰς ἀκμὴν κατέστη, πάντες οἱ ἄριστοι τῶν Ἀχαιῶν ἐπὶ τὴν μνηστεῖαν ἀπήντησαν, προεκρίθη δὲ Μενέλεως τοῦ Πελοπιδῶν γένους. εἰ δὴ θέλοις, ἐγὼ σοι καταπράξομαι τὸν γάμον.

Πάρις

πῶς φῆς; τὸν τῆς γεγαμημένης;

Ἀφροδίτη

νέος εἶ σὺ καὶ ἀγροῖκος, ἐγὼ δὲ οἶδα ὥς χρὴ τὰ τοιαῦτα δρᾶν.

Πάρις

πῶς; ἐθέλω γὰρ καὶ αὐτὸς εἰδέναι.

Ἀφροδίτη [15] σὺ μὲν ἀποδημήσεις ὥς ἐπὶ θεῶν τῆς Ἑλλάδος, κάπειδὰν ἀφίκη εἰς τὴν Λακεδαίμονα, ὄψεται σε ἡ Ἑλένη. τὸντεῦθεν δὲ ἐμὸν ἂν εἴη τὸ ἔργον, ὅπως ἐρασθήσεται σοι καὶ ἀκολουθήσει.

Πάρις

τοῦτο αὐτὸ καὶ ἄπιστον εἶναί μοι δοκεῖ, τὸ ἀπολιποῦσαν τὸν ἄνδρα ἐθελῆσαι βαρβάρῳ καὶ ξένῳ συνεκπλεῦσαι.

Ἀφροδίτη

θάρρει τούτου γε ἔνεκα. παῖδε γάρ μοι ἐστὸν δύο καλῶ, Ἴμερος καὶ Ἔρως, τούτω σοι παραδώσω ἡγεμόνε τῆς ὁδοῦ γενησομένῳ: καὶ ὁ μὲν Ἔρως ὅλος παρελθὼν εἰς αὐτὴν ἀναγκάσει τὴν γυναῖκα ἐρᾶν, ὁ δ' Ἴμερος αὐτῷ σοι περιχυθεὶς τοῦθ' ὅπερ ἐστίν, ἱμερτόν τε θήσει καὶ ἐράσμιον. καὶ αὐτὴ δὲ συμπαροῦσα δεήσομαι καὶ τῶν Χαρίτων ἀκολουθεῖν καὶ οὕτως ἅπαντες αὐτὴν ἀναπείσομεν.

Πάρις

ὅπως μὲν ταῦτα χωρήσει, ἄδηλον, ὃ Ἀφροδίτη: πλὴν ἐρῶ γε ἤδη τῆς Ἑλένης καὶ οὐκ οἶδ' ὅπως καὶ ὀρᾶν αὐτὴν οἶομαι καὶ πλέω εὐθὺς τῆς Ἑλλάδος καὶ τῇ Σπάρτῃ ἐπιδημῶ καὶ ἐπάνειμι ἔχων τὴν γυναῖκα — καὶ ἄχθομαι ὅτι μὴ ταῦτα ἤδη πάντα ποιῶ.

Ἀφροδίτη [16] μὴ 'πρότερον ἐρασθῆς, ὃ Πάρι, πρὶν ἐμὲ τὴν προμνήστριαν καὶ νυμφαγωγὸν ἀμείψασθαι τῇ κρίσει: πρόποι γὰρ ἂν κάμει νικηφόρον ὑμῖν συμπαρεῖναι καὶ ἐορτάζειν ἅμα καὶ τοὺς γάμους καὶ τὰ ἐπινίκια. πάντα γὰρ ἔνεστί σοι — τὸν ἔρωτα, τὸ κάλλος, τὸν γάμον — τουτουὶ τοῦ μήλου

πρίασθαι. ‘.

Πάρις
δέδοικα μή μου ἀμελήσης μετὰ τὴν κρίσιν.

Ἀφροδίτη
βούλει οὖν ἐπομόσομαι;

Πάρις
μηδαμῶς, ἀλλ’ ὑπόσχου πάλιν.

Ἀφροδίτη
ὑπισχνοῦμαι δὴ σοι τὴν Ἑλένην παραδώσειν γυναῖκα, καὶ ἀκολουθήσειν γέ
σοι αὐτὴν καὶ ἀφίξεσθαι παρ’ ὑμᾶς εἰς τὴν Ἴλιον· καὶ αὐτὴ παρέσομαι καὶ
συμπράξω τὰ πάντα.

Πάρις
καὶ τὸν Ἑρωτα καὶ τὸν Ἴμερον καὶ τὰς Χάριτας ἄξεις;

Ἀφροδίτη
θάρρει, καὶ τὸν Πόθον καὶ τὸν Ὑμέναιον ἔτι πρὸς τούτοις παραλήψομαι.

Πάρις
οὐκοῦν ἐπὶ τούτοις δίδωμι τὸ μῆλον ἐπὶ τούτοις λάμβανε.

ON SALARIED POSTS IN GREAT HOUSES — Περὶ τῶν ἐν Μισθῷ συνόντων

καὶ τί σοι πρῶτον, ὦ φιλότης, ἢ τί ὕστατον, φασί, . καταλέξω τούτων ἃ πάσχειν ἢ ποιεῖν ἀνάγκη τοὺς ἐπὶ μισθῷ συνόντας κἂν ταῖς τῶν εὐδαιμόνων τούτων φιλίαις ἐξεταζομένους — εἰ χρή φιλίαν τὴν τοιαύτην αὐτῶν δουλείαν ἐπονομάζειν; οἶδα γὰρ πολλὰ καὶ σχεδὸν τὰ πλεῖστα τῶν συμβαινόντων αὐτοῖς, οὐκ αὐτὸς μὰ Δία τοῦ τοιούτου πειραθείς, οὐ γὰρ ἐν ἀνάγκῃ μοι ἢ πείρα ἐγγένητο, μηδέ, ὃ θεοί, γένοιτο: ἀλλὰ πολλοὶ τῶν εἰς τὸν βίον τοῦτον ἐμπεπτωκότων ἐξηγόρευον πρὸς με, οἱ μὲν ἔτι ἐν τῷ κακῷ ὄντες, ἀποδυρόμενοι ὅποσα καὶ ὅποια ἔπασχον, οἱ δὲ ὥσπερ ἐκ δεσμοτηρίου τινὸς ἀποδράντες οὐκ ἀηδῶς μνημονεύοντες ὧν ἐπεπόνθησαν ἀλλὰ γὰρ εὐφραίνοντο ἀναλογιζόμενοι οἷων ἀπηλλάγησαν.

ἄξιοπιστότεροι δὲ ἦσαν οὗτοι διὰ πάσης, ὡς εἶπεῖν, τῆς τελετῆς διεξελλυθότες καὶ πάντα ἐξ ἀρχῆς εἰς τέλος ἐποπτεύσαντες. οὐ παρέργως οὖν οὐδὲ ἀμελῶς ἐπῆκουον αὐτῶν καθάπερ ναυαγίαν τινὰ καὶ σωτηρίαν αὐτῶν παράλογον διηγουμένων, οἷοι εἰσιν οἱ πρὸς τοῖς ἱεροῖς ἐξυρηνένοι τὰς κεφαλὰς συνάμα πολλοὶ τὰς τρικυμίας καὶ ζάλας καὶ ἀκρωτήρια καὶ ἐκβολὰς καὶ ἴστοῦ κλάσεις καὶ πηδαλίων ἀποκαυλίσεις διεξιόντες, ἐπὶ πᾶσι δὲ τοὺς Διοσκοῦρους ἐπιφαινομένους, — οἰκεῖοι γὰρ τῆς τοιαύτης τραγωδίας οὗτοί γε — ἢ τιν' ἄλλον ἐκ μηχανῆς θεὸν ἐπὶ τῷ καρχησίῳ καθεζόμενον ἢ πρὸς τοῖς πηδαλίοις ἐστῶτα καὶ πρὸς τινὰ ἥονα μαλακὴν ἀπευθύνοντα τὴν ναῦν, οἱ προσενεχθεῖσα ἔμελλεν αὐτὴ μὲν ἡρέμα καὶ κατὰ σχολὴν διαλυθήσεσθαι, αὐτοὶ δὲ ἀσφαλῶς ἀποβήσεσθαι χάριτι καὶ εὐμενείᾳ τοῦ θεοῦ. ἐκεῖνοι μὲν οὖν τὰ πολλὰ ταῦτα πρὸς τὴν χρεῖαν τὴν παραυτίκα ἐπιτραγωδοῦσιν ὡς παρὰ πλειόνων λαμβάνοιεν, οὐ δυστυχεῖς μόνον ἀλλὰ

[2] καὶ θεοφιλεῖς τινες εἶναι δοκοῦντες: οἱ δὲ τοὺς ἐν ταῖς οἰκίαις χειμῶνας καὶ τὰς τρικυμίας καὶ νῆ Δία πεντακυμίας τε καὶ δεκακυμίας, εἰ οἷόν τε εἶπεῖν, διηγούμενοι, καὶ ὡς τὸ πρῶτον εἰσέπλευσαν, γαληνοῦ ὑποφαινομένου τοῦ πελάγους, καὶ ὅσα πράγματα παρὰ τὸν πλοῦν ὅλον ὑπέμειναν ἢ διψῶντες ἢ ναυτιῶντες ἢ ὑπεραντλούμενοι τῇ ἄλμῃ, καὶ τέλος ὡς πρὸς πέτραν τινὰ ὕφαλον ἢ σκόπελον ἀπόκρημνον περιρρήξαντες τὸ δύστηνον σκαφίδιον ἄθλιοι κακῶς ἐξενήξαντο γυμνοὶ καὶ πάνταν ἐνδεεῖς τῶν ἀναγκαίων — ἐν δὴ τούτοις καὶ τῇ τούτων διηγῇ εἰς ἐδόκουν μοι τὰ πολλὰ οὗτοι ὑπ' αἰσχύνης ἐπικρύπτεσθαι, καὶ ἐκόντες εἶναι ἐπιλανθάνεσθαι αὐτῶν. ἀλλ' ἔγωγε κάκεῖνα καὶ εἰ τιν' ἄλλα ἐκ τοῦ λόγου συντιθεῖς εὐρίσκω προσόντα ταῖς τοιαύταις συνουσίαις, οὐκ ὀκνήσω σοι πάντα, ὃ καλὲ Τιμόκλεις, διεξελθεῖν: δοκῶ γὰρ μοι ἐκ πολλοῦ ἤδη κατανενοηκέναι σε τούτῳ τῷ βίῳ ἐπιβουλευόντα,

[3] καὶ πρῶτόν γε ὀπηνίκα περὶ τῶν τοιούτων ὁ λόγος ἐνέπεσεν, εἴτα ἐπήνεσέ τις τῶν παρόντων τὴν τοιαύτην μισθοφοράν, τρισευδαίμονας εἶναι λέγων οἷς μετὰ τοῦ φίλους ἔχειν τοὺς ἀρίστους Ῥωμαίων καὶ δειπνεῖν δεῖπνα πολυτελῆ καὶ ἀσύμβολα καὶ οἰκεῖν ἐν καλῷ καὶ ἀποδμεῖν μετὰ πάσης ῥαστώνης καὶ ἡδονῆς ἐπὶ λευκοῦ ζεύγους, εἰ τύχοι, ἐξυπτιάζοντας, προσέτι

καὶ μισθὸν τῆς φιλίας καὶ ὧν εὖ πάσχουσιν τούτων λαμβάνειν οὐκ ὀλίγον ἐστίν· ἀτεχνῶς γὰρ ἄσπορα καὶ ἀνήροτα τοῖς τοιούτοις τὰ πάντα φύεσθαι. ὁπότε οὖν ταῦτα καὶ τὰ τοιαῦτα ἤκουες, ἐώρων ὅπως ἐκεχῆνεις πρὸς αὐτὰ καὶ πάνυ σφόδρα πρὸς τὸ δέλεαρ ἀναπεπταμένον παρῆχες τὸ στόμα. ὥς οὖν τό γε ἡμέτερον εἰσαυθὶς ποτε ἀναίτιον ἦ μηδὲ ἔχης λέγειν ὡς ὀρῶντές σε τηλικούτο μετὰ τῆς καρίδος ἄγκιστρον καταπίνοντα οὐκ ἐπελαβόμεθα οὐδὲ πρὶν ἐμπεσεῖν τῷ λαιμῷ περιεσπάσαμεν οὐδὲ προεδηλώσαμεν, ἀλλὰ περιμείναντες ἐξ ἐλκομένου ^ καὶ ἐμπεπηγότες ἤδη συρόμενον καὶ πρὸς ἀνάγκην ἀγόμενον ὁρᾷν ὅτ' οὐδὲν ὄφελος ἐστῶτες ἐπεδακρούμεν· ὅπως μὴ ταῦτα λέγῃς ποτέ, πάνυ εὐλογα, ἣν λέγεται, καὶ ἄφυκτα ἡμῖν, ὡς οὐκ ἀδικοῦμεν μὴ προμηνύσαντες, ἄκουσον ἐξ ἀρχῆς ἀπάντων, καὶ τὸ δίκτυόν τε αὐτὸ καὶ τῶν κύρτων τὸ ἀδιέξοδον ἔκτοσθεν ἐπὶ σχολῆς, ἀλλὰ μὴ ἔνδοθεν ἐκ τοῦ μυχοῦ προεπισκόπησον, καὶ τοῦ ἀγκίστρου δὲ τὸ ἀγκύλον καὶ τὴν εἰς τὸ ἔμπαλιν τοῦ σκόλοπος ἀναστροφὴν καὶ τῆς τριαίνης τὰς ἀκμὰς εἰς τὰς χεῖρας λαβὼν καὶ πρὸς τὴν γνάθον πεφουσημένην ἀποπειρώμενος, ἣν μὴ πάνυ ὀξέα μηδὲ ἄφυκτα μηδὲ ἀνιαρὰ ἐν τοῖς τραύμασι φαίνεται βιαίως σπῶντα καὶ ἀμάχως ἀντιλαμβανόμενα, ἡμᾶς μὲν ἐν τοῖς δειλοῖς καὶ διὰ τοῦτο πεινῶσιν ἀνάγραφε, σεαυτὸν δὲ παρακαλέσας θαρρεῖν ἐπιχείρει τῇ ἄγρᾳ, εἰ θέλεις, καθάπερ ὁ λάρος ὅλον περιχανὼν τὸ δέλεαρ.

[4] ῥηθήσεται δὲ ὁ πᾶς λόγος τὸ μὲν ὅλον ἴσως διὰ σέ, πλὴν ἄλλ' οὐ γὰρ περὶ τῶν φιλοσοφούντων ὑμῶν μόνον, οὐδὲ ὅποσοι ' σπουδαιότεραν τὴν προαίρεσιν προεῖλοντο ἐν τῷ βίῳ, ἀλλὰ καὶ περὶ γραμματιστῶν καὶ ῥητόρων καὶ μουσικῶν καὶ ὅλως τῶν ἐπὶ παιδείαις συνεῖναι καὶ μισθοφορεῖν ἀξιουμένων. κοινῶν δὲ ὡς ἐπίπαν ὄντων καὶ ὁμοίων τῶν συμβαινόντων ἅπασι, δῆλον ὡς οὐκ ἐξαίρετα μὲν, αἰσχίῳ δὲ τὰ αὐτὰ ὄντα γίνεται τοῖς φιλοσοφοῦσιν, εἰ τῶν ὁμοίων τοῖς ἄλλοις ἀξιοῖντο καὶ μηδὲν αὐτοὺς σεμνότερον οἱ μισθοδοταὶ ἄγοιεν. ὅ τι δ' ἂν οὖν ὁ λόγος αὐτὸς ἐπιὼν ἐξευρίσκη, τούτου τὴν αἰτίαν μάλιστα μὲν οἱ ποιοῦντες αὐτοί, ἔπειτα δὲ οἱ ὑπομένοντες αὐτὰ δίκαιοι ἔχειν ἐγὼ δὲ ἀναίτιος, εἰ μὴ ἀληθείας καὶ παρρησίας ἐπιτίμιόν τι ἐστίν. τοὺς μέντοι τοῦ ἄλλου πλήθους, οἷον γυμναστάς τινας ἢ κόλακας, ιδιώτας καὶ μικροὺς τὰς γνώμας καὶ ταπεινοὺς αὐτόθεν ἀνθρώπους, οὔτε ἀποτρέπειν ἄξιον τῶν τοιούτων συνουσιῶν, οὐδὲ γὰρ ἂν πεισθεῖεν, οὔτε μὴν αἰτιᾶσθαι καλῶς ἔχει μὴ ἀπολειπομένους τῶν μισθοδοτῶν εἰ καὶ πάνυ πολλὰ ὑβρίζοντο ὑπ' αὐτῶν, ἐπιτήδαιοι γὰρ καὶ οὐκ ἀνάξιον τῆς τοιαύτης διατριβῆς· ἄλλως τε οὐδὲ σχοῖεν ἂν τι ἄλλο πρὸς ὃ τι χρή ἀποκλίναντας αὐτοὺς παρέχειν αὐτοὺς ἐνεργούς, ^ ἀλλ' ἣν τις αὐτῶν ἀφέλη τοῦτο, ἄτεχνοι αὐτίκα καὶ ἀργοὶ καὶ περιττοὶ εἰσιν. οὐδὲν οὖν οὐτ' αὐτοὶ δεινὸν πάσχοιεν ἂν οὐτ' ἐκεῖνοι ὑβρίζονται δοκοῖεν εἰς τὴν ἀμίδα, φασίν, ἐνουροῦντες· ἐπὶ γάρ τοι τὴν ὕβριν ταύτην ἐξ ἀρχῆς παρέρχονται εἰς τὰς οἰκίας, καὶ ἡ τέχνη φέρειν καὶ ἀνέχεσθαι τὰ γινόμενα. περὶ δὲ ὧν προεῖπον τῶν πεπαιδευμένων ἄξιον ἀγανακτεῖν καὶ πειρᾶσθαι ὡς ἐνὶ μάλιστα μετάγειν αὐτοὺς καὶ πρὸς ἐλευθερίαν ἀφαιρεῖσθαι.

[5] δοκῶ δέ μοι καλῶς ἂν ποιῆσαι, εἰ τὰς αἰτίας ἀφ' ὧν ἐπὶ τὸν τοιοῦτον βίον ἀφικνοῦνται τινες προξετάσας δείξαιμι οὐ πάνυ βιαίους οὐδ' ἀναγκαίους:

οὕτω γὰρ ἂν αὐτοῖς ἡ ἀπολογία προαναηροῖτο καὶ ἡ πρώτη ὑπόθεσις τῆς ἐθελοδοουλείας. οἱ μὲν δὴ πολλοὶ τὴν πενίαν καὶ τὴν τῶν ἀναγκαίων χρεῖαν προθέμενοι ἱκανὸν τοῦτο προκαλύμμα οἶονται προβεβλησθαι τῆς πρὸς τὸν βίον τοῦτον αὐτομολίας, καὶ ἀποχρῆν αὐτοῖς νομίζουσιν εἰ λέγοιεν ὡς συγγνώμης ἄξιον ποιοῦσιν τὸ χαλεπώτατον τῶν ἐν τῷ βίῳ, τὴν πενίαν, διαφυγεῖν ζητοῦντες· εἶτα ὁ Θεόγνης πρόχειρος καὶ πολὺ τό, πᾶς γὰρ ἀνὴρ πενιὴ δεδμημένος καὶ ὅσα ἄλλα δείματα ὑπὲρ τῆς πενίας οἱ ἀγεννέστατοι τῶν ποιητῶν ἐξενηνόχασιν. ἐγὼ δ' εἰ μὲν ἐώρων αὐτοὺς φυγὴν τινα ὡς ἀληθῶς τῆς πενίας εὐρισκομένους ἐκ τῶν τοιούτων συνουσιῶν, οὐκ ἂν ὑπὲρ τῆς ἄγαν ἐλευθερίας ἐμικρολογούμην πρὸς αὐτούς· ἐπεὶ δὲ — ὡς ὁ καλὸς πού ρήτωρ ἔφη — τοῖς τῶν νοσούντων σιτίοις ἐοικότα λαμβάνουσι, τίς ἐτι μηχανὴ μὴ οὐχὶ καὶ πρὸς τοῦτο κακῶς βεβουλεῦσθαι δοκεῖν αὐτούς, ἀεὶ μενούσης αὐτοῖς ὁμοίας τῆς ὑποθέσεως τοῦ βίου; πενία γὰρ εἰσαεὶ καὶ τὸ λαμβάνειν ἀναγκαῖον καὶ ἀπόθετον οὐδὲν οὐδὲ περιττὸν εἰς φυλακὴν, ἀλλὰ τὸ δοθέν, κἂν δοθῇ, κἂν ἀθρόως ληφθῇ, πᾶν ἀκριβῶς καὶ τῆς χρεῖας ἐνδεῶς καταναλίσκεται. καλῶς δὲ εἶχε μὴ τοιαύτας τινὰς ἀφορμὰς ἐπινοεῖν αἱ τὴν πενίαν τηροῦσι παραβοηθοῦσαι μόνον αὐτῇ, ἀλλ' αἱ τέλεον ἐξαιρήσουσιν, καὶ ὑπὲρ γε τοῦ τοιούτου καὶ εἰς βαθυκίετα πόντον ἴσως ρίπτειν, εἰ δεῖ, ὦ Θεόγνι, καὶ πετρώων, ὡς φῆς, κατ' ἡλιβάτων. εἰ δέ τις ἀεὶ πένης καὶ ἐνδεῆς καὶ ὑπόμισθος ὢν οἶται πενίαν αὐτῷ τούτῳ διαπεφευγένοι, οὐκ οἶδα πῶς ὁ τοιοῦτος οὐκ ἂν δόξειεν ἑαυτὸν ἐξαπατᾶν.

[6] ἄλλοι δὲ πενίαν μὲν αὐτὴν οὐκ ἂν. φοβηθῆναι οὐδὲ καταπλαγῆναι φασιν, εἰ ἐδύναντο τοῖς ἄλλοις ὁμοίως πονοῦντες ἐκπορίζειν τὰ ἄλφита, νῦν δέ, πεπονηκέναι γὰρ αὐτοῖς τὰ σώματα ἢ ὑπὸ γήρωος ἢ ὑπὸ νόσων, ἐπὶ τήνδε ῥάστην οὖσαν τὴν μισθοφορὰν ἀπηνητέκναι. φέρ' οὖν ἴδωμεν εἰ ἀληθῇ λέγουσιν καὶ ἐκ τοῦ ῥάστου, μὴ πολλὰ μηδὲ πλείω τῶν ἄλλων πονοῦσι, περιγίγνεται αὐτοῖς τὰ διδόμενα· εὐχῇ γὰρ ἂν ἐοικότα εἶη ταῦτά γε, μὴ πονήσαντα μηδὲ καμόντα ἔτοιμον ἀργύριον λαβεῖν. τὸ δ' ἐστὶ καὶ ῥηθῆναι κατ' ἀξίαν ἀδύνατον τοσαῦτα πονοῦσιν καὶ κάμνουσιν ἐν ταῖς συνουσίαις, ὥστε πλείονος ἐνταῦθα καὶ ἐπὶ τοῦτο μάλιστα τῆς ὑγιείας δεῖσθαι, μυρίων ὄντων ὁσημέραι τῶν ἐπιτριβόντων τὸ σῶμα καὶ πρὸς ἐσχάτην ἀπόγνωσιν καταπονούντων. λέξομεν δὲ αὐτὰ ἐν τῷ προσήκοντι καιρῷ, ἐπειδὴν καὶ τὰς ἄλλας αὐτῶν δυσχερείας διεξίωμεν· τὸ δὲ νῦν εἶναι ἱκανὸν ἦν ὑποδείξαι ὡς οὐδ' οἱ διὰ ταύτην λέγοντες αὐτοὺς ἀποδίδοσθαι τὴν πρόφασιν ἀληθεύοιεν ἂν.

[7] λοιπὸν δὴ καὶ ἀληθέστατον μὲν, ἥκιστα δὲ πρὸς αὐτῶν λεγόμενον, ἡδονῆς ἔνεκα καὶ τῶν πολλῶν καὶ ἀθρόων ἐλπίδων εἰσπηδᾶν αὐτοὺς εἰς τὰς οἰκίας, καταπλαγέντας μὲν τὸ πλῆθος τοῦ χρυσοῦ καὶ τοῦ ἀργύρου, εὐδαιμονήσαντας δὲ ἐπὶ τοῖς δείπνοις καὶ τῇ ἄλλῃ τρυφῇ, ἐλπίσαντας δὲ ὅσον αὐτίκα χανδὸν οὐδενὸς ἐπιστομίζοντος πίεσθαι τοῦ χρυσίου. ταῦτα ὑπάγει αὐτοὺς καὶ δούλους ἀντὶ ἐλευθέρων τίθησιν — οὐχ ἡ τῶν ἀναγκαίων χρεῖα, ἣν ἔφασκον, ἀλλ' ἡ τῶν οὐκ ἀναγκαίων ἐπιθυμία καὶ ὁ τῶν πολλῶν καὶ πολυτελῶν ἐκείνων ζῆλος. τοιγαροῦν ὥσπερ δυσέρωτας αὐτοὺς καὶ κακοδαίμονας ἐραστὰς ἔντεχνοὶ τινες καὶ τρίβωνες ἐρώμενοι παραλαβόντες

ὑπεροπτικῶς περιέπουσιν, ὅπως αἰεῖ ἐρασθήσονται αὐτῶν θεραπεύοντες, ἀπολαῦσαι δὲ τῶν παιδικῶν ἀλλ' οὐδὲ μέχρι φιλήματος ἄκρου μεταδιδόντες: ἴσασι γὰρ ἐν τῷ τυχεῖν τὴν διάλυσιν τοῦ ἔρωτος γενησομένην. ταύτην οὖν ἀποκλείουσιν καὶ ζηλοτύπως φυλάττουσιν τὰ δὲ ἄλλα ἐπ' ἐλπίδος αἰεὶ τὸν ἐραστὴν ἔχουσιν. δεδίασι γὰρ μὴ αὐτὸν ἢ ἀπὸ γνῶσις ἀπαγάγῃ τῆς ἄγαν ἐπιθυμίας καὶ ἀνέραστος αὐτοῖς γένηται: προσμειδιῶσιν οὖν καὶ ὑπισχυοῦνται καὶ αἰεὶ εὖ ποιήσουσι καὶ χαριοῦνται καὶ ἐπιμελήσονται πολυτελῶς. εἴτ' ἔλαθον ἄμφω γηράσαντες, ἔξωροι γενόμενοι καὶ οὗτος τοῦ ἐρᾶν κάκεινος τοῦ μεταδιδόναι. πέπρακται δ' οὖν αὐτοῖς οὐδὲν ἐν ἅπαντι τῷ βίῳ πέρα τῆς ἐλπίδος.

[8] τὸ μὲν δὴ δι' ἡδονῆς ἐπιθυμίαν ἅπαντα ὑπομένειν οὐ πάνυ ἴσως ὑπαίτιον, ἀλλὰ συγγνώμη εἴ τις ἡδονῇ χαίρει καὶ τοῦτο ἐξ ἅπαντος θεραπεύει ὅπως μεθέξει αὐτῆς. καίτοι αἰσχροὺς ἴσως καὶ ἀνδραποδῶδες ἀποδόσθαι διὰ ταύτην ἑαυτὸν πολὺ γὰρ ἡδίων ἢ ἐκ τῆς ἐλευθερίας ἡδονή. ὅμως δ' οὖν ἐχέτω τινὰ συγγνώμην αὐτοῖς, εἰ ἐπιτυχάνοιτο: τὸ δὲ δι' ἡδονῆς ἐλπίδα μόνον πολλὰς ἀηδίας ὑπομένειν γελοῖον οἶμαι καὶ ἀνόητον, καὶ ταῦτα ὀρῶντας ὡς οἱ μὲν πόνοι σαφεῖς καὶ πρόδηλοι καὶ ἀναγκαῖοι, τὸ δὲ ἐλπίζόμενον ἐκεῖνο, ὅτιδῆποτε ἐστὶν τὸ ἡδύ, οὔτε ἐγένετό πω τοσούτου χρόνου, προσέτι δὲ οὐδὲ γενήσεσθαι ἔοικεν, εἴ τις ἐκ τῆς ἀληθείας λογίζοιτο. οἱ μὲν γε τοῦ Ὀδυσσέως ἐταῖροι γλυκύν τινα τὸν λωτὸν ἐσθίοντες ἡμέλουν τῶν ἄλλων καὶ πρὸς τὸ παρὸν ἡδὺ τῶν καλῶς ἐχόντων κατεφρόνουν ὥστε οὐ πάντῃ ἄλογος αὐτῶν ἢ λήθη τοῦ καλοῦ, πρὸς τῷ ἡδεῖ ἐκείνῳ τῆς ψυχῆς διατριβούσης. τὸ δὲ λιμῶ συνόντα παρεστῶτα ἄλλῳ τοῦ λωτοῦ ἐμπορουμένῳ μηδὲν μεταδιδόντι ὑπὸ ἐλπίδος μόνης τοῦ καὶ αὐτὸν παραγεύσασθαι ποτε δεδέσθαι, τῶν καλῶς καὶ ὀρθῶς ἐχόντων ἐπιλελησμένον, Ἡράκλεις ὡς καταγέλαστον καὶ πληγῶν τινων Ὀμηρικῶν ὡς ἀληθῶς δεόμενον.

[9] τὰ μὲν τοίνυν πρὸς τὰς συνουσίας αὐτοὺς ἄγοντα καὶ ἀφ' ὧν αὐτοὺς φέροντες ἐπιτρέπουσι τοῖς πλουσίοις χρῆσθαι πρὸς ὃ τι ἂν ἐθέλωσιν, ταῦτά ἐστιν ἢ ὅτι ἐγγύτατα τούτων, πλὴν εἰ μὴ κάκεινων τις μεμνήσθαι ἀξιώσειεν τῶν καὶ μόνῃ τῇ δόξῃ ἐπαιρομένων τοῦ συνεῖναι εὐπατρίδαις τε καὶ εὐπαρύφοις ἀνδράσιν: εἰσὶν γὰρ οἱ καὶ τοῦτο περίβλεπτον καὶ ὑπὲρ τοὺς πολλοὺς νομίζουσιν, ὡς ἔγωγε τοῦ μὸν ἴδιον οὐδὲ βασιλεῖ τῷ μεγάλῳ αὐτὸ μόνον συνεῖναι καὶ συνῶν ὀραῖσθαι μηδὲν χρηστὸν ἀπολαύων τῆς συνουσίας δεξαίμην ἄν.

[10] τοιαύτης δὲ αὐτοῖς τῆς ὑποθέσεως οὔσης, φέρε ἤδη πρὸς ἡμᾶς αὐτοὺς ἐπισκοπήσωμεν οἷα μὲν πρὸ τοῦ εἰσδεχθῆναι καὶ τυχεῖν ὑπομένουσιν, οἷα δὲ ἐν αὐτῷ ἤδη ὄντες ἀσχοῦσιν, ἐπὶ πᾶσι δὲ ἥτις αὐτοῖς ἢ καταστροφή τοῦ δράματος γίνεται. οὐ γὰρ δὴ ἐκεῖνό γε εἰπεῖν ἐστὶν, ὡς εἰ καὶ πονηρὰ ταῦτα, εὐληπτα γοῦν καὶ οὐ πολλοῦ δεήσει τοῦ πόνου, ἀλλὰ θελῆσαι δεῖ μόνον, εἰτά σοι πέπρακται τὸ πᾶν εὐμαρῶς: ἀλλὰ πολλῆς μὲν τῆς διαδρομῆς δεῖ,^ συνεχοῦς δὲ τῆς θυραυλίας, ἔωθὲν τε ἐξανιστάμενον περιμένειν ὠθούμενον καὶ ἀποκλειόμενον καὶ ἀναίσχυντον ἐνίοτε καὶ ὀχληρὸν δοκοῦντα καὶ ὑπὸ θυρωρῶ κακῶς συρίζοντι καὶ ὀνομακλήτορι Λιβυκῷ ταττόμενον καὶ μισθὸν τελοῦντα τῆς μνήμης τοῦ ὀνόματος. καὶ μὴν καὶ ἐσθῆτος ὑπὲρ τὴν

υπάρχουσαν δύναμιν ἐπιμεληθῆναι χρή πρὸς τὸ τοῦ θεραπευομένου ἀξίωμα, καὶ χρώματα αἰρεῖσθαι οἷς ἂν ἐκεῖνος ἤδηται, ὡς μὴ ἀπάδης μηδὲ προσκρούης βλεπόμενος, καὶ φιλοπόνως ἔπεσθαι, μᾶλλον δὲ ἡγεῖσθαι, ὑπὸ τῶν οἰκετῶν προωθούμενον καὶ ὥσπερ τινὰ πομπὴν ἀναπληροῦντα. ὁ δὲ οὐδὲ προσβλέπει πολλῶν ἐξῆς ἡμερῶν.

[11] ἦν δέ ποτε καὶ τὰ ἄριστα πράξης, καὶ ἴδη σε καὶ προσκαλέσας ἔρηταί τι ὦν ἂν τύχη, τότε δὴ τότε πολὺς μὲν ὁ ἰδρῶς, ἀθρόος δὲ ὁ ἱλιγγος καὶ τρόμος ἄκαιρος καὶ γέλως τῶν παρόντων ἐπὶ τῇ ἀπορίᾳ. καὶ πολλάκις ἀποκρίνασθαι δέον, ‘τίς ἦν ὁ βασιλεὺς τῶν Ἀχαιῶν,’ ὅτι ‘χίλια νῆες ἦσαν αὐτοῖς,’ λέγεις. τοῦτο οἱ μὲν χρηστοὶ αἰδῶ ἐκάλεσαν, οἱ δὲ τολμηροὶ δειλίαν, οἱ δὲ κακοήθεις ἀπαιδευσίαν. σὺ δ’ οὖν ἐπισφαλεστάτης πειραθεὶς τῆς πρώτης φιλοφροσύνης ἀπῆλθες καταδικάσας σεαυτοῦ πολλὴν τὴν ἀπόγνωσιν. ἐπειδὴν δὲ

πολλὰς μὲν αὐπνους νύκτας ἰαύσης ἤματα δ’ αἱματόεντα

διαγάγης, οὐ μὰ Δία τῆς Ἑλένης ἔνεκα οὐδὲ τῶν Πριάμου Περγάμων; ἀλλὰ τῶν ἐλπιζομένων πέντε ὀβολῶν, τύχης δὲ καὶ τραγικοῦ τινος θεοῦ συνιστάντος, ἐξέτασις τοῦντεῦθεν εἰ οἶσθα τὰ μαθήματα. καὶ τῷ μὲν πλουσίῳ ἢ διατριβῇ οὐκ ἀηδὴς ἐπαινουμένῳ καὶ εὐδαιμονιζομένῳ, σοὶ δὲ ὁ ὑπὲρ τῆς ψυχῆς ἀγὼν καὶ ὑπὲρ ἅπαντος τοῦ βίου τότε προκεῖσθαι δοκεῖ: ὑπεισέρχεται γὰρ εἰκότως τὸ μὴδ’ ὑπ’ ἄλλου ἂν καταδεχθῆναι πρὸς τοῦ προτέρου ἀποβληθέντα καὶ δόξαντα εἶναι ἀδόκιμον. ἀνάγκη τοίνυν εἰς μυρία διαιρεθῆναι τότε, τοῖς μὲν ἀντεξεταζομένοις φθονοῦντα, — τίθει γὰρ καὶ ἄλλους εἶναι τῶν αὐτῶν ἀντιποιοιμένους — αὐτὸν δὲ πάντα ἐνδεῶς εἰρηκέναι νομίζοντα, φοβούμενον δὲ καὶ ἐλπίζοντα καὶ πρὸς τὸ ἐκεῖνου πρόσωπον ἀτενίζοντα καὶ εἰ μὲν ἐκφραλίζοι τι τῶν λεγομένων, ἀπολλύμενον, εἰ δὲ μειδιῶν ἀκούοι,

[12] γεγηθότα καὶ εὐελπιν καθιστάμενον. εἰκὸς δὲ πολλοὺς εἶναι τοὺς ἐναντία σοι φρονοῦντας καὶ ἄλλους ἀντὶ σοῦ τιθεμένους, ὧν ἕκαστος ὥσπερ ἐκ λόγου τοξεύων λέληθεν. εἴτ’ ἐννόησον ἄνδρα ἐν βαθεῖ πάγωνι καὶ πολιά τῇ κόμῃ ἐξεταζόμενον εἰ τι οἶδεν ὠφέλιμον, καὶ τοῖς μὲν δοκοῦντα εἰδέναι, τοῖς δὲ μὴ. μέσος ἐν τοσοῦτῳ χρόνος, καὶ πολυπραγμονεῖταί σου ἅπας ὁ παρεληλυθὼς βίος, κἂν μὲν τις ἢ πολίτης ὑπὸ φθόνου ἢ γείτων ἕκ τινος εὐτελοῦς αἰτίας προσκεκρουκῶς ἀνακρινόμενος εἴπῃ μοιχὸν ἢ παιδεραστήν, τοῦτ’ ἐκεῖνο, ἐκ τῶν Διὸς δέλτων ὁ μάρτυς, ἂν δὲ πάντες ἅμα ἐξῆς ἐπαινώσιν, ὑποπτοὶ καὶ ἀμφίβολοι καὶ δεδεκασμένοι. χρή τοίνυν πολλὰ εὐτυχεῖσαι καὶ μὴδὲν ὅλως ἐναντιωθῆναι: μόνως γὰρ ἂν οὕτως κρατήσῃς. εἶεν καὶ δὴ εὐτύχηταί σοι πάντα εὐχῆς μειζόνως: αὐτὸς τε γὰρ ἐπήνεσε τοὺς λόγους καὶ τῶν φίλων οἱ ἐντιμότατοι καὶ οἷς μάλιστα πιστεύει τὰ τοιαῦτα οὐκ ἀπέτρεψαν ἔτι δὲ καὶ ἡ γυνὴ βούλεται, οὐκ ἀντιλέγει δὲ οὔτε ὁ ἐπίτροπος οὔτε ὁ οἰκονόμος: οὐδὲ τις ἐμέμψατό σου τὸν βίον, ἀλλὰ πάντα ἴλεω καὶ πανταχόθεν αἴσια τὰ ἱερά.

[13] κεκράτηκας οὖν, ὦ μακάριε, καὶ ἔσπεσαι τὰ Ὀλύμπια, μᾶλλον δὲ Βαβυλῶνα εἰληφας ἢ τὴν Σάρδεων ἀκρόπολιν καθήρηκας, καὶ ἔξεις τὸ τῆς Ἀμαλθείας κέρας καὶ ἀμέλξεις ὀρνίθων γάλα. δεῖ δὴ σοὶ ἀντὶ τῶν τοσούτων πόνων μέγιστα ἡλίκα γενέσθαι τάγαθά, ἵνα μὴ φύλλινος μόνον ὁ στέφανος ἦ,

καὶ τὸν τε μισθὸν οὐκ εὐκαταφρόνητον ὀρίσθῃναι καὶ τοῦτον ἐν καιρῷ τῆς
χρείας ἀπραγμόνως ἀποδίδοσθαι καὶ τὴν ἄλλην τιμὴν ὑπὲρ τοὺς πολλοὺς
ὑπάρχειν, πόνων δὲ ἐκείνων καὶ πηλοῦ καὶ δρόμων καὶ ἀγρυπνιῶν
ἀναπεπαῦσθαι, καὶ τοῦτο δὴ τὸ τῆς εὐχῆς, ἀποτείναντα τῷ πόδε καθεύδειν,
μόνα ἐκεῖνα πράττοντα ὧν ἔνεκα τὴν ἀρχὴν παρελήφθης καὶ ὧν ἔμμισθος εἶ.
ἐχρῆν μὲν οὕτως, ὃ Τιμόκλεις, καὶ οὐδὲν ἂν ἦν μέγα κακὸν ὑποκύψαντα
φέρειν τὸν ζυγὸν ἐλαφρόν τε καὶ εὐφορον καὶ τὸ μέγιστον, ἐπίχρυσον ὄντα.
ἀλλὰ πολλοῦ, μᾶλλον δὲ τοῦ παντὸς δεῖ: μυρία γάρ ἐστιν ἀφόρητα ἐλευθέρῳ
ἀνδρὶ ἐν αὐταῖς ἤδη ταῖς συνουσίαις γιγνόμενα. σκέψαι δὲ αὐτὸς ἐξῆς ^
ἀκούων, εἴ τις ἂν αὐτὰ ὑπομεῖναι δύναίτο παιδείᾳ κἂν ἐπ' ἐλάχιστον

[14] ὠμιληκῶς. ἄρξομαι δὲ ἀπὸ τοῦ πρώτου δείπνου, ἦν δοκῇ, ὃ σε εἰκὸς
δειπνήσειν τὰ προτέλεια τῆς μελλούσης συνουσίας. εὐθὺς οὖν πρόσσεισιν
παραγγέλλων τις ἥκειν ἐπὶ τὸ δείπνον, οὐκ ἀνομίλητος οἰκέτης, ὃν χρὴ
πρῶτον ἴλεων ποιήσασθαι, παραβύσαντα εἰς τὴν χεῖρα, ὥς μὴ ἀδέξιος εἶναι
δοκῇ, τοῦλάχιστον πέντε δραχμᾶς: ὁ δὲ ἀκκισάμενος καί, 'ἄπαγε, παρὰ σοῦ
δὲ ἐγώ;' καί, ' Ἡράκλεις, μὴ γένοιτο,' ὑπειπὼν τέλος ἐπέισθη, καὶ ἅπεισί σοι
πλατὺ ἐγγανών. σὺ δὲ ἐσθῆτα καθαρὰν προχειρισάμενος καὶ σεαυτὸν ὡς
κοσμιώτατα σχηματίσας λουσάμενος ἦκεις, δεδιὼς μὴ πρὸ τῶν ἄλλων
ἀφίκοιο ἀπειρόκαλον γάρ, ὥσπερ καὶ τὸ ὕστατον ἥκειν φορτικόν. αὐτὸ οὖν
τηρήσας τὸ μέσον τοῦ καιροῦ εἰσελήλυθας, καί σε πάνυ ἐντίμως ἐδέξατο, καὶ
παραλαβὼν τις κατέκλινε μικρὸν ὑπὲρ τοῦ πλουσίου μετὰ δύο που σχεδὸν
τῶν παλαιῶν

[15] φίλων. σὺ δ' ὥσπερ εἰς τοῦ Διὸς τὸν οἶκον παρελθὼν πάντα
τεθαύμακας καὶ ἐφ' ἐκάστῳ τῶν πραττομένων μετέωρος εἶ: ξένα γάρ σοι καὶ
ἄγνωστα πάντα: καὶ ἢ τε οἰκετεία εἰς σὲ ἀποβλέπει καὶ τῶν παρόντων ἕκαστος
ὃ τι πράξεις ἐπιτηροῦσιν, οὐδὲ αὐτῷ δὲ ἀμελὲς τῷ πλουσίῳ τοῦτο, ἀλλὰ καὶ
προεῖπέ τισι τῶν οἰκετῶν ἐπισκοπεῖν εἴ πως εἰς τοὺς παῖδας ἢ εἰς τὴν γυναῖκα
πολλάκις ἐκ περιωπῆς ἀποβλέψεις. οἱ μὲν γὰρ τῶν συνδείπνων ἀκόλουθοι
ὀρῶντες ἐκπεπληγμένον εἰς τὴν ἀπειρίαν τῶν δρωμένων ἀποσκώπτουσι,
τεκμήριον τοῦ μὴ παρ' ἄλλῳ πρότερόν σε δεδειπνηκέναι τὸ καινὸν εἶναί σοι
τὸ χειρόμακτρον τιθέμενοι. ὥσπερ οὖν εἰκὸς, ἰδίειν τε ἀνάγκη ὑπ' ἀπορίας καὶ
μήτε διψῶντα πιεῖν αἰτεῖν τολμᾶν, μὴ δόξης οἰνόφλυξ τις εἶναι, μήτε τῶν
ὄψων παρατεθέντων ποικίλων καὶ πρὸς τινα τάξιν ἐσκευασμένων εἰδέναι ἐφ'
ὃ τι πρῶτον ἢ δεύτερον τὴν χεῖρα ἐνέγκης: ὑποβλέπειν οὖν εἰς τὸν πλησίον
δεήσει κάκεῖνον ζηλοῦν καὶ μανθάνειν τοῦ δείπνου τὴν

[16] ἀκολουθίαν. τὰ δ' ἄλλα ποικίλος εἶ καὶ θορύβου πλέως τὴν ψυχὴν, πρὸς
ἕκαστα τῶν πραττομένων ἐκπεπληγμένος, καὶ ἄρτι μὲν εὐδαιμονίζεις τὸν
πλούσιον τοῦ χρυσοῦ καὶ τοῦ ἐλέφαντος καὶ τῆς τοσαύτης τρυφῆς, ἄρτι δὲ
οἰκτεῖρεις σεαυτὸν, ὥς τὸ μηδὲν ὧν εἶτα ζῆν ὑπολαμβάνεις. ἐνίστε δὲ κάκεῖνο
εἰσέρχεται σε, ὥς ζηλωτὸν τινα βιώσῃ τὸν βίον ἅπασιν ἐκείνοις ἐντρυφήσων
καὶ μεθέξων αὐτῶν ἐξ ἰσοτιμίας: οἶει γὰρ εἰσαεῖ Διονύσια εὐορτάσειν. καὶ που
καὶ μειράκια ὥραῖα διακονούμενα καὶ ἡρέμα προσμειδιδῶντα γλαφυρωτέραν
ὑπογράφει σοι τὴν μέλλουσαν διατριβήν, ὥστε συνεχῶς τὸ Ὀμηρικὸν ἐκεῖνο
ἐπιφθέγγεσθαι,

οὐ νέμεσις Τρῶας καὶ ἑυκνήμιδας Ἀχαιοὺς

πολλὰ πονεῖν καὶ ὑπομένειν ὑπὲρ τῆς τοσαύτης . εὐδαιμονίας. Φιλοτησίαι τὸ ἐπὶ τούτῳ, καὶ σκύφον εὐμεγέθη τινὰ αἰτήσας προὔπιέν σοι τῷ διδασκάλῳ, ἢ ὅτιδῆποτε προσειπὼν: σὺ δὲ λαβὼν, ὅτι μὲν τί σε καὶ αὐτὸν ὑπειπεῖν ἔδει ἡγνόησας ὑπ' ἀπειρίας,

[17] καὶ ἀγροικίας δόξαν ὥφλες. ἐπίφθονος δ' οὖν ἀπὸ τῆς προπόσεως ἐκείνης πολλοῖς τῶν παλαιῶν φίλων γεγένησαι, καὶ πρότερον ἐπὶ τῇ κατακλίσει λυπήσας τινὰς αὐτῶν, ὅτι τήμερον ἦκων προὔκριθης ἀνδρῶν πολυετῇ δουλείαν ἠντληκότων. εὐθὺς οὖν καὶ τοιοῦτός τις ἐν αὐτοῖς περὶ σοῦ . λόγος: ‘ τοῦτο ἡμῖν πρὸς τοῖς ἄλλοις δεινοῖς ἐλείπετο, καὶ τῶν ἄρτι εἰσεληλυθότων εἰς τὴν οἰκίαν δευτέρους εἶναι, καὶ μόνοις τοῖς Ἑλλήσι τούτοις ἀνέφκται ἡ Ῥωμαίων πόλις: καίτοι τί ἐστὶν ἐφ' ὅτῳ προτιμῶνται ἡμῶν; οὐ ῥημάτια δύστηνα λέγοντες οἴονται τι παμμέγεθες ὠφελεῖν;’ ἄλλος δέ, ‘οὐ γὰρ εἶδες ὅσα μὲν ἔπιεν, ὅπως δὲ τὰ παρατεθέντα συλλαβὼν κατέφαγεν; ἀπειρόκαλος ἄνθρωπος καὶ λιμοῦ πλέως, οὐδ' ὄναρ λευκοῦ ποτε ἄρτου ἐμφορηθεῖς, οὔτι γε Νομαδικοῦ ἢ Φασιανοῦ ὄρνιθος, ὃν μόλις τὰ ὀστᾶ ἡμῖν καταλέλοιπεν.’ τρίτος ἄλλος, ‘ὦ μάταιοι,’ φησὶν, ‘ πέντε οὐδ' ὅλων ἡμερῶν ὄψεσθε αὐτὸν ἐνταῦθά που ἐν ἡμῖν τὰ ὅμοια ποτνιόμενον νῦν μὲν γὰρ ὥσπερ τὰ καινὰ τῶν ὑποδημάτων ἐν τιμῇ τινι καὶ ἐπιμελείᾳ ἐστίν, ἐπειδὰν δὲ πατηθῇ πολλάκις καὶ ὑπὸ τοῦ πηλοῦ ἀναπλασθῇ, ὑπὸ τῇ κλίνῃ ἀθλίως ἐρρίγεται κόρεων ὥσπερ ἡμεῖς ἀνάπλεως.’ Ἐκεῖνοι μὲν οὖν τοιαῦτα πολλὰ περὶ σοῦ στρέφουσι, καὶ που ἤδη καὶ πρὸς διαβολάς τινες

[18] αὐτῶν παρασκευάζονται. τὸ δ' οὖν συμπόσιον ὅλον ἐκεῖνο σὸν ἐστὶν καὶ περὶ σοῦ οἱ πλεῖστοι τῶν λόγων. σὺ δ' ὑπ' ἀηθείας πλέον τοῦ ἱκανοῦ ἐμπιὼν οἴνου λεπτοῦ καὶ δριμέος, πάλαι τῆς γαστροῦς ἐπειγούσης, πονηρῶς ἔχεις, καὶ οὔτε προεξαναστῆναί σοι καλὸν οὔτε μένειν ἀσφαλές. ἀποτεινομένου τοίνυν τοῦ πότου καὶ λόγων ἐπὶ λόγοις γιγνομένων καὶ: θαμάτων ἐπὶ θεάμασι παριόντων — ἅπαντα γὰρ ἐπιδείξασθαι σοι τὰ αὐτοῦ βούλεται — κόλασιν οὐ μικρὰν ὑπομένεις μήτε ὀρῶν τὰ γιγνόμενα μήτε ἀκούων εἴ τις ἄδει ἢ κιθαρίζει πάννυ τιμώμενος μεираκίσκος, ἀλλ' ἐπαινεῖς μὲν ὑπ' ἀνάγκης, εὐχῇ δὲ ἢ σεισμῳ συμπεσεῖν ἐκεῖνα πάντα ἢ πυρκαϊάν τινα προσαγγεληθῆναι, ἵνα ποτὲ καὶ διαλυθῇ τὸ συμπόσιον.

[19] τοῦτο μὲν δὴ σοι τὸ πρῶτον, ὦ ἑταῖρε, καὶ ἥδιστον ἐκεῖνο δεῖπνον, οὐκ ἔμοιγε τοῦ θύμου καὶ τῶν λευκῶν ἁλῶν ἥδιον ὀπηνίκα βούλομαι καὶ ὁπόσον ἐλευθέρως ἐσθιομένων. ἵνα γοῦν σοι τὴν ὀξυρεγμίαν τὴν ἐπὶ τούτοις παρῶ καὶ τὸν ἐν τῇ νυκτὶ ἔμετον, ἔωθεν δεήσει περὶ τοῦ μισθοῦ συμβῆναι ὑμᾶς, ὁπόσον τε καὶ ὁπότε τοῦ ἔτους χρῆ λαμβάνειν. παρόντων οὖν ἡ δύο ἢ τριῶν φίλων προσκαλέσας σε καὶ καθίζεσθαι κελεύσας ἄρχεται λέγειν: ‘τὰ μὲν ἡμέτερα ὅποῖα ἐστὶν ἐώρακας ἤδη, καὶ ὡς τυφὸς ἐν αὐτοῖς οὐδὲ εἷς, ἀτραγώδητα δὲ καὶ περὶ πάντα καὶ δημοτικά, χρῆ δὲ σε οὕτως ἔχειν ὡς ἀπάντων ἡμῖν κοινῶν ἐσομένων: γελοῖον γὰρ εἰ τὸ κυριώτατον, τὴν ψυχὴν σοι τὴν ἐμμαντοῦ ἢ καὶ νῆ Δία τῶν παίδων.’ — εἰ παῖδες εἶεν αὐτῷ παιδεύσεως δεόμενοι—’ ἐπιτρέπων τῶν ἄλλων μὴ ἐπ' ἴσης ἡγοίμην δεσπότην. ἐπεὶ δὲ καὶ ὠρίσθαι τι δεῖ, — ὀρῶ μὲν τὸ μέτριον καὶ αὐταρκες τοῦ σοῦ τρόπου καὶ συνήμι ὡς οὐχὶ μισθοῦ

ἐλπίδι προσελήλυθας ἡμῶν τῇ οἰκίᾳ, τῶν δὲ ἄλλων ἕνεκα, τῆς εὐνοίας τῆς παρ' ἡμῶν καὶ τιμῆς, ἣν παρὰ πᾶσιν ἔξεις· ὅμως δ' οὖν καὶ ὠρίσθω τι, — σὺ δ' αὐτὸς ὃ τι καὶ βούλει λέγε, μεμνημένος, ᾧ φίλτατε, κάκεινων ἅπερ ἐν ἑορταῖς διετησίοις εἰκὸς ἡμᾶς παρέξειν οὐ γὰρ ἀμελήσομεν οὐδὲ τῶν τοιούτων, εἰ καὶ μὴ νῦν αὐτὰ συντιθέμεθα· πολλὰ δέ, οἶσθα, τοῦ ἔτους αἱ τοιαῦται ἀφορμαί. καὶ πρὸς ἐκεῖνα τοῖνυν ἀποβλέπων μετριώτερον δῆλον ὅτι ἐπιβαλεῖς ἡμῖν τὸν μισθόν. ἄλλως τε καὶ πρέπον ἂν εἴη τοῖς πεπαιδευμένοις ὑμῖν κρείττοσιν εἶναι χρημάτων.'

[20] ὁ μὲν ταῦτα εἰπὼν καὶ ὅλον σε διασείσας ταῖς ἐλπίσι τιθασὸν ἑαυτῷ πεποίηκε, σὺ δὲ πάλαι τάλαντα καὶ μυριάδας ὀνειροπολήσας καὶ ἀγροῦς ὅλους καὶ συνοικίας συνῆς μὲν ἡρέμα τῆς μικρολογίας, σαίνεις δὲ ὅμως τὴν ὑπόσχεσιν καὶ τό, ' πάντα ἡμῖν κοινὰ ἔσται,' βέβαιον καὶ ἀληθὲς ἔσεσθαι νομίζεις, οὐκ εἰδὼς ὅτι τὰ τοιαῦτα

χεῖλεα μὲν τ' ἐδίην', ὑπερῶν δ' οὐκ ἐδίγηε.

τελευταῖον δ' ὑπ' αἰδοῦς αὐτῷ ἐπέτρεψας. ὁ δὲ αὐτὸς μὲν οὐ φησιν ἐρεῖν, τῶν φίλων δὲ τίνα τῶν παρόντων κελεύει μέσον ἐλθόντα τοῦ πράγματος εἰπεῖν ὁ μήτ' αὐτῷ γίγνοιτ' ἂν βαρὺ καὶ πρὸς ἄλλα τούτων ἀναγκαιότερα δαπανῶντι μήτε τῷ ληψομένῳ εὐτελές. ὁ δὲ ὁμογέρων τις ἐκ παίδων κολακεία σύντροφος, 'ὥς μὲν οὐκ εὐδαιμονέστατος εἶ', φησίν, ' τῶν ἐν τῇ πόλει ἀπάντων, ᾧ οὗτος, οὐκ ἂν εἴποις, ᾧ γε τοῦτο πρῶτον ὑπῆρχεν ὁ πολλοῖς πάνυ γλιχομένοις μόλις ἂν γένοιτο παρὰ τῆς Τύχης· λέγω δὲ ὁμιλίας ἀξιοῦσθαι καὶ ἐστίας κοινωνῆσαι καὶ εἰς τὴν πρώτην οἰκίαν τῶν ἐν τῇ Ῥωμαίων ἀρχῇ καταδεχθῆναι· τοῦτο γὰρ ὑπὲρ τὰ Κροίσου τάλαντα καὶ τὸν Μίδου πλοῦτον, εἰ σωφρονεῖν οἶσθα. ἰδὼν ἂν δὲ πολλοὺς τῶν εὐδοκίμων ἐθελήσαντας ἂν, εἰ καὶ προσδιδόναι δέοι, μόνης τῆς δόξης ἕνεκα συνεῖναι τούτῳ καὶ ὀρᾶσθαι περὶ αὐτὸν ἐταίρους καὶ φίλους εἶναι δοκοῦντας, οὐκ ἔχω ὅπως σε τῆς εὐποτίας μακαρίσω, ὅς καὶ προσλήψῃ μισθὸν τῆς τοιαύτης εὐδαιμονίας. ἄρκεῖν οὖν νομίζω, εἰ μὴ πάνυ ἄσσωτος εἶ, τοσόνδε τι:—' εἰπὼν ἐλάχιστον καὶ μάλιστα

[21] πρὸς τὰς σὰς ἐκείνας ἐλπίδας. ἀγαπᾷν δ' ὅμως ἀναγκαῖον οὐ γὰρ οὐδ' ἂν φυγεῖν ἔτι σοι δυνατόν ἐντὸς ἀρκύων γενομένων. δέχηι τοῖνυν τὸν χαλινὸν μύσας καὶ τὰ πρῶτα εὐάγωγος εἶ πρὸς αὐτὸν οὐ πάνυ περισπῶντα οὐδὲ ὀξέως νύττοντα, μέχρι ἂν λάθῃς τέλος αὐτῷ συνήθης γενόμενος. οἱ μὲν δὴ ἔξω ἄνθρωποι τὸ μετὰ τοῦτο ζηλοῦσιν σε ὀρώντες ἐντὸς τῆς κιγκλίδος διατρίβοντα καὶ ἀκωλύτως εἰσιόντα καὶ τῶν πάνυ τινὰ ἐνδον γεγεννημένον σὺ δὲ αὐτὸς οὐδέπω ὀρᾷς οὐτινος ἕνεκα εὐδαίμων αὐτοῖς εἶναι δοκεῖς. πλὴν ἄλλα χαίρεις γε καὶ σεαυτὸν ἐξαπατᾷς καὶ αἰεὶ τὰ μέλλοντα βελτίῳ γενήσεσθαι νομίζεις. τὸ δ' ἔμπαλιν ἢ σὺ ἥλιπσας γίγνεται καὶ ὥς ἡ παροιμία φησίν, ἐπὶ Μανδροβούλου χωρεῖ τὸ πρᾶγμα, καθ' ἐκάστην, ὥς εἰπεῖν, τὴν ἡμέραν ἀποσμικρυνόμενον

[22] καὶ εἰς τοῦπίσω ἀναποδίζον. ἡρέμα οὖν καὶ κατ' ὀλίγον, ὥσπερ ἐν ἀμυδρῷ τῷ φωτὶ τότε πρῶτον διαβλέπων, ἄρχῃ κατανοεῖν ὥς αἱ μὲν χρυσαῖ ἐκεῖναι ἐλπίδες οὐδὲν ἄλλ' ἢ φῦσαι τινες ἦσαν ἐπὶ χυρσοῖ, βαρεῖς δὲ καὶ ἀληθεῖς καὶ ἀπαραίτητοι καὶ συνεχεῖς οἱ πόνοι. ' τίνες οὗτοι;' ἴσως ἐρήσῃ με:

‘οὐχ ὁρῶ γὰρ ὁ τι τὸ ἐπίπονον ἐν ταῖς τοιαύταις συνουσίαις ἐστὶν οὐδ’ ἐπινοῶ ἅτινα ἔφησθα τὰ καματηρὰ καὶ ἀφόρητα.’ οὐκοῦν ἄκουσον, ὦ γενναῖε, μὴ εἰ κάματος ἔνεστιν ἐν τῇ πράγματι μόνον ἐξετάζων, ἀλλὰ καὶ τὸ αἰσχρὸν καὶ ταπεινὸν καὶ συνόλως δουλοπρεπὲς οὐκ ἐν παρέργῳ τῆς ἀκροάσεως τιθέμενος.

[23] καὶ πρῶτόν γε μέμνησο μηκέτι ἐλεύθερον τὸ ἀπ’ ἐκείνου μηδὲ εὐπατρίδην σεαυτὸν οἶσθαι πάντα γὰρ ταῦτα, τὸ γένος, τὴν ἐλευθερίαν, τοὺς προγόνους ἔξω τοῦ ὁδοῦ καταλείψων ἴσθι ἐπειδὰν ἐπὶ τοιαύτην σαυτὸν ‘λατρείαν ἀπεμπολήσας εἰσίσῃς· οὐ γὰρ ἐθελήσει σοι ἡ Ἐλευθερία συνεισελθεῖν ἐφ’ οὗτως ἀγεννῇ πράγματα καὶ ταπεινὰ εἰσιόντι. δοῦλος οὖν, εἰ καὶ πάνυ ἀχθέσῃ τῷ ὀνόματι, καὶ οὐχ ἑνός, ἀλλὰ πολλῶν δοῦλος ἀναγκαιῶς ἔση καὶ θητεύσεις κάτω νενευκῶς ἔωθεν εἰς ἐσπέραν ‘ἀεικελίῳ ἐπὶ μισθῷ.’ καὶ ἅτε δὴ μὴ ἐκ παίδων τῇ Δουλείᾳ συντραφεῖς, ὧσιμαθήσας δὲ καὶ πόρρῳ που τῆς ἡλικίας παιδευόμενος πρὸς αὐτῆς οὐ πάνυ εὐδόκιμος ἔση οὐδὲ πολλοῦ ἄξιος τῷ δεσπότη· διαφθείρει γάρ σε ἡ μνήμη τῆς ἐλευθερίας ὑπιοῦσα καὶ ἀποσκοιπτὰν ἐνίστε ποιεῖ καὶ δι’ αὐτὸ ἐν τῇ δουλείᾳ πονηρῶς ἀπαλλάττειν. πλὴν εἰ μὴ ἀποχρῆν σοι πρὸς ἐλευθερίαν νομίζεις τὸ μὴ Πυρρίου μηδὲ Ζωπυρίωνος υἱὸν εἶναι, μηδὲ ὥσπερ τις Βιθυνὸς ὑπὸ μεγαλοφώνῳ τῷ κήρυκι ἀπημπολῆσθαι. ἀλλ’ ὁπότεν, ὦ βέλτιστε, τῆς νοσηνίας ἐπιστάσης ἀναμιχθεὶς τῷ Πυρρίᾳ καὶ τῷ Ζωπυρίῳ προτείνῃς τὴν χεῖρα ὁμοίως τοῖς ἄλλοις οἰκέταις καὶ λάβῃς ἐκεῖνο ὅτιδήποτε ἦν τὸ γινόμενον, τοῦτο ἡ πράσις ἐστὶ. κήρυκος γὰρ οὐκ ἔδει ἐπ’ ἄνδρα ἑαυτὸν ἀποκηρύζαντα καὶ μακρῷ χρόνῳ μνηστευσάμενον ἑαυτῷ τὸν δεσπότην.

[24] εἴτ’, ὦ κάθαρμα, φαῖν ἄν, καὶ μάλιστα πρὸς τὸν φιλοσοφεῖν φάσκοντα, εἰ μὲν σέ τις ἢ πλέοντα καταποντιστῆς συλλαβὼν ἢ ληστῆς ἀπεδίδοτο, ὥκτειρες ἂν σεαυτὸν ὡς παρὰ τὴν ἀξίαν δυστυχοῦντα, ἢ εἰ τίς σου λαβόμενος ἦγε δοῦλον εἶναι λέγων, ἐβόας ἂν τοὺς νόμους καὶ δεινὰ ἐποίεις καὶ ἡγανάκεις καί, ‘^ γῆ καὶ θεοί,’ μεγάλη τῇ φωνῇ ἐκεκράγεις ἄν, σεαυτὸν δὲ ὀλίγων ἔνεκα ὀβολῶν ἐν τούτῳ τῆς ἡλικίας, ὅτε καὶ εἰ φύσει δοῦλος ἦσθα, καιρὸς ἦν πρὸς ἐλευθερίαν ἤδη ὁρᾶν, αὐτῇ ἀρετῇ καὶ σοφίᾳ φέρων ἀπημπόληκας, οὐδὲ τοὺς . πολλοὺς ἐκείνους λόγους αἰδεσθεὶς οὓς ὁ καλὸς Πλάτων ἢ ὁ Χρύσιππος ἢ Ἀριστοτέλης διεξεληλύθασι τὸ μὲν ἐλευθέριον ἐπαινοῦντες, τὸ δουλοπρεπὲς δὲ διαβάλλοντες; καὶ οὐκ αἰσχύνῃ κόλαξιν ἀνθρώποις καὶ ἀγοραίοις καὶ βωμολόχοις ἀντεξεταζόμενος καὶ ἐν τοσοῦτῳ πληθῇ Ῥωμαϊκῷ μόνος ξενίζων τῷ τρίβωνι καὶ πονηρῶς τὴν Ῥωμαίων φωνὴν βαρβαρίζων, εἴτα δειπνῶν δείπνα θορυβῶδη καὶ πολυάνθρωπα συγκλύδων τινῶν καὶ τῶν πλείστων μοχθηρῶν; καὶ ἐν αὐτοῖς ἐπαινεῖς φορτικῶς καὶ πίνεις πέρα τοῦ μετρίως ἔχοντος. ἔωθέν τε ὑπὸ κώδωνι ἐξαναστὰς ἀποσεισάμενος τοῦ ὕπνου τὸ ἥδιστον συμπεριθεὶς ἄνω καὶ κάτω ἔτι τὸν χθίζον ἔχων πηλὸν ἐπὶ τοῖν σκελοῖν. οὕτως ἀπορία μὲν σε θέρμων ἔσχεν ἢ τῶν ἀγρίων λαχάνων, ἐπέλιπον δὲ καὶ αἱ κρῆναι ρέουσai τοῦ ψυχροῦ ὕδατος, ὡς ἐπὶ ταῦτά σε ὑπ’ ἀμυχανίας ἐλθεῖν; ἀλλὰ δῆλον ὡς οὐχ ὕδατος οὐδὲ θέρμων, ἀλλὰ πεμμάτων καὶ ὄψου καὶ οἴνου ἀνθοσμίου ἐπιθυμῶν ἐάλως, καθάπερ ὁ λάβραξ αὐτὸν μάλα δικαίως τὸν ὀρεγόμενον τούτων λαιμὸν διαπαρεῖς. παρὰ πόδας

τοιγαροῦν τῆς λιχνείας ταύτης τάπιχειρα, καὶ ὥσπερ οἱ πίθηκοι δεθεῖς κλοιῷ τὸν τράχηλον ἄλλοις μὲν γέλωτα παρέχεις, σεαυτῷ δὲ δοκεῖς τρυφᾶν, ὅτι ἔστι σοι τῶν ἰσχάδων ἀφθόνως ἐντραγεῖν. ἡ δὲ ἐλευθερία καὶ τὸ εὐγενὲς αὐτοῖς φυλέταις καὶ φράτερι φρουδα πάντα καὶ οὐδὲ μνήμη τις αὐτῶν.

[25] καὶ ἀγαπητὸν εἰ μόνον τὸ αἰσχρὸν προσῆν τῷ πράγματι, δοῦλον ἄντ' ἐλευθέρου δοκεῖν, οἱ δὲ πόνοι μὴ κατὰ τοὺς πάνυ τούτους οἰκέτας. ἀλλ' ὅρα εἰ μετριώτερά σοι προστέτακται τῶν Δρόμωνι καὶ Τιβείῳ προστεταγμένων. ὧν μὲν γὰρ ἕνεκα, τῶν μαθημάτων ἐπιθυμεῖν φήσας, παρείληφέ σε, ὀλίγον αὐτῷ μέλει. 'τί γὰρ κοινόν,' φασί, 'λύρα καὶ ὄνω,' πάνυ γοῦν, — οὐχ ὀρᾷς; — ἐκτετήκασι τῷ πόθῳ τῆς Ὀμήρου σοφίας ἢ τῆς Δημοσθένους δεινότητος ἢ τῆς Πλάτωνος μεγαλοφροσύνης, ὧν ἦν τις ἐκ τῆς ψυχῆς ἀφέλη τὸ χρυσίον καὶ τὸ ἀργύριον καὶ τὰς περὶ τούτων φροντίδας, τὸ καταλειπόμενον ἔστι τῦφος καὶ μαλακία καὶ ἡδυπάθεια καὶ ἀσέλγεια, καὶ ὕβρις καὶ ἀπαιδευσία. δεῖται δὴ σου ἐπ' ἐκεῖνα μὲν οὐδαμῶς, ἐπεὶ δὲ πώγωνα ἔχεις βαθὺν καὶ σεμνὸς τις εἰ τὴν πρόσοψιν καὶ ἰμάτιον Ἑλληνικὸν εὐσταλῶς περιβέβλησαι καὶ πάντες ἴσασι σε γραμματικὸν ἢ ῥήτορα ἢ φιλόσοφον, καλὸν αὐτῷ δοκεῖ ἀναμεμῖχθαι καὶ τοιοῦτόν τινα τοῖς προῖοῦσι καὶ προπομπεύουσιν αὐτοῦ: δόξει γὰρ ἐκ τούτου καὶ φιλομαθῆς τῶν Ἑλληνικῶν μαθημάτων καὶ ὅλως περὶ παιδείαν φιλόκαλος. ὥστε κινδυνεύεις, ὃ γενναῖε, ἀντὶ τῶν θαυμαστῶν λόγων τὸν πώγωνα καὶ τὸν τρίβωνα μεμισθωκέναι. χρὴ οὖν σε ἀεὶ σὺν αὐτῷ ὀρᾶσθαι καὶ μηδέποτε ἀπολείπεσθαι, ἀλλὰ ἔωθεν ἐξαναστάντα, παρέχειν σεαυτὸν ὀφθησόμενον ἐν τῇ θεραπείᾳ καὶ μὴ λιπεῖν τὴν τάξιν. ὁ δὲ ἐπιβάλλων ἐνίοτέ σοι τὴν χεῖρα, ὃ τι ἂν τύχη ληρεῖ, τοῖς ἐντυγχάνουσιν ἐπιδεικνύμενος ὥς οὐδὲ ὁδῷ βαδίζων ἀμελῆς ἔστι τῶν Μουσῶν, ἀλλ' εἰς καλὸν τὴν ἐν τῷ περιπάτῳ

[26] διατίθεται σχολήν. σὺ δ' ἄθλιος τὰ μὲν παραδραμών, τὰ δὲ βάδην ἄναντα πολλὰ καὶ κάταντα — τοιαύτη γάρ, ὥς οἴσθα, ἡ πόλις — περιελθὼν ἰδρωκάς τε καὶ πνευστιᾶς, κάκεινου ἔνδον τινὶ τῶν φίλων πρὸς ὃν ἦλθεν διαλεγόμενου, μηδὲ ὅπου καθίξης ἔχων ὀρθὸς ὑπ' ἀπορίας ἀναγινώσκεις τὸ βιβλίον προχειρισάμενος. ἐπειδὴν δὲ ἄσιτόν τε καὶ ἄποτον ἢ νύξ καταλάβῃ, λουσάμενος πονηρῶς ἄωρι περὶ αὐτό που σχεδὸν τὸ μεσονύκτιον ἤκεις ἐπὶ τὸ δεῖπνον, οὐκέθ' ὁμοίως ἐντιμος οὐδὲ περιβλεπτος τοῖς παροῦσιν, ἀλλ' ἦν τις ἄλλος ἐπεισέλθῃ νεαλέστερος, εἰς τοῦπίσω σύ καὶ οὕτως εἰς τὴν ἀτιμοτάτην γωνίαν ἐξωσθεῖς κατὰκεισαι μάρτυς μόνον τῶν παραφερομένων, τὰ ὅσῃ, εἰ ἐφίκοιτο μέχρι σοῦ, καθάπερ οἱ κύνες περιεσθίων ἢ τὸ σκληρὸν τῆς μαλάχης φύλλον ᾧ τὰ ἄλλα συνειλοῦσιν, εἰ ὑπεροφθεῖ ὑπὸ τῶν προκατακειμένων, ἄσμενος ὑπὸ λιμοῦ παροψώμενος. Ὁ μὴν οὐδὲ ἡ ἄλλη ὕβρις ἄπεστιν, ἀλλ' οὔτε φὸν ἔχεις μόνος — οὐ γὰρ ἀναγκαῖον ἔστιν καὶ σὲ τῶν αὐτῶν ἀεὶ τοῖς ξένοις καὶ ἀγνώστοις ἀντιποιεῖσθαι: ἀγνωμοσύνη γὰρ δὴ ἡ τοῦτο γε — οὔτε ἡ ὄρνις ὁμοία ταῖς ἄλλαις, ἀλλὰ τῷ μὲν πλησίον παχεῖα καὶ πιμελής, σοὶ δὲ νεοττὸς ἡμίτομος ἢ φάττα τις ὑπόσκληρος, ὕβρις ἄντικρυς καὶ ἀτιμία. πολλάκις δ' εἰ ἐπιλίποι ἄλλου τινὸς αἰφνιδίως ἐπιπαρόντος, ἀράμενος ὁ διάκονος τὰ σοὶ παρακείμενα φέρων ἐκείνῳ παραθέθεικεν ὑποτονθορύσας, 'σὺ γὰρ ἡμέτερος εἶ.' τεμνομένου μὲν γὰρ ἐν. τῷ μέσῳ ἢ συνὸς ὑπογαστρίου ἢ ἐλάφου, χ:χρὴ ἐκ παντὸς ἢ τὸν διανεμόντα ἵλεων ἔχειν ἢ τὴν Προμηθέως

μερίδα φέρεσθαι, ὅστ᾽ αἰ κεκαλυμμένα τῇ πιμελῇ. τὸ γὰρ τῷ μὲν ὑπὲρ σὲ τὴν λοπάδα παρεστάναι ἔστ' ἂν ἀπαγορεύσῃ ἡ ἐμπορούμενος, σὲ δὲ οὕτω ταχέως παραδραμεῖν, τίνι φορητὸν ἐλευθέρῳ ἀνδρὶ κἂν ὁπόσῃν αἱ ἔλαφοι τὴν χολὴν ἔχοντι; καίτοι οὐδέπω ἐκεῖνο ἔφην ὅτι τῶν ἄλλων ἡδιστόν τε καὶ παλαιότατον οἶνον πινόντων μόνος σὺ πονηρόν τινα καὶ παχὺν πίνεις, θεραπεύων ἀεὶ ἐν ἀργύρῳ ἢ χρυσῷ πίνειν, ὥς μὴ ἐλεγχθῇς ἀπὸ τοῦ χρώματος οὕτως ἄτιμος ὢν συμπτώης. καὶ εἴθε γε κἂν ἐκείνου εἰς κόρον ἦν πιεῖν, νῦν δὲ πολλάκις αἰτήσαντος ὁ παῖς 'οὐδ' αἴοντι ἔοικεν.'

[27] ἀνιᾷ δὴ σε πολλὰ καὶ ἀθρόα καὶ σχεδὸν τὰ πάντα, καὶ μάλιστα ὅταν σε παρευδοκιμῇ κίναϊδός τις ἢ ὀρχηστοδιδάσκαλος ἢ Ἰωνικὰ συνείρων Ἀλεξανδρεωτικὸς ἀνθρωπίσκος τοῖς μὲν γὰρ τὰ ἐρωτικὰ ταῦτα διακονουμένοις καὶ γραμματίδια ὑπὸ κόλπου διακομίζουσιν πόθεν σὺ γ' ἰσότιμος; κατακείμενος τοιγαροῦν ἐν μυχῷ τοῦ συμποσίου καὶ ὑπ' αἰδοῦς καταδεδυκῶς στένεις ὥς τὸ εἰκὸς καὶ σεαυτὸν οἰκτεῖρεις καὶ αἰτιᾷ τὴν Τύχην οὐδὲ ὀλίγα σοι τῶν χαρίτων ἐπιψεκάσασαν. ἡδέως δ' ἂν μοι δοκεῖς καὶ ποιητὴς γενέσθαι τῶν ἐρωτικῶν ἁσμάτων ἢ κἂν ἄλλου ποιήσαντος δύνασθαι ἄδειν ἀξίως: ἡ ὁρᾷς γὰρ οἷ τὸ προτιμᾶσθαι καὶ εὐδοκιμεῖν ἐστίν. ὑποσταίης δὲ ἂν, εἰ καὶ μάγον ἢ μάντιν ὑποκρίνασθαι δέοι τῶν κλήρους πολυταλάντους καὶ ἀρχὰς καὶ ἀθρόους τοὺς πλούτους ὑπισχνουμένων καὶ γὰρ αὖ καὶ τούτους ὁρᾷς εὖ φερομένους ἐν ταῖς φιλίαις καὶ πολλῶν ἀξιουμένους. κἂν ἔν τι οὖν τούτων ἡδέως ἂν γένοιο, ὥς μὴ ἀπόβλητος καὶ περιττὸς εἴης: ἀλλ' οὐδὲ πρὸς ταῦτα ὁ κακοδαίμων πιθανὸς εἶ. τοιγαροῦν ἀνάγκη μειοῦσθαι καὶ σιωπῇ ἀνέχεσθαι ὑποιμώζοντα καὶ ἀμελούμενον.

[28] ἦν μὲν γὰρ κατείπη σοῦ τις ψιθυρὸς οἰκέτης, ὥς μόνος οὐκ ἐπὶ νῆϊ τὴν δεσποίνης παιδίσκον ὀρχούμενον ἢ κιθαρίζοντα, κίνδυνος οὐ μικρὸς ἐκ τοῦ πράγματος. χρὴ οὖν χερσαίου βατράχου δίκην διψῶντα κεκραγῆναι, ὥς ἐπίσημος ἔσῃ ἐν τοῖς ἐπαινοῦσι καὶ κορυφαῖος ἐπιμελούμενον πολλάκις δὲ καὶ τῶν ἄλλων σιωπησάντων αὐτὸν ἐπειπεῖν ἐσκεμμένον τινὰ ἔπαινον πολλὴν τὴν κολακείαν ἐμφανιοῦντα. τὸ μὲν γὰρ λιμῷ συνόντα καὶ νῆϊ Δία γε διψῶντα μύρῳ χρίεσθαι καὶ στεφανοῦσθαι τὴν κεφαλὴν, ἡρέμα καὶ γελοῖον ἔοικας γὰρ τότε στήλῃ ἐώλου τινὸς νεκροῦ ἄγοντος ἐναγίσματα: καὶ γὰρ ἐκείνων καταχέαντες μύρον καὶ τὸν στέφανον ἐπιθέντες αὐτοὶ πίνουσι καὶ εὐωχοῦνται τὰ παρεσκευασμένα.

[29] ἦν μὲν γὰρ καὶ ζηλότυπός τις ἢ καὶ παῖδες εὐμορφοὶ ὧσιν ἢ νέα γυνὴ καὶ σὺ μὴ παντελῶς πόρρῳ Ἀφροδίτης καὶ Χαρίτων ἦς, οὐκ ἐν εἰρήνῃ τὸ πρᾶγμα οὐδὲ ὁ κίνδυνος εὐκαταφρόνητος. ὧτα γὰρ καὶ ὀφθαλμοὶ βασιλέως πολλοί, οὐ μόνον τάληθ' ὁρῶντες, ἀλλ' αἰεὶ τι καὶ προσεπιμετροῦντες, ὥς μὴ νυστάζειν δοκοῖεν. δεῖ οὖν ὥσπερ ἐν τοῖς Περσικοῖς δαίπνοις κάτω νεύοντα κατακεῖσθαι, δεδιότα μὴ τις εὐνοῦχος σε ἴδῃ προσβλέψαντα μιᾷ, τῶν παλλακίδων, ἐπεὶ ἄλλος γε εὐνοῦχος ἐντεταμένον πάλαι τὸ τόξον ἔχων ἂ μὴ θέμις ὁρῶντα ἔτοιμος κολάσαι διαπείρας τῷ οἰστῷ μεταξὺ πίνοντος τὴν γνάθον.

[30] εἴτα ἀπελθὼν τοῦ δείπνου μικρόν τι κατέδαρθες: ὑπὸ δὲ ῥῥῆν ἀλεκτρονίων ἀνεγρόμενος, 'ὦ δαίλιος ἐγώ,' φῆς, ' καὶ ἄθλιος, οἷας τὰς

πάλαι διατριβάς ἀπολιπὼν καὶ ἐταίρους καὶ βίον ἀπράγμονα καὶ ὕπνον μετρούμενον τῇ ἐπιθυμίᾳ καὶ περιπάτους ἐλευθερίους εἰς οἶον βάραθρον φέρων ἑμαυτὸν ἐνσέσεικα. τίνος ἔνεκα, ὦ θεοί, ἢ τίς ὁ λαμπρὸς οὗτος μισθός ἐστιν; οὐ γὰρ καὶ ἄλλως μοι πλεῖω τούτων ἐκπορίζειν δυνατόν ἦν καὶ προσῆν τὸ ἐλεύθερον καὶ τὸ πάντα ἐπ' ἐξουσίας; νῦν δὲ τὸ τοῦ λόγου, λέων κρόκη δεθείς, ἄνω καὶ κάτω περισύρομαι, τὸ πάντων οἰκτιστον, οὐκ εὐδοκίμειν εἰδὼς οὐδὲ κεχαρισμένος εἶναι δυνάμενος. ἰδιώτης γὰρ ἔγωγε τῶν τοιούτων καὶ ἄτεχνος, καὶ μάλιστα παραβαλλόμενος ἀνδράσι τέχνην τὸ πρᾶγμα πεποιημένοις, ὥστε [^] καὶ ἀχάριστός εἰμι καὶ ἥκιστα συμποτικός, οὐδ' ὅσον γέλωτα ποιῆσαι δυνάμενος. συνήμι δὲ ὡς καὶ ἐνοχλῶ πολλάκις βλεπόμενος, καὶ μάλισθ' ὅταν ἡδίων αὐτὸς αὐτοῦ εἶναι θέλῃ: σκυθρωπὸς γὰρ αὐτῷ δοκῶ. καὶ ὅλως οὐκ ἔχω ὅπως ἀρμόσσωμαι πρὸς αὐτόν. ἦν μὲν γὰρ ἐπὶ τοῦ σεμνοῦ φυλάττω ἑμαυτόν, ἀηδὴς ἔδοξα καὶ μονονουχὶ φευκτέος; ἦν δὲ μειδιάσω καὶ ῥυθμίσω τὸ πρόσωπον εἰς τὸ ἥδιστον, κατεφρόνησεν εὐθὺς καὶ διέπτυσεν, καὶ τὸ πρᾶγμα ὅμοιον δοκεῖ ὥσπερ ἂν εἴ τις κωμωδίαν ὑποκρίναιτο τραγικὸν προσωπεῖον περικείμενος. τὸ δ' ὅλον, τίνα ἄλλον ὁ μάταιος ἑμαυτῷ βιώσομαι βίον τὸν παρόντα τοῦτον ἄλλω βεβιωκώς;

[31] ἔτι σου ταῦτα διαλογιζομένου ὁ κώδων ἤχησεν, καὶ χρῆ τῶν ὁμοίων ἔχεσθαι καὶ περινοστεῖν καὶ ἐστάναι, ὑπαλείψαντά γε πρότερον τοὺς βουβῶνας καὶ τὰς ἰγνύας, εἰ θέλεις διαρκέσαι πρὸς τὸν ἄθλον. εἶτα δεῖπνον ὅμοιον καὶ εἰς τὴν αὐτὴν ὥραν περιηγμένον. καὶ σοι τὰ τῆς διαίτης πρὸς τὸν πάλαι βίον ἀντίστροφα, καὶ ἡ ἀγρυπνία δὲ καὶ ὁ ἰδρὼς καὶ ὁ κάματος ἡρέμα ἤδη ὑπορύττουσιν, ἢ φθόγην ἢ περιπνευμονίαν ἢ κώλου ἄλγημα ἢ τὴν καλὴν ποδάγραν ἀναπλάττοντες. ἀντέχεις δὲ ὅμως, καὶ πολλάκις κατακεῖσθαι δέον, οὐδὲ τοῦτο συγκεχώρηται: σκῆψις γὰρ ἡ νόσος καὶ φυγὴ τῶν καθηκόντων ἔδοξεν. ὥστ' ἐξ ἀπάντων ὠχρὸς αἶε καὶ ὅσον οὐδέπω τεθηνηξομένῳ ἔοικας.

[32] καὶ τὰ μὲν ἐν τῇ πόλει ταῦτα. ἦν δὲ που καὶ ἀποδημῆσαι δέη, τὰ μὲν ἄλλα ἐὰν: ὕοντος δὲ πολλάκις ὕστατος ἐλθὼν — τοιοῦτο γὰρ σοι ἀποκεκλήρωται καὶ τὸ ζεῦγος — περιμένεις ἔστ' ἂν οὐκέτ' οὔσης καταγωγῆς τῷ μαγεῖρῳ σε ἢ τῷ τῆς δεσποίνης κομμωτῇ συμπαραβύσωσιν, οὐδὲ τῶν φρυγάνων δαψιλῶς ὑποβαλόντες.

[33] οὐκ ὁκνῶ δὲ σοι καὶ διηγῆσασθαι ὃ μοι Θεσμόπολις οὗτος ὁ Στωϊκὸς διηγῆσατο συμβὰν αὐτῷ πάννυ γελοῖον καὶ νῆ Δί' οὐκ ἀνέλπιστον ὡς ἂν καὶ ἄλλω ταυτὸν συμβαίῃ. συνῆν γὰρ πλουσία τινὶ καὶ τρυφῶσῃ γυναικὶ τῶν ἐπιφανῶν ἐν τῇ πόλει. δεῖσαν δὲ καὶ ἀποδημῆσαί ποτε, τὸ μὲν πρῶτον ἐκεῖνο παθεῖν ἔφη γελοιότατον, συγκαθέζεσθαι γὰρ αὐτῷ παραδεδόσθαι φιλοσόφῳ ὄντι κίναιδόν τινα τῶν πεπιττωμένων τὰ σκέλη καὶ τὸν πῶγωνα περιεξυρημένων διὰ τιμῆς δ' αὐτὸν ἐκεῖνη, ὡς τὸ εἰκός, ἦγεν. καὶ τοῦνομα δὲ τοῦ κιναιίδου ἀπεμνημόνευεν Χελιδόνιον γὰρ καλεῖσθαι. τοῦτο τοίνυν πρῶτον ἡλίκον, σκυθρωπῶ καὶ γέροντι ἀνδρὶ καὶ πολὺ τὸ γένειον — οἶσθα δὲ ὡς βαθὺν πῶγωνα καὶ σεμνὸν ὁ Θεσμόπολις εἶχεν — παρακαθίζεσθαι φῦκος ἐντετριμμένον καὶ ὑπογεγραμμένον τοὺς ὀφθαλμοὺς καὶ διασεσαλευμένον τὸ βλέμμα καὶ τὸν τράχηλον ἐπικεκλασμένον, οὐ χελιδόνα μὰ Δί', ἀλλὰ γυῖά τινα περιτετιλμένον τὰ πτερὰ: [^] καὶ εἴ γε μὴ πολλὰ δεηθῆναι αὐτοῦ, καὶ τὸν

κεκρύφαλον ἔχοντα ἐπὶ τῇ κεφαλῇ ἀνσυγκαθίζεσθαι. τὰ δ' οὖν ἄλλα παρ' ὄλην τὴν ὁδὸν μυρίας τὰς ἀηδίας ἀνασχέςθαι ὑπάρχοντος καὶ τερετίζοντος, εἰ δὲ μὴ ἐπέιχεν αὐτός, ἴσως ἂν καὶ ὀρχουμένου ἐπὶ τῆς ἀπήνης.

[34] ἕτερον δ' οὖν τι καὶ τοιοῦτον αὐτῷ προσταχθῆναι. καλέσασα γὰρ αὐτὸν ἢ γυνή, 'Θεσμόπολι,' φησίν, 'οὕτως ὄναιο, χάριν οὐ μικρὰν αἰτούσῃ δὸς μηδὲν ἀντειπὼν μηδὲ ὅπως ἐπὶ πλεῖόν σου δεήσομαι περιμείνας.' τοῦ δέ, ὅπερ εἰκὸς ἦν, ὑποσχομένου πάντα πράξειν, 'δέομαί σου τοῦτο,' ἔφη, 'χρηστὸν ὁρῶσά σε καὶ ἐπιμελῇ καὶ φιλόστοργον, τὴν κύνα ἣν οἴσθα τὴν Μυρρίνην ἀναλαβὼν εἰς τὸ ὄχημα φύλαττέ μοι καὶ ἐπιμελοῦ ὅπως μηδενὸς ἐνδεὲς ἔσται: βαρύνεται γὰρ ἡ ἀθλία τὴν γαστέρα καὶ σχεδὸν ὥς ἐπίτεξ ἔστιν οἱ δὲ κατάρατοι οὗτοι καὶ ἀπειθεῖς οἰκέται οὐχ; ὅπως ἐκείνης, ἄλλ' οὐδ' ἐμοῦ αὐτῆς πολὺν ποιοῦνται λόγον ἐν ταῖς ὁδοῖς. μὴ τοῖνυν τι σμικρὸν οἰηθῆς εὖ ποιήσῃ με τὸ περισπούδαστόν μοι καὶ ἥδιστον κυνίδιον διαφυλάξας.' ὑπέσχετο ὁ Θεσμόπολις πολλὰ ἱκετευούσης καὶ μονονυχὶ καὶ δακρυούσης. τὸ δὲ πρᾶγμα παγγέλοιον ἦν, κυνίδιον ἐκ τοῦ ἱματίου προκῦπτον μικρὸν ὑπὸ τὸν πῶγωνα. καὶ κατουρήσαν πολλάκις, εἰ καὶ μὴ ταῦτα ὁ Θεσμόπολις προσετίθει, καὶ βαῦζον λεπτῇ τῇ φωνῇ — τοιαῦτα γὰρ τὰ Μελιταῖα — καὶ τὸ γένειον τοῦ φιλοσόφου περιλιχμώμενον, καὶ μάλιστα εἴ τι τοῦ χθιζοῦ αὐτῷ ζωμοῦ ἐγκατεμέμκτο. καὶ ὃ γε κίναϊδος, ὁ σύνεδρος, οὐκ ἀμούσως ποτὲ καὶ εἰς τοὺς ἄλλους τοὺς παρόντας ἐν τῷ συμποσίῳ ἀποσκώπτων, ἐπειδὴ ποτε καὶ ἐπὶ τὸν Θεσμόπολιν καθῆκε τὸ σκῶμμα, 'περὶ δὲ Θεσμοπόλιδος,' ἔφη, 'τοῦτο μόνον εἰπεῖν ἔχω, ὅτι ἀντὶ Στωϊκοῦ ἡδὴ Κυνικὸς ἡμῖν γεγένηται.' τὸ δ' οὖν κυνίδιον καὶ τετοκέναι ἐν τῷ τρίβωνι τῷ τοῦ Θεσμοπόλιδος ἐπυθόμην.

[35] τοιαῦτα ἐντρυφῶσι, μᾶλλον δὲ ἐνυβρίζουσι τοῖς συνοῦσι, κατὰ μικρὸν αὐτοὺς χειροθήεις τῇ ὕβρει παρασκευάζοντες. οἶδα δ' ἐγὼ καὶ ῥήτορα τῶν καρχάρων ἐπὶ τῷ δεῖπνῳ κελευσθέντα μελετήσαντα μὰ τὸν Δί' οὐκ ἀπαιδεύτως, ἀλλὰ πάνυ τορῶς καὶ συγκεκριομένης: ἐπηνεῖτο γοῦν μεταξὺ πινόντων οὐ πρὸς ὕδωρ μεμετρημένον, ἀλλὰ πρὸς οἶνου ἀμφορέας λέγων, καὶ τοῦτο ὑποστῆναι τὸ τόλμημα ἐπὶ διακοσίαις δραχμαῖς ἐλέγετο. ταῦτα μὲν οὖν ἴσως μέτρια. ἦν δὲ ποιητικὸς αὐτὸς ἢ συγγραφικὸς ὁ πλούσιος ἦ, παρὰ τὸ δεῖπνον τὰ αὐτοῦ ῥαψῶδων, τότε καὶ μάλιστα διαρραγῆναι χρή ἐπαινοῦντα καὶ κολακεύοντα καὶ τρόπους ἐπαίνων καινοτέρους ἐπινοοῦντα. εἰσὶ δ' οἱ καὶ ἐπὶ κάλλει θαυμάζεσθαι ἐθέλουσιν, καὶ δεῖ Ἀδωνίδας αὐτοὺς καὶ Ὑακίνθους ἀκούειν, πῆχως ἐνίοτε τὴν ῥίνα ἔχοντας. σὺ δ' οὖν ἂν μὴ ἐπαινῆς, εἰς τὰς λιθοτομίας τὰς Διονυσίου εὐθὺς ἀφίξῃ ὥς καὶ φθονῶν καὶ ἐπιβουλεύων αὐτῷ. χρή δὲ καὶ σοφοὺς καὶ ῥήτορας εἶναι αὐτούς, κἂν εἴ τι σολοικίσαντες τύχωσιν, αὐτὸ τοῦτο τῆς Ἀττικῆς καὶ τοῦ Ὑμηττοῦ μεστοὺς δοκεῖν τοὺς λόγους καὶ νόμον εἶναι τὸ λοιπὸν οὕτω λέγειν.

[36] καίτοι φορητὰ ἴσως τὰ τῶν ἀνδρῶν. αἱ δὲ οὖν γυναῖκες — καὶ γὰρ αὐαὶ καὶ τόδε ὑπὸ τῶν γυναικῶν σπουδάζεται, τὸ εἶναί τινας αὐταῖς πεπαιδευμένους μισθοῦ ὑποτελεῖς ^ συνόντας καὶ τῷ φορεῖν ἐπομένους: ἐν γὰρ τι καὶ τοῦτο τῶν ἄλλων καλλωπισμάτων αὐταῖς δοκεῖ, ἦν λέγεται ὡς πεπαιδευμέναι τὲ εἰσιν καὶ φιλόσοφοι καὶ ποιοῦσιν ἄσματα οὐ πολὺ τῆς Σαφροῦς ἀποδέοντα — διὰ δὴ ταῦτα μισθωτοὺς καὶ αὗται περιάγονται

ῥήτορας καὶ γραμματικούς καὶ φιλοσόφους, ἀκροῶνται δ' αὐτῶν — πηνίκα; γελοῖον γὰρ καὶ τοῦτο — ἦτοι μεταξὺ κομμοῦμεναι καὶ τὰς κόμας παραπλεκόμεναι ἢ παρὰ τὸ δεῖπνον ἄλλοτε γὰρ οὐκ ἄγουσι σχολήν. πολλὰκις δὲ καὶ μεταξὺ τοῦ φιλοσόφου τι διεξιόντος ἢ ἄβρα προσελθοῦσα ὥρεξε παρὰ τοῦ μοιχοῦ γραμμάτιον, οἱ δὲ περὶ σωφροσύνης ἐκείνοι λόγοι ἐστᾶσι περιμένοντες, ἔστ' ἂν ἐκείνη ἀντιγράψασα τῷ μοιχῷ ἐπαναδράμῃ πρὸς τὴν ἀκρόασιν.

[37] ἐπειδὴν δέ ποτε διὰ μακροῦ τοῦ χρόνου Κρονίων ἢ Παναθηναίων ἐπιστάντων πέμπηται τί σοι ἐφεστρίδιον ἄθλιον ἢ χιτώνιον ὑπόσαθρον, ἐνταῦθα μάλιστα πολλὴν δεῖ καὶ μεγάλην γενέσθαι τὴν πομπήν. καὶ ὁ μὲν πρῶτος εὐθὺς ἔτι σκεπτομένου παρακούσας τοῦ δεσπότου προδραμῶν καὶ προμηνύσας ἀπέρχεται μισθὸν οὐκ ὀλίγον τῆς ἀγγελίας προλαβών. ἔωθεν δὲ τρισκαίδεκα ἤκουσιν κομίζοντες, ἕκαστος ὥς πολλὰ εἶπε καὶ ὥς ὑπέμνησε καὶ ὥς ἐπιτραπείς τὸ κάλλιον ἐπελέξατο διεξιών. ἅπαντες δ' οὖν ἀπαλλάττονται λαβόντες, ἔτι καὶ βρενθυόμενοι ὅτι μὴ πλείω ἔδωκας.

[38] ὁ μὲν γὰρ μισθὸς αὐτὸς κατὰ δυ' ὀβολοὺς ἢ τέτταρας, καὶ βαρὺς αἰτῶν σὺ καὶ ὀχληρὸς δοκεῖς. ἴνα δ' οὖν λάβῃς, κολακευτέος μὲν αὐτὸς καὶ ἰκετευτέος, θεραπευτέος δὲ καὶ ὁ οἰκονόμος, οὗτος μὲν κατ' ἄλλον θεραπείας τρόπον οὐκ ἀμελητέος δὲ οὐδὲ ὁ σύμβουλος καὶ φίλος. καὶ τὸ ληφθὲν ἤδη προωφείλετο ἱματιοκαπήλῳ ἢ ἱατρῷ ἢ σκυτοτόμῳ τινί. ἄδωρα ^ οὖν σοι τὰ δῶρα καὶ ἀνόνητα.

[39] πολὺς δὲ ὁ φθόνος, καὶ πού τις καὶ διαβολὴ τις ἡρέμα ὑπεξανίσταται πρὸς ἄνδρα ἤδη τοὺς κατὰ σοῦ λόγους ἡδέως ἐνδεχόμενον ὁρᾷ γὰρ ἤδη σὲ μὲν ὑπὸ τῶν συνεχῶν πόνων ἐκτετρυγμένον καὶ πρὸς τὴν θεραπείαν σκάζοντα καὶ ἀπηυδηκότα, τὴν: ποδάγραν δὲ ὑπανιοῦσαν. ὅλως γὰρ ὅπερ ἦν νοστιμώτατον ἐν σοὶ ἀπανθισάμενος καὶ τὸ ἐγκαρπώτατον τῆς ἡλικίας καὶ τὸ ἀκμαιότατον τοῦ σώματος ἐπιτρίψας καὶ ράκος σε πολυσχιδὲς ἐργασάμενος ἤδη περιβλέπει, σὲ μὲν οἷ τῆς κόπρου ἀπορρίψει φέρων, ἄλλον δὲ ὅπως τῶν δυναμένων τοὺς πόνους καρτερεῖν προσλήψεται. καὶ ἦτοι μεῖράκιον αὐτοῦ ὅτι ἐπείρασάς ποτε ἢ τῆς γυναικὸς ἄβραν παρθένον γέρων ἀνὴρ διαφθεῖρεις ἢ ἄλλο τι τοιοῦτον ἐπικληθεῖς, νύκτωρ ἐγκεκαλυμμένος ἐπὶ τράχηλον ὥσθεις ἐξελήλυθας, ἔρημος ἀπάντων καὶ ἄπορος, τὴν βελτίστην ποδάγραν αὐτῷ γήρα παραλαβών, καὶ ἃ μὲν τέως ἦδεις ἀπομαθὼν ἐν τοσοῦτῳ χρόνῳ, θυλάκου δὲ μεῖζω τὴν γαστέρα ἐργασάμενος, ἀπλήρωτόν τι καὶ ἀπαραίτητον κακόν. καὶ γὰρ ὁ λαιμὸς ἀπαιτεῖ τὰ ἐκ τοῦ ἔθους καὶ ἀπομανθάνων αὐτὰ ἀγανακτεῖ.

[40] καὶ σε οὐκ ἂν τις ἄλλος δέξαίτο ἔξωρον ἤδη γεγονότα καὶ τοῖς γεγηρακόσιν ἵπποις ἐοικότα, ὧν οὐδὲ τὸ δέρμα ὁμοίως χρήσιμον. ἄλλως τε καὶ ἡ ἐκ τοῦ ἀπωσθῆναι διαβολὴ πρὸς τὸ μεῖζον εἰκαζομένη μοιχὸν ἢ φαρμακέα σε ἢ τι τοιοῦτον ἄλλο δοκεῖν ποιεῖ: ὁ μὲν γὰρ κατήγορος καὶ σιωπῶν ἀξίοπistos, σὺ δὲ Ἕλληγ καὶ ῥάδιος τὸν τρόπον καὶ πρὸς πᾶσαν ἀδικίαν εὐκόλος. τοιούτους γὰρ ἅπαντας ἡμᾶς εἶναι οἴονται, καὶ μάλα εἰκότως: δοκῶ γάρ μοι καὶ τῆς τοιαύτης δόξης αὐτῶν, ἣν ἔχουσι περὶ ἡμῶν, κατανενοηκέναι τὴν αἰτίαν, πολλοὶ γὰρ εἰς τὰς οἰκίας παρελθόντες ὑπὲρ τοῦ μηδὲν ἄλλο χρήσιμον εἰδέναι μαντείας ^ καὶ φαρμακείας ὑπέσχοντο καὶ

χάριτας ἐπὶ τοῖς ἐρωτικοῖς καὶ ἐπαγωγὰς τοῖς ἐχθροῖς, καὶ ταῦτα πεπαιδευθῆναι λέγοντες καὶ τριβῶνας ἀμπεχόμενοι καὶ πώγωνας οὐκ εὐκαταφρονήτους καθειμένους. εἰκότως οὖν τὴν ὁμοίαν περὶ πάντων ὑπόνοιαν ἔχουσιν, οὓς ἀρίστους φοντο τοιοῦτους ὀρῶντες, καὶ μάλιστα ἐπιτηροῦντες ἀντῶν τὴν ἐν τοῖς δαίπνοις καὶ τῇ ἄλλῃ συνουσίᾳ κολακείαν καὶ τὴν πρὸς τὸ κέρδος δουλοπρέπειαν.

[41] ἀποσεισάμενοι δὲ αὐτοὺς μισοῦσι, καὶ μάλα εἰκότως, καὶ ἐξ ἅπαντος ζητοῦσιν ὅπως ἄρδην ἀπολέσωσιν, ἣν δύνωνται: λογίζονται γὰρ ὡς ἐξαγορεύουσιν αὐτῶν τὰ πολλὰ ἐκεῖνα τῆς φύσεως ἀπόρρητα ὡς ἅπαντα εἰδότες ἀκριβῶς καὶ γυμνοὺς αὐτοὺς ἐπωπτευκότες. τοῦτο τοίνυν ἀποπνίγει αὐτούς: ἅπαντες γὰρ ἀκριβῶς ὅμοιοι εἰσιν τοῖς καλλίστοις τούτοις βιβλίοις, ὧν χρυσοὶ μὲν οἱ ὀμφαλοὶ, πορφυρὰ δὲ ἔκτοσθεν ἢ διφθέρα, τὰ δὲ ἔνδον ἢ Θυέστης ἐστὶν τῶν τέκνων ἐστιώμενος ἢ Οἰδίπους τῇ μητρὶ συνὼν ἢ Τηρεὺς δύο ἀδελφὰς ἅμα ὀπνίων. τοιοῦτοι καὶ αὐτοὶ εἰσι, λαμπροὶ καὶ περιβλεπτοί, ἔνδον δὲ ὑπὸ τῇ πορφύρᾳ πολλὴν τὴν τραγωδίαν σκέποντες: ἕκαστον γοῦν αὐτῶν ἣν ἐξειλίσης, δρᾶμα οὐ μικρὸν εὐρήσεις Εὐριπίδου τινὸς ἢ Σοφοκλέους, τὰ δ' ἔξω πορφύρα εὐανθῆς καὶ χρυσοῦς ὁ ὀμφαλός. ταῦτα οὖν συνεπιστάμενοι αὐτοῖς, μισοῦσι καὶ ἐπιβουλεύουσιν εἴ τις ἀποστάς ἀκριβῶς κατανεοηκῶς αὐτοὺς ἐκτραγωδήσει καὶ πρὸς πολλοὺς ἐρεῖ.

[42] βούλομαι δ' ὅμως ἔγωγε ὥσπερ ὁ Κέβης ἐκεῖνος εἰκόνα τινὰ τοῦ τοιοῦτου βίου σοι γράψαι, ὅπως εἰς ταύτην ἀποβλέπων εἰδῆς εἴ σοι παριτητέον ἐστὶν εἰς αὐτήν. ἡδέως μὲν οὖν Ἀπελλοῦ τινος ἢ Παρρασίου ἢ Αἰτίωνος ἢ καὶ Εὐφράνορος ἂν ἐδεήθην ἐπὶ τὴν γραφὴν ἐπεὶ δὲ ἄπορον νῦν εὐρεῖν τινα οὕτως γενναῖον καὶ ἀκριβῆ τὴν τέχνην, ψιλὴν ὡς οἶδν τέ σοι ἐπιδείξω τὴν εἰκόνα. καὶ δὴ γεγράφθω προπύλαια μὲν ὑψηλὰ καὶ ἐπίχρυσα καὶ μὴ κάτω ἐπὶ τοῦ ἐδάφους, ἀλλ' ἄνω τῆς γῆς ἐπὶ λόφου κείμενα, καὶ ἡ ἄνοδος ἐπὶ πολὺ καὶ ἀνάντης καὶ ὀλισθον ἔχουσα, ὡς πολλάκις ἤδη πρὸς τῷ ἄκρῳ ἔσεσθαι ἐλπίσαντας ἐκτραχηλισθῆναι διαμαρτόντος τοῦ ποδός. ἔνδον δὲ ὁ Πλούτος αὐτὸς καθήσθω χρυσοῦς ὅλος, ὡς δοκεῖ, πάνυ εὐμορφος καὶ ἐπέραστος. ὁ δὲ ἐραστὴς μόλις ἀνελθὼν καὶ πλησιάσας τῇ θύρᾳ τεθηπέτω ἀφορῶν εἰς τὸ χρυσίον. παραλαβοῦσα δ' αὐτὸν ἡ Ἑλπίς, εὐπρόσωπος καὶ αὐτὴ καὶ ποικίλα ἀμπεχομένη, εἰσαγέτω σφόδρα ἐκπεπληγμένον τῇ εἰσόδῳ. τούνητῷθεν δὲ ἡ μὲν Ἑλπίς αἰεὶ προηγείσθω, διαδεξάμεναι δ' αὐτὸν ἄλλαι γυναῖκες, Ἀπάτη καὶ Δουλεία, παραδότησαν τῷ Πόνῳ, ὁ δὲ πολλὰ τὸν ἄθλιον καταγυμνάσας τελευτῶν ἐγχειρισάτω αὐτὸν τῷ Γῆρᾳ ἤδη ὑπονοσοῦντα καὶ τετραμμένον τὴν χρόαν. ὑστάτῃ δὲ ἡ Ὑβρις ἐπιλαβομένη συρέτω πρὸς τὴν Ἀπόγνωσιν. ἡ δὲ Ἑλπίς τὸ ἀπὸ τούτου ἀφανὴς ἀποπτέσθω, καὶ μηκέτι καθ' οὓς εἰσῆλθε τοὺς χρυσοὺς θυρῶνας, ἔκ τινος δὲ ἀποστροφῆς καὶ λεληθυίας ἐξόδου ἐξωθείσθω γυμνὸς προγάζτωρ ὠχρὸς γέρων, τῇ ἐτέρᾳ μὲν τὴν αἰδῶ σκέπων, τῇ δεξιᾷ δὲ αὐτὸς ἑαυτὸν ἄγχων. ἀπαντάτω δ' ἐξιώντι ἡ Μετάνοια δακρύνουσα εἰς οὐδὲν ὄφελος καὶ τὸν ἄθλιον ἐπαπολλύουσα. τοῦτο μὲν ἔστω τὸ τέλος τῆς γραφῆς. σὺ δ' οὖν, ὦ ἄριστε Τιμόκλεις, αὐτὸς ἤδη ἀκριβῶς ἐπισκοπῶν ἕκαστα ἐννόησον, εἴ σοι καλῶς ἔχει παρελθόντα εἰς τὴν εἰκόνα κατὰ ταύτας τὰς θύρας ἐκείνης τῆς ἔμπροσθεν αἰσχυρῶς οὕτως ἐκπεσεῖν. ὁ τι δ'

ἂν πράττης, μέμνησο τοῦ σοφοῦ λέγοντος ὡς θεὸς ἀναίτιος, αἰτία δὲ
έλομένου.

ANACHARSIS — Ἀνάχαρσις ἢ Περί Γυμνασίων

ταῦτα δὲ ὑμῖν, ὦ Σόλων, τίνος ἔνεκα οἱ νέοι ποιοῦσιν; οἱ μὲν αὐτῶν περιπλεκόμενοι ἀλλήλους ὑποσκελίζουσιν, οἱ δὲ ἄγχουσι καὶ λυγίζουσι καὶ ἐν τῷ πληθῷ συναναφύρονται κυλινδούμενοι ὥσπερ σύες. καίτοι κατ' ἀρχὰς εὐθὺς ἀποδυσάμενοι — ἐώρων γάρ — λίπα τε ἡλείψαντο καὶ κατέψησε μάλα εἰρηνικῶς ἄτερος τὸν ἕτερον ἐν τῷ μέρει. μετὰ δὲ οὐκ οἶδ' ὅ τι παθόντες ὠθοῦσί τε ἀλλήλους συννενευκότες καὶ τὰ μέτωπα συναράττουσιν ὥσπερ οἱ κριοί. καὶ ἦν ἰδοὺ ἀράμενος ἐκείνοσι τὸν ἕτερον ἐκ τοῖν σκελοῖν ἀφήκεν εἰς τὸ ἔδαφος, εἴτ' ἐπικαταπεσὼν ἀνακύπτειν οὐκ ἔβ, συνωθῶν κάτω εἰς τὸν πληθὸν τέλος δὲ ἤδη περιπλέξας αὐτῷ τὰ σκέλη κατὰ τὴν γαστέρα τὸν πῆχυν ὑποβαλὼν τῷ λαιμῷ ἄγχει ἄθλιον, ὁ δὲ παρακροτεῖ εἰς τὸν ὦμον, ἰκετεύων οἶμαι, ὥς μὴ τέλεον ἀποπνιγείη. καὶ οὐδὲ τοῦ ἐλαίου ἔνεκα φείδονται μὴ μολύνεσθαι., ἀλλ' ἀφανίσαντες τὸ χρίσμα καὶ τοῦ βορβόρου ἀναπλησθέντες ἐν ἰδρωτί ἅμα πολλῷ γέλωτα ἐμοὶ γοῦν παρέχουσιν ὥσπερ αἱ ἑγγέλους ἐκ τῶν χειρῶν διολισθαίνοντες. [2] ἕτεροι δὲ ἐν τῷ αἰθρίῳ τῆς αὐλῆς τὸ αὐτὸ τοῦτο δρῶσιν, οὐκ ἐν πληθῷ οὗτοί γε, ἀλλὰ ψάμμον ταύτην βαθεῖαν ὑποβαλόμενοι ἐν τῷ ὀρύγματι πάττουσιν τε ἀλλήλους καὶ αὐτοὶ ἐκόντες ἐπαμῶνται τὴν κόνιν ἀλεκτρυόνων δίκην, ὥς ἀφυκτότεροι εἶεν ἐν ταῖς συμπλοκαῖς, οἶμαι, τῆς ψάμμου τὸν ὀλισθὸν ἀφαιρούσης καὶ βεβαιωτέραν ἐν ξηρῷ παρεχούσης τὴν ἀντίληψιν. [3] οἱ δὲ ὀρθοστάδην κεκονιμένοι καὶ αὐτοὶ παίουσιν ἀλλήλους προσπεσόντες καὶ λακτίζουσιν. οὗτοσί γοῦν καὶ τοὺς ὀδόντας ἔοικεν ἀποπτύσειν ὁ κακοδαίμων, οὕτως αἵματος αὐτῷ καὶ ψάμμου ἀναπέπλησται τὸ στόμα, πύξ, ὥς ὀρᾷς, παταχθέντος εἰς τὴν γνάθον. ἀλλ' οὐδὲ ὁ ἄρχων οὗτοσι διίστησιν αὐτοὺς καὶ λύει τὴν μάχην — τεκμαίρομαι γὰρ τῇ πορφυρίδι τῶν ἀρχόντων τινὰ τοῦτον εἶναι — ὁ δὲ καὶ ἐποτρύνει καὶ τὸν πατάξαντα ἐπαινεῖ. [4] ἄλλοι δὲ ἀλλαχόθι πάντες ἐγκονοῦσι καὶ ἀναπηδῶσιν ὥσπερ θέοντες ἐπὶ τοῦ αὐτοῦ μένοντες καὶ εἰς τὸ ἄνω συναλλόμενοι λακτίζουσιν τὸν ἀέρα. [5] ταῦτα οὖν ἐθέλω εἰδέναι τίνος ἀγαθοῦ ἢ ἂν εἴη ποιεῖν: ὥς ἔμοιγε μανία μᾶλλον εὐοικεῖν δοκεῖ τὸ πρᾶγμα, καὶ οὐκ ἔστιν ὅστις ἂν ῥαδίως μεταπεισεῖ με ὥς οὐ παραπαίουσιν οἱ ταῦτα δρῶντες. [6] καὶ εἰκότως, ὦ Ἀνάχαρσι, τοιαῦτά σοι τὰ γινόμενα φαίνεται, ξένα γε ὄντα καὶ πάμπολυ τῶν Σκυθικῶν ἐθῶν ἀπάδοντα, καθάπερ καὶ ὑμῖν πολλὰ εἰκὸς εἶναι μαθήματα καὶ ἐπιτηδεύματα τοῖς Ἑλλήσιν ἡμῖν ἀλλόκοτα εἶναι δόξαντα ἂν, εἴ τις ἡμῶν ὥσπερ σὺ νῦν ἐπισταίῃ αὐτοῖς. πλὴν ἀλλὰ θάρρει, ὦγαθέ: οὐ γὰρ μανία τὰ γινόμενά ἐστιν οὐδ' ἐφ' ὕβρει οὗτοι παίουσιν ἀλλήλους καὶ κυλίουσιν ἐν τῷ πληθῷ ἢ ἐπιπάττουσιν τὴν κόνιν, ἀλλ' ἔχει τινὰ χρεῖαν οὐκ ἀτερπῇ τὸ πρᾶγμα καὶ ἀκμὴν οὐ μικρὰν ἐπάγει τοῖς σώμασιν ἦν γοῦν ἐνδιατρίψῃς, ὥσπερ οἶμαί σε ποιήσῃς, τῇ Ἑλλάδι, οὐκ εἰς μακρὰν εἷς καὶ αὐτὸς ἔση τῶν πεπληρωμένων ἢ κεκονιμένων οὕτω σοι τὸ πρᾶγμα ἡδύ τε ἅμα καὶ λυσίτελές εἶναι δόξει. [7] ἀκινάκην. ἀτὰρ εἰπέ μοι, τί ὄνομα ἔθεσθε τοῖς γιγνομένοις, ἢ τί φῶμεν ποιεῖν αὐτούς;

Σόλων

ὁ μὲν χῶρος αὐτός, ὃ Ἀνάχαρσι, γυμνάσιον ὑφ' ἡμῶν ὀνομάζεται καὶ ἔστιν ἱερὸν Ἀπόλλωνος τοῦ Λυκείου. καὶ τὸ ἄγαλμα δὲ αὐτοῦ ὀρᾶς, τὸν ἐπὶ τῇ στήλῃ κεκλιμένον, τῇ ἀριστερᾷ μὲν τὸ τόξον ἔχοντα, ἡ δεξιὰ δὲ ὑπὲρ τῆς κεφαλῆς ἀνακεκλασμένη ὥσπερ ἐκ καμάτου μακροῦ ἀναπαυόμενον^[8] δείκνυσι τὸν θεόν. τῶν γυμνασμάτων δὲ τούτων τὸ μὲν ἐν τῷ πηλῷ ἐκεῖνο πάλῃ καλεῖται, οἱ δ' ἐν τῇ κόνει παλαίουσιν καὶ αὐτοί, τὸ δὲ παίειν ἀλλήλους ὀρθοστάδην παγκρατιάζουσιν λέγομεν. καὶ ἄλλα δὲ ἡμῖν ἐστὶ γυμνάσια τοιαῦτα πυγμῆς καὶ δίσκου καὶ τοῦ ὑπεράλλεσθαι, ὧν ἀπάντων ἀγῶνας προτίθεμεν, καὶ ὁ κρατήσας ἄριστος εἶναι δοκεῖ τῶν καθ' αὐτὸν καὶ ἀναιρεῖται τὰ ἄθλα. ^[9] τὰ δὲ ἄθλα τίνα ὑμῖν ταῦτά ἐστιν;

Σόλων

Ὀλυμπίασι μὲν στέφανος ἐκ κοτίνου, Ἴσθμοι δὲ ἐκ πίτυος, ἐν Νεμέᾳ δὲ σελίνων πεπλεγμένος, Πυθοὶ δὲ μῆλα τῶν ἱερῶν τοῦ θεοῦ, παρ' ἡμῖν δὲ τοῖς Παναθηναίοις τὸ ἔλαιον τὸ ἐκ τῆς μορίας. τί ἐγέλασας, ὃ Ἀνάχαρσι; ἢ διότι μικρά σοι εἶναι ταῦτα δοκεῖ;

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. οὐκ, ἀλλὰ πάνσεμνα, ὃ Σόλων, κατέλεξας τὰ ἄθλα καὶ ἄξια τοῖς τε διαθεῖσιν αὐτὰ φιλοτιμεῖσθαι ἐπὶ τῇ μεγαλοδωρεᾷ καὶ τοῖς ἀγωνισταῖς αὐτοῖς ὑπερεσπουδακέναι περὶ τὴν ἀναίρεσιν τῶν τηλικούτων, ὥστε μῆλων ἔνεκα καὶ σελίνων τοσαῦτα προπονεῖν καὶ κινδυνεύειν ἀγχομένους πρὸς ἀλλήλων καὶ κατακλωμένους, ὥς οὐκ ἐνὸν ἀπραγμόνως εὐπορῆσαι μῆλων ὅτῳ ἐπιθυμία ἢ σελίνῳ ἐστεφανῶσθαι ἢ πίτυϊ μήτε πηλῷ καταχρίόμενον τὸ πρόσωπον μήτε λακτιζόμενον εἰς τὴν γαστέρα ὑπὸ τῶν ἀνταγωνιστῶν.

Σόλων^[10] ἀλλ', ὃ ἄριστε, οὐκ εἰς ψιλὰ τὰ διδόμενα ἡμεῖς ἀποβλέπομεν. ταῦτα μὲν γάρ ἐστι σημεῖα τῆς νίκης καὶ γνωρίσματα οἵτινες οἱ κρατήσαντες. ἡ δὲ παρακολουθοῦσα τούτοις δόξα τοῦ παντὸς ἄξία τοῖς νενικηκόσιν, ὑπὲρ ἧς καὶ λακτίζεσθαι καλῶς ἔχει τοῖς θηρωμένοις τὴν εὐκλειαν ἐκ τῶν πόνων. οὐ γὰρ ἀπονῆτι προσγένετο ἂν αὕτη, ἀλλὰ χρὴ τὸν ὀρεγόμενον αὐτῆς πολλὰ τὰ δυσχερῆ ἀνασχόμενον ἐν τῇ ἀρχῇ τότε ἤδη τὸ λυσιτελὲς καὶ ἡδὺ τέλος ἐκ τῶν καμάτων περιμένειν.

Ἀνάχαρσις

τοῦτο φῆς, ὃ Σόλων, τὸ τέλος ἡδὺ καὶ λυσιτελές, ὅτι πάντες αὐτοὺς ὄψονται ἐστεφανωμένους καὶ ἐπὶ τῇ νίκῃ ἐπαινέσονται πολὺ πρότερον οἰκτείραντες ἐπὶ ταῖς πληγαῖς, οἱ δὲ εὐδαιμονήσουσιν ἀντὶ τῶν πόνων μῆλα καὶ σελίνα ἔχοντες.

Σόλων

ἄπειρος εἶ, φημί, τῶν ἡμετέρων ἔτι: μετὰ μικρὸν δὲ ἄλλα σοι δόξει περὶ αὐτῶν, ἐπειδὰν εἰς τὰς πανηγύρεις ἀπίων ὀρᾶς τοσοῦτο πληθοῦς ἀνθρώπων

συλλεγόμενον ἐπὶ τὴν θέαν τῶν τοιούτων καὶ θέατρα μυριάνδρα συμπληρούμενα καὶ τοὺς ἀγωνιστὰς ἐπαινουμένους, τὸν δὲ καὶ νικήσαντα αὐτῶν ἰσόθεον νομιζόμενον.

Ἀνάχαρσις^[11] αὐτὸ τοῦτο, ὃ Σόλων, καὶ τὸ οἰκτιστόν ἐστιν, εἰ μὴ ἐπ' ὀλίγων ταῦτα πάσχουσιν, ἀλλὰ ἐν τοσούτοις θεαταῖς καὶ μάρτυσι τῆς ὕβρεως, οἱ δηλαδή εὐδαιμονίζουσιν αὐτοὺς αἵματι ραινομένους ὀρῶντες ἢ ἀγχομένους ὑπὸ τῶν ἀντιπάλων ταῦτα γὰρ τὰ εὐδαιμονέστατα πρόσσεσι τῇ νίκῃ αὐτῶν. παρ' ἡμῖν δὲ τοῖς Σκύθαις ἦν τις, ὃ Σόλων, ἡ πατάξι τινὰ τῶν πολιτῶν ἢ ἀνατρέψῃ προσπεσὼν ἢ θοιμάτια περιρρήξῃ, μεγάλας οἱ πρεσβῦται τὰς ζημίας ἐπάγουσι, κἂν ἐπ' ὀλίγων μαρτύρων τοῦτο πάθῃ τις, οὔτι γε ἐν τηλικούτοις θεάτροις, οἷα σὺ διηγῇ τὸ Ἴσθμοι καὶ τὸ ἐν Ὀλυμπίᾳ. οὐ μὴν ἀλλὰ τοὺς μὲν ἀγωνιστὰς οἰκτεῖρειν μοι ἔπεισιν ὧν πάσχουσιν, τῶν δὲ θεατῶν οὕς φῃς ἀπανταχόθεν τοὺς ἀρίστους παραγίγνεσθαι εἰς τὰς πανηγύρεις καὶ πάνυ θαυμάζω, εἰ τὰναγκαῖα παρέντες σχολάζουσιν ἐπὶ τοῖς τοιούτοις. οὐδὲ γὰρ ἐκεῖνό πω δύναμαι κατανοῆσαι ὅ τι τὸ τερπνὸν αὐτοῖς, ὅρᾳν παιομένους τε καὶ διαπληκτιζομένους ἀνθρώπους καὶ πρὸς τὴν γῆν ἀραττομένους καὶ συντριβομένους ὑπ' ἀλλήλων.

Σόλων^[12] εἰ καιρὸς ἦν, ὃ Ἀνάχαρσι, Ὀλυμπίων ἢ Ἴσθμίων ἢ Παναθηναίων, αὐτὸ ἂν σε τὸ γιγνόμενον ἐδίδαξεν ὥς οὐ μάτην ἐσπουδάκαμεν ἐπὶ τούτοις. οὐ γὰρ οὕτω λέγων ἂν τις προσβιβάσειεν σε τῇ ἡδονῇ τῶν ἐκεῖ δρωμένων, ὥς εἰ καθεζόμενος αὐτὸς ἐν μέσοις τοῖς θεαταῖς βλέποις ἀρετὰς ἀνδρῶν καὶ κάλλη σωμάτων καὶ εὐεξίας θαυμαστὰς καὶ ἐμπειρίας δεινὰς καὶ ἰσχὺν ἄμαχον καὶ τόλμαν καὶ φιλοτιμίαν καὶ γνώμας ἀηττήτους καὶ σπουδὴν ἄλεκτον ὑπὲρ τῆς νίκης. εὖ γὰρ δὴ οἶδα ὥς οὐκ ἂν ἐπαύσω ἐπαινῶν καὶ ἐπιβοῶν καὶ ἐπικροτῶν.

Ἀνάχαρσις^[13] νῆ Δί', ὃ Σόλων, καὶ ἐπιγελῶν γε προσέτι καὶ ἐπιχλευάζων ἅπαντα γὰρ ὅποσα κατηριθμήσω ἐκεῖνα, τὰς ἀρετὰς καὶ τὰς εὐεξίας καὶ τὰ κάλλη καὶ τόλμαν, ὅρῳ οὐδενὸς μεγάλου ἔνεκα παραπολλυμένας ὑμῖν, οὔτε πατρίδος κινδυνευούσης οὔτε χώρας πορθουμένης οὔτε φίλων ἢ οἰκείων πρὸς ὕβριν ἀπαγομένων. ὥστε τοσούτῳ γελοιότεροι ἂν εἶεν, ἄριστοι μὲν, ὥς φῃς, ὄντες, μάτην δὲ τοσαῦτα πάσχοντες καὶ ταλαιπωρούμενοι καὶ αἰσχύνοντες τὰ κάλλη καὶ τὰ μεγέθη τῇ ψάμμῳ καὶ τοῖς ὑπωπίοις, ὥς μήλου καὶ κοτίνου ἐγκρατεῖς γένοιτο νικήσαντες. ἡδὺ γὰρ μοι ἀεὶ μεμνησθαι τῶν ἄθλων τοιούτων ὄντων. ἀτὰρ εἰπέ μοι, πάντες αὐτὰ λαμβάνουσιν οἱ ἀγωνισταί;

Σόλων

οὐδαμῶς, ἀλλὰ εἷς ἐξ ἁπάντων, ὁ κρατήσας αὐτῶν.

Ἀνάχαρσις

εἶτα, ὃ Σόλων, ἐπὶ τῷ ἀδήλῳ καὶ ἀμφιβόλῳ τῆς νίκης τοσοῦτοι πονοῦσι, καὶ ταῦτ' εἰδότες ὅτι ὁ μὲν νικῶν εἷς ἔσται πάντως, οἱ δὲ ἡττώμενοι ἀμύπολλοι,

μάτην ἄθλιοι πληγὰς, οἱ δὲ καὶ τραύματα λαβόντες; :

Σόλων^[14] ἔοικας, ὦ Ἀνάχαρσι, μηδέπω ἐννενοηκέναι πολιτείας ὀρθῆς πέρι μηδὲν οὐ γὰρ ἂν τὰ κάλλιστα τῶν ἐθνῶν ἐν ψόγῳ ἐτίθεσο. ἦν δέ σοι μελήσῃ ποτὲ εἰδέναι ὅπως ἂν τὰ κάλλιστα οἰκηθεῖν πόλιν καὶ ὅπως ἂν ἄριστοι γένοιτο οἱ πολῖται αὐτῆς, ἐπαινέσῃ τότε καὶ τὰς ἀσκήσεις ταύτας καὶ τὴν φιλοτιμίαν ἣν φιλοτιμούμεθα περὶ αὐτάς, καὶ εἴσῃ ὅτι πολὺ τὸ χρήσιμον ἔχουσιν ἐγκαταμεμιγμένον τοῖς πόνοις, εἰ καὶ νῦν μάτην σπουδάζεσθαι δοκοῦσιν.

Ἀνάχαρσις

καὶ μὴν, ὦ Σόλων, κατ' οὐδὲν ἄλλο ἀπὸ τῆς Σκυθίας ἤκω παρ' ὑμᾶς τοσαύτην μὲν γῆν διοδεύσας, μέγαν δὲ τὸν Εὐξείνιον καὶ δυσχείμερον περαιωθεὶς, ἢ ὅπως νόμους τε τοὺς Ἑλλήνων ἐκμάθοιμι καὶ ἔθῃ τὰ παρ' ὑμῖν κατανοήσαιμι καὶ πολιτείαν τὴν ἀρίστην ἐκμελετήσαιμι. διὸ καὶ σὲ μάλιστα φίλον ἐξ ἀπάντων Ἀθηναίων καὶ ξένον προειλόμην κατὰ κλέος, ἐπεὶ περ ἤκουον νόμων τε συγγραφέα τινὰ εἶναι σε καὶ ἐθνῶν τῶν ἀρίστων εὐρετὴν καὶ ἐπιτηδευμάτων ὠφελίμων εἰσηγητὴν, καὶ ὅλως πολιτείας τινὸς συναρμοστήν. ὥστε οὐκ ἂν φθάνοις διδάσκων με καὶ μαθητὴν ποιούμενος: ὥς ἔγωγε ἡδέως ἂν ἄσιτός σοι καὶ ἄποτος παρακαθεζόμενος, εἰς ὅσον ἂν αὐτὸς διαρκοῖς λέγων, κεχηνῶς ἐπακούοιμι περὶ πολιτείας τε καὶ νόμων διεξιόντος.

Σόλων^[15] τὰ μὲν πάντα οὐ ῥάδιον, ὦ ἐταῖρε, διελθεῖν ἐν βραχεῖ, ἀλλὰ κατὰ μέρη ἐπιῶν εἴσῃ ἕκαστα, οἷα μὲν περὶ θεῶν, οἷα δὲ περὶ γονέων ἢ περὶ γάμων ἢ τῶν ἄλλων δοκεῖ ἡμῖν. ἃ δὲ περὶ τῶν νέων γινώσκωμεν καὶ ὅπως αὐτοῖς χρώμεθα, ἐπειδὴν πρῶτον ἄρξωνται συνιέναι τε τοῦ βελτίονος καὶ τῷ σώματι ἀνδρίζεσθαι καὶ ὑφίστασθαι τοὺς πόνους, ταῦτα ἤδη σοι διέξειμι, ὥς μάθοις οὗτινος χάριν τὰς ἀσκήσεις ταύτας προτεθείκαμεν αὐτοῖς καὶ διαπονεῖν τὸ σῶμα καταναγκάζομεν, οὐ μόνον ἔνεκα τῶν ἀγώνων, ὅπως τὰ ἄθλα δύναιτο ἀναιρεῖσθαι — ἐπ' ἐκεῖνα μὲν γὰρ ὀλίγοι πάνυ ἐξ ἀπάντων χωροῦσιν — ἀλλὰ μεῖζόν τι ἀπάσῃ τῇ πόλει ἀγαθὸν ἐκ τούτου καὶ αὐτοῖς ἐκεῖνοις προσκτώμενοι. κοινὸς γάρ τις ἀγὼν ἄλλος ἅπασιν τοῖς ἀγαθοῖς πολίταις πρόκειται καὶ στέφανος οὐ πίτυος οὐδὲ κοτίνου ἢ σελίνων, ἀλλ' ὃς ἐν αὐτῷ συλλαβὼν ἔχει τὴν ἀνθρώπου εὐδαιμονίαν, οἷον ἐλευθερίαν λέγω αὐτοῦ τε ἐκάστου ἰδίᾳ καὶ κοινῇ τῆς πατρίδος καὶ πλοῦτον καὶ δόξαν καὶ ἑορτῶν πατριῶν ἀπόλαυσιν καὶ οἰκείων σωτηρίαν, καὶ συνόλως τὰ κάλλιστα ὧν ἂν τις εὖξαιτο γενέσθαι οἱ παρὰ τῶν θεῶν. ταῦτα πάντα τῷ στεφάνῳ ὃν φημι συναναπέπλεκται καὶ ἐκ τοῦ ἀγῶνος ἐκείνου περιγίγνεται ἐφ' ὃν αἱ ἀσκήσεις αὗται καὶ οἱ πόνοι ἄγουσιν. ^[16] εἴτα, ὦ θαυμάσιε Σόλων, τοιαῦτά μοι καὶ τηλικοῦτα ἔχων ἄθλα διεξιέναι, μῆλα καὶ σέλιννα διηγοῦ καὶ θαλλὸν ἐλαίας ἀγρίας καὶ πίτυν;

Σόλων

καὶ μὴν, ὦ Ἀνάχαρσι, οὐδ' ἐκεῖνά σοι ἔτι δόξει μικρὰ εἶναι, ὁπότεν ἂ λέγω

καταμάθης· ἀπὸ γάρ τοι τῆς αὐτῆς γνώμης γίγνεται, καὶ μέρη πάντα ταῦτά ἐστι μικρὰ τοῦ μείζονος ἐκείνου ἀγῶνος καὶ τοῦ στεφάνου ὃν κατέλεξα τοῦ πανευδαίμονος. ὁ δὲ λόγος, οὐκ οἶδ' ὅπως ὑπερβὰς τὴν τάξιν, ἐκείνων πρότερον ἠέπεμνήσθη τῶν Ἰσθμοῖ γιγνομένων καὶ Ὀλυμπιασι καὶ ἐν Νεμέᾳ. πλὴν ἀλλὰ νῶ — σχολὴν γὰρ ἄγομεν καὶ σύ, ὥς φῆς, προθυμῇ ἀκούειν — ἀναδραμούμεθα ῥαδίως πρὸς τὴν ἀρχὴν καὶ τὸν κοινὸν ἀγῶνα δι' ὃν φημι πάντα ταῦτα ἐπιτηδεύεσθαι.

Ἀνάχαρσις

ἄμεινον, ὦ Σόλων, οὕτως· καθ' ὁδὸν γὰρ ἂν ἡμῖν ὁ λόγος μᾶλλον προχωροίη, καὶ τάχ' ἂν ἴσως ἀπὸ τούτων πεισθῇην μηδὲ ἐκείνων ἔτι καταγελᾶν, εἴ τινα ἴδοιμι σεμνυνόμενον κοτίνῳ ἢ σελίνῳ ἐστεφανωμένον. ἀλλ' εἰ δοκεῖ, εἰς τὸ σύσκιον ἐκείσε ἀπελθόντες καθίσωμεν ἐπὶ τῶν θάκων, ὥς μὴ ἐνοχλοῖεν ἡμῖν οἱ ἐπικεκραγότες τοῖς παλαίοισιν. ἄλλως τε — εἰρήσεται γάρ — οὐδὲ τὸν ἥλιον ἔτι ῥαδίως ἀνέχομαι ὀξὺν καὶ φλογμώδη ἐμπίπτοντα γυμνῇ τῇ κεφαλῇ. τὸν γὰρ πῖλόν μοι ἀφελεῖν οἴκοθεν ἔδοξεν, ὥς μὴ μόνος ἐν ὑμῖν ξενίζοιμι τῷ σχήματι. ἡ δὲ ὥρα τοῦ ἔτους ὃ τι περ τὸ πυρωδέστατόν ἐστι, τοῦ ἀστέρος ὃν ὑμεῖς κύνα φατὲ πάντα καταφλέγοντος καὶ τὸν ἀέρα ξηρὸν καὶ διακαῇ τιθέντος, ὃ τε ἥλιος κατὰ μεσημβρίαν ἤδη ὑπὲρ κεφαλῆς ἐπικείμενος φλογμὸν τοῦτον οὐ φορητὸν ἐπάγει τοῖς σώμασιν. ὥστε καὶ σοῦ θαυμάζω, ὅπως γηραιὸς ἤδη ἄνθρωπος οὔτε ἰδίῃς πρὸς τὸ θάλλπος ὥσπερ ἐγὼ οὔτε ὅλως ἐνοχλουμένῳ ἔοικας, οὐδὲ περιβλέπεις σύσκιόν τι ἔνθα ὑποδύσῃ, ἀλλὰ δέχῃ τὸν ἥλιον εὐμαρῶς.

Σόλων

οἱ μάταιοι γὰρ οὗτοι πόνοι, ὦ Ἀνάχαρσι, καὶ αἱ συνεχεῖς ἐν τῷ πληθῶ κυβιστήσεις καὶ αἱ ὑπαιθροὶ ἐν τῇ ψάμμῳ τάλαιπωρίαὶ τοῦτο ἡμῖν τὸ ἀμυντήριον παρέχουσι πρὸς τὰς τοῦ ἡλίου βολάς, καὶ οὐκέτι πύλου δεόμεθα ὃς τὴν ἀκτῖνα κωλύσει καθικνεῖσθαι τῆς κεφαλῆς. [17] ἀπίωμεν δ' οὖν. καὶ ὅπως μὴ καθάπερ νόμοις προσέξεις οἷς ἂν λέγω πρὸς σέ, ὥς ἐξ ἅπαντος πιστεῦειν αὐτοῖς, ἀλλ' ἔνθα ἂν σοι μὴ ὀρθῶς τι λέγεσθαι δοκῇ, ἀντιλέγειν εὐθὺς καὶ διευθύνειν τὸν λόγον. δυοῖν γὰρ θατέρου πάντως οὐκ ἂν ἀμάρτοιμεν, ἢ σὲ βεβαίως πεισθῆναι ἐκχέαντα ὅποσα οἶμι ἀντιλεκτέα εἶναι ἢ ἐμὲ ἀναδιδαχθῆναι ὥς οὐκ ὀρθῶς γινώσκω περὶ αὐτῶν. καὶ ἐν τούτῳ πᾶσα ἂν σοι ἡ πόλις ἢ Ἀθηναίων οὐκ ἂν φθάνοι χάριν ὁμολογοῦσα· ὅσα γὰρ ἂν ἐμὲ παιδεύσης καὶ μεταπείσης πρὸς τὸ βέλτιον, ἐκείνην τὰ μέγιστα ἔση ὠφελικῶς. οὐδὲν γὰρ ἂν ἀποκρυσταίνῃ αὐτήν, ἀλλ' εὐθὺς εἰς τὸ μέσον καταθήσω φέρων καὶ καταστάς ἐν τῇ πνυκί ἐρῶ πρὸς ἅπαντας, ἄνδρες Ἀθηναῖοι, ἐγὼ μὲν ὑμῖν ἔγραψα τοὺς νόμους οἷους ὤμην ἠέ ὠφελιμωτάτους ἔσεσθαι τῇ πόλει, ὁ δὲ ξένος οὕτοσί' — δειξας σέ, ὦ Ἀνάχαρσι — Σκύθης μὲν ἐστὶ, σοφὸς δὲ ὢν μετεπαιδευσέ με καὶ ἄλλα βελτίῳ μαθήματα καὶ ἐπιτηδεύματα ἐδιδάξατο· ὥστε εὐεργέτης ὑμῶν ὁ ἀνὴρ ἀναγεγράφθω καὶ χαλκοῦν αὐτὸν ἀναστήσατε παρὰ τοὺς ἐπωνύμους ἢ ἠέ ἐν πόλει παρὰ τὴν Ἀθηναίαν· καὶ εὖ ἴσθι ὥς οὐκ αἰσχυνεῖται ἡ Ἀθηναίων πόλις παρὰ βαρβάρου

καὶ ξένου τὰ συμφέροντα ἐκμανθάνοντες. [18] τοῦτ' ἐκεῖνο ἦν ἄρα, ὃ ἐγὼ περὶ ὑμῶν ἤκουον τῶν Ἀθηναίων, ὡς εἶπτε εἴρωνες ἐν τοῖς λόγοις. ἐπεὶ πόθεν ἂν ἐγὼ νομᾶς καὶ πλάνης ἄνθρωπος, ἐφ' ἡμάξης βεβιωκώς, ἄλλοτε ἄλλην γῆν ἀμείβων, πόλιν δὲ οὔτε οἰκήσας πώποτε οὔτε ἄλλοτε ἢ νῦν ἐωρακώς, περὶ πολιτείας διεξίοιμι καὶ διδάσκοιμι αὐτόχθονας ἄνδρας πόλιν ταύτην ἀρχαιοτάτην τοσοῦτοις ἤδη χρόνοις ἐν εὐνομίᾳ κατωκηκότας, καὶ μάλιστα σέ, ὦ Σόλων, ὃ τοῦτο ἐξ ἀρχῆς καὶ μάθημα, ὡς φασίν, ἐγένετο, ἐπίστασθαι ὅπως ἂν ἄριστα πόλις οἰκοῖτο καὶ οἷστίσιν νόμοις χρωμένη εὐδαιμονήσσει; πλὴν ἀλλὰ καὶ τοῦτο ὡς νομοθέτῃ πειστέον σοι, καὶ ἀντερῶ ἦν τί μοι δοκῇ μὴ ὀρθῶς λέγεσθαι, ὡς βεβαιότερον μάθοιμι. καὶ ἰδοὺ γὰρ ἤδη ἐκφυγόντες τὸν ἥλιον ἐν τῷ συνηρεφεῖ ἐσμεν, καὶ καθέδρα μάλα ἡδεῖα καὶ εὐκαιρος ἐπὶ ψυχροῦ τοῦ λίθου. λέγε οὖν τὸν λόγον ἐξ ἀρχῆς καθ' ὃ τι τοὺς νέους παραλαβόντες ἐκ παίδων εὐθὺς διαπονεῖτε, καὶ ὅπως ὑμῖν ἄριστοι ἄνδρες ἀποβαίνουσιν ἐκ τοῦ πηλοῦ καὶ τῶν ἀσκημάτων τούτων, καὶ τί ἢ κόνις καὶ τὰ κυβιστήματα συντελεῖ πρὸς ἀρετὴν αὐτοῖς. τοῦτο γὰρ δὴ μάλιστα ἐξ ἀρχῆς εὐθὺς ἐπόθουν ἀκοῦσαι: τὰ δ' ἄλλα εἰς ὕστερον διδάξῃ με κατὰ καιρὸν ἕκαστον ἐν τῷ μέρει. ἐκείνου μέντοι, ὦ Σόλων, μέμνησό μοι παρὰ τὴν ῥῆσιν, ὅτι πρὸς ἄνδρα βάρβαρον ἐρεῖς. λέγω δὲ ὡς μὴ περιπλέκης μηδὲ ἀπομηκύνῃς τοὺς λόγους: δέδια γὰρ μὴ ἐπιλανθάνωμαι τῶν πρώτων, εἰ τὰ μετὰ ταῦτα πολλὰ ἐπιρρέοι

Σόλων[19] σὺ τοῦτο, ὦ Ἀνάχαρσι, ταμειύσῃ ἄμεινον, ἔνθα ἂν σοι δοκῇ μὴ πάνυ σαφὴς ὁ λόγος εἶναι ἢ πόρρω ποι ἀποπλανᾶσθαι εἰκῇ ῥέων ἐρήσῃ γὰρ μεταξὺ ὃ τι ἂν ἐθέλῃς καὶ διακόψῃς αὐτοῦ τὸ μῆκος. ἦν μέντοι μὴ ἐξαγώνια μηδὲ πόρρω τοῦ σκοποῦ τὰ λεγόμενα ἦ, κωλύσει οὐδέν, οἶμαι, εἰ καὶ μακρὰ λέγοιτο, ἐπεὶ καὶ τῇ βουλῇ τῇ ἐξ Ἀρείου πάγου, ἥπερ τὰς φονικὰς ἡμῖν δίκας δικάζει, πάτριον οὕτω ποιεῖν. ὁπότεν γὰρ ἀνελθοῦσα εἰς τὸν πάγον συγκαθέξῃται φόνου ἢ τραύματος ἐκ προνοίας ἢ πυρκαϊᾶς δικάσοντες, ἀποδίδεται λόγος ἑκατέρῳ τῶν κρινομένων καὶ λέγουσιν ἐν τῷ μέρει ὁ μὲν διώκων ὃ δὲ φεύγων, ἢ αὐτοὶ ἢ ῥήτορας ἀναβιβάζονται τοὺς ἐροῦντας ὑπὲρ αὐτῶν. οἱ δὲ ἔστ' ἂν μὲν περὶ τοῦ πράγματος λέγωσιν, ἀνέχεται ἢ, βουλὴ καθ' ἡσυχίαν ἀκούουσα: ἦν δέ τις ἢ φροῖμιον εἶπῃ πρὸ τοῦ λόγου, ὡς εὐνουστέρους ἀπεργάσαιτο αὐτούς, ἢ οἶκτον ἢ δεινῶσιν ἐξωθεν ἐπάγῃ ἢ τῷ πράγματι — οἷα πολλὰ ῥητόρων παῖδες ἐπὶ τοὺς δικαστὰς μηχανῶνται — παρελθὼν ὁ κῆρυξ κατεσιώπησεν εὐθύς, οὐκ ἔδῳ ληρεῖν πρὸς τὴν βουλήν καὶ περιπέττειν τὸ πρᾶγμα ἐν τοῖς λόγοις, ὡς γυμνὰ τὰ γεγενημένα οἱ Ἀρεοπαγῖται βλέποινεν. ὥστε καὶ σέ, ὦ Ἀνάχαρσι, Ἀρεοπαγίτην ἐν τῷ παρόντι ποιοῦμαι ἔγωγε, καὶ κατὰ τὸν τῆς βουλῆς μου νόμον ἄκουε, καὶ σιωπᾶν κέλευε, ἦν αἰσθη καταρρητορευόμενος: ἄχρι δὲ ἂν οἰκεῖα τῷ πράγματι λέγηται, ἐξέστω ἀπομηκύνειν. οὐδὲ γὰρ ὕφ' ἡλίῳ ἔτι ποιησόμεθα τὴν συνουσίαν, ὡς ἄχθεσθαι εἰ ἀποτεῖνοιτο ἢ ῥῆσις, ἀλλὰ ἢ τε σκιὰ πυκνὴ καὶ ἡμεῖς σχολὴν ἄγομεν.

Ἀνάχαρσις

εὐγνώμονά σου ταῦτα, ὦ Σόλων, καὶ ἔγωγε ἤδη χάριν οὐ μικρὰν οἶδά σοι καὶ

ἐπὶ τούτοις, ὅτι πάρεργον τοῦ λόγου καὶ τὰ ἐν Ἀρείῳ πάγῳ γιγνόμενα ἐδιδάξω με, θαυμάσια ὡς ἀληθῶς καὶ ἀγαθῶν βουλευτῶν ἔργα πρὸς ἀλήθειαν οἰσόντων τὴν ψῆφον. ἐπὶ τούτοις οὖν ἤδη λέγε, καὶ ὁ Ἀρεοπαγίτης ἐγὼ — τοῦτο γὰρ ἔθου με — κατὰ σχῆμα τῆς βουλῆς ἀκούσομαί σου.

Σόλων^[20] οὐκοῦν διὰ βραχέων προακοῦσαι χρή σε ἃ περὶ πόλεως καὶ πολιτῶν ἡμῖν δοκεῖ. πόλιν γὰρ ἡμεῖς οὐ τὰ οἰκοδομήματα ἡγούμεθα εἶναι, οἷον τείχη καὶ ἱερὰ καὶ νεωσοίκους, ἀλλὰ ταῦτα μὲν ὥσπερ σῶμά τι ἐδραῖον καὶ ἀκίνητον ὑπάρχειν εἰς ὑποδοχὴν καὶ ἀσφάλειαν τῶν πολιτευομένων, τὸ δὲ πᾶν κῦρος ἐν τοῖς πολίταις τιθέμεθα: τούτους γὰρ εἶναι τοὺς ἀναπληροῦντας καὶ διατάττοντας καὶ ἐπιτελοῦντας ἕκαστα καὶ φυλάττοντας, οἷον τι ἐν ἡμῖν ἐκάστῳ ἐστὶν ἢ ψυχὴ. τοῦτο δὴ τοῖνυν κατανοήσαντες ἐπιμελούμεθα μὲν, ὡς ὀρθῶς, καὶ τοῦ σώματος τῆς πόλεως, κατακοσμοῦντες αὐτὸ ὡς κάλλιστον ἡμῖν εἶη, ἔνδοθεν τε οἰκοδομήμασιν κατεσκευασμένον καὶ ταῖς ἔκτοσθεν ταῦταις περιβολαῖς εἰς τὸ ἀσφαλέστατον πεφραγμένον. μάλιστα δὲ καὶ ἐξ ἅπαντος τοῦτο προνοοῦμεν, ὅπως οἱ πολῖται ἀγαθοὶ μὲν τὰς ψυχὰς, ἰσχυροὶ δὲ τὰ σώματα γίγνιντο: τοὺς γὰρ τοιούτους σφίσι τε αὐτοῖς καλῶς χρήσεσθαι ἐν εἰρήνῃ συμπολιτευομένους καὶ ἐκ πολέμου σώσειν τὴν πόλιν καὶ ἐλευθέραν καὶ εὐδαίμονα διαφυλάξειν. τὴν μὲν δὴ πρώτην ἀνατροφὴν αὐτῶν μητράσι καὶ τίτθαις καὶ παιδαγωγοῖς ἐπιτρέπομεν ὑπὸ παιδείαις ἐλευθερίοις ἄγειν τε καὶ τρέφειν αὐτούς, ἐπειδὴν δὲ συνετοὶ ἤδη γίνωνται τῶν καλῶς ἐχόντων, καὶ αἰδῶς καὶ ἐρύθημα καὶ φόβος καὶ ἐπιθυμία τῶν ἀρίστων ἀναφύηται αὐτοῖς, καὶ αὐτὰ ἤδη τὰ σώματα ἀξίόχρεα δοκῇ πρὸς τοὺς πόνους παγιώτερα γιγνόμενα καὶ πρὸς τὸ ἰσχυρότερον συνιστάμενα, τηνικαῦτα ἤδη παραλαβόντες. αὐτοὺς διδάσκομεν, ἄλλα μὲν τῆς ψυχῆς μαθήματα καὶ γυμνάσια προτιθέντες, ἄλλως δὲ πρὸς τοὺς πόνους καὶ τὰ σώματα ἐθίζοντες. οὐ γὰρ ἱκανὸν ἡμῖν ἔδοξε τὸ μόνον φῦναι ὡς ἔφν ἕκαστος ἦτοι κατὰ τὸ σῶμα ἢ κατὰ τὴν ψυχὴν, ἀλλὰ καὶ παιδεύσεως καὶ μαθημάτων ἐπ' αὐτοὺς δεόμεθα, ὅφ' ὧν τὰ τε εὐφυῶς διακείμενα βελτίῳ παρὰ πολὺ γίγνιντο ἂν καὶ τὰ φαύλως ἔχοντα μετακοσμοῖτο πρὸς τὸ βέλτιον. καὶ τὸ παράδειγμα ἡμῖν παρὰ τῶν γεωργῶν, οἱ τὰ φυτὰ μέχρι μὲν πρόσγεια καὶ νήπιά ἐστι, σκέπουσιν καὶ περιφράττουσιν ὡς μὴ βλάπτοντο ὑπὸ τῶν πνευμάτων, ἐπειδὴν δὲ ἤδη παχύνηται τὸ ἔρνος, τηνικαῦτα περιτέμνουσιν τε τὰ περιττὰ καὶ παραδιδόντες αὐτὰ τοῖς ἀνέμοις δονεῖν καὶ διασαλεύειν καρπιμώτερα ἐξεργάζονται. ^[21] τὴν μὲν τοῖνυν ψυχὴν μουσικῇ τὸ πρῶτον καὶ ἀριθμητικῇ ἀναρριπίζομεν, καὶ γράμματα γράψασθαι καὶ τορῶς αὐτὰ ἐπιλέξασθαι διδάσκομεν προϊοῦσιν δὲ ἤδη σοφῶν ἀνδρῶν γνώμας καὶ ἔργα παλαιὰ καὶ λόγους ὠφελίμους ἐν μέτροις κατακοσμήσαντες, ὡς μᾶλλον μνημονεύοιεν, ῥαψωδοῦμεν αὐτοῖς. οἱ δὲ καὶ ἀκούοντες ἀριστείας τινὰς καὶ πράξεις ἀοιδίμους ὀρέγονται κατὰ μικρὸν καὶ πρὸς μίμησιν ἐπεγείρονται, ὡς καὶ αὐτοὶ ἄδοιντο καὶ θαυμάζοιντο ὑπὸ τῶν ὕστερον. οἷα πολλὰ Ἡσίοδός τε ἡμῖν καὶ Ὀμηρος ἐποίησαν. ἐπειδὴν δὲ πλησιάζωσι πρὸς τὴν πολιτείαν καὶ δέη αὐτοὺς ἤδη μεταχειρίζεσθαι τὰ κοινὰ — - καίτοι ἔξω τοῦ ἀγῶνος ἴσως ταῦτα: οὐ γὰρ ὅπως τὰς ψυχὰς αὐτῶν ἀσκοῦμεν ἐξ ἀρχῆς προὔκειτο εἰπεῖν, ἀλλὰ δι' ὃ τι τοῖς τοιούτοις πόνους

καταγυμνάζειν αὐτοὺς ἀξιούμεν. ὥστε αὐτοὺς ἐμαυτῷ σιωπᾶν προστάττω, οὐ περιμείνας τὸν κήρυκα οὐδὲ τὸν Ἀρεοπαγίτην σέ, ὃς ὑπ' αἰδοῦς, οἶμαι, ἀνέχῃ ληροῦντα ἤδη τοσαῦτα ἔξω τοῦ πράγματος.

Ἀνάχαρσις

εἰπέ μοι, ὦ Σόλων, πρὸς δὲ δὴ τοὺς τὰ ἀναγκαιότατα μὴ λέγοντας ἐν Ἀρείῳ πάγω, ἀλλὰ ἀποσιωπῶντας, οὐδὲν τῇ βουλῇ πρόστιμον ἐπινενόηται;

Σόλων

τί τοῦτο ἥρου με; οὐδέπω γὰρ δῆλον.

Ἀνάχαρσις

ὅτι τὰ κάλλιστα καὶ ἐμοὶ ἀκοῦσαι ἥδιστα παρεῖς, τὰ περὶ τῆς ψυχῆς, τὰ ἥττον ἀναγκαῖα λέγειν διανοῇ, γυμνάσια καὶ διαπονήσεις τῶν σωμάτων.

Σόλων

μέμνημαι γάρ, ὦ γενναῖε, τῶν ἀπ' ἀρχῆς προρρήσεων καὶ ἀποπλανᾶν οὐ βούλομαι τὸν λόγον, μὴ σου ἐπιταράξῃ τὴν μνήμην ἐπιρρέων. πλὴν ἀλλὰ καὶ ταῦτα ἐρῶ διὰ βραχέων, ὥς οἶδόν τε: τὸ γὰρ ἀκριβὲς τῆς περὶ αὐτῶν διασκέψεως ἐτέρου ἂν εἴη λόγου.

[22] ῥυθμίζομεν οὖν τὰς γνώμας αὐτῶν νόμους τε τοὺς κοινοὺς ἐκδιδάσκοντες, οἱ δημοσίᾳ πᾶσι πρόκεινται ἀναγιγνώσκειν μεγάλους γράμμασιν ἀναγεγραμμένοι, κελεύοντες ἅ τε χρὴ ποιεῖν καὶ ὧν ἀπέχεσθαι, καὶ ἀγαθῶν ἀνδρῶν συνουσίαις, παρ' ὧν λέγειν τὰ δέοντα ἐκμανθάνουσι καὶ πράττειν τὰ δίκαια καὶ ἐκ τοῦ ἴσου ἀλλήλοις συμπολιτεύεσθαι καὶ μὴ ἐφίεσθαι τῶν αἰσchrῶν καὶ ὀρέγεσθαι τῶν καλῶν, βίαιον δὲ μηδὲν ποιεῖν. οἱ δὲ ἄνδρες οὗτοι σοφισταὶ καὶ φιλόσοφοι πρὸς ἡμῶν ὀνομάζονται. καὶ μέντοι καὶ εἰς τὸ θέατρον συνάγοντες αὐτοὺς δημοσίᾳ παιδεύομεν ὑπὸ κωμωδίαις καὶ τραγωδίαις ἀρετάς τε ἀνδρῶν παλαιῶν καὶ κακίας θεωμένους, ὥς τῶν μὲν ἀποτρέποιτο, ἐπ' ἐκεῖνα δὲ σπεύδοιεν. τοῖς δὲ γε κωμωδοῖς καὶ λοιδορεῖσθαι καὶ ἀποσκώπτειν ἐφίεμεν εἰς τοὺς πολίτας οὓς ἂν αἰσchrὰ καὶ ἀνάξια τῆς πόλεως ἐπιτηδεύοντας αἰσθῶνται, αὐτῶν τε ἐκείνων χάριν, ἀμείνους γὰρ οὕτω γίνονται ὀνειδιζόμενοι, καὶ τῶν πολλῶν, ὥς φεύγοιεν τὸν ἐπὶ τοῖς ὁμοίοις ἔλεγχον.

Ἀνάχαρσις[23] εἶδον, ὦ Σόλων, οὓς φῆς τοὺς τραγωδοὺς καὶ κωμωδοὺς, εἴ γε ἐκεῖνοί εἰσιν, ὑποδήματα μὲν βαρέα καὶ ὑψηλὰ ὑποδεδεμένοι, χρυσαῖς δὲ ταινίαις τὴν ἐσθῆτα πεποικιλμένοι, κράνη δὲ ἐπικείμενοι παγγέλοια κεχηνότα παμμέγεθες: αὐτοὶ δὲ ἐνδοθεν μέγала τε ἐκεκράγεσαν καὶ διέβαινον οὐκ οἶδ' ὅπως ἀσφαλῶς ἐν τοῖς ὑποδήμασιν. Διονύσῳ δὲ οἶμαι τότε ἡ πόλις ἐώρταζεν. οἱ δὲ κωμωδοὶ βραχύτεροι μὲν ἐκείνων καὶ πεζοὶ καὶ ἀνθρωπινώτεροι καὶ ἥττον ἐβόων, κράνη δὲ πολὺ γελοιότερα. καὶ τὸ θέατρον γοῦν ἅπαν ἐγέλα ἐπ' αὐτοῖς: ἐκείνων δὲ τῶν ὑψηλῶν σκυθρωποὶ ἅπαντες ἤκουον, οἰκτείροντες,

οἶμαι, αὐτοὺς πέδας τηλικαύτας ἐπισυρομένους.

Σόλων

οὐκ ἐκείνους, ὦγαθέ, ὥκτειρον, ἀλλὰ ποιητῆς ἴσως ἀρχαίαν τινὰ συμφορὰν ἐπεδείκνυτο τοῖς θεαταῖς καὶ ῥήσεις οἰκτρὰς ἐτραγῶδει πρὸς τὸ θέατρον ὕφ' ὧν εἰς δάκρυα κατεσπῶντο οἱ ἀκούοντες. εἰκὸς δέ σε καὶ αὐλοῦντας ἑωρακεῖν τινὰς τότε καὶ ἄλλους συνάδοντας ἐν κύκλῳ συνεστῶτας. οὐδ' αὐτά, ὦ Ἀνάχαρσι, ἀχρεῖα ἄσματα καὶ αὐλήματα. τούτοις δ' οὖν ἅπασι καὶ τοῖς τοιοῦτοις παραθηγόμενοι τὰς ψυχὰς ἀμείνους ἡμῖν γίνονται. [24] τὰ δὲ διὰ σώματα, ὅπερ μάλιστα ἐπόθεις ἀκούσαι, ὧδε καταγυμνάζομεν. ἀποδύσαντες αὐτά, ὡς ἔφην, οὐκέτι ἀπαλὰ καὶ τέλεον ἀσυμπαγῇ ὄντα, πρῶτον μὲν ἐθίζειν ἀξιούμεν πρὸς τὸν ἀέρα, συνοικειοῦντες αὐτὰ ταῖς ὥραις ἐκάσταις, ὡς μήτε θάλλπος δυσχεραίνειν μήτε πρὸς κρύος ἀπαγορεύειν, ἔπειτα δὲ χρίομεν ἐλαίῳ καὶ καταμαλάττομεν, ὡς εὐτονώτερα γίγναιτο· ἄτοπον γάρ, εἰ τὰ μὲν σκῦτη νομίζομεν ὑπὸ τῷ ἐλαίῳ μαλαττόμενα δυστραγέστερα καὶ πολλῷ διαρκέστερα γίνεσθαι νεκρά γε ἤδη ὄντα, τὸ δ' ἔτι ζωῆς μετέχον σῶμα μὴ ἂν ἄμεινον ἡγοίμεθα ὑπὸ τοῦ ἐλαίου διατεθήσεσθαι. τοῦντεῦθεν ποικίλα τὰ γυμνάσια ἐπινοήσαντες καὶ διδασκάλους ἐκάστων ἐπιστήσαντες τὸν μὲν τινα πυκτεύειν, τὸν δὲ παγκρατιάζειν διδάσκομεν, ὡς τοὺς τε πόνους καρτερεῖν ἐθίζουσιν καὶ ὁμόσε χωρεῖν ταῖς πληγαῖς μηδὲ ἀποτρέποντο δέει τῶν τραυμάτων. τοῦτο δὲ ἡμῖν δύο τὰ ὠφελιμώτατα ἐξεργάζεται ἐν αὐτοῖς, θυμοειδεῖς τε παρασκευάζον εἰς τοὺς κινδύνους καὶ τῶν σωμάτων ἀφειδεῖν καὶ προσέτι ἐρρῶσθαι καὶ καρτεροὺς εἶναι. ὅσοι δὲ αὐτῶν κάτω συννευεκότες παλαίουσιν, καταπίπτειν τε ἀσφαλῶς μανθάνουσι καὶ ἀνίστασθαι εὐμαρῶς καὶ ὠθισμοὺς καὶ περιπλοκάς καὶ λυγισμοὺς καὶ ἄγχεσθαι δύνασθαι καὶ εἰς ὕψος ἀναβαστάσαι τὸν ἀντίπαλον, οὐκ ἀχρεῖα οὐδὲ οὗτοι ἐκμελετῶντες, ἀλλὰ ἐν μὲν τὸ πρῶτον καὶ μέγιστον ἀναμφιβόλως κτῶμενοι· δυσπαθέστερα γὰρ καὶ καρτερώτερα τὰ σώματα γίνονται αὐτοῖς διαπονούμενα. ἕτερον δὲ οὐδὲ αὐτὸ μικρόν ἔμπειροι γὰρ διὰ ἐκ τούτου καθίστανται, εἴ ποτε ἀφίκοιντο εἰς χρεῖαν τῶν μαθημάτων τούτων ἐν ὅπλοις· δηλὸν γὰρ ὅτι καὶ πολεμίῳ ἀνδρὶ ὁ τοιοῦτος συμπλακεῖς καταρρίψει τε θάπτον ὑποσκελίσας καὶ καταπεσὼν εἴσεται ὡς ῥᾶστα ἐξανίστασθαι. πάντα γὰρ ταῦτα, ὦ Ἀνάχαρσι, ἐπ' ἐκείνον τὸν ἀγῶνα ποριζόμεθα τὸν ἐν τοῖς ὅπλοις καὶ ἡγούμεθα πολὺ ἀμείνοσι χρῆσασθαι τοῖς οὕτως ἀσκηθεῖσιν, ἐπειδὴν πρότερον αὐτῶν γυμνὰ τὰ σώματα καταμαλάξαντες καὶ διαπονήσαντες ἐρρωμένεστερα καὶ ἀλκιμώτερα ἐξεργασώμεθα καὶ κοῦφα καὶ εὐτονα καὶ τὰ αὐτὰ βαρέα τοῖς ἀνταγωνισταῖς. [25] ἐννοεῖς γάρ, οἶμαι, τὸ μετὰ τοῦτο, οἷους εἰκὸς σὺν ὅπλοις ἔσεσθαι τοὺς καὶ γυμνοὺς ἂν φόβον τοῖς δυσμενέσιν ἐμποιήσαντας, οὐ πολυσαρκίαν ἀργὸν καὶ λευκὴν ἢ ἀσαρκίαν μετὰ ὠχρότητος ἐπιδεικνυμένους οἷα γυναικῶν σώματα ὑπὸ σκιᾷ μεμαρασμένα, τρέμοντα ἰδρῶτί τε πολλῷ εὐθύς ρέόμενα καὶ ἀσθμαίνοντα ὑπὸ τῷ κράνει, καὶ μάλιστα ἦν καὶ ὁ ἥλιος ὥσπερ νῦν τὸ μεσημβρινὸν ἐπιφλέγη. οἷς τί ἂν τις χρήσαιτο διψῶσι καὶ τὸν κονιορτὸν οὐκ ἀνεχομένοις καὶ εἰ αἷμα ἴδοιεν, εὐθύς ταραπτομένοις καὶ προαποθνήσκουσι πρὶν ἐντὸς βέλους γενέσθαι καὶ εἰς χεῖρας ἔλθειν τοῖς πολεμίοις; οὗτοι δὲ ἡμῖν

ὑπέρυθροι εἰς τὸ μελάντερον ὑπὸ τοῦ ἡλίου κεχρωσμένοι καὶ ἄρρενωποί, πολὺ τὸ ἔμψυχον καὶ θερμὸν καὶ ἀνδρῶδες ἐπιφαίνοντες, τοσαύτης εὐεξίας ἀπολαμβάνοντες,^ οὔτε ῥικνοὶ καὶ κατεσκληρότεες οὔτε περιπληθεῖς εἰς βάρος, ἀλλὰ εἰς τὸ σύμμετρον περιγεγραμμένοι, τὸ μὲν ἀχρεῖον τῶν σαρκῶν καὶ περιττὸν τοῖς ἰδρώσιν ἐξαναλωκότες, ὃ δὲ ἰσχὺν καὶ τόνον παρεῖχεν ἀμιγῆς τοῦ φαύλου περιλειμμένον ἔρρωμένως φυλάττοντες, ὅπερ γὰρ δὴ οἱ λικμῶντες τὸν πυρὸν, τοῦτο ἡμῖν καὶ τὰ γυμνάσια ἐργάζεται ἐν τοῖς σώμασι, τὴν μὲν ἄχνην καὶ τοὺς ἀθέρας ἀποφυσῶντα, καθαρὸν δὲ τὸν καρπὸν διευκρινοῦντα καὶ προσωρεύοντα. [26] καὶ διὰ τοῦτο ὑγιαίνειν τε ἀνάγκη καὶ ἐπὶ μήκιστον διαρκεῖν ἐν τοῖς καμάτοις· ὁψέ τε ἂν ἰδίειν ὁ τοιοῦτος ἄρξαιτο καὶ ὀλιγάκις ἂν ἀσθενῶν φανείη. ὥσπερ ἂν εἰ πῦρ τις φέρων ἅμα ἐμβάλοι εἰς πυρὸν αὐτὸν καὶ εἰς τὴν καλάμην αὐτοῦ καὶ εἰς τὴν ἄχνην — αὐθις γὰρ ἐπὶ τὸν λικμῶντα ἐπάνειμι — θάττον ἂν, οἶμαι, παρὰ πολὺ ἢ καλάμη ἀναφλεγείη, ὃ δὲ πυρὸς κατ' ὀλίγον οὔτε φλογὸς μεγάλης ἀνισταμένης οὔτε ὑπὸ μιᾷ τῇ ὀρμῇ, ἀλλὰ κατὰ μικρὸν ὑποτυφόμενος χρόνῳ ὕστερον καὶ αὐτὸς ἂν κατακαυθεῖη. οὐ τοίνυν οὐδὲ νόσος οὐδὲ κάματος εἰς τοιοῦτο σῶμα ἐμπεσόντα ῥαδίως ἐλέγξειεν ἂν οὐδ' ἐπικρατήσειεν εὐμαρῶς· ἔνδοθεν τε γὰρ εὖ παρεσκεύασται αὐτῷ καὶ τὰ ἔξω μάλα καρτερῶς ἐφρακται πρὸς αὐτά, ὥς μὴ παριέναι εἰς τὸ εἶσω, μηδὲ παραδέχεσθαι μήτε ἥλιον αὐτὸν μήτε κρύος ἐπὶ λύμῃ τοῦ σώματος. πρὸς τε τὸ ἐνδιδὸν ἐν τοῖς πόνοις πολὺ τὸ θερμὸν τὸ ἔνδοθεν ἐπιρρέον, ἅτε ἐκ πολλοῦ προπαρασκευασμένον καὶ εἰς τὴν ἀναγκαίαν χρεῖαν ἀποκείμενον, ἀναπληροῖ εὐθὺς ἐπάρδον τῇ ἀκμῇ καὶ ἀκαμάτους ἐπὶ πλείστον παρέχεται· τὸ γὰρ προπονῆσαι πολλὰ καὶ προκαμεῖν οὐκ ἀνάλωσιν τῆς ἰσχύος, ἀλλ' ἐπίδοσιν ἐργάζεται, καὶ ἀναρριπιζομένη πλείων γίγνεται. [27] καὶ μὴν καὶ δρομικοὺς εἶναι ἀσκοῦμεν αὐτοὺς εἰς μῆκος τε διαρκεῖν ἐθίζοντες καὶ εἰς τὸ ἐν βραχεὶ ὠκύτατον ἐπικουφίζοντες· καὶ ὁ δρόμος οὐ πρὸς τὸ στερρὸν καὶ ἀντίτυπον, ἀλλὰ ἐν ψάμμῳ βαθεῖα, ἔνθα οὔτε βεβαίως ἀπερεῖσαι τὴν βάσιν οὔτε ἐπιστηρίξαι ῥαδίον ὑποσυρομένου πρὸς τὸ ὑπεῖκον τοῦ ποδός. ἀλλὰ καὶ ὑπεράλλεσθαι τάφρον, εἰ δέοι, ἢ εἰ τι ἄλλο ἐμπόδιον, καὶ πρὸς τοῦτο ἀσκοῦνται ἡμῖν, ἔτι καὶ μολυβδίδας χειροπληθεῖς ἐν ταῖν χεροῖν ἔχοντες. εἴτα περὶ ἀκοντίου βολῆς εἰς μῆκος ἀμιλλῶνται. εἶδες δὲ καὶ ἄλλο τι ἐν τῷ γυμνασίῳ χαλκοῦν περιφερές, ἀσπίδι μικρᾷ εἰκότος ὄχανον οὐκ ἐχούση οὐδὲ τελαμῶνας, καὶ ἐπειράθης γε αὐτοῦ κεμένου ἐν τῷ μέσῳ καὶ ἐδόκει σοι βαρὺ καὶ δύσληπτον ὑπὸ λειότητος. ἐκεῖνο τοίνυν ἄνω τε ἀναρριποῦσιν εἰς τὸν ἀέρα καὶ εἰς τὸ πόρρω, φιλοτιμούμενοι ὅστις ἐπὶ μήκιστον ἐξέλθοι καὶ τοὺς ἄλλους ὑπερβάλοιτο· καὶ ὁ πόνος οὗτος ὤμους τε αὐτῶν κρατύνει καὶ τόνον τοῖς ἄκροις ἐντίθησιν. [28] ὁ πηλὸς δὲ καὶ ἡ κόνις, ἅπερ σοι γελοιότερα ἐξ ἀρχῆς ἔδοξεν, ἄκουσον, ὧ θαυμάσιε, ὅτου ἔνεκα ὑποβέβληται. πρῶτον μὲν, ὥς μὴ ἐπὶ τὸ κραταῖον ἢ πᾶσις αὐτοῖς γίγνοιτο, ἀλλ' ἐπὶ τὸ μαλακὸν ἀσφαλῶς πίπτειν ἔπειτα καὶ τὸν ὀλισθὸν ἀνάγκη πλείω γίνεσθαι, ἰδρῶντων ἐν τῷ πηλῷ, ὃ σὺ ταῖς ἐγγέλεσιν εἵκαζες, οὐκ ἀχρεῖον οὐδὲ γελοιὸν ὄν, ἀλλὰ καὶ τοῦτο εἰς ἰσχὺν καὶ τόνον οὐκ ὀλίγα συντελεῖ, ὁπότεν οὕτως ἐχόντων ἀλλήλων ἀναγκάζονται ἐγκρατῶς ἀντιλαμβάνεσθαι καὶ συνέχειν διολισθάνοντας· αἶρεσθαί τε ἐν πηλῷ ἰδρωκότα μετ' ἐλαίου, ἐκτεσεῖν καὶ

διαρρηῖναι τῶν χειρῶν σπουδάζοντα, μὴ μικρὸν εἶναι νόμιζε. καὶ ταῦτα πάντα, ὥσπερ ἔφην ἔμπροσθεν, εἰς τοὺς πολέμους καὶ χρήσιμα, εἰ δέοι φίλον τρωθέντα ῥαδίως ἀράμενον ὑπεξενεγκεῖν ἢ καὶ πολέμιον συναρπάσαντα ἤκειν μετέωρον κομίζοντα. καὶ διὰ τοῦτο εἰς υπερβολὴν ἀσκοῦμεν, τὰ χαλεπώτερα προτιθέντες ὡς τὰ μικρότερα μακρῷ εὐκολώτερον φέροιεν. [29] τὴν μέντοι κόνιν ἐπὶ τὸ ἐναντίον χρησίμην οἴομεθα εἶναι, ὡς μὴ διολισθάνοιεν συμπλεκόμενοι. ἐπειδὴν γὰρ ἐν τῷ πληθῷ ἀσκηθῶσιν συνέχειν τὸ διαδιδρᾶσκον ὑπὸ γλισχρότητος, ἐθίζονται ἐκφεύγειν αὐτοὶ ληφθέντες ἐκ τῶν χειρῶν, καὶ ταῦτα ἐν ἀφύκτῳ ἐχόμενοι. καὶ μὴν καὶ τὸν ἰδρῶτα συνέχειν δοκεῖ ἢ κόνιν ἀθρόον ἐκχεόμενον ἐπιπαττομένη, καὶ ἐπὶ πολὺ διαρκεῖν ποιεῖ τὴν δύναμιν, καὶ κώλυμα γίγνεται μὴ βλάπτεσθαι ὑπὸ τῶν ἀνέμων ἀραιοῖς τότε καὶ ἀνεργόσιν τοῖς σώμασιν ἐμπιπτόντων. ἄλλως τε καὶ τὸν ῥύπον ἀποσμά και στυλπνότερον ποιεῖ τὸν ἄνδρα. καὶ ἔγωγε ἡδέως ἂν παρασησάμενος πλησίον τῶν τε λευκῶν τινα ἐκείνων καὶ ὑπὸ σκιᾷ δεδιητημένων καὶ ὃν ἂν ἔλῃ τῶν ἐν τῷ Λυκείῳ γυμναζομένων, ἀποπλύνας ἡ τὴν κόνιν καὶ τὸν πηλόν, ἐροίμην ἂν σε ποτέρῳ ἂν ὅμοιος εὖξαι γενέσθαι: οἶδα γὰρ ὡς αὐτίκα ἔλοιο ἂν ἐκ πρώτης προσόψεως, εἰ καὶ μὴ ἐπὶ τῶν ἔργων πειραθείης ἐκατέρου, συνεστηκῶς καὶ συγκεκροτημένος εἶναι μᾶλλον ἢ θρύπτεσθαι καὶ διαρρεῖν καὶ λευκὸς εἶναι ἀπορία καὶ φυγῇ εἰς τὰ εἴσω τοῦ αἵματος. [30] ταῦτ' ἔστιν, ὃ Ἀνάχαρσι, ὃ τοὺς νέους ἡμεῖς ἀσκοῦμεν οἴομενοι φύλακας ἡμῖν τῆς πόλεως ἀγαθοὺς γενέσθαι καὶ ἐν ἐλευθερίᾳ βιώσεσθαι δι' αὐτοὺς, κρατοῦντες μὲν τῶν δυσμενῶν εἰ ἐπίοιεν, φοβεροὶ δὲ τοῖς περιοίκις ὄντες, ὡς ὑποπτήσσειν τε καὶ ὑποτελεῖν ἡμῖν τοὺς πλείστους αὐτῶν. ἐν εἰρήνῃ τε αὐτὸν πολὺ ἀμείνοσιν αὐτοῖς χρώμεθα περὶ μηδὲν τῶν αἰσχυρῶν φιλοτιμουμένοις μηδ' ὑπ' ἀργίας εἰς ὕβριν τρεπομένοις, ἀλλὰ περὶ τὰ τοιαῦτα διατρίβουσιν καὶ ἀσχόλοις οὖσιν ἐν αὐτοῖς. καὶ ὅπερ ἔφην τὸ κοινὸν ἀγαθὸν καὶ τὴν ἄκραν πόλεως εὐδαιμονίαν, τοῦτ' ἔστιν, ὁπότε εἰς τε εἰρήνην καὶ εἰς πόλεμον τὰ ἄριστα παρεσκευασμένη φαίνοιτο ἢ νεότης περὶ τὰ κάλλιστα ἡμῖν σπουδάζοντες.

Ἀνάχαρσις[31] οὐκοῦν, ὃ Σόλων, ἦν ποτε ὑμῖν ἐπίωσιν οἱ πολέμιοι, χρισάμενοι τῷ ἐλαίῳ καὶ κονισάμενοι πρόιτε καὶ αὐτοὶ πῦξ τὰς χεῖρας ἐπ' αὐτοὺς προβεβλημένοι, κάκεῖνοι δηλαδὴ ὑποπτήσσουσιν ὑμᾶς καὶ φεύγουσιν δεδιότες μὴ σφίσι κεξηνόσι πάσσητε τὴν ψάμμον εἰς τὸ στόμα ἢ περιπληθήσαντες, ὡς κατὰ νότου γέννησθε, περιπλέξῃτε αὐτοῖς τὰ σκέλη περὶ τὴν γαστέρα καὶ διάγχετε ὑπὸ τὸ κράνος ὑποβαλόντες τὸν πῆχυν. καὶ νῆ Δί' οἱ μὲν τοξεύσουσι δῆλον ὅτι καὶ ἀκοντιοῦσιν, ὑμῶν δὲ ὥσπερ ἀνδριάντων οὐ καθίζεται τὰ βέλη κεχρωσμένων πρὸς τὸν ἥλιον καὶ πολὺ τὸ αἷμα πεπορισμένων. οὐ γὰρ καλάμη καὶ ἀθέρες ὑμεῖς ἐστε, ὡς τάχιστα ἐνδιδόναι πρὸς τὰς πληγὰς, ἀλλὰ ὁπότε ἂν καὶ μόλις κατατεμνόμενοι βαθέσι τοῖς τραύμασιν αἷμα ὀλίγον ὑποδείξατε. ἡ τοιαῦτα γὰρ φῆς, εἰ[32] μὴ πάνυ παρήκουσα τοῦ παραδείγματος. ἢ τὰς πανοπλίας ἐκείνας τότε ἀναλήψεσθε τὰς τῶν κωμῶδων τε καὶ τραγῶδων, καὶ ἦν προτεθῇ ὑμῖν ἔξοδος, ἐκεῖνα τὰ κράνη περιθήσεσθε τὰ κεξηνότα, ὡς φοβερώτεροι εἴητε τοῖς ἐναντίοις μορμολυττόμενοι αὐτούς, καὶ ὑποδήσεσθε τὰ ὑψηλὰ ἐκεῖνα δηλαδὴ: φεύγουσί

τε γάρ, ἦν δέη, κοῦφα, καὶ ἦν διώκητε, ἄφυκτα τοῖς πολεμίοις ἔσται, ὑμῶν οὕτω μεγάλα διαβαινόντων ἐπ’ αὐτούς. ἀλλ’ ὅρα μὴ ταῦτα μὲν ὑμῖν τὰ κομπὰ λήρος ἦ καὶ παιδιὰ ἄλλως καὶ διατριβαὶ ἀργοῦσι καὶ ῥαθυμεῖν ἐθέλουσι τοῖς νεανίσκοις. εἰ δὲ βούλεσθε πάντως ἐλεύθεροι καὶ εὐδαίμονες εἶναι, ἄλλων ὑμῖν γυμνασίων δεήσει καὶ ἀσκήσεως ἀληθινῆς τῆς ἐν τοῖς ὅπλοις, καὶ ἡ ἄμιλλα οὐ πρὸς ἀλλήλους μετὰ παιδιᾶς, ἀλλὰ πρὸς τοὺς δυσμενεῖς ἔσται μετὰ κινδύνων μελετᾶσι τὴν ἀρετὴν. ὥστε ἀφέντας τὴν κόνιν καὶ τὸ ἔλαιον δίδασκε αὐτοὺς τοξεύειν καὶ ἀκοντίζειν μὴ κοῦφα διδοὺς τὰ ἀκόντια καὶ οἷα διαφέρεσθαι πρὸς τὸν ἄνεμον, ἀλλ’ ἔστω λόγχη βαρεῖα μετὰ συριγμοῦ ἐλιττομένη καὶ λίθος χειροπληθῆς καὶ σάγαρις καὶ γέρον ἐν τῇ ἀριστερᾷ καὶ θώραξ καὶ κράνος. [33] ὥς δὲ νῦν ἔχετε, θεῶν τινος εὐμενεῖα σώζεσθαι μοι δοκεῖτε, οἱ μὴδέπω ἀπολώλατε ὑπὸ τινων ὀλίγων ψιλῶν ἐπιπεσόντων. ἰδοὺ γέ τοι ἦν σπασάμενος τὸ μικρὸν τοῦτο ξιφίδιον τὸ παρὰ τὴν ζώνην μόνος ἐπεισπέσω τοῖς νέοις ὑμῶν ἅπασιν, αὐτοβοεῖ ἂν ἔλοιμι τὸ γυμνάσιον φυγόντων ἐκείνων καὶ οὐδενὸς ἀντιβλέπειν τῷ σιδήρῳ τολμῶντος, ἀλλὰ περὶ τοὺς ἀνδριάντας ἂν περιεστώμενοι καὶ περὶ τοὺς κίονας κατακρυπτόμενοι γέλωτα ἂν μοι παράσχοιεν δακρύοντες οἱ πολλοὶ καὶ τρέμοντες. καὶ τότε ἂν ἴδοις οὐκέτι ἐρυθριῶντας αὐτοὺς τὰ σώματα οἷοι νῦν εἰσιν; ἀλλὰ ὥχροι ἅπαντες αὐτίκα γένοιντ’ ἂν ὑπὸ τοῦ δέους μεταβαφέντες. οὕτως ὑμᾶς ἡ εἰρήνη διατέθεικε βαθεῖα οὕσα, ὥς μὴ ἂν ῥαδίως ἀνασχέσθαι λόφον ἕνα κράνους πολεμίου ἰδόντας.

Σόλων[34] οὐ ταῦτα ἔφασαν, ὦ Ἀνάχαρσι, Θρακῶν τε ὅσοι μετ’ Εὐμόλπου ἐφ’ ἡμᾶς ἐστράτευσαν καὶ αἱ γυναῖκες ὑμῶν αἱ μετὰ Ἰπολύτης ἐλάσασαι ἐπὶ τὴν πόλιν οὐδὲ οἱ ἄλλοι ὅσοι ἡμῶν ἐν ὅπλοις ἐπειράθησαν. ἡμεῖς γάρ, ὦ μακάριε, οὐκ ἐπέπερ οὕτω γυμνὰ τὰ σώματα ἐκπονοῦμεν τῶν νέων, διὰ τοῦτο καὶ ἄνοπλα ἐξάγομεν ἐπὶ τοὺς κινδύνους, ἀλλ’ ἐπειδὰν καθ’ αὐτοὺς ἄριστοι γένωνται, ἀσκοῦνται τὸ μετὰ τοῦτο σὺν τοῖς ὅπλοις, καὶ πολὺ ἄμεινον χρήσαιντ’ ἂν αὐτοῖς οὕτω διακείμενοι.

Ἀνάχαρσις

καὶ ποῦ τοῦτο ὑμῖν ἐστὶ τὸ γυμνάσιον τὸ ἐν τοῖς ὅπλοις; οὐ γὰρ εἶδον ἔγωγε ἐν τῇ πόλει τοιοῦτον οὐδέν, ἅπασαν αὐτὴν ἐν κύκλῳ περιελθών.

Σόλων

ἀλλὰ ἴδοις ἂν, ὦ Ἀνάχαρσι, ἐπὶ πλέον ἡμῖν συνδιατρίψας, καὶ ὅπλα ἐκάστω μάλα πολλὰ, οἷς χρώμεθα ὁπότεν ἀναγκαῖον ἦ, καὶ λόφους καὶ φάλαρα καὶ ἵππους, καὶ ἱππέας σχεδὸν τὸ τέταρτον τῶν πολιτῶν. τὸ μέντοι ὅπλοφορεῖν αἰεὶ καὶ ἀκινάκην παρεζῶσθαι περιττὸν ἐν εἰρήνῃ οἰόμεθα εἶναι, καὶ πρόστιμόν γ’ ἔστιν, ὅστις ἐν ἄστει σιδηροφοροῖ μὴδὲν δεόν ἢ ὅπλα ἐξενέγκοι εἰς τὸ δημόσιον. ὑμεῖς δὲ συγγνωστοὶ ἐν ὅπλοις αἰεὶ βιοῦντες: τὸ τε γὰρ ἐν ἀφράκτῳ οἰκεῖν ῥάδιον εἰς ἐπιβουλήν, καὶ οἱ πόλεμοι μάλα πολλοί, καὶ ἄδηλον ὁπότε τις ἐπιστὰς κοιμώμενον κατασπάσας ἀπὸ τῆς ἀμάξης φονεύσειεν: ἢ τε πρὸς ἀλλήλους ἀπιστία, αὐθαιρέτως καὶ μὴ ἐν νόμῳ συμπολιτευομένων, ἀναγκαῖον

ἀεὶ τὸν σίδηρον ποιεῖ, ὡς πλησίον εἶναι ἀμυνοῦντα] εἴ τις βιάζοιτο.

Ἀνάχαρσις^[35] εἶτα, ὦ Σόλων σιδηροφορεῖν μὲν οὐδενὸς ἀναγκαίου ἔνεκα περιττὸν ὑμῖν δοκεῖ, καὶ τῶν ὄπλων φείδεσθε ὡς μὴ διὰ χειρὸς ὄντα φθείροιτο, ἀλλὰ φυλάττετε ἀποκείμενα ὡς χρησόμενοι τότε, τῆς χρείας ἐπιστάσης· τὰ δὲ σώματα τῶν νέων οὐδενὸς δεινοῦ ἐπείγοντος καταπονεῖτε παίοντες καὶ ὑπὸ τῶν ἰδρώτων καταναλίσκοντες, οὐ ταμιευόμενοι πρὸς τὸ ἀναγκαῖον τὰς ἀλκὰς αὐτῶν, ἀλλ' εἰκὴ ἐν τῷ πηλῷ καὶ τῇ κόνει ἐκχέοντες;

Σόλων

ἔοικας, ὦ Ἀνάχαρσι, τοιόνδε τι δυνάμεως πέρι ἐννοεῖν, ὡς οἶνω ἢ ὕδατι ἢ ἄλλῳ τῶν ὑγρῶν ὁμοίαν αὐτὴν οὔσαν. δέδιας οὖν μὴ ὥσπερ ἐξ ἀγγείου κεραμεοῦ λάθῃ διαρρνεῖσα ἐν τοῖς πόνοις κᾶτα ἡμῖν κενὸν καὶ ξηρὸν οἴχηται τὸ σῶμα καταλιποῦσα ὑπὸ μηδενὸς ἔνδοθεν ἀναπληρούμενον. τὸ δὲ οὐχ οὕτως ἔχει σοι, ἀλλὰ ὅσῳ τις ἂν αὐτὴν ἐξαντλῇ τοῖς πόνοις, τοσῷδε μᾶλλον ἐπιρρεῖ κατὰ τὸν περὶ τῆς Ὑδρας μῦθον, εἴ τινα ἤκουσας, ὡς ἀντὶ μιᾶς κεφαλῆς τμηθείσης δύο ἄεὶ ἄλλαι ἀνεφύοντο. ἦν δὲ ἀγύμναστος ἐξ ἀρχῆς καὶ ἄτονος ἢ μὴδὲ διαρκῇ τὴν ὕλην ἔχη ὑποβεβλημένην, τότε ὑπὸ τῶν καμάτων βλάπτοιο ἂν καὶ καταμαραίνοιτο, οἷόν τι ἐπὶ πυρὸς καὶ λύχνου γίγνεται. ὑπὸ γὰρ τῷ αὐτῷ φουσηματι τὸ μὲν πῦρ ἀνακαύσειας ἂν καὶ μεῖζον ἐν βραχεῖ ποιήσειας παραθήγων τῷ πνεύματι, καὶ τὸ τοῦ λύχνου φῶς ἀποσβέσειας οὐκ ἔχον ἀποχρῶσαν τῆς ὕλης τὴν χορηγίαν, ὡς διαρκῇ εἶναι πρὸς τὸ ἀντιπνέον οὐ γὰρ ἀπ' ἰσχυρᾶς, οἶμαι, τῆς ρίζης ἀνεφύετο.

Ἀνάχαρσις^[36] ταυτὶ μὲν, ὦ Σόλων, οὐ πάνυ συνήμι· λεπτότερα γὰρ ἢ κατ' ἐμὲ εἶρηκας, ἀκριβοῦς τινος φροντίδος καὶ διανοίας ὅξυ δεδορκυίας δεόμενα. ἐκεῖνο δέ μοι πάντως εἶπέ, τίνος ἔνεκα οὐχὶ καὶ ἐν τοῖς ἀγῶσι τοῖς Ὀλυμπίασι καὶ Ἰσθμοῖ καὶ Πυθοῖ καὶ τοῖς ἄλλοις, ὁπότε πολλοί, ὡς φῆς, συνάσιν ὀψόμενοι τοὺς νέους ἀγωνιζομένους, οὐδέποτε ἐν ὅπλοις ποιεῖσθε τὴν ἁμίλλαν, ἀλλὰ γυμνοὺς εἰς τὸ μέσον παραγαγόντες λακτιζομένους καὶ παιομένους ἐπιδείκνυτε καὶ νικήσασι μῆλα καὶ κότινον δίδοτε; ἄξιον γὰρ εἰδέναι τοῦτ' ὅ γε, οὗτινος ἔνεκα οὕτω ποιεῖτε.

Σόλων

ἡγούμεθα γάρ, ὦ Ἀνάχαρσι, τὴν εἰς τὰ γυμνάσια προθυμίαν οὕτως ἂν πλείω ἐγγενέσθαι αὐτοῖς, εἰ τοὺς ἀριστεύοντας ἐν τούτοις ἴδοιεν τιμωμένους καὶ ἀνακηρυττομένους ἐν μέσοις τοῖς Ἑλλήσι. καὶ διὰ τοῦτο ὡς εἰς τοσοῦτους ἀποδυσόμενοι εὐεξίας τε ἐπιμελοῦνται, ὡς μὴ αἰσχύνοντο γυμνωθέντες, καὶ ἀξιονικώτατον ἕκαστος αὐτὸν ἀπεργάζεται. καὶ τὰ ἄθλα, ὥσπερ ἔμπροσθεν εἶπον, οὐ μικρά, ὁ ἔπαινος ὁ παρὰ τῶν θεατῶν καὶ τὸ ἐπισημότατον γενέσθαι καὶ δεῖκνυσθαι τῷ δακτύλῳ ἄριστον εἶναι τῶν καθ' αὐτὸν δοκοῦντα. τοιγάρτοι πολλοὶ τῶν θεατῶν, οἷς καθ' ἡλικίαν ἔτι ἄσκησις, ἀπίαςιν οὐ μετρίως ἐκ τῶν τοιούτων ἀρετῆς καὶ πόνων ἐρασθέντες. ὡς εἰ γέ τις, ὦ Ἀνάχαρσι, τὸν τῆς εὐκλείας ἔρωτα ἐκβάλοι ἐκ τοῦ βίου, τί ἂν ἔτι ἀγαθὸν ἡμῖν

γένονται, ἢ τίς ἂν τι λαμπρὸν ἐργάσασθαι ἐπιθυμήσειεν; νῦν δὲ καὶ ἀπὸ τούτων εἰκάζειν παρέχοιεν ἂν σοι, ὅποιοι ἐν πολέμοις ὑπὲρ πατρίδος καὶ παίδων καὶ γυναικῶν καὶ ἱερῶν γένοιεντ' ἂν ὅπλα ἔχοντες οἱ κοτίνου πέρι καὶ μήλων γυμνοὶ τοσαύτην προθυμίαν εἰς τὸ νικᾶν εἰσφερόμενοι. [37] καίτοι τί ἂν πάθοις, εἰ θεάσαιο καὶ ὀρτύγων καὶ ἀλεκτρυόνων ἀγῶνας παρ' ἡμῖν καὶ σπουδὴν ἐπὶ τούτοις οὐ μικράν; ἢ γελάσῃ δῆλον ὅτι, καὶ μάλιστα ἦν μάθης ὡς ὑπὸ νόμῳ αὐτὸ δρῶμεν καὶ προστέτακται πᾶσι τοῖς ἐν ἡλικίᾳ παρεῖναι καὶ ὁρᾶν τὰ ὄρνεα διαπυκτεύοντα μέχρι τῆς ἐσχάτης ἀπαγορεύσεως; ἀλλ' οὐδὲ τοῦτο γελοῖον: ὑποδύεται γὰρ τις ἡρέμα ταῖς ψυχαῖς ὁρμὴ εἰς τοὺς κινδύνους, ὡς μὴ ἀγεννέστεροι καὶ ἀτολμότεροι φαίνοντο τῶν ἀλεκτρυόνων μηδὲ προαπαγορεύοιεν ὑπὸ τραυμάτων ἢ καμάτων ἢ τοῦ ἄλλου δυσχεροῦς. τὸ δὲ δὴ ἐν ὅπλοις πειρᾶσθαι αὐτῶν καὶ ὁρᾶν τιτρωσκομένους — ἅπαγε: θηριῶδες γὰρ καὶ δεινῶς σκαῖον καὶ προσέτι γε ἀλυσιτελὲς ἀποσφάττειν τοὺς ἀρίστους καὶ οἷς ἂν τις ἄμεινον χρήσαιτο κατὰ τῶν δυσμενῶν. [38] ἐπεὶ δὲ φῆς, ὦ Ἀνάχαρσι, καὶ τὴν ἄλλην Ἑλλάδα ἐπελεύσεσθαι, μέμνησο ἦν ποτε καὶ εἰς Λακεδαιμόνα ἔλθῃς, μὴ καταγελάσαι μηδὲ ἐκείνων μηδὲ οἶεσθαι μάτην πονεῖν αὐτούς, ὅποταν ἢ σφαίρας πέρι ἐν τῷ θεάτρῳ συμπεσόντες παίωσιν ἀλλήλους ἢ εἰς χωρίον εἰσελθόντες ὕδατι περιγεγραμμένον, εἰς φάλαγγα διαστάντες, τὰ πολεμίων ἀλλήλους ἐργάζονται γυμνοὶ καὶ αὐτοί, ἄχρις ἂν ἐκβάλωσι τοῦ περιγράμματος τὸ ἕτερον σύνταγμα οἱ ἕτεροι, τοὺς κατὰ Λυκοῦργον οἱ καθ' Ἡρακλέα ἢ ἔμπαλιν, συνωθοῦντες εἰς τὸ ὕδωρ: τὸ γὰρ ἀπὸ τούτου εἰρήνην λοιπὸν καὶ οὐδεὶς ἂν ἔτι παίσειε. μάλιστα δὲ ἦν ὁρᾶς μαστιγομένους αὐτοὺς ἐπὶ τῷ βωμῷ καὶ αἵματι ῥεομένους, πατέρας δὲ καὶ μητέρας παρεστώσας οὐχ ὅπως ἀνιωμένας ἐπὶ τοῖς γιγνομένοις ἀλλὰ καὶ ἀπειλούσας, εἰ μὴ ἀντέχοιεν πρὸς τὰς πληγὰς, καὶ ἰκετευούσας ἐπὶ μήκιστον διαρκέσαι πρὸς τὸν πόνον καὶ ἐγκατερεῖναι τοῖς δεινοῖς. πολλοὶ γοῦν καὶ ἐναπέθανον τῷ ἀγῶνι μὴ ἀξιώσαντες ἀπαγορεῦσαι ζῶντες ἔτι ἐν ὀφθαλμοῖς τῶν οἰκείων μηδὲ εἶξαι τοῖς σώμασιν: ὧν καὶ τοὺς ἀνδριάντας ὅψει τιμωμένους δημοσίᾳ ὑπὸ τῆς Σπάρτης ἀνασταθέντας. Ὅταν τοίνυν ὁρᾶς κάκεῖνα, μήτε μαίνεσθαι ὑπολάβῃς αὐτοὺς μήτε εἴπῃς, ὡς οὐδεμιᾶς ἔνεκα αἰτίας ἀναγκαίᾳς ταλαιπωροῦσι, μήτε τυράννου βιαζομένου μήτε πολεμίων διατιθέντων. εἴποι γὰρ ἂν σοι καὶ ὑπὲρ ἐκείνων Λυκοῦργος ὁ νομοθέτης αὐτῶν πολλὰ τὰ εὐλογα καὶ ἃ συνιδὼν κολάζει αὐτούς, οὐκ ἔχθρος ὧν οὐδὲ ὑπὸ μίσους αὐτὸ δρῶν οὐδὲ τὴν νεολαίαν τῆς πόλεως εἰκῆ: παραναλίσκων, ἀλλὰ καρτερικωτάτους καὶ παντὸς δεινοῦ κρείττονας ἀξίων εἶναι τοὺς σώζειν μέλλοντας τὴν πατρίδα. καίτοι κἂν μὴ ὁ Λυκοῦργος εἴπῃ, ἐννοεῖς, οἶμαι, καὶ αὐτὸς ὡς οὐκ ἂν ποτε ληφθῆις ὁ τοιοῦτος ἐν πολέμῳ ἀπόρρητὸν τι ἐξείποι τῆς Σπάρτης αἰκίζομένων τῶν ἐχθρῶν, ἀλλὰ καταγελῶν αὐτῶν μαστιγοῖτο ἂν ἀμιλλώμενος πρὸς τὸν παῖοντα, ὁπότερος ἀπαγορεύσειεν.

Ἀνάχαρσις[39] ὁ Λυκοῦργος δὲ καὶ αὐτός, ὦ Σόλων, ἐμαστιγοῦτο ἐφ' ἡλικίας, ἢ ἐκπρόθεσμος ὧν ἤδη τοῦ ἀγῶνος ἀσφαλῶς τὰ τοιαῦτα ἐνεανιεύσατο;

πρεσβύτης ἤδη ὢν ἔγραψε τοὺς νόμους αὐτοῖς Κρήτην ἀφικόμενος. ἀποδεδημήκει δὲ παρὰ τοὺς Κρήτας, ὅτι ἤκουεν εὐνομητάτους εἶναι, Μίνωος τοῦ Διὸς νομοθετήσαντος ἐν αὐτοῖς,

Ἀνάχαρσις

τί οὖν, ὦ Σόλων, οὐχὶ καὶ σὺ ἐμιμήσω Λυκοῦργον καὶ μαστιγοῖς τοὺς νέους; καλὰ γὰρ καὶ ταῦτα καὶ ἄξια ὑμῶν ἐστί.

Σόλων

ὅτι ἡμῖν ἱκανά, ὦ Ἀνάχαρσι, ταῦτα τὰ γυμνάσια οἰκεῖα ὄντα ζηλοῦν δὲ τὰ ξενικὰ οὐ πάνυ ἀξιούμεν.

Ἀνάχαρσις

οὐκ; ἀλλὰ συνίης, οἶμαι, οἷδόν τί ἐστι μαστιγοῦσθαι γυμνὸν ἄνω τὰς χεῖρας ἐπαίροντα μηδενὸς ἔνεκα ὠφελίμου ἢ αὐτῷ ἐκάστω ἢ κοινῇ τῇ πόλει. ὥς ἔγωγε ἦν ποτε ἐπιδημήσω τῇ Σπάρτῃ καθ' ὃν καιρὸν ταῦτα δρῶσι, δοκῶ μοι τάχιστα καταλευσθήσεσθαι δημοσίᾳ πρὸς αὐτῶν, ἐπιγελῶν ἐκάστοις, ὁπότεν ὁρῶ τυπτομένους καθάπερ κλέπτας ἢ λωποδύτας ἢ τι ἄλλο τοιοῦτον ἐργασαμένους. ἀτεχνῶς γὰρ ἐλλεβόρου δεῖσθαι μοι δοκεῖ ἢ πόλις αὐτῶν καταγέλαστα ὑφ' αὐτῆς πάσχουσα.

Σόλων^[40] μὴ ἐρήμην, ὦ γενναῖε, μηδὲ τῶν ἀνδρῶν ἀπόντων μόνος αὐτὸς λέγων οἶον κρατεῖν ἔσται γάρ τις ὁ καὶ ὑπὲρ ἐκείνων σοὶ τὰ εἰκότα ἐν Σπάρτῃ ἀντερῶν. πλὴν ἀλλὰ ἐπεῖπερ ἐγὼ τὰ ἡμέτερά σοι διεξελήλυθα, σὺ δὲ οὐ πάνυ ἀρεσκομένῳ αὐτοῖς ἔοικας, οὐκ ἄδικα αἰτήσῃς ἔοικα παρὰ σοῦ ὥς καὶ αὐτὸς ἐν τῷ μέρει διεξέλθῃς πρὸς με ὃν τρόπον ὑμεῖς οἱ Σκύθαι; διασκεῖτε τοὺς νέους τοὺς παρ' ὑμῖν καὶ οἷσσισι γυμνασίοις ἀνατρέφετε καὶ ὅπως ὑμῖν ἄνδρες ἀγαθοὶ γίγνονται.

Ἀνάχαρσις

δικαιότατα μὲν οὖν, ὦ Σόλων, καὶ ἔγωγε διηγῆσομαι τὰ Σκυθῶν νόμιμα, οὐ σεμνὰ ἴσως οὐδὲ καθ' ὑμᾶς, οἷ γε οὐδὲ κατὰ κόρρης παταχθῆναι τολμήσαιμεν ἂν μίαν πληγὴν δεῖλοι γάρ ἐσμεν ἀλλὰ εἰρήσεται γε ὅποια ἂν εἰς αὔριον μέντοι, εἰ δοκεῖ, ὑπερβαλώμεθα τὴν συνουσίαν, ὥς ἃ τε αὐτὸς ἔφης ἔτι μᾶλλον ἐννοήσαιμι καθ' ἡσυχίαν ἃ τε χρὴ εἰπεῖν συναγάγοιμι τῇ μνήμῃ ἐπελθών. τὸ δὲ νῦν ἔχον ἀπίωμεν ἐπὶ τούτοις: ἐσπέρα γὰρ ἤδη.

MENIPPUS — Μένιππος ἢ Νεκρομαντεία

ὦ χαψε μέλαθμον πρόφυλὰ θ' ἐστίας ἐμῆς, ὥς ἄσμενός εἰς ἑσεῖδον ἐς φάος μολών.

Φίλος

οὐ Μένιππος οὗτός ἐστιν ὁ κύων; οὐ μὲν οὖν ἄλλος, εἰ μὴ ἐγὼ παραβλέπω: Μένιππος ὅλος.[^] τί οὖν αὐτῷ βούλεται τὸ ἀλλόκοτον τοῦ σχήματος, πῖλος καὶ λύρα καὶ λεοντῆ; πλὴν ἀλλὰ προσιτέον γε αὐτῷ. χαῖρε, ὦ Μένιππε: πόθεν ἡμῖν ἀφίξεις; πολὺς γὰρ χρόνος οὐ πέφηνας ἐν τῇ πόλει.[^]

Μένιππος

ἦκω νεκρῶν κευθμῶνα καὶ σκότου πύλας λιπών, ἵν' Αἰδης χωρὶς ὄκισται θεῶν.

Φίλος

Ἡράκλεις, ἐλελήθει Μένιππος ἡμᾶς ἀποθανών, κᾶτα ἐξ ὑπαρχῆς ἀναβεβίωκεν;

Μένιππος

οὐκ, ἀλλ' ἔτ' ἔμπνουν Αἰδης μ' ἐδέξατο.

Φίλος

τίς δὴ αἰτία σοι τῆς καινῆς καὶ παραδόξου ταύτης ἀποδημίας;

Μένιππος

νεότης μ' ἐπῆρε καὶ θράσος τοῦ νοῦ πλέον.

Φίλος

παῦσαι, μακάριε, τραγῳδῶν καὶ λέγε οὕτωςί πως ἀπλῶς καταβάς ἀπὸ τῶν ἱαμβείων, τίς ἢ στολῇ; τί σοι τῆς κάτω πορείας ἐδέησεν; ἄλλως γὰρ οὐχ ἡδεῖα τις οὐδὲ ἀσπᾶσιος ἢ ὁδός.

Μένιππος

φιλότης, χρειώ με κατήγαγεν εἰς Αἶδαο ψυχῇ χρησόμενον Θηβαίου. Τειρεσίαο.

Φίλος

οὗτος, ἀλλ' ἢ παραπαίεις οὐ γὰρ ἂν οὕτως ἐμμέτρως ἐρραψώδεις πρὸς ἄνδρας φίλους.

Μένιππος

μὴ θαυμάσης, ὦ ἐταῖρε: νεωστὶ γὰρ Εὐριπίδη καὶ Ὀμήρῳ συγγενόμενος οὐκ

οἷδ' ὅπως ἀνεπλήσθην τῶν ἐπῶν καὶ αὐτόματά μοι τὰ μέτρα ἐπὶ [2] τὸ στόμα ἔρχεται. ἀτὰρ εἰπέ μοι, πῶς τὰ ὑπὲρ γῆς ἔχει καὶ τί ποιοῦσιν οἱ ἐν τῇ πόλει;

Φίλος

καινὸν οὐδέν, ἀλλ' οἷα καὶ πρὸ τοῦ ἀρπάζουσιν, ἐπιορκοῦσιν, τοκογλυφοῦσιν, ὀβολοστατοῦσιν.

Μένιππος

ἄθλιοι καὶ κακοδαίμονες: οὐ γὰρ ἴσασιν οἷα ἔναγχος κεκύρωται παρὰ τοῖς κάτω καὶ οἷα κεχειροτόνηται τὰ ψηφίσματα κατὰ τῶν πλουσίων, ἃ μὰ τὸν Κέρβερον οὐδεμία μηχανὴ τὸ διαφυγεῖν αὐτοῦς.

Φίλος

τί φῆς; δέδοκται τι νεώτερον τοῖς κάτω περὶ τῶν ἐνθάδε;

Μένιππος

νῆ Δία, καὶ πολλά γε: ἀλλ' οὐ θέμις ἐκφέρειν αὐτὰ πρὸς ἅπαντας οὐδὲ ἐξαγορεύειν τὰ ἀπόρρητα, μὴ καὶ τις ἡμᾶς γράνηται γραφὴν ἀσεβείας ἐπὶ τοῦ Ῥαδαμάνθυος.

Φίλος

μηδαμῶς, ὦ Μένιππε, πρὸς τοῦ Διός, μὴ φθονήσης τῶν λόγων φίλῳ ἀνδρὶ: πρὸς γὰρ εἰδότα σιωπᾶν ἐρεῖς, τὰ τ' ἄλλα καὶ πρὸς μεμνημένον.

Μένιππος

χαλεπὸν μὲν ἐπιτάττεις τὸ , ἐπίταγμα καὶ οὐ πάντῃ εὐσεβές πλὴν ἀλλὰ σοῦ γε ἔνεκα τολμητέον. ἔδοξε δὴ τοὺς πλουσίους τούτους καὶ πολυχρημάτους καὶ τὸ χρυσίον κατάκλειστον ὥσπερ τὴν Δανάην φυλάττοντας —

Φίλος

μὴ πρότερον εἴπῃς, ὦγαθέ, τὰ δεδογμένα πρὶν ἐκεῖνα διελθεῖν ἃ μάλιστα' ἂν ἠδῶες ἀκούσαιμί σου, τίς ἢ ἐπινόιά σοι τῆς καθόδου ἐγένετο, τίς δ' ὁ τῆς πορείας ἡγεμών, εἴθ' ἐξῆς ἃ τε εἶδες ἃ τε ἤκουσας παρ' αὐτοῖς: εἰκὸς γὰρ δὴ φιλόκαλον ὄντα σε μηδὲν τῶν ἀξίων θέας ἢ ἀκοῆς παραλιπεῖν.

Μένιππος [3] ὑπουργητέον καὶ ταῦτά σοι: τί γὰρ ἂν καὶ πάθοι τις, ὅποτε φίλος ἀνὴρ βιάζοιτο; καὶ δὴ πρῶτά σοι δίδειμι τὰ περὶ τῆς γνώμης τῆς ἐμῆς, ὅθεν ὠρμήθην πρὸς τὴν κατάβασιν. ἐγὼ γάρ, ἄχρι μὲν ἐν παισὶν ἦν, ἀκούων Ὀμήρου καὶ Ἡσιόδου πολέμους καὶ στάσεις διηγουμένων οὐ μόνον τῶν ἡμιθέων, ἀλλὰ καὶ αὐτῶν ἤδη τῶν θεῶν, ἔτι δὲ καὶ μοιχείας αὐτῶν καὶ βίας καὶ ἀρπαγὰς καὶ δίκας καὶ πατέρων ἐξελάσεις καὶ ἀδελφῶν γάμους, πάντα ταῦτα ἐνόμιζον εἶναι καλὰ καὶ οὐ παρέργως ἐκινούμην πρὸς αὐτά. ἐπεὶ δὲ εἰς ἄνδρας τελεῖν ἠρξάμην. πάλιν αὖ ἐνταῦθα ἤκουον τῶν νόμων τάναντία τοῖς ποιηταῖς κελευόντων, μήτε μοιχεύειν μήτε στασιάζειν μήτε ἀρπάζειν. ἐν

μεγάλη οὖν καθεστήκειν ἀμφιβολία, οὐκ εἰδὼς ὁ τι χρησαίμην ἑμαυτῷ: οὐτε γὰρ ἂν ποτε τοὺς θεοὺς μοιχεῦσαι καὶ στασιάσαι πρὸς ἀλλήλους ἡγούμην εἰ μὴ ὡς περὶ καλῶν τούτων ἐγίγνωσκον, οὐτ' ἂν τοὺς νομοθέτας τάναντία παραινεῖν εἰ μὴ λυσιτελεῖν ὑπελάμβανον

[4] . ἐπεὶ δὲ διηπόρουν, ἔδοξέ μοι ἐλθόντα παρὰ τοὺς καλουμένους τούτους φιλοσόφους ἐγχειρίσαι τε ἑμαυτὸν καὶ δεηθῆναι αὐτῶν χρησθῆαι μοι ὅ τι βούλονται καὶ τινα ὁδὸν ἀπλὴν καὶ βέβαιον ὑποδείξαι τοῦ βίου. ταῦτα μὲν δὴ φρονῶν προσήειν αὐτοῖς, ἐλελήθειν δ' ἑμαυτὸν εἰς αὐτό, φασί, τὸ πῦρ ἐκ τοῦ καπνοῦ βιαζόμενος. παρὰ γὰρ δὴ τούτοις μάλιστα εὕρισκον ἐπισκοπῶν τὴν ἄγνοιαν καὶ τὴν ἀπορίαν πλείονα, ὥστε μοι τάχιστα χρυσοῦν ἀπέδειξαν οὗτοι τὸν τῶν ιδιωτῶν τοῦτον βίον. ἀμέλει ὁ μὲν αὐτῶν παρήγει τὸ πᾶν ἡδεσθαι καὶ μόνον τοῦτο ἐκ παντὸς μετιέναι: τοῦτο γὰρ εἶναι τὸ εὐδαιμον. ὁ δὲ τις ἔμπαλιν, πονεῖν τὰ πάντα καὶ μοχθεῖν καὶ τὸ σῶμα καταναγκάζειν ῥυπῶντα καὶ αὐχμῶντα καὶ πᾶσι δυσαρεστοῦντα καὶ λιοιδορούμενον, συνεχῆς ἐπιρραφῶδων τὰ πάνδημα ἐκεῖνα τοῦ Ἡσιόδου περὶ τῆς ἀρετῆς ἔπη καὶ τὸν ἰδρωτὰ καὶ τὴν ἐπὶ τὸ ἄκρον ἀνάβασιν. ἄλλος καταφρονεῖν χρημάτων παρεκελεύετο καὶ ἀδιάφορον οἶεσθαι τὴν κτῆσιν αὐτῶν ὁ δὲ τις ἔμπαλιν ἀγαθὸν εἶναι καὶ τὸν πλοῦτον ἀπεφαίνετο. περὶ μὲν γὰρ τοῦ κόσμου τί χρὴ καὶ λέγειν; ὅς γε ιδέας καὶ ἀσώματα καὶ ἀτόμους καὶ κενὰ καὶ τοιοῦτόν τινα ὄχλον ὀνομάτων ὀσημέραι παρ' αὐτῶν ἀκούων ἐναυτίων. καὶ τὸ πάντων ἀτοπώτατον, ὅτι περὶ τῶν ἐναντιωτάτων ἕκαστος αὐτῶν λέγων σφόδρα νικῶντας καὶ πιθανοὺς λόγους ἐπορίζετο, ὥστε μήτε τῷ θερμὸν τὸ αὐτὸ πρᾶγμα λέγοντι μήτε ψυτῷ χρόν ἂντιλέγειν ἔχειν, καὶ ταῦτ' εἰδὼτα σαφῶς ὡς οὐκ ἂν ποτε θερμὸν εἴη τι καὶ ψυχρὸν ἐν ταῦτῳ χρόνῳ. ἀτεχνῶς οὖν ἔπασχον τοῖς νυστάζουσιν τούτοις ὅμοιον, ἄρτι μὲν ἐπινεύων, ἄρτι δὲ ἀνανεύων ἔμπαλιν.

[5] πολλῷ δὲ τούτων ἐκεῖνο ἀλογώτερον τοὺς γὰρ αὐτοὺς τούτους εὕρισκον ἐπιτηρῶν ἐναντιώτατα τοῖς αὐτῶν λόγοις ἐπιτηδεύοντας. τοὺς γοῦν καταφρονεῖν παραινοῦντας χρημάτων ἐώρων ἀπρὶξ ἐχομένους αὐτῶν καὶ περὶ τόκων διαφερομένους καὶ ἐπὶ μισθῷ παιδεύοντας καὶ πάντα ἔνεκα τούτων ὑπομένοντας, τοὺς τε τὴν δόξαν ἀποβαλλομένους αὐτῆς ταύτης χάριν τὰ πάντα καὶ πράττοντας καὶ λέγοντας, ἡδονῆς τε αὐτῶν σχεδὸν ἅπαντας κατηγοροῦντας, ἰδίᾳ δὲ μόνη ταύτῃ προσηρτημένους.

[6] σφαλεῖς οὖν καὶ τῆσδε τῆς ἐλπίδος ἔτι μᾶλλον ἐδυσχέραινον, ἡρέμα παραμυθούμενος ἑμαυτὸν ὅτι μετὰ πολλῶν καὶ σοφῶν καὶ σφόδρα ἐπὶ συνέσει διαβεβοημένων ἀνόητος τέ εἰμι καὶ τάληθές ἔτι ἀγνοῶν περιέρχομαι. καὶ μοί ποτε διαγρυπνοῦντι τούτων ἔνεκα ἔδοξεν εἰς Βαβυλῶνα ἐλθόντα δεηθῆναι τινος τῶν μάγων τῶν Ζωροάστρου μαθητῶν καὶ διαδόχων: ἤκουον δ' αὐτοὺς ἐπωδαῖς τε καὶ τελεταῖς τισιν ἀνοίγειν τοῦ Ἰδίου τὰς πύλας καὶ κατάγειν ὃν ἂν βούλωνται ἀσφαλῶς καὶ ὀπίσω αὐθις ἀναπέμπειν. ἄριστον οὖν ἡγούμην εἶναι παρὰ τινος τούτων διαπραξάμενον τὴν κατάβασιν ἐλθόντα παρὰ Τειρεσίαν τὸν Βοιωτίον μαθεῖν παρ' αὐτοῦ ἅτε μάντεως καὶ σοφοῦ, τίς ἐστίν ὁ ἄριστος βίος καὶ ὃν ἂν τις ἔλοιτο εὖ φρονῶν. καὶ δὴ ἀναπνήσας ὡς εἶχον τάχους ἔτεινον εὐθὺ Βαβυλῶνος: ἐλθὼν δὲ συγγίγνομαι τινι τῶν

Χαλδαίων σοφῷ ἀνδρὶ καὶ θεσπεσίῳ τὴν τέχνην, πολὺ μὲν τὴν κόμην, γένειον δὲ μάλα σεμνὸν καθεμμένῳ, τοῦνομα δὲ ἦν αὐτῷ Μιθροβαρζάνης. δεηθεὶς δὲ καὶ καθικετεύσας μόγις ἐπέτυχον παρ' αὐτοῦ, ἐφ' ὅτῳ βούλοιτο μισθῷ,

[7] καθηγῆσασθαί μοι τῆς ὁδοῦ. παραλαβὼν δέ με ὁ ἀνὴρ πρῶτα μὲν ἡμέρας ἑννέα καὶ εἴκοσιν ἅμα τῇ σελήνῃ ἀρξάμενος ἔλουε κατάγων ἔωθεν ἐπὶ τὸν Εὐφράτην πρὸς ἀνίσχοντα τὸν ἥλιον, ῥῆσιν τινα μακρὰν ἐπιλέγων ἣς οὐ σφόδρα κατήκουον ὥσπερ γὰρ οἱ φαῦλοι τῶν ἐν τοῖς ἀγῶσι κηρύκων ἐπίτροχόν τι καὶ ἀσαφὲς ἐφθέγγετο. πλὴν ἐφκει γέ τινας ἐπικαλεῖσθαι δαίμονας. μετὰ δ' οὖν τὴν ἐπῳδὴν τρις ἄν μου πρὸς τὸ πρόσωπον ἀποπτύσας, ἐπανήει πάλιν οὐδένα τῶν ἀπαντάντων προσβλέπων. καὶ σιτία μὲν ἦν ἡμῖν τὰ ἀκρόδρυα, ποτὸν δὲ γάλα καὶ μελίκρατον καὶ τὸ τοῦ Χοάσπου ὕδωρ, εὐνὴ δὲ ὑπαίθριος ἐπὶ τῆς πόας. ἐπεὶ δ' ἄλις εἶχε; τῆς προδαιτιήσεως, περὶ μέσας νύκτας ἐπὶ τὸν Τίγρητα ποταμὸν ἀγαγὼν ἐκάθηρὲν τέ με καὶ ἀπέμαξε καὶ περιήγγισεν δοδὶ καὶ σκύλλῃ καὶ ἄλλοις πλείοσιν, ἅμα καὶ τὴν ἐπῳδὴν ἐκείνην ὑποτονθορύσας. εἰτά με ὅλον λ:καταμαγεύσας καὶ περιελθὼν, ἵνα μὴ βλαπτοίμην ὑπὸ τῶν φασμάτων, ἐπανάγει εἰς τὴν οἰκίαν, ὥς εἶχον, ἀναποδίζοντα, καὶ τὸ λοιπὸν

[8] ἀμφὶ πλοῦν εἶχομεν. αὐτὸς μὲν οὖν μαγικὴν τινα ἐνέδῳ στολὴν τὰ πολλὰ ἐοικυῖαν τῇ Μηδικῇ, ἐμέ δὲ τουτοισὶ φέρων ἐνεσκεύασε, τῷ πύλῳ καὶ τῇ λεοντῇ καὶ προσέτι τῇ λύρᾳ, καὶ παρεκελεύσατο, ἦν τις ἔρηται με τοῦνομα, Μένιππον μὴ λέγειν, Ἡρακλέα δὲ ἢ Ὀδυσσέα ἢ Ὀρφέα.

Φίλος

ὥς δὴ τί τοῦτο, ὦ Μένιπε; οὐ γὰρ συνήμι τὴν αἰτίαν οὔτε τοῦ σχήματος οὔτε τῶν ὀνομάτων τῶν.

Μένιππος

καὶ μὴν πρόδηλόν γε τοῦτο καὶ οὐ παντελῶς ἀπόρρητον: ἐπεὶ γὰρ οὗτοι πρὸ ἡμῶν ζῶντες εἰς Ἄιδου κατεληλύθεσαν, ἡγεῖτο, εἴ με ἀπεικάσειεν αὐτοῖς, ῥαδίως ἂν τὴν τοῦ Αἰακοῦ φρουρὰν διαλαθεῖν καὶ ἀκωλύτως ἂν παρελθεῖν ἅτε συνηθέστερον, τραγικῶς μάλα παραπεμπόμενον ὑπὸ τοῦ σχήματος.

[9] ἤδη δ' οὖν ὑπέφαινεν ἡμέρα, καὶ κατελθόντες ἐπὶ τὸν ποταμὸν περὶ ἀναγωγὴν ἐγινόμεθα. παρεσκεύαστο δ' αὐτῷ καὶ σκάφος καὶ ἱερεῖα καὶ μελίκρατον καὶ ἄλλα ὅσα πρὸς τὴν τελετὴν χρήσιμα. ἐμβαλόμενοι οὖν ἅπαντα τὰ παρεσκευασμένα οὕτω δὴ καὶ αὐτοὶ βαίνομεν ἀχνύμενοι, θαλερὸν κατὰ δάκρυ χέοντες. Καὶ μέχρι; μὲν τινος ὑπεφερόμεθα ἐν τῷ ποταμῷ, εἰτα δὲ εἰσεπλεύσαμεν εἰς τὸ ἔλος καὶ τὴν λίμνην εἰς ἣν ὁ Εὐφράτης ἀφανίζεται. περαιωθέντες δὲ καὶ ταύτην ἀφικνούμεθα εἰς τι χωρίον ἔρημον καὶ ὑλῶδες καὶ ἀνήλιον, εἰς ὃ καὶ δὴ ἀποβάντες — ἡγεῖτο δὲ ὁ Μιθροβαρζάνης — βόθρον τε ὠρυξάμεθα καὶ τὰ μῆλα κατεσφάζαμεν καὶ τὸ αἷμα περὶ αὐτὸν ἐσπείσαμεν. ὁ δὲ μάγος ἐν τοσοῦτῳ δᾶδα καιομένην ἔχων οὐκέτ' ἡρεμαῖα τῇ φωνῇ, παμμέγεθες δέ, ὥς οἷός τε ἦν, ἀνακραγὼν δαίμονάς τε ὁμοῦ πάντας ἐπεβοᾶτο καὶ Ποινὰς καὶ Ἐρινύας καὶ νυχίαν Ἐκάτην καὶ ἐπαινὴν Περσεφόνειαν, παραμιγνὺς ἅμα βαρβαρικά τινα καὶ ἄσημα ὀνόματα καὶ πολυσύλλαβα.

[10] εὐθὺς οὖν ἅπαντα ἐκεῖνα ἐσαλεύετο καὶ ὑπὸ τῆς ἐπῳδῆς τοῦδαφος

ἀνερρήγνυτο καὶ ὕλακὴ τοῦ Κερβέρου πόρρωθεν ἠκούετο καὶ τὸ πρᾶγμα ὑπερκατηφές ἦν καὶ σκυθρωπόν. ἔδδεισεν δ' ὑπένερθεν ἄναξ ἐνέρων Αἰδωνεύς — κατεφαίνετο γὰρ ἤδη τὰ πλεῖστα, καὶ ἡ λίμνη καὶ ὁ Πυριφλεγέθων καὶ τοῦ Πλούτωνος τὰ βασίλεια. κατελθόντες δ' ὁμως διὰ τοῦ χάσματος τὸν μὲν Ῥαδάμανθυν εὗρομεν τεθνεῶτα μικροῦ δεῖν ὑπὸ τοῦ δέους: ὁ δὲ Κέρβερος ὑλάκτησε μὲν τι καὶ παρεκίνησε, ταχὺ δέ μου κρούσαντος τὴν λύραν παραχρήμα ἐκηλήθη ὑπὸ τοῦ μέλους. ἐπεὶ δὲ πρὸς τὴν λίμνην ἀφικόμεθα, μικροῦ μὲν οὐδὲ ἐπραιώθημεν: ἦν γὰρ πληρὴς ἤδη τὸ πορθμεῖον καὶ οἰμωγῆς ἀνάπλεων, τραυματία δὲ πάντες ἐπέπλεον, ὁ μὲν τὸ σκέλος, ὁ δὲ τὴν κεφαλὴν, ὁ δὲ ἄλλο τι συντετριμμένος, ἐμοὶ δοκεῖν, ἕκ τινος πολέμου παρόντες. ὁμως δ' οὖν ὁ βέλτιστος Χάρων ὡς εἶδε τὴν λεοντὴν, οἰηθεὶς με τὸν Ἡρακλέα εἶναι, εἰσεδέξατο καὶ διεπόρθμευσέν τε ἄσμενος καὶ ἀποβᾶσι

[11] διεσήμηνε τὴν ἀτραπὸν, ἐπεὶ δὲ ἤμεν ἐν τῷ σκότῳ, προΐει μὲν ὁ Μιθροβαρζζάνης, εἰπόμην δὲ ἐγὼ κατόπιν ἐχόμενος αὐτοῦ, ἕως πρὸς λειμῶνα μέγιστον ἀφικνούμεθα τῷ ἀσφοδέλῳ κατάφυτον, ἔνθα δὴ περιεπέτοντο ἡμᾶς τετριγυῖαι τῶν νεκρῶν αἱ σκιαί. κατ' ὀλίγον δὲ προϊόντες παραγινόμεθα πρὸς τὸ τοῦ Μίνως δικαστήριον: ἐτύγγανε δὲ ὁ μὲν ἐπὶ θρόνου τινὸς ὑψηλοῦ καθήμενος, παρειστήκεσαν δὲ αὐτῷ Ποιναι καὶ Ἑρινύες καὶ Ἀλάστορες. ἐτέρωθεν δὲ προσήγοντο πολλοὶ τινες ἐφεξῆς, ἀλύσει μακρᾷ δεδεμένοι: ἐλέγοντο δὲ εἶναι μοιχοὶ καὶ πορνοβοσκοὶ καὶ τελῶναι καὶ κόλακες καὶ συκοφάνται καὶ τοιοῦτος ὄμιλος τῶν πάντα κυκόντων ἐν τῷ βίῳ. χωρὶς δὲ οἱ τε πλούσιοι καὶ τοκογλύφοι προσήεσαν ὠχροὶ καὶ προγᾶστορες καὶ ποδαγροί, κλοιὸν ἕκαστος αὐτῶν καὶ κόρακα διτάλαντον ἐπικείμενος. ἐφεστῶτες οὖν ἡμεῖς ἐωρῶμέν τε τὰ γινόμενα καὶ ἠκούομεν τῶν ἀπολογουμένων κατηγόρουν δὲ αὐτῶν καινοὶ τινες καὶ παράδοξοι ῥήτορες.

Φίλος

τίνες οὗτοι, πρὸς Διὸς; μὴ γὰρ ὀκνήσης καὶ τοῦτο εἰπεῖν.

Μένιππος

οἷσθᾶ που ταυτασὶ τὰς πρὸς τὸν ἥλιον ἀποτελουμένας σκιάς ὑπὸ τῶν σωμάτων;

Φίλος

πάνυ μὲν οὖν.

Μένιππος

αἷται τοῖνυν, ἐπειδὰν ἀποθάνωμεν, κατηγοροῦσί τε καὶ καταμαρτυροῦσι καὶ διελέγχουσι τὰ πεπραγμένα ἡμῖν παρὰ τὸν βίον, καὶ σφόδρα τινὲς ἀξιώπιστοι δοκοῦσιν ἅτε ἀεὶ συνοῦσαι καὶ μηδέποτε ἀφιστάμεναι τῶν σωμάτων.

[12] ὁ δ' οὖν Μίνως ἐπιμελῶς ἐξετάζων ἀπέπεμπεν ἕκαστον εἰς τὸν τῶν ἀσεβῶν χῶρον δίκην ὑφέζοντα κατ' ἀξίαν τῶν τετολμημένων, καὶ μάλιστα ἐκείνων ἥπτετο τῶν ἐπὶ πλούτοις τε καὶ ἀρχαῖς τετυφωμένων καὶ μονονουχὶ καὶ προσκυνεῖσθαι περιμενόντων, τὴν τε ὀλιγοχρόνιον ἀλαζονείαν αὐτῶν καὶ

τὴν ὑπεροψίαν μυσαστόμενος, καὶ ὅτι μὴ ἐμέμνηντο θνητοὶ τε ὄντες αὐτοὶ καὶ θνητῶν ἀγαθῶν τετυχηκότες., οἱ δὲ ἀποδυσάμενοι τὰ λαμπρὰ ἐκεῖνα πάντα, πλούτους λέγω καὶ γένη καὶ δυναστείας, γυμνοὶ κάτω νενευκότες παρειασθήκεσαν ὥσπερ τινὰ ὄνειρον ἀναπεμπαζόμενοι τὴν παρ' ἡμῖν εὐδαιμονίαν ὥστ' ἔγωγε ταῦτα ὀρῶν ὑπερέχαιρον καὶ εἴ τινα γνωρίσαιμι αὐτῶν, προσίων ἂν ἡσυχῇ πως ὑπεμίμησκον οἷος ἦν παρὰ τὸν βίον καὶ ἡλικὸν ἐφύσα τότε, ἡνίκα πολλοὶ μὲν ἔωθεν ἐπὶ τῶν πυλῶνων παρειασθήκεσαν τὴν πρόοδον αὐτοῦ περιμένοντες ὥθούμενοί τε καὶ ἀποκλειόμενοι πρὸς τῶν οἰκετῶν ὁ δὲ μόλις ἂν ποτε ἀνατείλας αὐτοῖς πορφυροῦς τις ἢ περίχρυσος ἢ διαποίκιλος εὐδαίμονας ᾤετο καὶ μακαρίους ἀποφαίνειν τοὺς προσειπόντας, εἰ ἂν τὸ στήθος ἢ τὴν δεξιὰν προτεινὼν δοίη καταφιλεῖν. ἐκεῖνοι μὲν οὖν ἡνιωδὺν ἀκούοντες.

[13] τῷ δὲ Μίνῳ μία τις καὶ πρὸς χάριν ἐδικάσθη: τὸν γάρ τοι Σικελιώτην Διονύσιον πολλὰ γε καὶ δεινὰ καὶ ἀνόσια ὑπὸ τε Δίῳνος κατηγορηθέντα καὶ ὑπὸ τῆς σκιάς καταμαρτυρηθέντα παρελθὼν Ἀρίστιππος ὁ Κυρηναῖος — ἄγουσι δ' αὐτὸν ἐν τιμῇ καὶ δύνатаι μέγιστον ἐν τοῖς κάτω — μικροῦ δεῖν τῇ Χίμαιρᾳ προσδεθέντα παρέλυσε τῆς καταδίκης λέγων πολλοῖς αὐτὸν τῶν πεπαιδευμένων πρὸς ἀργύριον γενέσθαι δεξιόν.

[14] ἀποστάντες δὲ ὅμως τοῦ δικαστηρίου πρὸς τὸ κολαστήριον ἀφικνούμεθα. ἔνθα δὴ, ὃ φιλότης, πολλὰ καὶ ἔλεεινὰ ἦν καὶ ἀκοῦσαι καὶ ἰδεῖν μαστίγων τε γὰρ ὁμοῦ ψόφος ἠκούετο καὶ οἰμωγὴ τῶν ἐπὶ τοῦ πυρὸς ὀπτωμένων καὶ στρέβλαι καὶ κύφωνες καὶ τροχοί, καὶ ἡ Χίμαιρα ἐσπάραττεν καὶ ὁ Κέρβερος ἐδάρδαπτεν. ἐκολάζοντό τε ἅμα πάντες, βασιλεῖς, δοῦλοι, σατράπαι, πένητες, πλούσιοι, πτωχοί, καὶ μετέμελε πᾶσι τῶν τετολμημένων. ἐνίους δὲ αὐτῶν καὶ ἐγνωρίσαμεν ἰδόντες, ὅπόσοι ἦσαν τῶν ἐναγχος τετελευτηκότων οἱ δὲ ἐνεκαλύπτοντό τε καὶ ἀπεστρέφοντο, εἰ δὲ καὶ προσβλέποιεν, μάλα δουλοπρεπές τι καὶ κολακευτικόν, καὶ ταῦτα πῶς οἶει βαρεῖς ὄντες καὶ ὑπερόπται παρὰ τὸν βίον; τοῖς μέντοι πένησιν ἡμιτέλεια τῶν κακῶν ἐδίδото, καὶ διαναπαυόμενοι πάλιν ἐκολάζοντο. καὶ μὴν κάκεῖνα εἶδον τὰ μυθώδη, τὸν Ἰξίονα καὶ τὸν Σίσυφον καὶ τὸν Φρύγα Τάνταλον, χαλεπῶς γε ἔχοντα,: καὶ τὸν γηγενῆ Τιτυόν, Ἡράκλεις ὅσος: ἔκειτο γοῦν τόπον ἐπέχων ἀγροῦ.

[15] διελθόντες δὲ καὶ τούτους εἰς τὸ πεδῖον εἰσβάλλομεν τὸ Ἀχερούσιον, εὐρίσκομέν τε αὐτόθι τοὺς ἡμιθέους τε καὶ τὰς ἡρώϊνας καὶ τὸν ἄλλον ὅμιλον τῶν νεκρῶν κατὰ ἔθνη καὶ κατὰ φύλα διαιτωμένους, τοὺς μὲν παλαιούς τινας καὶ εὐρωτιῶντας καὶ ὥς φησιν Ὅμηρος, ἀμενηνοὺς, τοὺς δ' ἔτι νεαλεῖς καὶ συνεστηκότες, καὶ μάλιστα τοὺς Αἰγυπτίους αὐτῶν διὰ τὸ πολυαρκεῖς τῆς ταριχείας. τὸ μέντοι διαγιγνώσκειν ἕκαστον οὐ πάνυ τι ἦν ῥάδιον ἅπαντες γὰρ ἀτεχνῶς ἀλλήλοις γίνονται ὅμοιοι τῶν ὁστῶν γεγυμνωμένων. πλὴν ἀλλὰ μόγις τε καὶ διὰ πολλοῦ ἀναθεωροῦντες αὐτοὺς ἐγιγνώσκομεν. ἔκειντο δ' ἐπ' ἀλλήλοις ἀμαυροὶ καὶ ἄσημοι καὶ οὐδὲν ἔτι τῶν παρ' ἡμῖν καλῶν φυλάττοντες. ἀμέλει πολλῶν ἐν ταῦτῳ σκελετῶν κειμένων καὶ πάντων ὁμοίως φοβερὸν τι καὶ διάκενον δεδορκότων καὶ γυμνοὺς τοὺς ὀδόντας προφαινόντων, ἡπόρουν πρὸς ἑμαυτὸν ᾧτινι διακρίναιμι τὸν Θερσίτην ἀπὸ

τοῦ καλοῦ Νιρέως ἢ τὸν μεταίτην Ἴρον ἀπὸ τοῦ Φαιάκων βασιλέως ἢ Πυρρίαν τὸν μάγειρον ἀπὸ τοῦ Ἀγαμέμνονος. οὐδὲν γὰρ ἔτι τῶν παλαιῶν γνωρισμάτων αὐτοῖς παρέμενεν, ἀλλ' ὅμοια τὰ ὁστὰ ἦν, ἄδηλα καὶ ἀνεπίγραφα καὶ ὑπ' οὐδενὸς ἔτι διακρίνεσθαι δυνάμενα.

[16] τοιγάρτοι ἐκεῖνα ὁρῶντί μοι ἐδόκει ὁ τῶν ἀνθρώπων βίος πομπῇ τινι μακρᾷ προσεοικέναι, χορηγεῖν δὲ καὶ διατάττειν ἕκαστα ἢ Τύχῃ, διάφορα καὶ ποικίλα τοῖς πομπευταῖς τὰ σχήματα προσάπτουσα: τὸν μὲν γὰρ λαβοῦσα, εἰ τύχοι, βασιλικῶς διεσκεύασεν, τῶν τε ἐπιθεῖσα καὶ δορυφόρους παραδοῦσα καὶ τὴν κεφαλὴν στέψασα τῷ διαδήματι, τῷ δὲ οἰκέτου σχῆμα περιέθηκεν: τὸν δὲ τινα καλὸν εἶναι ἐκόσμησεν, τὸν δὲ ἄμορφον καὶ γελοῖον παρεσκεύασεν παντοδαπὴν γάρ, οἶμαι, δεῖ γενέσθαι τὴν θεάν. πολλάκις δὲ καὶ διὰ μέσης τῆς πομπῆς μετέβαλε τὰ ἐνίων σχήματα οὐκ ἐῴσα εἰς τέλος διαπομπεῦσαι ὥς ἐτάχθησαν, ἀλλὰ μεταμφιέσασα τὸν μὲν Κροῖσον ἠνάγκασε τὴν τοῦ οἰκέτου καὶ αἰχμαλώτου σκευὴν ἀναλαβεῖν, τὸν δὲ Μαιάνδριον τέως ἐν τοῖς οἰκέταις πομπεύοντα τὴν τοῦ Πολυκράτους τυραννίδα μετενέδυσσε. καὶ μέχρι μὲν τινος εἶασε χρῆσθαι τῷ σχήματι: ἐπειδὴν δὲ ὁ τῆς πομπῆς καιρὸς παρέλθῃ, τῆνικαῦτα ἕκαστος ἀποδοὺς τὴν σκευὴν καὶ ἀποδυσάμενος τὸ σχῆμα μετὰ τοῦ σώματος ἐγένετο οἷόσπερ ἦν πρὸ τοῦ γενέσθαι, μηδὲν τοῦ πλησίον διαφέρων. ἔνιοι δὲ ὑπ' ἀγνωμοσύνης, ἐπειδὴν ἀπαιτῇ τὸν κόσμον ἐπιστᾶσα ἢ Τύχῃ, ἄχθονται τε καὶ ἀγανακτοῦσιν ὥσπερ οἰκείων τινῶν στερισκόμενοι καὶ οὐχ ἂν πρὸς ὀλίγον ἐχρήσαντο ἀποδιδόντες. οἶμαι δὲ σε καὶ τῶν ἐπὶ τῆς σκηνῆς πολλάκις ἑώρακέναι τοὺς τραγικοὺς ὑποκριτὰς τούτους πρὸς τὰς χρεῖας τῶν δραμάτων ἄρτι μὲν Κρέοντας, ἐνίστε δὲ Πριάμους γιγνομένους ἢ Ἀγαμέμνονας, καὶ ὁ αὐτός, εἰ τύχοι, μικρὸν ἔμπροσθεν μάλα σεμνῶς τὸ τοῦ Κέκροπος ἢ Ἐρεχθέως σχῆμα μιμησάμενος μετ' ὀλίγον οἰκέτης προῆλθεν ὑπὸ τοῦ ποιητοῦ κεκελευσμένος. ἤδη δὲ πέρας ἔχοντος τοῦ δράματος ἀποδυσάμενος ἕκαστος αὐτῶν τὴν χρυσόπαστον ἐκείνην ἐσθῆτα καὶ τὸ προσωπεῖον ἀποθέμενος καὶ καταβὰς ἀπὸ τῶν ἐμβατῶν πένης καὶ ταπεινὸς περιείσιν, οὐκέτ' Ἀγαμέμνων ὁ Ἀτρέως οὐδὲ Κρέων ὁ Μενουκίεως, ἀλλὰ Πῶλος Χαρικλέους Σουινεύς ὀνομαζόμενος ἢ Σάτυρος Θεογεΐτονος Μαραθώνιος. τοιαῦτα καὶ τὰ τῶν ἀνθρώπων πράγματά ἐστιν, ὥς: τότε μοι ὁρῶντι ἔδοξεν.

Φίλος [17] εἶπέ μοι, ὦ Μένιπε, οἱ δὲ τοὺς πολυτελεῖς τούτους καὶ ὑψηλοὺς τάφους ἔχοντες ὑπὲρ γῆς καὶ στήλας καὶ εἰκόνας καὶ ἐπιγράμματα οὐδὲν τιμιώτεροι παρ' αὐτοῖς εἰσι τῶν ιδιωτῶν νεκρῶν;

Μένιπος

ληρεῖς, ὦ οὗτος: εἰ γοῦν ἐθεάσω τὸν Μαύσωλον αὐτόν, — λέγω δὲ τὸν Κᾶρα, τὸν ἐκ τοῦ τάφου περιβόητον — εὖ οἶδα ὅτι οὐκ ἂν ἐπαύσω γελῶν, οὕτω ταπεινὸς ἔρριπτο ἐν παραβύστῳ που λανθάνων ἐν τῷ λοιπῷ δήμῳ τῶν νεκρῶν, ἐμοὶ δοκεῖν, τοσοῦτον ἀπολαύων τοῦ μνήματος, παρ' ὅσον ἐβαρύνετο τηλικούτον ἄχθος ἐπικείμενος: ἐπειδὴν γάρ, ὦ ἐταῖρε, ὁ Αἰακὸς ἀπομετρήσῃ ἕκάστῳ τὸν τόπον, — δίδωσι δὲ τὸ μέγιστον οὐ πλέον ποδὸς — ἀνάγκη ἀγαπῶντα κατακεῖσθαι πρὸς τὸ μέτρον συνεσταλμένον. πολλῷ δ' ἂν

οἶμαι μᾶλλον ἐγέλασας, εἰ ἐθεάσω τοὺς παρ' ἡμῖν βασιλέας καὶ σατράπας πτωχεύοντας παρ' αὐτοῖς καὶ ἦτοι ταριχοπωλοῦντας ὑπ' ἀπορίας ἢ τὰ πρῶτα διδάσκοντας γράμματα καὶ ὑπὸ τοῦ τυχόντος ὑβριζομένους καὶ κατὰ κόρρης παιομένους ὥσπερ τῶν ἀνδραπόδων τὰ ἀτιμότατα. Φίλιππον γοῦν τὸν Μακεδόνα ἐγὼ θεασάμενος οὐδὲ κρατεῖν ἐμαυτοῦ δυνατὸς ἦν ἐδείχθη δέ μοι ἐν γωνίᾳ τινὶ μισθοῦ ἀκούμενος τὰ σαθρὰ τῶν ὑποδημάτων. πολλοὺς δὲ καὶ ἄλλους ἦν ἰδεῖν ἐν ταῖς τριόδοις μεταιτοῦντας, Ξέρξας λέγω καὶ Δαρεῖους καὶ Πολυκράτας.

Φίλος [18] ἄτοπα διηγῇ τὰ περὶ τῶν βασιλέων καὶ μικροῦ δεῖν ἄπιστα. τί δὲ ὁ Σωκράτης ἔπραττεν καὶ Διογένης καὶ εἰ τις ἄλλος τῶν σοφῶν;

Μένιππος

ὁ μὲν Σωκράτης κάκεῖ περίεσιν διελέγχων ἅπαντας: σύνεστι δ' αὐτῷ Παλαμήδης καὶ Ὀδυσσεὺς καὶ Νέστωρ καὶ εἰ τις ἄλλος λάλος νεκρός. ἔτι μέντοι ἐπεφύσητο αὐτῷ καὶ διωδῆκει ἐκ τῆς φαρμακοποσίας τὰ σκέλη. ὁ δὲ βέλτιστος Διογένης παροικεῖ μὲν Σαρδαναπάλλῳ τῷ Ἀσσυρίῳ καὶ Μίδᾳ τῷ Φρυγί καὶ ἄλλοις τισὶ τῶν πολυτελῶν ἀκούων δὲ οἰμωζόντων αὐτῶν καὶ τὴν παλαιὰν τύχην ἀναμετρούμενων γελᾷ τε καὶ τέρπεται, καὶ τὰ πολλὰ ὕπτιος κατακείμενος ᾄδει μάλα τραχεῖα καὶ ἀπηνεῖ τῇ φωνῇ τὰς οἰμωγὰς αὐτῶν ἐπικαλύπτων, ὥστε ἀνιᾶσθαι τοὺς ἄνδρας καὶ διασκέπτεσθαι μετοικεῖν οὐ φέροντας τὸν Διογένην.

Φίλος [19] ταυτὶ μὲν ἱκανῶς: τί δὲ τὸ ψήφισμα ἦν, ὅπερ ἐν ἀρχῇ ἔλεγες κεκυρῶσθαι κατὰ τῶν πλουσίων;

Μένιππος

εὖ γε ὑπέμνησας οὐ γὰρ οἶδ' ὅπως περὶ τούτου λέγειν προθέμενος πάμπολυ ἀπεπλανήθην τοῦ λόγου. διατρίβοντος γάρ μου παρ' αὐτοῖς προὔθεσαν οἱ πρυτάνεις ἐκκλησίαν περὶ τῶν κοινῇ συμφερόντων ἰδὼν οὖν πολλοὺς συνθέοντας ἀναμίξας ἐμαυτὸν τοῖς νεκροῖς εὐθύς εἷς καὶ αὐτὸς ἦν τῶν ἐκκλησιαστώδων. διωκῆθη μὲν οὖν καὶ ἄλλα, τελευταῖον δὲ τὸ περὶ τῶν πλουσίων ἐπεὶ γὰρ αὐτῶν κατηγορήτο πολλὰ καὶ δεινὰ, βία καὶ ἀλαζονεία καὶ ὑπεροψία καὶ ἀδικία, τέλος ἀναστάς τις τῶν δημαγωγῶν ἀνέγνω ψήφισμα τοιοῦτον.

Ψήφισμα [20] 'ἐπειδὴ πολλὰ καὶ παράνομα οἱ πλούσιοι δρῶσι παρὰ τὸν βίον ἀρπάζοντες καὶ βιαζόμενοι καὶ πάντα τρόπον τῶν πενήτων καταφρονοῦντες, δεδόχθω τῇ βουλῇ καὶ τῷ δήμῳ, ἐπειδὴ ἀποθάνωσι, τὰ μὲν σώματα αὐτῶν κολάζεσθαι καθάπερ καὶ τὰ τῶν ἄλλων πονηρῶν, τὰς δὲ ψυχὰς ἀναπεμφθείσας ἄνω εἰς τὸν βίον καταδύεσθαι εἰς τοὺς ὄνους, ἄχρις ἂν ἐν τῷ τοιοῦτῳ διαγάγωσι μυριάδας ἐτῶν πέντε καὶ εἴκοσιν, ὅνοι ἐξ ὄνων γιγνόμενοι καὶ ἀχθοφοροῦντες καὶ ὑπὸ τῶν πενήτων ἐλαυνόμενοι, τοῦντεῦθεν δὲ λοιπὸν ἐξεῖναι αὐτοῖς ἀποθανεῖν. εἶπε τὴν γνώμην Κρανίων Σκελετίωνος Νεκυσιεὺς

φυλῆς Ἀλιβαντίδος.’ Τούτου ἀναγνωσθέντος τοῦ ψηφίσματος ἐπεψήφισαν μὲν αἱ ἀρχαί, ἐπεχειροτόνησε δὲ τὸ πλῆθος καὶ ἐβριμήσατο ἡ Βριμὴ καὶ ὑλάκτησεν ὁ Κέρβερος· οὕτω γὰρ ἐντελῆ γίνεται καὶ κύρια τὰ ἐγνωσμένα. [21] ταῦτα μὲν δὴ σοι τὰ ἐν τῇ ἐκκλησίᾳ. ἐγὼ δέ, οὐπὲρ ἀφίγμην ἔνεκα, τῷ Τειρεσίᾳ προσελθὼν ἰκέτευον αὐτὸν τὰ πάντα διηγησάμενος εἰπεῖν πρὸς με ποῖον τινα ἡγεῖται τὸν ἄριστον βίον. ὁ δὲ γελάσας — ἔστι δὲ τυφλὸν τι γερόντιον καὶ ὠχρὸν καὶ λεπτόφωνον— ‘ὦ τέκνον,’ φησί, ‘τὴν μὲν αἰτίαν οἶδά σοι τῆς ἀπορίας ὅτι παρὰ τῶν σοφῶν ἐγένετο οὐ ταῦτα γιγνωσκόντων ἑαυτοῖς: ἀτὰρ οὐ θέμις λέγειν πρὸς σέ: ἀπείρηται γὰρ ὑπὸ τοῦ Ῥαδαμάνθους.’ ‘μηδαμῶς,’ ἔφην, ‘ὦ πατέριον, ἀλλ’ εἰπὲ καὶ μὴ περιίδης με σοῦ τυφλότερον περιόντα ἐν τῷ βίῳ.’ ὁ δὲ δὴ με ἀπαγαγὼν καὶ πολὺ τῶν ἄλλων ἀποσπάσας ἥρεμα προσκύνσας πρὸς τὸ οὖς φησίν, ‘ὁ τῶν ιδιωτῶν ἄριστος βίος, καὶ σωφρονέστερος παυσάμενος τοῦ μετεωρολογεῖν καὶ τέλη καὶ ἀρχὰς ἐπισκοπεῖν καὶ καταπτύσας τῶν σοφῶν τούτων συλλογισμῶν καὶ τὰ τοιαῦτα λῆρον ἡγησάμενος τοῦτο μόνον ἐξ ἅπαντος θηράσῃ, ὅπως τὸ παρὸν εὖ θέμενος παραδράμῃς γελῶν τὰ πολλὰ καὶ περὶ μηδὲν ἐσπουδακῶς.’ ὥς εἰπὼν πάλιν ὤρτο κατ’ ἀσφοδελὸν λειμῶνα. [22] ἐγὼ δέ — καὶ γὰρ ἤδη ὀψὲ ἦν— ‘ἄγε δὴ, ὦ Μιθροβαρζάνη,’ φημί, ‘τί διαμέλλομεν καὶ οὐκ ἄπιμεν αὐθις εἰς τὸν βίον;’ ὁ δὲ πρὸς ταῦτα, ‘θάρρει,’ φησίν, ‘ὦ Μένιπτε: ταχεῖαν γάρ σοι καὶ ἀπράγμονα ὑποδείξω ἀτραπὸν.’ καὶ δὴ ἀγαγὼν με πρὸς τι χωρίον τοῦ ἄλλου ζοφερώτερον δείξας τῇ χειρὶ πόρρωθεν ἀμαυρὸν καὶ λεπτὸν ὥσπερ διὰ κλειθρίας φῶς εἰσρέον, ‘ἐκεῖνο,’ ἔφη, ‘ἐστὶν τὸ ἱερὸν τὸ Τροφωνίου, κάκειθεν κατίασιν οἱ ἀπὸ Βοιωτίας, ταύτην οὖν ἄνιθι καὶ εὐθὺς ἔση ἐπὶ τῆς Ἑλλάδος.’ ἡσθεῖς δὲ τοῖς εἰρημένοις ἐγὼ καὶ τὸν μάγον ἀσπασάμενος χαλεπῶς μάλα διὰ τοῦ στομίου ἀνερπύσας οὐκ οἶδ’ ὅπως ἐν Λεβαδείᾳ γίγνομαι.

LUCIUS; OR, THE ASS — Λούκιος ἢ ὄνος

[1] Ἀπῆειν ποτὲ ἐς Θετταλίαν· ἦν δέ μοι πατρικόν τι συμβόλαιον ἐκεῖ πρὸς ἄνθρωπον ἐπιχώριον· ἵππος δέ με κατήγε καὶ τὰ σκεύη καὶ θεράπων ἠκολούθει εἷς. ἐπορευόμην οὖν τὴν προκειμένην ὁδόν· καὶ πως ἔτυχον καὶ ἄλλοι ἀπιόντες ἐς Ὑπατα πόλιν τῆς Θετταλίας, ἐκεῖθεν ὄντες· καὶ ἁλῶν ἐκοινωνοῦμεν, καὶ οὕτως ἐκείνην τὴν ἀργαλέαν ὁδὸν ἀνύσαντες πλησίον ἤδη τῆς πόλεως ἤμεν, κἀγὼ ἡρόμην τοὺς Θετταλοὺς εἴπερ ἐπίστανται ἄνδρα οἰκοῦντα ἐς τὰ Ὑπατα, Ἱππαρχον τοῦνομα. γράμματα δὲ αὐτῷ ἐκόμιζον οἰκοθεν, ὥστε οἰκῆσαι παρ' αὐτῷ. οἱ δὲ εἰδέναι τὸν Ἱππαρχον τοῦτον ἔλεγον καὶ ὅπῃ τῆς πόλεως οἰκεῖ καὶ ὅτι ἀργύριον ἱκανὸν ἔχει καὶ ὅτι μίαν θεράπαιναν τρέφει καὶ τὴν αὐτοῦ γαμετὴν μόνας· ἔστι γὰρ φιλαργυρώτατος δεινῶς. ἐπεὶ δὲ πλησίον τῆς πόλεως ἐγεγόνειμεν, κῆπός τις ἦν καὶ ἔνδον οἰκίδιον ἀνεκτόν, ἔνθα ὁ Ἱππαρχος ὦικε.

[2] οἱ μὲν οὖν ἀσπασάμενοί με ὦιχοντο, ἐγὼ δὲ κόπτω προσελθὼν τὴν θύραν, καὶ μόλις μὲν καὶ βραδέως, ὑπήκουσε δ' οὖν γυνή, εἴτα καὶ προῆλθεν. ἐγὼ μὲν ἡρόμην εἰ ἔνδον εἴη Ἱππαρχος· Ἐνδον, ἔφη· σὺ δὲ τίς ἢ τί βουλόμενος πυνθάνῃ; Γράμματα ἤκω κομίζων αὐτῷ παρὰ Δεκριανοῦ τοῦ Πατρώως σοφιστοῦ. Μεϊνόν με, ἔφη, αὐτοῦ, καὶ τὴν θύραν συγκλείσασα ὦιχετο εἴσω πάλιν· καὶ ποτε ἐξελθοῦσα κελεύει ἡμᾶς εἰσελθεῖν. κἀγὼ δὲ παρελθὼν εἴσω ἀσπάζομαι αὐτὸν καὶ τὰ γράμματα ἐπέδωκα. ἔτυχε δὲ ἐν ἀρχῇ δεῖπνου ὦν καὶ κατέκειτο ἐπὶ κλινιδίου στενοῦ, γυνή δὲ αὐτοῦ καθῆστο πλησίον, καὶ τράπεζα μηδὲν ἔχουσα παρέκειτο. ὁ δὲ ἐπειδὴ τοῖς γράμμασιν ἐνέτυχεν, Ἄλλ' ὁ μὲν φίλτατος ἐμοί, ἔφη, καὶ τῶν Ἑλλήνων ἐξοχώτατος Δεκριανὸς εὖ ποιεῖ καὶ θαρρῶν πέμπει παρ' ἐμοὶ τοὺς ἐταίρους τοὺς ἑαυτοῦ· τὸ δὲ οἰκίδιον τὸ ἐμὸν ὁράεις, ὦ Λούκιε, ὥς ἔστι μικρὸν μὲν, ἀλλὰ εὐγνώμον τὸν οἰκοῦντα ἐνεγκεῖν· ποιήσεις δὲ αὐτὸ σὺ μεγάλην οἰκίαν ἀνεξικάκως οἰκήσας. καὶ καλεῖ τὴν παιδίσκην, ὦ Παλαίστρα, δὸς τῷ ἐταίρῳ κοιτῶνα καὶ κατάθες λαβοῦσα εἰ τι κομίζει σκεῦος, εἴτα πέμπε αὐτὸν εἰς βαλανεῖον· οὐχὶ γὰρ μετρίαν ἐλήλυθεν ὁδόν.

[3] ταῦτα εἰπόντος τὸ παιδισκάριον ἡ Παλαίστρα ἄγει με καὶ δείκνυσί μοι κάλλιστον οἰκημάτιον· καί, Σὺ μὲν, ἔφη, ἐπὶ ταύτης τῆς κλίνης κοιμήσῃ, τῷ δὲ παιδί σου σκιμπόδιον αὐτοῦ παραθήσω καὶ προσκεφάλαιον ἐπιθήσω. ταῦτα εἰπούσης ἡμεῖς ἀπῆειμεν λουσόμενοι δόντες αὐτῇ κριθιδίων τιμὴν εἰς τὸν ἵππον· ἡ δὲ πάντα ἔφερε λαβοῦσα εἴσω καὶ κατέθηκεν. ἡμεῖς δὲ λουσάμενοι ἀναστρέψαντες εἴσω εὐθὺς παρήλθομεν, καὶ ὁ Ἱππαρχός με δεξιωσάμενος ἐκέλευε συνανακλίνεσθαι μετ' αὐτοῦ. τὸ δὲ δεῖπνον οὐ σφόδρα λιτόν· ὁ δὲ οἶνος ἡδὺς καὶ παλαιὸς ἦν. ἐπεὶ δὲ ἐδεδειπνήκειμεν, πότος ἦν καὶ λόγος οἶος ἐπὶ δεῖπνου ξένου, καὶ οὕτω τὴν ἐσπέραν ἐκείνην πότῳ δόντες ἐκοιμήθημεν. τῇ δ' ὕστεραίαι ὁ Ἱππαρχος ἤρετό με, τίς μὲν ἔσται ἡ νῦν μοι ὁδὸς καὶ εἰ πάσαις ταῖς ἡμέραις αὐτοῦ προσμενῶ. Ἄπειμι μὲν, ἔφην, εἰς Λάρισσαν, ἔοικα δὲ ἐνταῦθα διατρίψειν τριῶν ἢ πέντε ἡμερῶν.

[4] ἀλλὰ τοῦτο μὲν ἦν σκῆψις. ἐπεθύμουν δὲ σφόδρα μείνας ἐνταῦθα

ἐξευρεῖν τινα τῶν μαγεύειν ἐπισταμένων γυναικῶν καὶ θεάσασθαι τι παράδοξον, ἢ πετόμενον ἄνθρωπον ἢ λιθούμενον. καὶ τῷ ἔρωτι τῆς θέας ταύτης δοὺς ἑμαυτὸν περιήειν τὴν πόλιν, ἀπορῶν μὲν τῆς ἀρχῆς τοῦ ζητήματος, ὅμως δὲ περιήειν· κὰν τούτῳι γυναῖκα ὁρῶ προσιοῦσαν ἔτι νέαν, εὐπορουμένην, ὅσον ἦν ἐκ τῆς ὁδοῦ συμβαλεῖν· ἱμάτια γὰρ ἀνθινὰ καὶ παῖδες συχνοὶ καὶ χρυσίον περιττόν. ὥς δὲ πλησιαίτερον γίνομαι, προσαγορεύει με ἡ γυνή, καὶ ἀμείβομαι αὐτῇ ὁμοίως, καὶ φησίν, Ἐγὼ Ἀβροιά εἰμι, εἴ τινα τῆς σῆς μητρὸς φίλην ἀκούεις, καὶ ὑμᾶς δὲ τοὺς ἐξ ἐκείνης γενομένους φιλῶ ὥσπερ οὖς ἔτεκον αὐτή· τί οὖν οὐχὶ παρ' ἐμοὶ καταλύεις, ὃ τέκνον; Ἀλλὰ σοὶ μὲν, ἔφην, πολλὴ χάρις, αἰδοῦμαι δὲ οὐδὲν ἀνδρὶ φίλῳ ἐγκαλῶν ἔπειτα φεύγων τὴν ἐκείνου οἰκίαν· ἀλλὰ τῇ γνώμῃ, ὃ φιλτάτῃ, κατάγομαι παρὰ σοί. Ποῖ δέ, ἔφη, καὶ κατάγη; Παρὰ Ἰπάρχωι. Τῷ φιλαργύρῳ; ἔφη. Μηδαμῶς, εἶπον, ὃ μῆτερ, τοῦτο εἴπητις. λαμπρὸς γὰρ καὶ πολυτελὴς γέγονεν εἰς ἐμέ, ὥστε καὶ ἐγκαλέσαι ἂν τις τῇ τρυφῇ. ἡ δὲ μειδιάσασα καὶ με τῆς χειρὸς λαβομένη ἄγει ἀπωτέρω καὶ λέγει πρὸς ἐμέ, Φυλάττου μοι, ἔφη, τὴν Ἰπάρχου γυναῖκα πάσῃ μηχανῇ· μάγος γάρ ἐστι δεινὴ καὶ μάχλος καὶ πᾶσι τοῖς νέοις ἐπιβάλλει τὸν ὀφθαλμόν· καὶ εἰ μὴ τις ὑπαχούσῃ αὐτῇ, τοῦτον τῇ τέχνῃ ἀμύνεται, καὶ πολλοὺς μετεμόρφωσεν εἰς ζῶια, τοὺς δὲ τέλεον ἀπώλεσε· σὺ δὲ καὶ νέος εἶ, τέκνον, καὶ καλός, ὥστε εὐθὺς ἀρέσαι γυναικί, καὶ ξένος, πρᾶγμα εὐκαταφρόνητον.

[5] ἐγὼ δὲ πυθόμενος ὅτι τὸ πάλοι μοι ζητούμενον οἶκοι παρ' ἐμοὶ κάθηται, προσεῖχον οὐδὲν αὐτῇ ἔτι. ὥς δὲ ποτε ἀφείθην, ἀπήειν οἴκαδε λαλῶν πρὸς ἑμαυτὸν ἐν τῇ ὁδῷ, Ἄγε δὴ σὺ ὁ φάσκων ἐπιθυμεῖν ταύτης τῆς παραδόξου θέας, ἔγειρέ μοι σεαυτὸν καὶ τέχνην εὑρίσκει σοφὴν, ἥι τεύξῃ τούτων ὧν ἐρᾷς, καὶ ἐπὶ τὴν θεραπείαν τὴν Παλαίστραν ἥδη ἀποδύου – τῆς γὰρ γυναικὸς τοῦ ξένου καὶ φίλου πόρρῳ ἴστασο – κἀπὶ ταύτης κυλιόμενος καὶ γυμναζόμενος καὶ ταύτῃ συμπλεκόμενος εὖ ἴσθι ὥς ραυδίως γνώσῃ· δοῦλοι γὰρ τὰ δεσποτῶν ἐπίστανται καὶ καλὰ καὶ αἰσχρά. καὶ ταῦτα λέγων πρὸς ἑμαυτὸν εἰσήειν οἴκαδε. τὸν μὲν οὖν Ἰππαρχον οὐ κατέλαβον ἐν τῇ οἰκίᾳ οὐδὲ τὴν ἐκείνου γυναῖκα, ἡ δὲ Παλαίστρα τῇ ἐστίαι παρήδρευε δεῖπνον ἡμῖν εὐτρεπίζουσα.

[6] κἀγὼ εὐθὺς ἔνθεν ἐλὼν, Ὡς εὐρύθμως, ἔφην, ὃ καλὴ Παλαίστρα, τὴν πυγὴν τῇ χύτραι ὁμοῦ συμπεριφέρεις καὶ κλίνεις. ἡ δὲ ὀσφὺς ἡμῖν ὑγρῶς ἐπικινεῖται. μακάριος ὅστις ἐνταῦθα ἐνεβάψατο. ἡ δὲ – σφόδρα γὰρ ἦν ἰταμόν καὶ χαρίτων μεστὸν τὸ κοράσιον – Φεύγοις ἂν, εἶπεν, ὃ νεανίσκε, εἴ γε νοῦν ἔχῃς καὶ ζῆν ἐθέλῃς, ὥς πολλοῦ πυρὸς καὶ κνίσης μεστά· ἦν γὰρ αὐτοῦ μόνον ἄψῃ, τραῦμα ἔχων πυρίκαυτον αὐτοῦ μοι παρεδρεύσει, θεραπεύσει δέ σε οὐδεὶς ἄλλ' οὐδὲ θεὸς ἰατρός, ἀλλ' ἡ κατακαύσασά σε μόνη ἐγώ, καὶ τὸ παραδοξότατον, ἐγὼ μὲν σε ποιήσω πλέον ποθεῖν, καὶ τῆς ἀπὸ τῆς θεραπείας ὀδύνης ἀρδόμενος ἀεὶ ἀνθέξῃ καὶ οὐδὲ λίθοις βαλλόμενος τὴν γλυκεῖαν ὀδύνην φεύξῃ. τί γελᾷς; ἀκριβῆ βλέπεις ἀνθρωπομάγειρον. οὐ γὰρ μόνα ταῦτα φαῦλα ἐδώδιμα σκευάζω, ἀλλ' ἤδη τὸ μέγα τοῦτο καὶ καλόν, τὸν ἄνθρωπον, οἶδα ἔγωγε καὶ σφάττειν καὶ δέρειν καὶ κατακόπτειν, ἥδιστα δὲ τῶν σπλάγχχνων αὐτῶν καὶ τῆς καρδίας ἄπτομαι.

Τοῦτο μὲν ὀρθῶς, ἔφην, λέγεις· καὶ γὰρ ἐμὲ πόρρωθεν καὶ μηδὲ ἐγγὺς ὄντα οὐ κατακαύματι μὰ Δί' ἀλλὰ ὀλῳ ἐμπρησμῶι ἐπέθηκας, καὶ διὰ τῶν ὀμμάτων τῶν ἐμῶν τὸ σὸν μὴ φαινόμενον πῦρ κάτω ἐς τὰ σπλάγχχνα τὰμὰ ῥίψασα φρύγεις, καὶ ταῦτα οὐδὲν ἀδικοῦντα· ὥστε πρὸς θεῶν ἴσαί με ταύταις αἷς λέγεις αὐτῇ ταῖς πικραῖς καὶ ἡδέιαις θεραπαίαις, καί με ἤδη ἀπεσφαγμένον λαβοῦσα δεῖρε, ὅπως αὐτῇ θέλεις. ἡ δὲ μέγα καὶ ἡδιστον ἐκ τούτου ἀνακαγχάσασα ἐμὴ τὸ λοιπὸν ἦν, καὶ συνέκειτο ἡμῖν, ὅπως, ἐπειδὴν κατακοίμισι τοὺς δεσπότες, ἔλθῃ εἴσω παρ' ἐμὲ καὶ καθευδήσῃ.

[7] κάπειδ' ἄφικετό ποτε ὁ Ἴππαρχος, λουσάμενοι ἐδειπνοῦμεν καὶ πότος ἦν συχρὸς ἡμῶν ὀμιλούντων· εἶτα τοῦ ὕπνου καταψευσάμενος ἀνίσταμαι καὶ ἔργωι ἀπῆμιν ἐνθα ὠικουν. πάντα δὲ τὰ ἔνδον εὖ παρεσκεύαστο· τῷ μὲν παιδί ἔξω ὑπέστρωτο, τράπεζα δὲ τῇ κλίνῃ παρειστήκει ποτήριον ἔχουσα· καὶ οἶνος αὐτοῦ παρέκειτο καὶ ὕδωρ ἕτοιμον καὶ ψυχρὸν καὶ θερμόν. πᾶσα δὲ ἦν αὕτη τῆς Παλαίστρας παρασκευή. τῶν δὲ στρωμάτων ῥόδα πολλὰ κατεπέπαστο, τὰ μὲν οὕτω γυμνὰ καθ' αὐτά, τὰ δὲ λελυμένα, τὰ δὲ στεφάνοις συμπεπλεγμένα. κἀγὼ τὸ συμπόσιον εὐρὼν ἕτοιμον ἔμενον τὸν συμπότην.

[8] ἡ δὲ ἐπειδὴ κατέκλινε τὴν δέσποιναν, σπουδῇ παρ' ἐμὲ ἦκε, καὶ ἦν εὐφροσύνη τὸν οἶνον ἡμῶν καὶ τὰ φιλήματα προπινόντων ἀλλήλοις. ὥς δὲ τῷ ποτῶι παρεσκεύασαμεν ἑαυτοὺς εὖ πρὸς τὴν νύκτα, λέγει πρὸς με ἡ Παλαίστρα· Τοῦτο μὲν πάντως δεῖ σε μνημονεύειν, ὦ νεανίσκε, ὅτι εἰς Παλαίστραν ἐμπέπτωκας, καὶ χρή σε νῦν ἐπιδείξαι εἰ γέγονας ἐν τοῖς ἐφήβοις γοργὸς καὶ παλαίσματα πολλὰ ἔμαθές ποτε. Ἀλλ' οὐκ ἂν ἴδοις φεύγοντά με τὸν ἔλεγχον τοῦτον· ὥστε ἀπόδυσαι, καὶ ἤδη παλαίωμεν. ἡ δέ, Οὕτως, ἔφη, ὥς ἐγὼ θέλω, παράσχου μοι τὴν ἐπίδειξιν· ἐγὼ μὲν νόμωι διδασκάλου καὶ ἐπιστάτου τὰ ὀνόματα τῶν παλαισμάτων ὧν ἐθέλω εὐροῦσα ἐρῶ, σὺ δὲ ἕτοιμος γίνου ἐς τὸ ὑπακοῦειν καὶ ποιεῖν πᾶν τὸ κελευόμενον. Ἀλλ' ἐπίταττε, ἔφην, καὶ σκόπει ὅπως εὐχερῶς καὶ ὑγρῶς τὰ παλαίσματα καὶ εὐτόνως ἔσται.

[9] ἡ δὲ ἀποδυσάμενη τὴν ἐσθῆτα καὶ στᾶσα ὅλη γυμνὴ ἔνθεν ἤρξατο ἐπιτάττειν, Ὡ μαιράκιον, ἔκδυσαι καὶ ἀλειψάμενος ἔνθεν ἐκ τοῦ μύρου συμπλέκου τῷ ἀνταγωνιστῇ· δύο μηρῶν σπᾶσας κλῖνον ὑπτίαν, ἔπειτα ἀνώτερος ὑποβάλων διὰ μηρῶν καὶ διαστεύλας αἰώρει καὶ τείνει ἄνω τὰ σκέλη, καὶ χαλάσας καὶ στήσας κολῶ αὐτῶι καὶ παρεισελθὼν βάλε καὶ πρῶσας νύσσε ἤδη πανταχοῦ ἕως πονέσῃ, καὶ ἡ ὀσφὺς ἰσχυέτω, εἶτα ἐξελκύσας κατὰ πλάτος διὰ βουβῶνος δῆξον, καὶ πάλιν συνῶθει εἰς τὸν τοῖχον, εἶτα τύπτε· ἐπειδὴν δὲ χάλασμα ἴδῃς, τότε ἤδη ἐπιβάς ἄμμα κατ' ἰζύος δῆσας σύνεχε, καὶ πειρῶ μὴ σπεύδειν, ἀλλ' ὀλίγον διακατερήσας σύντρεχε. ἤδη ἀπολέλυσαι.

[10] κἀγὼ ἐπειδὴ ραϊδίως πάντα ὑπήκουσα καὶ εἰς τέλος ἡμῖν ἔλῃξε τὰ παλαίσματα, λέγω πρὸς τὴν Παλαίστραν ἅμα ἐπιγελάσας, Ὡ διδάσκαλε, ὀρᾷς μὲν ὅπως εὐχερῶς καὶ εὐηκόως πεπάλαισταί μοι, σκόπει δέ, μὴ οὐκ ἐν κόσμῳ τὰ παλαίσματα ὑποβάλλῃς· ἄλλα γὰρ ἐξ ἄλλων ἐπιτάττεις. ἡ δὲ ἐπὶ κόρρῃς πληξάσα με, Ὡς φλύαρον, ἔφη, παρέλαβον τὸν μαθητὴν. σκόπει οὖν μὴ πληγὰς ἔτι πλείους λάβῃς ἄλλα καὶ οὐ τὰ ἐπιταττόμενα παλαίων. καὶ ταῦτα εἰποῦσα ἐπανίσταται καὶ θεραπεύσασα ἑαυτήν, Νῦν, ἔφη, δείξεις εἵπερ νέος εἶ καὶ εὐτονος παλαιστής καὶ εἰ ἐπίστασαι παλαίειν καὶ ποιεῖν τὰ ἀπό

γονατίου. καὶ πεσοῦσα ἐπὶ τοῦ λέχους ἐς γόνυ, Ἄγε δὴ σὺ ὁ παλαιστής, ἔχεις τὰ μέσα, ὥστε τινάξας ὀξεῖαν ἐπίπρωσον καὶ βάθυνον. ψιλὸν ὀραῖς αὐτοῦ παρακείμενον, τούτῳ χρῆσαι· πρῶτον δὲ κατὰ λόγον, ὡς ἄμμα σφίγγε, εἴτα ἀνακλάσας ἔμβαλλε καὶ συνέχε καὶ μὴ δίδου διάστημα. ἐὰν δὲ χαλαταί, θάττον ἐπάρας ἀνώτερον μετὰθες καὶ κρούσας κῦψον καὶ σκόπει ὅπως μὴ ἀνασπάσης θάττον ἢ κελευσθῆις, ἀλλὰ δὴ κυρτώσας πολὺ αὐτὸν ὕφελκε, καὶ ὑποβαλὼν κάτω αὐθις τὴν παρεμβολὴν συνέχε καὶ κινου, εἴτα ἄφες αὐτόν· πέπτωκε γὰρ καὶ λέλυται καὶ ὕδωρ ὅλος ἔστι σοι ὁ ἀνταγωνιστής. ἐγὼ δὲ ἤδη μέγα ἀναγελὼν, Ἐθέλω, ἔφην, καὶ αὐτός, ὦ διδάσκαλε, παλαίσματα ὀλίγ' ἅττα ἐπιτάξαι, σὺ δὲ ὑπάκουσον ἐπαναστάσα καὶ κάθισον, εἴτα δοῦσα κατὰ χειρὸς πάραψαι τὸ λοιπὸν καὶ καταμάττου, καί με πρὸς τοῦ Ἡρακλέους περιλαβοῦσα ἤδη κοίμισον.

[11] Ἐν τοιαύταις ἡδοναῖς καὶ παιδιαῖς παλαισμάτων ἀγωνιζόμενοι νυκτερινούς ἀγῶνας ἐστεφανούμεθα, καὶ ἦν πολλὴ μὲν ἐν τούτῳ τρυφὴ· ὥστε τῆς εἰς τὴν Λάρισσαν ὁδοῦ παντάπασιν ἐπιλελήσμεν. καί ποτε ἐπὶ νοῦν μοι ἦλθε τὸ μαθεῖν ὧν ἔνεκα ἦθλουν, καὶ φημί πρὸς αὐτήν, Ὡ φιλάττη, δεῖξόν μοι μαγγανεύουσιν ἢ μεταμορφουμένην τὴν δέσποιναν· πάλαι γὰρ τῆς παραδόξου ταύτης θέας ἐπιθυμῶ. μᾶλλον δ' εἴ τι σὺ οἶδας, αὐτὴ μαγγάνευσον, ὥστε φανῆναί μοι ἄλλην ἐξ ἄλλης ὄψιν. οἶμαι δὲ καὶ σὲ οὐκ ἀπείρως τῆσδε τῆς τέχνης ἔχειν· τοῦτο δὲ οὐ παρ' ἐτέρου μαθὼν, ἀλλὰ παρὰ τῆς ἐμαυτοῦ ψυχῆς λαβὼν οἶδα, ἐπεὶ με τὸν πάλαι ἀδαμάντινον, ὡς ἔλεγον αἱ γυναῖκες, ἐς μηδεμίαν γυναῖκα τὰ ὄμματα ταῦτα ἐρωτικῶς ποτε ἐκτείναντα συλλαβοῦσα τῇ τέχνῃ ταύτῃ αἰχμάλωτον ἔχεις ἐρωτικῶι πολέμῳ ψυχαγωγοῦσα. ἡ δὲ Παλαίστρα, Παῦσαι, φησί, προσπαίζων. τίς γὰρ οἰδὴ δύναται μαγεῦσαι τὸν ἔρωτα, ὄντα τῆς τέχνης κύριον; ἐγὼ δέ, ὦ φίλτατε, τούτων μὲν οἶδα οὐδὲν μὰ τὴν κεφαλὴν τὴν σὴν καὶ τήνδε τὴν μακαρίαν εὐνήν· οὐδὲ γὰρ γράμματα ἔμαθον, καὶ ἡ δέσποινα βάσκανος οὔσα τυγχάνει εἰς τὴν αὐτῆς τέχνην· εἰ δέ μοι καιρὸς ἐπιτρέψοι πειράσομαι παρασχεῖν σοι τὸ ἰδεῖν μεταμορφουμένην τὴν κεκτημένην. καὶ τότε μὲν ἐπὶ τούτοις ἐκοιμήθημεν.

[12] ἡμέραις δὲ ὕστερον οὐ πολλαῖς ἀγγέλλει πρὸς με ἡ Παλαίστρα ὡς ἡ δέσποινα αὐτῆς μέλλοι ὄρνις γενομένη πέτεσθαι πρὸς τὸν ἐρώμενον. καγὼ, Νῦν, ἔφην, ὁ καιρὸς, ὦ Παλαίστρα, τῆς εἰς ἐμὲ χάριτος, ἥ νῦν ἔχεις τὸν σαυτῆς ἱκέτην ἀναπαῦσαι πολυχρονίου ἐπιθυμίας. Θάρρει, ἔφη. κάπειδὴ ἐσπέρα ἦν, ἄγει με λαβοῦσα πρὸς τὴν θύραν τοῦ δωματίου, ἔνθα ἐκεῖνοι ἐκάθευδον, καὶ κελεύει με προσάγειν ὅπῃ τινι τῆς θύρας λεπτῇ καὶ σκοπεῖν τὰ γινόμενα ἔνδον. ὁρῶ οὖν τὴν μὲν γυναῖκα ἀποδουομένην. εἴτα γυμνὴ τῷ λύχνῳ προσελθοῦσα καὶ χόνδρους δύο λαβοῦσα τὸν μὲν λιβανωτὸν τῷ πυρὶ τοῦ λύχνου ἐπέθηκε καὶ στᾶσα πολλὰ τοῦ λύχνου κατελάλησεν· εἴτα κιβώτιον ἄδρὸν ἀνοίξασα, πάνυ πολλὰς ἔχον πυξίδας ἐν αὐτῷ, ἔνθεν ἀναιρεῖται καὶ προφέρει μίαν· ἡ δὲ εἶχεν ἐμβεβλημένον ὃ τι μὲν οὐκ οἶδα, τῆς δὲ ὀψεως αὐτῆς ἔνεκα ἔλαιον αὐτὸ ἐδόκουν εἶναι. ἐκ τούτου λαβοῦσα χρίεται ὅλη, ἀπὸ τῶν ὀνύχων ἀρξαμένη τῶν κάτω, καὶ ἄφνω πτερὰ ἐκφύεται αὐτῇ, καὶ ἡ ῥὶν κερατίνη καὶ γρυπὴ ἐγένετο, καὶ τᾶλλα δὲ ὅσα ὀρνίθων κτήματα καὶ σύμβολα

πάντα εἶχε· καὶ ἦν ἄλλο οὐδὲν ἢ κόραξ νυκτερινός. ἐπεὶ δὲ εἶδεν ἑαυτὴν ἐπτερωμένην, κρώξασα δεινὸν καὶ οἶον ἐκεῖνο οἱ κόρακες, ἀναστᾶσα ὠιχέτο πετομένη διὰ τῆς θυρίδος.

[13] ἐγὼ δὲ ὄναρ ἐκεῖνο οἰόμενος ὁρᾶν τοῖς δακτύλοις τῶν ἑαυτοῦ βλεφάρων ἠπτόμην, οὐ πιστεύων τοῖς ἑμαυτοῦ ὀφθαλμοῖς οὐθ' ὅτι βλέπουσιν οὐθ' ὅτι ἐγρηγόρασιν. ὥς δὲ μόλις καὶ βραδέως ἐπείσθην ὅτι μὴ καθεύδω, ἐδεόμην τότε τῆς Παλαίστρας περῶσαι κάμει καὶ χρίσασαν ἐξ ἐκείνου τοῦ φαρμάκου ἑᾶσαι πέτεσθαί με· ἡβουλόμην γὰρ πείραι μαθεῖν εἰ μεταμορφωθεὶς ἐκ τοῦ ἀνθρώπου καὶ τὴν ψυχὴν ὄρνις ἔσομαι. ἡ δὲ τὸ δωμάτιον ὑπανοίξασα κομίζει τὴν πυξίδα. ἐγὼ δὲ σπεύδων ἤδη ἀποδύσας χρίω ὅλον ἑμαυτόν, καὶ ὄρνις μὲν οὐ γίνομαι ὁ δυστυχής, ἀλλὰ μοι οὐρὰ ὀπισθεν ἐξῆλθε, καὶ οἱ δάκτυλοι πάντες ὠιχοντο οὐκ οἶδ' ὅποι· ὄνυχας δὲ τοὺς πάντας τέσσαρας εἶχον, καὶ τούτους οὐδὲν ἄλλο ἢ ὀπλᾶς, καὶ μοι αἱ χεῖρες καὶ οἱ πόδες κτήνους πόδες ἐγένοντο, καὶ τὰ ὦτα δὲ μακρὰ καὶ τὸ πρόσωπον μέγα. ἐπεὶ δὲ κύκλῳ περιεσκόπουν, αὐτὸν ἐώρων ὄνον, φωνὴν δὲ ἀνθρώπου ἐς τὸ μέμψασθαι τὴν Παλαίστραν οὐκέτι εἶχον. τὸ δὲ χεῖλος ἐκτείνας κάτω καὶ αὐτῷ δὴ τῷ σχήματι ὥς ὄνος ὑποβλέπων ἠτιώμην αὐτήν, ὅση δύναμις, ὄνος ἀντὶ ὄρνιθος γενόμενος.

[14] ἡ δὲ ἀμφοτέραις ταῖς χερσὶν τυψαμένη τὸ πρόσωπον, Τάλαινα, εἶπεν, ἐγὼ, μέγα εἵργασμαι κακόν· σπεύσασα γὰρ ἤμαρτον ἐν τῇ ὁμοιότητι τῶν πυξίδων καὶ ἄλλην ἔλαβον οὐχὶ τὴν τὰ πτερὰ φύουσιν. ἀλλὰ θάρρει μοι, ὦ φίλτατε· ῥάιστη γὰρ ἡ τούτου θεραπείᾳ· ῥόδα γὰρ μόνα εἰ φάγοις, ἀποδύσει μὲν αὐτίκα τὸ κτήνος, τὸν δὲ ἐραστήν μοι τὸν ἐμὸν αὐθις ἀποδώσεις. ἀλλὰ μοι, φίλτατε, τὴν μίαν νύκτα ταύτην ὑπόμενιν ἐν τῷ ὄνῳ, ὀρθρου δὲ δραμοῦσα οἶσω σοι ῥόδα καὶ φαγὼν ἰαθήσῃ. ταῦτα εἶπε καταψηλαφήσασά μου τὰ ὦτα καὶ τὸ λοιπὸν δέρμα.

[15] ἐγὼ δὲ τὰ μὲν ἄλλα ὄνος ἦμην, τὰς δὲ φρένας καὶ τὸν νοῦν ἀνθρώπος ἐκεῖνος ὁ Λούκιος, δίχα τῆς φωνῆς. πολλὰ οὖν κατ' ἑμαυτόν μεμψάμενος τὴν Παλαίστραν ἐπὶ τῇ ἀμαρτίᾳ δακῶν τὸ χεῖλος ἀπῆλειν ἔνθα ἠπιστάμην ἐστῶτα τὸν ἑμαυτοῦ ἵππον καὶ ἄλλον ἀληθινὸν ὄνον τὸν Ἰπάρχον. οἱ δὲ αἰσθόμενοί με εἶσω παριόντα, δείσαντες μὴ τοῦ χόρτου κοινωνὸς αὐτοῖς ἐπεισέρχομαι, τὰ ὦτα κατακλίναντες ἔτοιμοι ἦσαν τοῖς ποσὶν ἀμύνειν τῇ γαστρί· κἀγὼ συνεῖς πορρωτέρω ποι τῆς φάτνης ἀποχωρήσας ἐστῶς ἐγέλων, ὁ δὲ μοι γέλως ὀγκηθμός ἦν. ταῦτα δ' ἄρ' ἐνενόουν πρὸς ἑμαυτόν· ὦ τῆς ἀκαίρου ταύτης περιεργίας. τί δέ, εἰ λύκος παρεισέλθοι ἢ ἄλλο τι θηρίον; κινδυνεύεται μοι μηδὲν κακὸν πεποιηκότι διαφθαῖναι. ταῦτα ἐννοῶν ἠγνόουν ὁ δυστυχὴς τὸ μέλλον κακόν.

[16] ἐπεὶ γὰρ ἦν ἡδὴ νύξ βαθεῖα καὶ σιωπὴ πολλή καὶ ὕπνος ὁ γλυκύς, ψοφεῖ μὲν ἐξῶθεν ὁ τοῖχος ὥς διορυττόμενος, καὶ διωρύττετό γε, καὶ ὀπῇ ἡδὴ ἐγεγόνει ἀνθρώπον δέξασθαι δυναμένη, καὶ εὐθὺς ἀνθρώπος ταύτῃ παρήκει καὶ ἄλλος ὁμοίως, καὶ πολλοὶ ἔνδον ἦσαν καὶ πάντες εἶχον ξίφη. εἶτα καταδήσαντες ἔνδον ἐν τοῖς δωματίοις τὸν Ἰπάρχον καὶ τὴν Παλαίστραν καὶ τὸν ἐμὸν οἰκέτην ἀδεῶς ἡδὴ τὴν οἰκίαν ἐκένουν τὰ τε χρήματα καὶ τὰ ἱμάτια καὶ τὰ σκευὴ κομίζοντες ἔξω. ὥς δὲ οὐδὲν ἄλλο ἔνδον κατελείπετο, λαβόντες

ἐμέ τε καὶ τὸν ἄλλον ὄνον καὶ τὸν ἵππον ἐπέσαξαν, ἔπειτα ὅσα ἐβάστασαν, ἐπικατέδησαν ἡμῖν. καὶ οὕτως μέγα ἄχθος φέροντας ἡμᾶς ξύλοις παίοντες ἤλαυνον εἰς τὸ ὄρος ἀτρίπτωι ὁδῶι φεύγειν πειρώμενοι. τὰ μὲν οὖν ἄλλα κτήνη οὐκ ἔχω εἰπεῖν ὅ τι ἔπασχεν, ἐγὼ δὲ ἀνυπόδητος ἀσυνήθης ἀπιὼν πέτραις ὀξείαις ἐπιβαίνων, τοσαῦτα σκευὴ φέρων ἀπωλλύμην. καὶ πολλάκις προσέπταιον, καὶ οὐκ ἦν ἐξὸν καταπεσεῖν, καὶ εὐθὺς ἄλλος ὀπισθεν κατὰ τῶν μηρῶν ἔπαιεν ξύλῳ. ἐπεὶ δὲ πολλάκις Ὡ Καῖσαρ ἀναβοῆσαι ἐπεθύμουν, οὐδὲν ἄλλο ἢ ὠγκώμην, καὶ τὸ μὲν ὧ μέγιστον καὶ εὐφωνότατον ἐβόων, τὸ δὲ Καῖσαρ οὐκ ἐπηκολούθει. ἀλλὰ μὴν καὶ δι' αὐτὸ τοῦτο ἐτυπτόμην ὥς προδιδούς αὐτοὺς τῷ ὀγκηθμῶι. μαθὼν οὖν ὅτι ἄλλως ἐβόων, ἔγνων σιγῇ προΐέναι καὶ κερδαίνειν τὸ μὴ παῖεσθαι.

[17] ἐπὶ τούτῳ ἡμέρα τε ἦδη ἦν, καὶ ἡμεῖς ὄρη πολλὰ ἀναβεβήκειμεν, καὶ στόματα δὲ ἡμῶν δεσμῶι ἐπέιχετο, ὥς μὴ περιβοσκόμενοι τὴν ὁδὸν ἐς τὸ ἄριστον ἀναλίσκοιμεν· ὥστε ἐς τὴν τότε καὶ ἔμεινα ὄνος. ἐπεὶ δὲ ἦν αὐτὸ τὸ μέσον τῆς ἡμέρας, καταλύομεν εἰς τινα ἔπαυλιν συνήθων ἐκείνοις ἀνθρώπων, ὅσον ἦν ἐκ τῶν γινομένων σκοπεῖν· καὶ γὰρ φιλήμασιν ἡσπάζοντο ἀλλήλους καὶ καταλύειν ἐκέλευον αὐτοὺς οἱ ἐν τῇ ἐπαύλει καὶ παρέθηκαν ἄριστον καὶ τοῖς κτήνεσιν ἡμῖν παρέβαλον κριθία. καὶ οἱ μὲν ἡρίστων, ἐγὼ δὲ ἐπείνων μὲν κακῶς· ἀλλ' ἐπειδὴ οὕτω τότε κριθὰς ὠμὰς ἡριστήκειν, ἐσκοπούμην ὅ τι καὶ καταφάγοιμι. ὁρῶ δὲ κῆπον αὐτοῦ ὀπίσω τῆς αὐλῆς, καὶ εἶχε λάχανα πολλὰ καὶ καλὰ καὶ ρόδα ὑπὲρ αὐτῶν ἐφαίνετο· κἀγὼ λαθὼν πάντας τοὺς ἔνδον ἀσχολουμένους περὶ τὸ ἄριστον ἔρχομαι ἐπὶ τὸν κῆπον, τοῦτο μὲν ὠμῶν λαχάνων ἐμπλησθησόμενος, τοῦτο δὲ τῶν ρόδων ἔνεκα· ἐλογιζόμην γὰρ ὅτι δῆθεν φαγὼν τῶν ἀνθέων πάλιν ἄνθρωπος ἔσομαι. εἶτα ἐμβὰς εἰς τὸν κῆπον θριδάκων μὲν καὶ ραφανίδων καὶ σελίνων, ὅσα ὠμὰ ἐσθίει ἄνθρωπος, ἐνεπλήσθην, τὰ δὲ ρόδα ἐκεῖνα οὐκ ἦν ρόδα ἀληθινά, τὰ δ' ἦν ἐκ τῆς ἀγρίας δάφνης φυόμενα· ροδοδάφνην αὐτὰ καλοῦσιν ἄνθρωποι, κακὸν ἄριστον ὄνῳ τοῦτο παντὶ καὶ ἵππῳ· φασὶ γὰρ τὸν φαγόντα ἀποθνήσκειν αὐτίκα.

[18] ἐν τούτῳ ὁ κηπουρὸς αἰσθόμενος καὶ ξύλον ἀρπάσας, εἰσελθὼν εἰς τὸν κῆπον καὶ τὸν πολέμιον ἰδὼν καὶ τῶν λαχάνων τὸν ὄλεθρον, ὥσπερ τις δυνάστης μισοπόνηρος κλέπτῃ λαβὼν οὕτω με συνέκοψε τῷ ξύλῳ, μήτε πλευρῶν φεισάμενος μήτε μηρῶν, καὶ μὴν καὶ τὰ ὧτά μου κατέκλασεν καὶ τὸ πρόσωπον συνέτριπεν. ἐγὼ δὲ οὐκέτ' ἀνεχόμενος ἀπολακτίσας ἀμφοτέροις καὶ καταβαλὼν ὕπτιον ἐπὶ τῶν λαχάνων ἔφευγον ἄνω ἐς τὸ ὄρος. ὁ δὲ ἐπειδὴ εἶδε δρόμῳ ἀπιόντα, ἀνέκραγε λῦσαι τοὺς κύνας ἐπ' ἐμοί· οἱ δὲ κύνες πολλοί τε ἦσαν καὶ μεγάλοι καὶ ἄρκτοις μάχεσθαι ἱκανοί. ἔγνων ὅτι δὴ διασπᾶσονται με οὗτοι λαβόντες, καὶ ὀλίγον ἐκπεριελθὼν ἔκρινα τοῦτο δὴ τὸ τοῦ λόγου, “παλινδρομῆσαι μᾶλλον ἢ κακῶς δραμεῖν. ♦” ὀπίσω οὖν ἀπήμειν καὶ εἵσειμι αὐθις εἰς τὴν ἔπαυλιν. οἱ δὲ τοὺς μὲν κύνας δρόμῳ ἐπιφερομένους ἐδέξαντο καὶ κατέδησαν, ἐμὲ δὲ παίοντες οὐ πρότερον ἀφῆκαν πρὶν ἢ ὑπὸ τῆς ὀδύνης πάντα τὰ λάχανα κάτωθεν ἐξεμέσαι.

[19] καὶ μὴν ὅτε ὁδοιπορεῖν ὥρα ἦν, τὰ βαρύτατα τῶν κλεμμάτων καὶ τὰ πλεῖστα ἐμοί ἐπέθηκαν· κάκειθεν τότε οὕτως ἐξελαύνομεν. ἐπεὶ δὲ ἀπηγόρευον ἡδη παιόμενός τε καὶ τῷ φορτίῳ ἄχθόμενος καὶ τὰς ὀπλὰς ἐκ

τῆς ὁδοῦ ἐκτετριμμένος, ἔγνω αὐτοῦ καταπεσεῖν καὶ μηδ' ἂν ἀποσφάττωσί με ταῖς πληγαῖς ἀναστῆναι ποτε, τοῦτο ἐλπίσας μέγα μοι ὄφελος ἔσσεσθαι ἐκ τοῦ βουλευματος· ὠιήθη γὰρ ὅτι πάντως ἡττώμενοι τὰ μὲν ἐμὰ σκευὴ διανεμοῦσι τῷ τε ἵππῳ καὶ τῷ ἡμιόνῳ, ἐμὲ δὲ αὐτοῦ ἐάσουσι κεῖσθαι τοῖς λύκοις. ἀλλὰ τις δαίμων βάσκανος συνεῖς τῶν ἐμῶν βουλευμάτων ἐς τοῦναντίον περιήνεγκεν· ὁ γὰρ ἕτερος ὄνος ἴσως ἐμοὶ τὰ αὐτὰ νοήσας πίπτει ἐν τῇ ὁδῷ. οἱ δὲ τα μὲν πρῶτα ξύλῳ παίοντες ἀναστῆναι τὸν ἄθλιον ἐκέλευον, ὥς δὲ οὐδὲν ὑπῆκουε ταῖς πληγαῖς, λαβόντες αὐτὸν οἱ μὲν τῶν ὧτων, οἱ δὲ τῆς οὐρᾶς ἀνεγείρειν ἐπειρῶντο· ὥς δὲ οὐδὲν ἤνυσεν, ἔκειτο δὲ ὥσπερ λίθος ἐν τῇ ὁδῷ ἀπηγορευκώς, λογισάμενοι ἐν ἀλλήλοις ὅτι δὴ μάτην πονοῦσι καὶ τὸν χρόνον τῆς φυγῆς ἀναλίσκουσιν ὄνῳ νεκρῷ παρεδρεύοντες, τὰ μὲν σκευὴ πάντα ὅσα ἐκόμιζεν ἐκεῖνος διανέμουσιν ἐμοὶ τε καὶ τῷ ἵππῳ, τὸν δὲ ἄθλιον κοινωνὸν καὶ τῆς αἰχμαλωσίας καὶ τῆς ἀχθοφορίας λαβόντες τῷ ξίφει ὑποτέμνουσιν ἐκ τῶν σκελῶν καὶ σπαίροντα ἔτι ὥθοῦσιν ἐς τὸν κρημνόν. ὁ δὲ ἀπῆιε κάτω τὸν θάνατον ὀρχούμενος.

[20] ἐγὼ δὲ ὄρῳ ἐν τῷ συνοδοιπόρῳ τῶν ἐμῶν βουλευμάτων τὸ τέλος, ἔγνω φέρειν εὐγενῶς τὰ ἐν ποσὶ καὶ προθύμως περιπατεῖν, ἐλπίδας ἔχων πάντως ποτὲ ἐμπεσεῖσθαι εἰς τὰ ῥόδα κάκ τούτων εἰς ἐμαυτὸν ἀνασωθήσεσθαι· καὶ τῶν ληιστῶν δὲ ἤκουον ὥς οὐκ εἶη ἔτι πολὺ τῆς ὁδοῦ λοιπὸν καὶ ὅτι καταμενοῦσιν ἔνθα καταλύσουσιν· ὥστε ταῦτα πάντα δρόμῳ ἐκομίζομεν, καὶ πρὸ τῆς ἐσπέρας ἤλθομεν εἰς τὰ οἰκεῖα. γραῦς δὲ γυνὴ ἔνδον καθῆστο, καὶ πῦρ πολὺ ἐκαίετο. οἱ δὲ πάντα ἐκεῖνα ἅπερ ἐτυγχάνομεν ἡμεῖς κομίζοντες, εἶσω κατέθηκαν. εἶτα ἤρνοντο τὴν γραῦν, Διὰ τί οὕτως καθέζηι καὶ οὐ παρασκευάζεις ἄριστον; Ἀλλὰ πάντα, εἶπεν ἡ γραῦς, εὐτρεπὴ ὑμῖν, ἄρτοι πολλοί, οἶνου παλαιοῦ πίθοι, καὶ τὰ κρέα δὲ ὑμῖν τὰ ἄγρια σκευάσασα ἔχω. οἱ δὲ τὴν γραῦν ἐπαινέσαντες, ἀποδυσάμενοι ἠλείφοντο πρὸς τὸ πῦρ καὶ λέβητος ἔνδον ὕδωρ θερμὸν ἔχοντος ἀρυσάμενοι ἔνθεν καὶ καταχεάμενοι αὐτοσχεδίῳ τῷ λουτρῷ ἐχρήσαντο.

[21] εἶτα ὀλίγῳ ὕστερον ἤκον νεανίσκοι πολλοὶ κομίζοντες πλεῖστα ὅσα χρυσᾶ καὶ ἀργυρᾶ καὶ ἱμάτια καὶ κόσμον γυναικεῖον καὶ ἀνδρεῖον πολύν. ἐκοινωνοῦν δὲ οὗτοι ἀλλήλοις· καὶ ἐπειδὴ ταῦτα ἔνδον κατέθεντο, ὁμοίως ἐλούσαντο καὶ οὗτοι. λοιπὸν μετὰ τοῦτο ἦν ἄριστον δαψιλὲς καὶ λόγος πολὺς ἐν τῷ συμποσίῳ τῶν ἀνδροφόνων. ἡ δὲ γραῦς ἐμοὶ καὶ τῷ ἵππῳ κριθᾶς παρέθηκεν· ἀλλ' ἐκεῖνος μὲν σπουδῇ τὰς κριθᾶς κατέπινε δεδιώς, οἷα εἰκός, ἐμὲ τὸν συνάριστον. ἐγὼ δὲ ἐπειδὴ ἴδοιμι τὴν γραῦν ἐξιούσαν τῶν ἔνδον ἄρτον ἡσθιον. τῇ δὲ ὑστεραῖα καταλιπόντες τῇ γραιῖα νεανίσκον ἓνα οἱ λοιποὶ πάντες ἔξω ἐπὶ τὸ ἔργον ἀπῆισαν. ἐγὼ δὲ ἔστενον ἐμαυτὸν καὶ τὴν ἀκριβῆ φρουράν· τῆς μὲν γὰρ γραὸς καταφρονῆσαι ἦν μοι καὶ φυγεῖν ἐκ τῶν ἐκείνης ὁμμάτων δυνατόν, ὁ δὲ νεανίσκος μέγας τε ἦν καὶ φοβερὸν ἔβλεπε, καὶ τὸ ξίφος αἰεὶ ἔφερεν καὶ τὴν θύραν αἰεὶ ἐπῆγε.

[22] τρισὶ δὲ ὕστερον ἡμέραις μεσοῦσης σχεδὸν τῆς νυκτὸς ἀναστρέφουσιν οἱ ληισταί, χρυσίον μὲν οὐδὲ ἀργύριον οὐδὲ ἄλλο οὐδὲν κομίζοντες, μόνην δὲ παρθένον ὠραίαν, σφόδρα καλήν, κλάουσιν καὶ κατεσπαραγμένην τὴν ἐσθῆτα καὶ τὴν κόμην· καὶ καταθέμενοι αὐτὴν ἔνδον ἐπὶ τῶν στιβάδων

θαρρεῖν ἐκέλευον καὶ τὴν γραῦν ἐκέλευον αἰεὶ ἔνδον μένειν καὶ τὴν παῖδα ἐν φρουρᾷ ἔχειν. ἡ δὲ παῖς οὔτε ἐμφαγεῖν τι ἤθελεν οὔτε πιεῖν, ἀλλὰ πάντα ἔκλαε καὶ τὴν κόμην τὴν αὐτῆς ἐσπάραττεν· ὥστε καὶ αὐτὸς πλησίον ἐστὼς παρὰ τῇ φάτνῃ συνέκλαιον ἐκείνῃ τῇ καλῇ παρθένῳ. ἐν δὲ τούτῳ οἱ ληισταὶ ἔξω ἐν τῷ προδόμῳ ἐδείπνουν. πρὸς ἡμέραν δὲ τῶν σκοπῶν τις τῶν τὰς ὁδοὺς φρουρεῖν εἰληχότων ἔρχεται ἀγγέλλων ὅτι ξένος ταῦτη παριέναι μέλλοι καὶ πολὺν πλοῦτον κομίζοι. οἱ δὲ οὕτως ὥς εἶχον ἀναστάντες καὶ ὀπλισάμενοι κάμει καὶ τὸν ἵππον ἐπισάξαντες ἤλαυνον. ἐγὼ δὲ ὁ δυστυχὴς ἐπιστάμενος ἐπὶ μάχην καὶ πόλεμον ἐξελαύνεσθαι ὀκνηρῶς προήειν, ἔνθεν ἐπαιόμην τῷ ξύλῳ ἐπειγομένων αὐτῶν. ἐπεὶ δὲ ἤκομεν ἐς τὴν ὁδὸν ἔνθα ὁ ξένος παρελάσειν ἔμελλεν, συμπεσόντες οἱ ληισταὶ τοῖς ὀχήμασιν αὐτόν τε καὶ τοὺς ἐκείνου θεράποντας ἀπέκτειναν, καὶ ὅσα ἦν τιμιώτατα ἐξελόντες τῷ ἵππῳ κάμοι ἐπέθηκαν, τὰ δὲ ἕτερα τῶν σκευῶν αὐτοῦ ἐν τῇ ὕλῃ ἐκρυψαν. ἔπειτα ἤλαυνον ἡμᾶς οὕτως ὀπίσω, κἀγὼ ἐπειγόμενος καὶ τῷ ξύλῳ τυπτόμενος κρούω τὴν ὀπλὴν περὶ πέτραν ὀξεῖαν καὶ μοι ἀπὸ τῆς πληγῆς γίνεται τραῦμα ἀλγεινόν· καὶ χωλεύων ἔνθεν τὸ λοιπὸν τῆς ὁδοῦ ἐβάδιζον. οἱ δὲ πρὸς ἀλλήλους ἔλεγον, Τί γάρ ἡμῖν δοκεῖ τρέφειν τὸν ὄνον τοῦτον πάντα καταπίπτοντα; ρίψωμεν αὐτόν ἀπὸ τοῦ κρημνοῦ οἰωνὸν οὐκ ἀγαθόν. Ναί, φησὶν, ρίψωμεν αὐτόν καθαρισμόν τοῦ στρατοῦ ἐσόμενον. καὶ οἱ μὲν συνετάττοντο ἐπ' ἐμέ· ἐγὼ δὲ ἀκούων ταῦτα τῷ τραύματι λοιπὸν ὥς ἀλλοτρίῳ ἐπέβαινον· ὁ γάρ τοῦ θανάτου με φόβος ἀναίσθητον τῆς ὀδύνης ἔθηκεν.

[23] ἐπεὶ δὲ ἤλθομεν εἴσω ἔνθα κατελύομεν, τὰ μὲν σκευὴ τῶν ἡμετέρων ὤμων ἀφελόντες εὖ κατέθηκαν, αὐτοὶ δὲ ἀναπεσόντες ἐδείπνουν. καὶ ἐπειδὴ νύξ ἦν, ἀπήεσαν ὥς τὰ λοιπὰ τῶν σκευῶν ἀνασῶσαι. Τὸν δὲ ἄθλιον τοῦτον ὄνον, ἔφη τις αὐτῶν, τί ἐπάγομεν ἄχρηστον ἐκ τῆς ὀπλῆς; τῶν δὲ σκευῶν ἃ μὲν ἡμεῖς οἴσομεν, ἃ δὲ καὶ ὁ ἵππος. καὶ ἀπήεσαν τὸν ἵππον ἄγοντες. νύξ δὲ ἦν λαμπροτάτῃ ἐκ τῆς σελήνης. κἀγὼ τότε πρὸς ἑμαυτὸν εἶπον, Ἀθλίε, τί μένεις ἔτι ἐνταῦθα; γυπὲς σε καὶ γυπῶν τέκνα δειπνήσουσιν. οὐκ ἀκούεις οἷα περὶ σοῦ ἐβουλεύσαντο; θέλεις τῷ κρημνῷ περιπεσεῖν; νύξ μὲν αὕτη καὶ σελήνη πολλή· οἱ δὲ οἷχονται ἀπιόντες· φυγῇ σῶιζε σαυτὸν ἀπὸ δεσποτῶν ἀνδροφόνων. ταῦτα πρὸς ἑμαυτὸν ἐννοοῦμενος ὁρῶ ὅτι οὐδὲ προσεδεδέμην οὐδενί, ἀλλὰ με ὁ σύρων ἐν ταῖς ὁδοῖς ἱμᾶς παρεκρέματο. τοῦτό με καὶ παρώξυνεν ὥς μάλιστα ἐς τὴν φυγὴν, καὶ δρόμῳ ἐξίων ἀπήειν. ἡ δὲ γραῦς, ἐπεὶ εἶδεν ἀποδιδράσκειν ἔτοιμον, λαμβάνεται με ἐκ τῆς οὐρᾶς καὶ εἶχετο. ἐγὼ δὲ ἄξιον κρημνοῦ καὶ θανάτων ἄλλων εἰπὼν εἶναι τὸ ὑπὸ γραίας ἁλῶναι ἔσυρον αὐτήν, ἡ δὲ μάλ' ἀνέκραγεν ἔνδοθεν τὴν παρθένον τὴν αἰχμάλωτον· ἡ δὲ προελθοῦσα καὶ ἰδοῦσα γραῦν δίκην Δίρκης ἐξ ὄνου ἡμμένην τολμᾷ τόλμημα γενναῖον καὶ ἄξιον ἀπονενοημένου νεανίσκου· ἀναπηδαῖ γὰρ εἰς ἐμέ, καὶ ἐπικαθίσασά μοι ἤλαυνεν· κἀγὼ τῷ τε ἔρωτι τῆς φυγῆς καὶ τῇ τῆς κόρης σπουδῇ ἔφυγον ἵππου δρόμῳ· ἡ δὲ γραῦς ὀπίσω ἀπελέλειπτο. ἡ δὲ παρθένος τοῖς μὲν θεοῖς ἠὔχετο σῶσαι αὐτήν τῇ φυγῇ· πρὸς δὲ ἐμέ, Ἦν με, ἔφη, κομίσις πρὸς τὸν πατέρα, ὃ καλὲ σύ, ἐλεύθερον μὲν σε παντὸς ἔργου ἀφήσω, κριθῶν δὲ μέδιμνος ἔσται σοι ἐφ' ἐκάστης ἡμέρας τὸ ἄριστον. ἐγὼ δὲ

καὶ τοὺς φονεῖς τοὺς ἔμμαντοῦ φευζόμενος καὶ πολλήν ἐπικουρίαν καὶ θεραπείαν ἐκ τῆς ἀνασωθείσης ἐμοὶ κόρης ἐλπίζων ἔθεον τοῦ τραύματος ἀμελήσας.

[24] ἐπεὶ δὲ ἤκομεν ἔνθα ἐσχίζετο τριπλῇ ὁδός, οἱ πολέμιοι ἡμᾶς καταλαμβάνουσιν ἀναστρέφοντες καὶ πόρρωθεν εὐθὺς πρὸς τὴν σελήνην ἔγνωσαν τοὺς δυστυχεῖς αἰχμαλώτους καὶ προσδραμόντες λαμβάνονται μου καὶ λέγουσιν, Ὡ καλὴ κάγαθὴ σὺ παρθένος, ποῖ βαδίζεις ἁωρίαί, ταλαίπωρε; οὐδὲ τὰ δαιμόνια δέδοικας; ἀλλὰ δεῦρο ἴθι πρὸς ἡμᾶς, ἡμεῖς σε τοῖς οἰκείοις ἀποδώσομεν, σαρδώνιον γελῶντες ἔλεγον, κάμὲ ἀποστρέψαντες εἵλκον ὀπίσω. καὶ γὰρ περὶ τοῦ ποδὸς καὶ τοῦ τραύματος ἀναμνησθεὶς ἐχώλεον· οἱ δέ, Νῦν, ἔφασαν, χολὸς ὅτε ἀποδιδράσκων ἐάλωκας; ἀλλ' ὅτε φεύγειν ἐδόκει σοι, ὑγιαίνων ἵππου ὠκύτερος καὶ πετεινὸς ἦσθα. τοῖς δὲ λόγοις τούτοις τὸ ζύλον εἶπετο, καὶ ἤδη ἔλκος τῷ μηρῷ εἶχον νουθετούμενος. ἐπεὶ δὲ εἶσω πάλιν ἀνεστρέψαμεν, τὴν μὲν γραῦν εὖρομεν ἐκ τῆς πέτρας κρεμαμένην ἐν καλωδίῳ· δέισασα γάρ, οἷον εἰκός, τοὺς δεσπότας ἐπὶ τῇ τῆς παρθένου φυγῇ κρημνῇ ἐαυτὴν σφίγξασα ἐκ τοῦ τραχήλου. οἱ δὲ τὴν γραῦν θαυμάσαντες τῆς εὐγνωμοσύνης τὴν μὲν ἀπολύσαντες ἐς τὸν κρημνὸν κάτω ἀφήκαν ὥς ἦν ἐν τῷ δεσμῷ, τὴν δὲ παρθένον ἔνδον κατέδησαν, εἴτα ἐδείπνουν, καὶ πότος ἦν μακρός.

[25] κὰν τούτῳ ἤδη περὶ τῆς κόρης διελέγοντο πρὸς ἀλλήλους· Τί ποιοῦμεν, ἔφη τις αὐτῶν, τὴν δραπετίν; Τί δὲ ἄλλο, εἶπεν ἕτερος, ἢ τῇ γραὶ ταύτῃ κάτω ἐπιρρίψωμεν αὐτήν, ἀφελομένην μὲν ἡμᾶς χρήματα πολλὰ ὅσον ἐπ' αὐτῇ, καὶ προδοῦσαν ἡμῖν ὅλον τὸ ἐργαστήριον; εὖ ἴστε γάρ, ὦ φίλοι, ὅτι αὕτη εἰ τῶν οἴκοι ἐδράξατο, οὐδὲ εἷς ἂν ἡμῶν ζῶν ὑπελείπετο· πάντες γάρ ἂν ἐάλωμεν, τῶν ἐχθρῶν ἐκ παρασκευῆς ἡμῖν ἐπιτεσόντων. ὥστε ἀμυνώμεθα μὲν τὴν πολεμίαν· ἀλλὰ μὴ οὕτω ραϊδίως ἀποθνήσκέτω πεσοῦσα ἐπὶ τοῦ λίθου, θάνατον δὲ αὐτῇ τὸν ἀλγεινότατον καὶ μακρότατον ἐξεύρωμεν καὶ ὅστις αὐτὴν χρόνῳ καὶ βασάνῳ φυλάξας ὕστερον ἀπολεῖ. εἴτα ἐζήτουν θάνατον, καὶ τις εἶπεν, Οἶδα ὅτι ἐπαινέσεσθε τὸ ἀρχιτεκτόνημα. τὸν ὄνον δεῖ ἀπολέσαι ὀκνηρὸν ὄντα, νῦν δὲ καὶ χολὸν εἶναι ψευδόμενον, καὶ μὴν καὶ τῆς φυγῆς τῆς παρθένου γενόμενον ὑπὲρ τὴν καὶ διάκονον· τοῦτον οὖν ἔωθεν ἀποσφάζαντες ἀνατέμνωμεν ἐκ τῆς γαστρὸς καὶ τὰ μὲν ἐγκατα πάντα ἔξω βάλλωμεν, τὴν δὲ ἀγαθὴν ταύτην παρθένον τῷ ὄνῳ ἐγκατοικίσωμεν, τὴν μὲν κεφαλὴν ἔξω τοῦ ὄνου πρόχειρον, ὥς ἂν μὴ εὐθὺς ἀποπνιγεί, τὸ δὲ ἄλλο σῶμα πᾶν ἔνδον κρυπτόμενον, ὥς ἂν αὐτὴν κατακειμένην εὖ μάλα συρράψαντες ρίψωμεν ἔξω ἅμφω ταῦτα τοῖς γυψί, καινῶς τοῦτο ἐσκευασμένον ἄριστον. σκοπεῖτε δέ, ὦ φίλοι, τῆς βασάνου τὸ δεινόν, πρῶτον μὲν τὸ νεκρῷ ὄνῳ συνοικεῖν, εἴτα θέρους ὥραι θερμοτάτῳ ἡλίῳ ἐν κτήνι καθεψεῖσθαι καὶ λιμῷ ἀεὶ κτείνοντι ἀποθνήσκειν καὶ μηδὲ ἐαυτὴν ἀποπνίξαι ἔχειν· τὰ μὲν γὰρ ἄλλ' ὅσα πείσεται σηπομένου τοῦ ὄνου τῇ τε ὁδμῇ καὶ τοῖς σκώληξι πεφυρμένη ἐὼ λέγειν. τέλος δὲ οἱ γῦπες διὰ τοῦ ὄνου παρεισιόντες εἴσω καὶ ταύτην ὥς ἐκείνον ἴσως καὶ ζῶσαν ἔτι διασπάσσονται.

[26] πάντες ἀνεβόησαν ὥς ἐπὶ ἀγαθῷ μεγάλῳ τῷ τερατώδει τούτῳ εὐρήματι. ἐγὼ δὲ ἀνέστην ἐαυτὸν ὥς ἂν ἀποσφαγησόμενος καὶ μηδὲ νεκρὸς

εὐτυχῆς κεισόμενος, ἀλλὰ παρθένον ἀθλίαν ἐπιδεδόμενος καὶ θήκη οὐδὲν ἀδικούσης κόρης ἐσόμενος. ὀρθρος δὲ ἦν ἔτι καὶ ἐξαίφνης ἐφίσταται πλῆθος στρατιωτῶν ἐπὶ τοὺς μιαροὺς τούτους ἀφιγμένον, καὶ εὐθέως πάντα ἐδέσμουν καὶ ἐπὶ τὸν τῆς χώρας ἡγεμόνα ἀπῆγον. ἔτυχε δὲ καὶ ὁ τὴν κόρην μεμνηστευμένος σὺν αὐτοῖς ἐλθών· αὐτὸς γάρ ἦν ὁ καὶ τὸ καταγώγιον τῶν ληιστῶν μηνύσας. παραλαβὼν οὖν τὴν παρθένον καὶ καθίσας ἐπ' ἐμὲ οὕτως ἦγεν οἴκαδε. οἱ δὲ κωμῆται ὥς εἶδον ἡμᾶς ἔτι πόρρωθεν, ἔγνωσαν εὐτυχῶντας, εὐαγγέλιον αὐτοῖς ἐμοῦ προσοκησαμένου, καὶ προσδραμόντες ἡσπάζοντο καὶ ἦγον ἔσω.

[27] ἡ δὲ παρθένος πολὺν λόγον εἶχεν ἐμοῦ δίκαιον ποιοῦσα τοῦ συναιχμαλώτου συναποδράσαντος καὶ τὸν κοινὸν αὐτῇ ἐκείνον θάνατον συγκινδυνεύσαντος. καὶ μοι παρὰ τῆς κεκτημένης ἄριστον παρέκειτο μέδιμνος κριθῶν καὶ χόρτος ὅσος καὶ καμήλωι ἰκανός. ἐγὼ δὲ τότε μάλιστα κατηρώμην τὴν Παλαιστραν ὥς ὄνον με καὶ οὐ κύνα τῇ τέχνῃ μεταθεῖσαν· ἑώρων γάρ τοὺς κύνας εἰς τοῦπτανεῖον παρεισιόντας καὶ λαφύσσοντας πολλὰ καὶ ὅσα ἐν γάμοις πλουσίων νυμφίων. ἡμέραις δὲ ὕστερον μετὰ τὸν γάμον οὐ πολλαῖς ἐπειδὴ χάριν μοι ἡ δέσποινα ἔφη ἔχειν παρὰ τῷ πατρὶ καὶ ἀμείψασθαί με ἀμοιβῇ τῇ δικαίᾳ θέλειν ὁ πατὴρ ἐκέλευσεν ἐλεύθερον ἀφιέναι ὑπαίθριον καὶ σὺν ταῖς ἀγελαῖαις ἵπποις νέμεσθαι. Καὶ γὰρ ὥς ἐλεύθερος, ἔφη, ζήσεται ἐν ἡδονῇ καὶ ταῖς ἵπποις ἐπιβήσεται. καὶ αὕτη δικαιοσύνη ἀμοιβῇ ἐδόκει τότε, εἰ ἦν τὰ πράγματα ἐν ὄνῳ δικαστῇ. καλέσας οὖν τῶν ἵπποφορβῶν τινα τούτῳ με παραδίδωσιν, ἐγὼ δὲ ἔχαιρον ὥς οὐκέτι ἀχθοφορήσω. ἐπεὶ δὲ ἤκομεν εἰς τὸν ἀγρόν, ταῖς ἵπποις με ὁ νομεὺς συνέμιξεν καὶ ἦγεν ἡμᾶς τὴν ἀγέλην εἰς νομόν.

[28] ἐχρῆν δὲ ἄρα κάνταυθα ὥσπερ Κανδαύλη κάμοι γενέσθαι· ὁ γὰρ ἐπιστάτης τῶν ἵππων τῇ αὐτοῦ γυναικὶ Μεγαπόλῃ ἔνδον με κατέλιπεν· ἡ δὲ τῇ μύλῃ με ὑπεξεύγνυνεν, ὥστε ἀλεῖν αὐτῇ καὶ πυροὺς καὶ κριθὰς ὅλας. καὶ τοῦτο μὲν ἦν μέτριον κακὸν εὐχαρίστῳ ὄνῳ ἀλεῖν τοῖς ἑαυτοῦ ἐπιστάταις· ἡ δὲ βελτίστη καὶ παρὰ τῶν ἄλλων τῶν ἐν ἐκείνοις τοῖς ἀγροῖς – πολλοὶ δὲ πάνυ ἦσαν – ἄλευρα τὸν μισθὸν αἰτοῦσα ἐξεμίσθου τὸν ἐμὸν ἄθλιον τράχηλον, καὶ τὰς μὲν κριθὰς τοῦμὸν ἄριστον φρύγουσα κάμοι ὥστε ἀλεῖν ἐπιβάλλουσα, μάζας ὅλας ποιοῦσα κατέπινεν· ἐμοὶ δὲ πίτυρα τὸ ἄριστον ἦν. εἰ δέ ποτε καὶ συνελάσειέ με ταῖς ἵπποις ὁ νομεὺς, παιόμενός τε καὶ δακνόμενος ὑπὸ τῶν ἀρσένων ἀπωλλύμην· αἰ γάρ με μοιχὸν ὑποπτεύοντες εἶναι τῶν ἵππων τῶν αὐτῶν γυναικῶν ἐδίωκον ἀμφοτέροις εἰς ἐμὲ ὑπολακτίζοντες, ὥστε φέρειν οὐκ ἡδυνάμην ζηλοτυπίαν ἱππικὴν. λεπτὸς οὖν καὶ ἄμορφος ἐν οὐ πολλῷ χρόνῳ ἐγενόμην, οὔτε ἔνδον εὐφραινόμενος πρὸς τῇ μύλῃ οὔτε ὑπαίθριος νεμόμενος, ὑπὸ τῶν συννόμων πολεμούμενος.

[29] καὶ μὴν καὶ τὰ πολλὰ εἰς τὸ ὄρος ἄνω ἐπεμπόμην καὶ ξύλα τοῖς ὤμοις ἐκόμιζον. τοῦτο δὲ ἦν τὸ κεφάλαιον τῶν ἐμῶν κακῶν· πρῶτον μὲν ὑψηλὸν ὄρος ἀναβαίνειν ἔδει, ὀρθὴν δεινῶς ὁδόν, εἶτα καὶ ἀνυπόδητος ὄρει ἐν λιθίνῳ. καὶ μοι συνεξέπεμπον ὀνηλάτην, παιδάριον ἀκάθαρτον. τοῦτό με καινῶς ἐκάστοτε ἀπώλλυε· πρῶτον μὲν ἔπαιέ με καὶ τρέχοντα λίαν οὐ ξύλῳ ἀπλῶι, ἀλλὰ τῷ ὄζους πυκνοὺς ἔχοντι καὶ ὀξεῖς, καὶ αἰὶ ἔπαιεν ἐς τὸ αὐτὸ τοῦ

μηροῦ, ὥστε ἀνέωικτό μοι κατ' ἐκεῖνο ὁ μηρὸς τῇ ῥάβδῳ· ὁ δὲ αἰεὶ τὸ τραῦμα ἔπαιεν. εἵτά μοι ἐπετίθει φορτίον ὅσον χαλεπὸν εἶναι καὶ ἐλέφαντι ἐνεγκεῖν· καὶ ἄνωθεν ἡ καταβάσις ὀξεῖα ἦν· ὁ δὲ καὶ ἐνταῦθα ἔπαιεν. εἰ δέ μοι περιπίπτον ἴδοι τὸ φορτίον καὶ εἰς τὸ ἕτερον ἐπικλῖνον, δέον τῶν ξύλων ἀφαιρεῖν καὶ τῷ κουφοτέρῳ προσβάλλειν καὶ τὸ ἴσον ποιεῖν, τοῦτο μὲν οὐδέποτε εἰργάσατο, λίθους δὲ μεγάλους ἐκ τοῦ ὄρους ἀναιρούμενος εἰς τὸ κουφότερον καὶ ἄνω νεῦον τοῦ φορτίου προσετίθει· καὶ κατήγειν ἄθλιος τοῖς ξύλοις ὁμοῦ καὶ λίθους ἀχρεῖους περιφέρων. καὶ ποταμὸς ἦν ἀέναος ἐν τῇ ὁδῷ· ὁ δὲ τῶν ὑποδημάτων φειδόμενος ὀπίσω τῶν ξύλων ἐπ' ἐμοὶ καθίζων ἐπέρα τὸν ποταμόν.

[30] εἰ δέ ποτε οἶα κάμνων καὶ ἀχθοφορῶν καταπέσοιμι, τότε δὴ τότε τὸ δεινὸν ἀφόρητον ἦν· οὗ γὰρ ἦν καταβάντος τὴν χειρὰ μοι ἐπιδοῦναι κάμῃ χαμόθεν ἐπεγείρειν καὶ τοῦ φορτίου ἀφελεῖν, ἃν ποτε καὶ δέοι, ὁ δὲ οὔτε κατήλθεν οὔτε χειρὰ μοι ἐπέδωκεν, ἀλλ' ἄνωθεν ἀπὸ τῆς κεφαλῆς καὶ τῶν ὧτων ἀρξάμενος συνέκοπτέ με τῷ ξύλῳ, ἕως ἐπεγείρωσί με αἱ πληγαί. καὶ μὴν καὶ ἄλλο κακὸν εἰς ἐμὲ ἀφόρητον ἔπαιζεν· συνενεγκὼν ἀκανθῶν ὀξυτάτων φορτίον καὶ τοῦτο δεσμῷ περισφίγξας ἀπεκρέμα ὀπισθεν ἐκ τῆς οὐρᾶς, αἱ δὲ οἷον εἰκὸς ἀπίνοντος τὴν ὁδὸν ἀποκρεμάμεναι προσέπιπτόν μοι καὶ πάντα μοι τὰ ὀπισθεν νύττουσαι ἐτίτρωσκον· καὶ ἦν μοι τὸ ἀμύνειν ἀδύνατον, τῶν τιτρωσκόντων αἰεὶ μοι ἐπομένων κάμῳ ἡρτημένων. εἰ μὲν γὰρ ἀτρέμα προίοιμι φυλαττόμενος τῶν ἀκανθῶν τὴν προσβολήν, ὑπὸ τῶν ξύλων ἀπωλλύμην, εἰ δὲ φεύγοιμι τὸ ξύλον, τότε ἤδη τὸ δεινὸν ὀπισθεν ὀξὺ προσέπιπτεν. καὶ ὅλως ἔργον ἦν τῷ ὀνηλάτῃ τῷ ἐμῷ ἀποκτενεῖν με.

[31] ἐπεὶ δέ ποτε ἅπαξ κακὰ πάσχων πολλὰ οὐκέτι φέρων πρὸς αὐτὸν λάξ ἐκίνησα, εἶχεν αἰεὶ τοῦτο τὸ λάξ ἐν μνήμῃ. καὶ ποτε κελεύεται στυππεῖον ἐξ ἐτέρου χωρίου εἰς ἕτερον χωρίον μετενεγκεῖν· κομίσας οὖν με καὶ τὸ στυππεῖον τὸ πολὺ συνενεγκὼν κατέδησεν ἐπ' ἐμὲ καὶ δεσμῷ ἀργαλέῳ εὗ μάλα προσέδησέ με τῷ φορτίῳ κακὸν ἐμοὶ μέγα τυρεύων. ἐπεὶ δὲ προίεναι λοιπὸν ἔδει, ἐκ τῆς ἐστίας κλέψας δαλὸν ἔτι θερμόν, ἐπειδὴ πόρρω τῆς αὐλῆς ἐγενόμεθα, τὸν δαλὸν ἐνέκρυσεν εἰς τὸ στυππεῖον. τὸ δὲ — τί γὰρ ἄλλο ἐδύνατο; — εὐθὺς ἀνάπτεται, καὶ λοιπὸν οὐδὲν ἔφερον ἄλλο ἢ πῦρ ἅπλετον. μαθὼν οὖν ὡς αὐτίκα ὀπτήσομαι, ἐν τῇ ὁδῷ τέλματι βαθεῖ ἐντυχὼν ῥίπτω ἑμαυτὸν τοῦ τέλματος ἐς τὸ ὑγρότατον· εἵτα ἐκύλιον ἐνταῦθα τὸ στυππεῖον καὶ δινῶν καὶ στρέφων ἑμαυτὸν τῷ πηλῷ κατέσβεσα τὸ θερμόν ἐκεῖνο καὶ πικρὸν ἐμοὶ φορτίον, καὶ οὕτω λοιπὸν ἀκινδυνότερον ἐβάδιζον τῆς ὁδοῦ τὸ ἐπίλοιπον. οὐδὲ γὰρ ἔτι με ἀνάψαι τῷ παιδί δυνατόν ἦν τοῦ στυππεῖου πηλῷ ὑγρῷ πεφυρμένου. καὶ τοῦτό γε ὁ τολμηρὸς παῖς ἐλθὼν ἐμοῦ κατεψεύσατο, εἰπὼν ὡς παρὶν ἐκὼν ἑαυτὸν ἐνσεύσαιμι τῇ ἐστία. καὶ τότε μὲν ἐκ τοῦ στυππεῖου μηδὲ ἐλπίζων ὑπεξῆλθον.

[32] ἀλλ' ἕτερον ὁ ἀκάθαρτος παῖς ἐξεῦρεν ἐπ' ἐμὲ μακρῷ κάκιον· κομίσας γὰρ με ἐς τὸ ὄρος καὶ μοι φορτίον ἄδρὸν ἐπιθείς ἐκ τῶν ξύλων, τοῦτο μὲν πιπράσκει γεωργῶι πλησίον οἰκοῦντι, ἐμὲ δὲ γυμνὸν καὶ ἄξυλον κομίσας οἴκαδε καταψεύδεται μου πρὸς τὸν αὐτοῦ δεσπότην ἔργον ἀνόσιον· Τοῦτον, δέσποτα, τὸν ὄνον οὐκ οἶδ' ὅ τι βόσκομεν δεινῶς ἀργὸν ὄντα καὶ βραδύν.

ἀλλὰ μὴν νῦν ἐπιτηδεύει καὶ ἄλλο ἔργον· ἐπὰν γυναῖκα ἢ παρθένον καλὴν καὶ ὠραίαν ἴδῃ ἢ παῖδα, ἀπολακτίσας ἵεται δρόμῳ ἐπ' αὐτούς, ὥς εἴ τις ἐρᾷ ἄνθρωπος ἄρρην ἐπὶ ἐρωμένῃ γυναικὶ κινούμενος, καὶ δάκνει ἐν φιλήματος σχήματι καὶ πλησιάζειν βιάζεται, ἐκ δὲ τούτου σοι δίκας καὶ πράγματα παρέξει, πάντων ὑβριζομένων, πάντων ἀνατρεπομένων. καὶ γὰρ νῦν ξύλα κομίζων γυναῖκα εἰς ἀγρὸν ἀπιοῦσαν ἰδὼν τὰ μὲν ξύλα πάντα χαμαὶ ἐσκόρπισεν ἀποσεισάμενος, τὴν δὲ γυναῖκα ἐς τὴν ὁδὸν ἀνατρέψας γαμεῖν ἐβούλετο, ἕως ἄλλος ἄλλοθεν ἐκδραμόντες ἡμίναμεν τῇ γυναικὶ ἐς τὸ μὴ διασπασθῆναι ὑπὸ τοῦ καλοῦ τούτου ἐραστοῦ.

[33] ὁ δὲ ταῦτα πυθόμενος, Ἄλλ' εἰ μήτε βαδίζειν, ἔφη, ἐθέλει μήτε φορτηγεῖν καὶ ἔρωτας ἀνθρωπίνους ἐρᾷ ἐπὶ γυναῖκας καὶ παῖδας οἰστρούμενος, ἀποσφάζατε αὐτόν, καὶ τὰ μὲν ἔγκατα τοῖς κυσὶ δότε, τὰ δὲ κρέα τοῖς ἐργάταις φυλάξατε· καὶ ἦν ἔρηται, πῶς οὗτος ἀπέθανε, λύκου τοῦτο καταψεύσασθε. ὁ μὲν οὖν ἀκάθαρτος παῖς ὁ ἐμὸς ὀνηλάτης ἔχαιρε καὶ με αὐτίκα ἤθελεν ἀποσφάττειν. ἀλλ' ἔτυχε γὰρ τις παρὼν τότε τῶν γειτόνων γεωργῶν· οὗτος ἐρρύσατό με ἐκ τοῦ θανάτου δεῖν' ἐπ' ἐμοὶ βουλευσάμενος. Μηδαμῶς, ἔφη, ἀποσφάξις ὄνον καὶ ἀλεῖν καὶ ἀχθοφορεῖν δυνάμενον· καὶ οὐ μέγα. ἐπειδὴ γὰρ εἰς ἀνθρώπους ἔρωι καὶ οἰστρῳ φέρεται, λαβὼν αὐτὸν ἔκτεμε· τῆς γὰρ ἐπαφροδίτου ταύτης ὀρμῆς ἀφαιρεθεὶς ἡμερὸς τε εὐθύς καὶ πίων ἔσται καὶ οἷσι φορτίον μέγα οὐδὲν ἀχθόμενος. εἰ δὲ αὐτὸς ἀπείρως ἔχεις ταύτης τῆς ἰατρείας, ἀφίξομαι δεῦρο μεταξὺ τριῶν ἢ τεττάρων ἡμερῶν καὶ σοι τοῦτον σωφρονέστερον προβατίου παρέξω τῇ τομῇ. οἱ μὲν οὖν ἔνδον ἅπαντες ἐπήνουν τὸν σύμβουλον, ὥς εὖ λέγοι, ἐγὼ δὲ ἥδη ἐδάκρυον ὥς ἀπολέσων αὐτίκα τὸν ἐν τῷ ὄνῳ ἄνδρα καὶ ζῆν οὐκέτι ἐθέλειν ἔφην, εἰ γενοίμην εὐνοῦχος· ὥστε καὶ ὅλως ἀποσιτῆσαι τοῦ λοιποῦ ἐγνώκειν ἢ ῥῖψαι ἑαυτὸν ἐκ τοῦ ὄρους, ἔνθα ἐκπεσὼν θανάτῳ οἰκτίστωι ὀλόκληρος ἔτι καὶ ἀκέραιος νεκρὸς τεθνήξομαι.

[34] ἐπεὶ δὲ ἦν νύξ βαθεῖα, ἄγγελός τις ἀπὸ τῆς κώμης ἦκεν εἰς τὸν ἀγρὸν καὶ τὴν ἑπαυλιν, ταύτην λέγων τὴν νεόνυμφον κόρην τὴν ὑπὸ τοῖς ληισταῖς γενομένην καὶ τὸν ταύτης νυμφίον, περὶ δεῖλιν ὀψίαν ἀμφοτέρους αὐτοὺς ἐν τῷ αἰγιαλῷ περιπατοῦντας, ἐπιπολάσασαν ἄφνω τὴν θάλασσαν ἀρπάξαι αὐτοὺς καὶ ἀφανεῖς ποιῆσαι, καὶ τέλος αὐτοῖς τοῦτο τῆς συμφορᾶς καὶ θανάτου γενέσθαι. οἱ δὲ οἶα δὴ κεκενωμένης τῆς οἰκίας νέων δεσποτῶν ἔγνωσαν μηκέτι μένειν ἐν τῇ δουλείᾳ, ἀλλὰ πάντα διαρπάσαντες τὰ ἔνδον φυγῇ ἐσώιζοντο. ὁ δὲ νομεὺς τῶν ἵπων καμὲ παραλαβὼν καὶ πάνθ' ὅσα δυνατὸς συλλαβὼν ἐπικατέδησέ μοι καὶ ταῖς ἵπποις * * *. ἐγὼ δὲ ἠχθόμην μὲν φέρων φορτίον ὄνου ἀληθινοῦ, ἀλλ' οὖν ἄσμενος τὸ ἐμπόδιον τοῦτο τῆς ἐμῆς ἐδεξάμην ἐκτομῆς. καὶ τὴν νύκτα ὅλην ἐλθόντες ὁδὸν ἀργαλέαν καὶ τριῶν ἄλλων ἡμερῶν τὴν ὁδὸν ἀνύσαντες ἐρχόμεθα ἐς πόλιν τῆς Μακεδονίας Βέροιαν μεγάλην καὶ πολυάνθρωπον.

[35] ἐνταῦθα ἔγνωσαν οἱ ἄγοντες ἡμᾶς ἰδρῦσαι καὶ ἑαυτούς. καὶ τότε δὴ πρᾶσις ἦν ἡμῶν τῶν κτηνῶν καὶ κῆρυξ εὐφημος ἐν ἀγοραῖ μέσῃ ἐστὼς ἐκῆρυττεν. οἱ δὲ προσιόντες ἰδεῖν ἠθελον τὰ στόματα ἡμῶν ἀνοίγοντες καὶ τὴν ἡλικίαν ἐν τοῖς ὁδοῦσιν ἐκάστου ἐβλεπον, καὶ τοὺς μὲν ὠνήσαντο ἄλλος

ἄλλον, ἐμὲ δὲ ὕστατον ὑπολελειμμένον ὁ κῆρυξ ἐκέλευεν αὖθις ἐπανάγειν ἐς οἶκον. Ὅραϊς, ἔφη, οὗτος μόνος οὐχ εὔρηκε κύριον. ἡ δὲ πολλὰ πολλάκις δινουμένη καὶ μεταπίπτουσα Νέμεσις ἤγαγεν καὶ μοι τὸν δεσπότην, οἷον οὐκ ἂν εὐδαίμην. κιναιδος γὰρ καὶ γέρων ἦν τούτων εἷς τῶν τὴν θεὸν τὴν Συρίαν εἰς τὰς κώμας καὶ τοὺς ἀγροὺς περιφερόντων καὶ τὴν θεὸν ἐπατεῖν ἀναγκαζόντων. τούτῳ πιπράσκομαι πολλῆς πάνυ τιμῆς, τριάκοντα δραχμῶν· καὶ στένων ἤδη τῷ δεσπότηι εἰπόμεν ἄγοντι.

[36] ἐπεὶ δὲ ἤκομεν ἔνθα ὤκει Φίληβος – τοῦτο γὰρ εἶχεν ὄνομα ὁ ὠνησάμενός με – μέγα εὐθὺς πρὸ τῆς θύρας ἀνέκραγεν, Ὡ κοράσια, δοῦλον ὑμῖν ἐώνημαι καλὸν καὶ ἄδρὸν καὶ Καππαδόκην τὸ γένος. ἦσαν δὲ τὰ κοράσια ταῦτα ὄχλος κιναιδῶν συνεργῶν τοῦ Φιλήβου, καὶ πάντες πρὸς τὴν βοήν ἀνεκρότησαν· ὥιοντο γὰρ ἀληθῶς ἄνθρωπον εἶναι τὸν ἐώνημένον. ὥς δὲ εἶδον ὄνον ὄντα τὸν δοῦλον, ἤδη ταῦτα ἐς τὸν Φίληβον ἔσκωπτον, Τοῦτον οὐ δοῦλον, ἀλλὰ νυμφίον σαυτῇ πόθεν ἄγεις λαβοῦσα; ὄναιο δὲ τούτων τῶν καλῶν γάμων καὶ τέκοις ταχέως ἡμῖν πώλους τοιούτους.

[37] καὶ οἱ μὲν ἐγέλων. τῇ δὲ ὑστεραία συνετάττοντο ἐπ' ἔργον, ὥσπερ αὐτοὶ ἔλεγον, καὶ τὴν θεὸν ἐνσκευασάμενοι ἐμοὶ ἐπέθηκαν. εἶτα ἐκ τῆς πόλεως ἐξηλαύνομεν καὶ τὴν χώραν περιήϊμεν. ἐπὰν δ' εἰς κώμην τινὰ εἰσέλθοιμεν, ἐγὼ μὲν ὁ θεοφόρητος ἰστάμην, ὁ δὲ αὐλητὴς ἐφύσα ὄμιλος ἐνθεον, οἱ δὲ τὰς μίτρας ἀπορρίψαντες τὴν κεφαλὴν κάτωθεν ἐκ τοῦ αὐχένος εἰλίσσοντες τοῖς ξίφεσιν ἐτέμνοντο τοὺς πῆχεις καὶ τὴν γλῶτταν τῶν ὀδόντων ὑπερβάλλων ἕκαστος ἔτεμνε καὶ ταύτην, ὥστε ἐν ἀκαρεῖ πάντα πεπληῆσθαι μαλακοῦ αἵματος. ἐγὼ δὲ ταῦτα ὀρῶν τὰ πρῶτα ἔτρεμον ἐστώς, μή ποτε χρεῖα τῇ θεῷ καὶ ὀνείου αἵματος γένοιτο. ἐπειδὰν δὲ κατακόψειαν οὕτως ἑαυτούς, ἐκ τῶν περιεστηκότων θεατῶν συνέλεγον ὀβολοὺς καὶ δραχμάς· ἄλλος ἰσχάδας καὶ τυροὺς καὶ οἶνου κάδον ἐπέδωκε καὶ πυροῦ μέδιμνον καὶ κριθῶν τῷ ὄνῳ. οἱ δὲ ἐκ τούτων ἐτρέφοντο καὶ τὴν ἐπ' ἐμοὶ κομιζομένην θεὸν ἐθεράπευον.

[38] καὶ ποτε εἰς κώμην τινὰ αὐτῶν εἰσβαλόντων ἡμῶν νεανίσκον τῶν κωμητῶν μέγαν ἀγρεύσαντες εἰσάγουσιν εἴσω ἔνθα καταλύοντες ἔτυχον. ἔπειτα ἔπασχον ἐκ τοῦ κωμήτου ὅσα συνήθη καὶ φίλια τοιούτοις ἀνοσίοις κιναιδοῖς ἦν. ἐγὼ δὲ ὑπεραλγῆσας ἐπὶ τῇ ἐμαντοῦ μεταβολῇ, Καὶ μέχρι νῦν ἀνέχομαι κακῶν, ἀναβοῆσαι, ὦ Ζεῦ σκέτλιε, ἠθέλησα, ἀλλ' ἡ μὲν φωνὴ οὐκ ἀνέβη μοι ἢ ἐμή, ἀλλ' ἡ τοῦ ὄνου ἐκ τοῦ φάρυγγος, καὶ μέγα ὠγκησάμην. τῶν δὲ κωμητῶν τινες ἔτυχον τότε ὄνον ἀπολωλεκότες, καὶ τὸν ἀπολωλότα ζητοῦντες ἀκούσαντές μου μέγα ἀναβοήσαντος παρέρχονται εἴσω οὐδενὶ οὐδὲν εἰπόντες ὥς ἐμοῦ τοῦ ἐκείνων ὄντος, καὶ καταλαμβάνουσι τοὺς κιναιδούς ἄρρητα ἔνδον ἐργαζομένους· καὶ γέλως ἐκ τῶν ἐπεισελθόντων πολὺς γίνεται. ἔξω ἐκδραμόντες ὅληι τῇ κώμῃ τῷ λόγῳ διέδωκαν τῶν ἱερέων τὴν ἀσέλγειαν. οἱ δὲ αἰδούμενοι δεινῶς ταῦτα ἐληλεγμένα τῆς ἐπιούσης νυκτὸς ἐνθεν ἐξήλασαν, καὶ ἐπειδὴ ἐγένοντο ἐν τῇ ἐρήμῳ τῆς ὁδοῦ ἐχαλέπαινον καὶ ὠργίζοντο ἐμοὶ τῷ μηνύσαντι τὰ ἐκείνων μυστήρια. καὶ τοῦτο μὲν ἀνεκτὸν τὸ δεινὸν ἦν, κακῶς τῷ λόγῳ ἀκούειν, ἀλλὰ τὰ μετὰ τοῦτο οὐκέτ' ἀνεκτά· τὴν γὰρ θεὸν ἀφελόντες μου καὶ χαμαὶ καταθέμενοι καὶ

τὰ στρώματά μου πάντα περισπάσαντες γυμνὸν ἤδη προσδέουσί με δένδρῳ
μεγάλῳ, εἴτα ἐκείνῃ τῇ ἐκ τῶν ἀστραγάλων μάστιγι παίοντες ὀλίγον
ἐδέησαν ἀποκτεῖναι, κελεύοντές με τοῦ λοιποῦ ἄφωνον εἶναι θεοφόρητον. καὶ
μὴν καὶ ἀποσφάζαι μετὰ τὰς μάστιγας ἐβουλεύσαντο ὥς ἐς ὕβριν αὐτοὺς
βαλόντα πολλὴν καὶ τῆς κώμης οὐκ ἐργασαμένους ἐκβαλόντα· ἀλλ' ὥστε με
μὴ ἀποκτεῖναι, δεινῶς αὐτοὺς ἡ θεὸς ἐδυσώπησε χαμαὶ καθημένη καὶ οὐκ
ἔχουσα ὅπως ὁδεύοι.

[39] ἐντεῦθεν οὖν μετὰ τὰς μάστιγας λαβὼν τὴν δέσποιναν ἐβάδιζον καὶ
πρὸς ἐσπέραν ἤδη καταλύομεν εἰς ἀγρὸν πλουτοῦντος ἀνθρώπου. καὶ ἦν
οὗτος ἔνδον καὶ τὴν θεὸν μάλα ἄσμενος τῇ οἰκίᾳ ὑπεδέξατο καὶ θυσίας αὐτῇ
προσηγάγεν. ἐνθάδε οἶδα μέγαν κίνδυνον αὐτὸς ὑποστάς· τῶν φίλων γάρ τις
τῷ δεσπότῃ τῶν ἀγρῶν ἔπεμψε δῶρον ὄνου ἀγρίου μηρόν· τοῦτον ὁ
μάγειρος σκευάσαι λαβὼν ραιθυμίας ἀπώλεσε, κυνῶν πολλῶν λαθραίως εἴσω
παρελθόντων· ὃς δεδιὼς πληγὰς πολλὰς καὶ βάσανον ἐκ τῆς ἀπωλείας τοῦ
μηροῦ ἔγνω κρεμάσαι ἑαυτὸν ἐκ τοῦ τραχήλου. ἡ δὲ γυνὴ ἡ τούτου, κακὸν
ἐξαίσιον ἐμόν, Ἀλλὰ μήτε ἀπόθνησκε, εἶπεν, ὦ φίλτατε, μήτε ἀθυμίας
τοιαύτη δῶις σεαυτόν· πειθόμενος γάρ μοι πράξεις εὔ πάντα. τῶν κιναιδῶν
τὸν ὄνον λαβὼν ἔξω εἰς ἔρημον χωρίον κᾶπεται σφάζας αὐτὸν τὸ μέρος μὲν
ἐκεῖνο τὸν μηρόν ἀποτεμὼν κόμιζε δεῦρο καὶ κατασκευάσας τῷ δεσπότῃ
ἀπόδος καὶ τὸ ἄλλο τοῦ ὄνου κάτω που ἐς κρημνὸν ἄφες· δόξει γὰρ ἀποδρᾶς
οἷχεσθαι ποι καὶ εἶναι ἀφανής. ὁρᾷς δὲ ὥς ἔστιν εὖσαρκος καὶ τοῦ ἀγρίου
ἐκείνου πάντα ἀμείνων; ὁ δὲ μάγειρος τῆς γυναικὸς ἐπαινέσας τὸ βούλευμα,
Ἄριστα, ἔφη, σοι, ὦ γύναι, ταῦτα, καὶ τούτῳ μόνῳ τῷ ἔργῳ τὰς μάστιγας
φυγεῖν ἔχω, καὶ τοῦτό μοι ἤδη πεπράζεται. ὁ μὲν οὖν ἀνόσιος οὗτος οὐμὸς
μάγειρος ἐμοῦ πλησίον ἐστὼς τῇ γυναικὶ ταῦτα συνεβουλεύετο.

[40] ἐγὼ δὲ τὸ μέλλον ἤδη προορώμενος κράτιστον ἔγνων τὸ σώζειν
ἑμαυτὸν ἐκ τῆς κοπίδος καὶ ρήξας τὸν ἱμάντα ὧι διηγόμην καὶ ἀνασκιρτήσας
ἱεμαὶ δρόμῳ εἴσω ἔνθα ἐδείπνουν οἱ κίναδοι σὺν τῷ δεσπότῃ τῶν ἀγρῶν.
ἐνταῦθα εἰσδραμὼν ἀνατρέπω πάντα τῷ σκιρτήματι καὶ λυχνίαν καὶ
τραπέζας· κἀγὼ μὲν ὤμην κομψόν τι τοῦτο πρὸς σωτηρίαν ἐμὴν εὐρηκέναι,
καὶ τὸν δεσπότην τῶν ἀγρῶν κελεύειν εὐθέως ὥς ἀγέρωχον ὄνον ἐμὲ
κατακλεισθέντα ποι φυλάττεσθαι ἀσφαλῶς· ἀλλὰ με τοῦτο τὸ κομψόν εἰς
ἔσχατον ἤνεγκεν κινδύνου. λυττᾶν δόξαντές με ξίφη πολλὰ ἤδη καὶ λόγχας
ἐπ' ἐμὲ ἐσπάσαντο καὶ ξύλα μακρά, καὶ εἶχον οὕτως ὥστε ἀποκτενεῖν με. ἐγὼ
δὲ ὀρῶν τοῦ δεινοῦ τὸ μέγεθος δρόμῳ εἴσω παρέρχομαι ἔνθα οἱ ἐμοὶ
δεσπότες κοιμηθήσεσθαι ἔμελλον. οἱ δὲ θεασάμενοι τοῦτο συγκλείουσι τὰς
θύρας εὖ μάλα ἔξωθεν.

[41]. ἐπεὶ δὲ ἤδη ὀρθρὸς ἦν, ἀράμενος τὴν θεὸν αὐθις ἀπῆειν ἅμα τοῖς
ἀγύρταις καὶ ἀφικόμεθα εἰς κώμην ἄλλην μεγάλην καὶ πολυάνθρωπον, ἐν ἣ
καὶ καινότερόν τι ἑτερατεύσαντο, τὴν θεὸν μὴ μεῖναι ἐν ἀνθρώπου οἰκίᾳ, τῆς
δὲ παρ' ἐκείνοις μάλιστα τιμωμένης ἐπιχωρίου δαίμονος τὸν ναὸν οἰκῆσαι. οἱ
δὲ καὶ μάλα ἄσμενοι τὴν ξένην θεὸν ὑπεδέξαντο τῇ σφῶν αὐτῶν θεῷ
συνοικίσαντες, ἡμῖν δὲ οἰκίαν ἀπέδειξαν ἀνθρώπων πενήτων. ἐνταῦθα συχνὰς
ἡμέρας οἱ δεσπότες διατρίψαντες ἀπιέναι ἤθελον εἰς τὴν πλησίον πόλιν καὶ

τὴν θεὸν ἀπῆιτουν τοὺς ἐπιχωρίους, καὶ αὐτοὶ ἐς τὸ τέμενος παρελθόντες ἐκόμιζον αὐτὴν καὶ θέντες ἐπ' ἔμοι ἤλαυνον ἕξω. ἔτυχον δὲ οἱ δυσσεβεῖς εἰς τὸ τέμενος ἐκεῖνο παρελθόντες ἀνάθημα φιάλην χρυσὴν κλέψαντες, ἣν ὑπὸ τῇ θεῷ ἔφερον· οἱ δὲ κωμῆται αἰσθόμενοι τοῦτο εὐθὺς ἐδίωκον, εἴτα ὡς πλησίον ἐγένοντο, καταπηδήσαντες ἀπὸ τῶν ἵππων εἶχοντο αὐτῶν ἐν τῇ ὁδῷ καὶ δυσσεβεῖς καὶ ἱεροσύλους ἐκάλουν καὶ ἀπῆιτουν τὸ κλαπὲν ἀνάθημα, καὶ ἐρευνῶντες πάντα εὗρον αὐτὸ ἐν τῷ κόλπῳ τῆς θεοῦ. δῆσαντες οὖν τοὺς γυνίας ἤγον ὀπίσω καὶ τοὺς μὲν εἰς τὴν εἰρκτὴν ἐμβάλλουσι, τὴν δὲ θεὸν τὴν ἐπ' ἔμοι κομιζομένην ἀράμενοι ναῶι ἄλλῳ ἔδωκαν, τὸ δὲ χρυσίον τῇ πολιτίδι θεῶι πάλιν ἀπέδωκαν.

[42] τῇ δὲ ὑστεραίᾳ τὰ τε σκεύη καὶ με πιπράσκειν ἔγνωσαν, καὶ ἀπέδοντό με ξένῳ ἀνθρώπῳ τὴν πλησίον κώμην οἰκοῦντι, τέχνην ἔχοντι ἄρτους πέττειν· οὗτός με παραλαβὼν καὶ πυρῶν μεδίμνους δέκα ὠνησάμενος, ἐπιθείς μοι τὸν πυρὸν οἴκαδε ἤλαυνεν ὡς ἑαυτὸν ὁδὸν ἀργαλέον· ὡς δὲ ἤκομεν, εἰσάγει με εἰς τὸν μυλῶνα, καὶ ὁρῶ πολὺ πλῆθος ἔνδον ὁμοδούλων κτηνῶν, καὶ μύλαι πολλαὶ ἦσαν, καὶ πᾶσαι τούτοις ἐστρέφοντο, καὶ πάντα ἐκεῖνα μεστὰ ἦν ἀλεύρων. καὶ τότε μὲν με οἷα ξένον δοῦλον καὶ φορτίον βαρύτατον ἀράμενον καὶ ὁδὸν ἀργαλέον ἀφιγμένον ἀναπαύεσθαι ἔνδον ἀφῆκαν, τῇ δὲ ὑστεραίᾳ ὁθόνῃ τὰ ὄμματά μου σκεπάσαντες ὑποξενγνύουσί με τῇ κώπῃ τῆς μύλης, εἴτα ἤλαυνον. ἐγὼ δὲ ἠπιστάμην ὅπως χρὴ ἅλειν πολλάκις παθῶν, προσεποιούμην δὲ ἀγνοεῖν· ἀλλὰ μάτην ἤλπισα. λαβόντες γὰρ πολλοὶ τῶν ἔνδον βακτηρίας περιίστανται με καὶ μὴ προσδοκῆσαντα, ὡς οὐχ ὁρῶντα, παίουσιν ἀθροαί τῇ χειρί, ὥστε με ὑπὸ τῆς πληγῆς ὥσπερ στρόμβον ἐξαπίνης στρέφεσθαι· καὶ πείραι ἔμαθον ὅτι χρὴ τὸν δοῦλον ἐς τὸ τὰ δέοντα ποιεῖν μὴ περιμένειν τὴν χεῖρα τοῦ δεσπότου.

[43] λεπτὸς οὖν πάνυ γίνομαι καὶ ἀσθενὴς τῷ σώματι, ὥστε ἔγνω με ὁ δεσπότης πωλῆσαι, καὶ ἀποδίδοταί με ἀνθρώπῳ κηπουρῷ τὴν τέχνην· οὗτος γὰρ εἶχε κῆπον λαβὼν γεωργεῖν. καὶ τοῦτο εἶχομεν ἔργον· ὁ δεσπότης ἔωθεν ἐπιθείς μοι τὰ λάχανα ἐκόμιζεν εἰς τὴν ἀγοράν, καὶ παραδοὺς τοῖς ταῦτα πιπράσκουσιν ἤγέ με πάλιν εἰς τὸν κῆπον. εἴτα ἐκεῖνος μὲν καὶ ἔσκαπτε καὶ ἐφύτευε καὶ τὸ ὕδωρ τῷ φυτῷ ἐπῆγεν, ἐγὼ δὲ ἐν τούτῳ εἰστήκειν ἀργός. ἦν δέ μοι δεινῶς ἀλγεινὸς ὁ τότε βίος, πρῶτον μὲν ἐπεὶ χειμῶν ἤδη ἦν κάκεϊνος οὐδὲ αὐτῷ στρῶμα εἶχεν ἀγοράσαι οὐχ ὅπως ἐμοί, καὶ ἀνυπόδητος πηλὸν ὑγρὸν καὶ πάγον σκληρὸν καὶ ὀξὺν ἐπάτουν, καὶ τὸ φαγεῖν τοῦτο μόνον ἀμφοτέροις ἦν θρίδακας πικρὰς καὶ σκληράς.

[44] καὶ ποτε ἐξιόντων ἡμῶν εἰς τὴν πόλιν ἐντυγχάνει ἀνὴρ γενναῖος στρατιώτου στολὴν ἡμφιεσμένος, καὶ τὰ μὲν πρῶτα λαλεῖ πρὸς ἡμᾶς τῇ Ἰταλῶν φωνῇ καὶ ἤρετο τὸν κηπουρὸν ὅποι ἀπάγει τὸν ὄνον ἐμέ· ὁ δέ, οἶμαι, τῆς φωνῆς ἀνόητος ὢν οὐδὲν ἀπεκρίνατο· ὁ δὲ ὀργιζόμενος, ὡς ὑπερορώμενος, παίει τῇ μᾶστιγι τὸν κηπουρόν, κάκεϊνος συμπλέκεται αὐτῷ καὶ ἐκ τῶν ποδῶν εἰς τὴν ὁδὸν ὑποσπᾶσας ἐκτείνει, καὶ κείμενον ἔπαιεν οὕτω καὶ χειρὶ καὶ ποδὶ καὶ λίθῳ τῷ ἐκ τῆς ὁδοῦ· ὁ δὲ τὰ πρῶτα καὶ ἀντεμάχετο καὶ ἠπεῖλει, εἰ ἀνασταίῃ, ἀποκτενεῖν τῇ μαχαίρᾳ· ὁ δὲ ὥσπερ ὑπ' αὐτοῦ ἐκείνου διδασθεῖς, τὸ ἀκινδυνότατον, σπᾷ τὴν μάχαιραν αὐτοῦ καὶ ῥίπτει

πόρρω, εἶτα αὖθις ἔπαιε κείμενον. ὁ δὲ τὸ κακὸν ὁρῶν ἤδη ἀφόρητον ψεύδεται ὡς τεθηκῶς ἐν ταῖς πληγαῖς· ὁ δὲ δείσας ἐπὶ τούτῳ τὸν μὲν αὐτοῦ ὡς εἶχε κείμενον ἀπολείπει, τὴν δὲ μάχαιραν βαστάσας ἐπ' ἐμοὶ ἤλαυνεν ἐς τὴν πόλιν.

[45] ὡς δὲ ἤλθομεν, τὸν μὲν κῆπον αὐτοῦ συνεργῶι τινὶ ἐπέδωκεν γεωργεῖν, αὐτὸς δὲ τὸν κίνδυνον τὸν ἐκ τῆς ὁδοῦ δεδιῶς κρύπτεται ἅμα ἐμοὶ πρὸς τινος τῶν ἐν ἄστει συνήθων. τῇ δὲ ὑστεραίᾳ, δόξαν αὐτοῖς, οὕτω ποιούσιν· τὸν μὲν ἐμὸν δεσπότην κιβωτῶι ἐνέκρυψαν, ἐμὲ δὲ ἀράμενοι ἐκ τῶν ποδῶν κομίζουσιν ἄνω τῇ κλίμακι ἐς ὑπερῶιον κάκεῖ με ἄνω συγκλείουσιν. ὁ δὲ στρατιώτης ἐκ τῆς ὁδοῦ τότε μόλις ἐξαναστάς, ὡς ἔφασαν, καρηβαρῶν ταῖς πληγαῖς ἤκεν εἰς τὴν πόλιν καὶ τοῖς στρατιώταις τοῖς σὺν αὐτῶι ἐντυχὼν λέγει τὴν ἀπόνοιαν τοῦ κηπουροῦ· οἱ δὲ σὺν αὐτῶι ἐλθόντες μαυθάνουσιν ἔνθα ἤμεν κεκρυμμένοι, καὶ παραλαμβάνουσι τοὺς τῆς πόλεως ἄρχοντας. οἱ δὲ εἶσω τινὰ πέμπουσι τῶν ὑπηρετῶν καὶ τοὺς ἔνδον ἅπαντας προελθεῖν ἐξω κελεύουσιν· ὡς δὲ προῆλθον, ὁ κηπουρὸς οὐδαμοῦ ἐφαίνετο. οἱ μὲν οὖν στρατιῶται ἔνδον ἔφασαν εἶναι τὸν κηπουρὸν κάμῃ τὸν ἐκείνου ὄνον· οἱ δὲ οὐδὲν ἄλλο ὑπολελειφθαι ἔλεγον οὔτε ἄνθρωπον οὔτε ὄνον. θορύβου δὲ ἐν τῶι στενωπῶι καὶ πολλῆς βοῆς ἐκ τούτων γινομένης ὁ ἀγέρωχος καὶ πάντα περιέργος ἐγὼ βουλόμενος μαθεῖν τίνες εἶεν οἱ βοῶντες, διακύπτω ἄνωθεν κάτω διὰ τῆς θυρίδος. οἱ δὲ με ἰδόντες εὐθὺς ἀνέκραγον· οἱ δὲ ἐαλώκεσαν ψευδῇ λέγοντες· καὶ οἱ ἄρχοντες εἶσω παρελθόντες καὶ πάντα ἀνερευνῶντες εὐρίσκουσιν τὸν ἐμὸν δεσπότην τῇ κιβωτῶι ἐγκείμενον καὶ λαβόντες τὸν μὲν εἰς τὸ δεσμοτήριον ἔπεμψαν λόγον τῶν τετολμημένων ὑφέζοντα, ἐμὲ δὲ κάτω βαστάσαντες τοῖς στρατιώταις παρέδωκαν. πάντες δὲ ἄσβεστον ἐγέλων ἐπὶ τῶι μηνύσαντι ἐκ τῶν ὑπερώιων καὶ προδόντι τὸν ἑαυτοῦ δεσπότην· καὶ τότε ἐξ ἐμοῦ πρώτου ἦλθεν εἰς ἀνθρώπους ὁ λόγος οὗτος, Ἐξ ὄνου παρακύνεως.

[46] τῇ δὲ ὑστεραίᾳ τί μὲν ἔπαθεν ὁ κηπουρὸς ὁ ἐμὸς δεσπότης, οὐκ οἶδα, ὁ δὲ στρατιώτης πωλήσειν με ἔγνω, καὶ πιπράσκει με πέντε καὶ εἴκοσιν Ἀττικῶν· ὁ δὲ ὠνησάμενος θεράπων ἦν ἀνδρὸς σφόδρα πλουσίου πόλεως τῶν ἐν Μακεδονίᾳ τῆς μεγίστης Θεσσαλονίκης. οὗτος τέχνην εἶχε ταύτην, τὰ ὅσα τῶι δεσπότῃ ἐσκευάζεν, καὶ εἶχεν ἀδελφὸν σύνδουλον ἄρτους πέττειν καὶ μελίπηκτα κιρνᾶν ἐπιστάμενον. οὗτοι οἱ ἀδελφοὶ σύσκηνοί τε αἰεὶ ἦσαν ἀλλήλοις καὶ κατέλουν ἐν ταῦτῳ καὶ τὰ σκευὴ τῶν τεχνῶν εἶχον ἀναμειγμένα, καὶ μετὰ ταῦτα κάμῃ ἴσασαν ἔνθα κατέλουν. καὶ οὗτοι μετὰ τὸ δεῖπνον τοῦ δεσπότου πολλὰ λείψανα ἅμφω εἶσω ἐκόμιζον ὁ μὲν κρεῶν καὶ ἰχθύων, ὁ δὲ ἄρτων καὶ πλακούντων. οἱ δὲ κατακλείσαντες ἔνδον ἐμὲ μετὰ τούτων καὶ φυλακὴν ἐμοὶ γλυκυτάτην περιστήσαντες ἀπήϊεσαν ὥστε ἀπολούσασθαι· καγὼ τοῖς παρακειμένοις κριθιδίοις μακρὰ χαίρειν λέγων ταῖς τέχναις καὶ τοῖς κέρδεσι τῶν δεσποτῶν ἐδίδουν ἐμαυτόν, καὶ διὰ μακροῦ πάνυ ἐγεμίζομην ἀνθρωπείου τροφῆς. οἱ δὲ ἀναστρέψαντες εἶσω τὰ μὲν πρῶτα οὐδὲν ἠισθάνοντο τῆς ὀνοφαγίας τῆς ἐμῆς ἐκ τοῦ πλήθους τῶν παρακειμένων, κάμοῦ ἔτι ἐν φόβῳ καὶ φειδοῖ κλέπτοντος τὸ ἄριστον. ἐπεὶ δὲ καὶ τέλεον ἤμην αὐτῶν καταγνοὺς ἄνοιαν, τὰς καλλίστας τῶν μερίδων καὶ ἄλλα πολλὰ κατέτρωγον, καὶ ἐπειδὴ ἠισθοντο ἤδη τῆς ζημίας, τὰ μὲν πρῶτα

ἄμφω ὑποπτον ἐς ἀλλήλους ἔβλεπον καὶ κλέπτῃν ὁ ἕτερος τὸν ἕτερον καὶ ἄρπαγα τῶν κοινῶν καὶ ἀναίσχυντον ἔλεγον, καὶ ἦσαν ἀκριβεῖς λοιπὸν ἄμφω καὶ τῶν μερίδων ἀριθμὸς ἐγίνετο.

[47] ἐγὼ δὲ τὸν βίον εἶχον ἐν ἡδονῇ καὶ τρυφῇ, καὶ τὸ σῶμά μου ἐκ τῆς συνήθους τροφῆς πάλιν καλὸν ἐγεγόνει καὶ τὸ δέρμα ἐπανθούσῃ τῇ τριχὶ ἀπέστειλεν. οἱ δὲ γενναιότατοι μέγαν τέ με καὶ πόνα ὀρῶντες καὶ τὰ κριθίδια μὴ δαπανώμενα, ἀλλ' ἐν ταυτῷ μέτρῳ ὄντα, εἰς ὑπόνοιαν ἔρχονται τῶν τολμημάτων τῶν ἐμῶν, καὶ προσελθόντες ὡς εἰς τὸ βαλανεῖον ἀπιόντες, ἔπειτα τὰς θύρας συγκλείσαντες, προσβαλόντες ὁπῇ τι τὰ ὄμματα τῆς θύρας ἐσκοποῦντο τᾶνδον. ἀγὼ τότε μηδὲν τοῦ δόλου εἰδὼς ἡρίστων προσελθὼν. οἱ δὲ τὰ μὲν πρῶτα ἐγέλων ὀρῶντες ἄριστον ἄπιστον· εἶτα δὲ τοὺς ὁμοδούλους ἐκάλουν ἐπὶ τὴν ἐμὴν θέαν, καὶ γέλως πολλὴ ἦν, ὥστε καὶ ὁ δεσπότης αὐτῶν ἤκουσεν τοῦ γέλωτος, θορύβου ὄντος ἔξωθεν, καὶ ἤρετο τινα ἐφ' ᾧ τοσοῦτον οἱ ἔξω γελῶσιν. ἐπεὶ δὲ ἤκουσεν, ἐξανίσταται τοῦ συμποσίου καὶ διακύψας εἶσω ὁρᾷ με συὸς ἀγρίου μερίδα καταπίνοντα, καὶ μέγα ἐν γέλῳ ἀναβοήσας εἰστρέχει εἶσω. ἀγὼ σφόδρα ἠχθόμην ἐπὶ τοῦ δεσπότης κλέπτῃς ἅμα καὶ λίχνος ἐαλωκώς. ὁ δὲ πολὺν εἶχεν ἐπ' ἐμοὶ γέλῳτα, καὶ τὰ μὲν πρῶτα κελεύει με εἶσω ἄγεσθαι εἰς τὸ ἐκείνου συμπόσιον, ἔπειτα τράπεζάν μοι παραθεῖναι εἶπε καὶ εἶναι ἐπ' αὐτῇ πολλὰ τῶν ὅσα μὴ δυνατόν ἄλλῳ ὄνῳ καταφαγεῖν, κρέα λοπάδας ζωμὸν ἰχθῶς, τοῦτο μὲν ἐν γάρῳ καὶ ἐλαίῳ κατακειμένους, τοῦτο δὲ νάπυϊ ἐπικεχυμένους. ἀγὼ τὴν τύχην ὀρῶν ἤδη ἀπαλὸν μοι προσμειδιῶσαν καὶ μαθὼν ὅτι με τοῦτο μόνον τὸ παίγνιον ἀνασώσει, καίτοι ἤδη ἐμπεπλησμένος ὅμως ἡρίστων τῇ τραπέζῃ παραστάς. τὸ δὲ συμπόσιον ἐκλονεῖτο τῷ γέλῳτι. καὶ τις εἶπεν, Καὶ πίεται οἶνον οὗτος ὁ ὄνος, ἦν τις αὐτῷ ἐγκερασάμενος ἐπιδῶν· καὶ ὁ δεσπότης ἐκέλευσεν ἀγὼ τὸ προσενεχθὲν ἔπιον.

[48] ὁ δὲ οἶον εἰκὸς ὀρῶν ἐμὲ κτῆμα παράδοξον τὴν μὲν τιμὴν τὴν ἐμὴν κελεύει τῶν διοικητῶν τι καταβαλεῖν τῷ ἐμὲ ὠνησαμένῳ καὶ ἄλλο τοσοῦτον, ἐμὲ δὲ παρέδωκεν ἀπελευθέρῳ τῶν αὐτοῦ τι νεανίσκῳ καὶ εἶπε κατηχεῖν ὅσα ποιῶν μάλιστα ψυχαγωγεῖν αὐτὸν δυνάμην. τῷ δὲ γε ράιδια ἦν πάντα· ὑπήκουον γὰρ εὐθὺ εἰς ἅπαντα διδασκόμενος. καὶ πρῶτον μὲν κατακλίνεσθαι με ἐπὶ κλίνῃς ὥσπερ ἄνθρωπον ἐπ' ἀγκῶνος ἐποίησεν, εἶτα καὶ προσπαλαίειν αὐτῷ καὶ μὴν καὶ ὀρχεῖσθαι ἐπὶ τοὺς δύο ἐπανιστάμενον ὀρθὸν καὶ κατανεύειν καὶ ἀνανεύειν πρὸς τὰς φωνὰς καὶ πάνθ' ὅσα ἐδυνάμην μὲν καὶ δίχα τοῦ μανθάνειν, ποιεῖν· καὶ τὸ πρᾶγμα περιβόητον ἦν, ὄνος ὁ τοῦ δεσπότης, οἶνοπότης, παλαίων, ὄνος ὀρχούμενος. τὸ δὲ μέγιστον, ὅτι πρὸς τὰς φωνὰς ἀνένευον ἐν καιρῷ καὶ κατένευον· καὶ πιεῖν δὲ ὁπότε θελήσαιμι, ἦιτον τοῖς ὀφθαλμοῖς τὸν οἶνοχόον κινήσας. καὶ οἱ μὲν ἐθαύμαζον τὸ πρᾶγμα ὡς παράδοξον ἀγνοῦντες ἄνθρωπον ἐν τῷ ὄνῳ κείμενον· ἐγὼ δὲ τρυφὴν ἐποιούμην τὴν ἐκείνων ἄγνοϊαν. καὶ μὴν καὶ βαδίζειν ἐμάνθανον καὶ κομίζειν τὸν δεσπότην ἐπὶ νώτου καὶ τρέχειν δρόμον ἀλυπότατον καὶ τῷ ἀναβάτῃ ἀναίσθητον. καὶ σκευὴ μοι ἦν πολυτελῇ, καὶ στρώματα πορφυρᾷ ἐπιβάλλομαι, καὶ χαλινὸν εἰσεδεχόμεν ἄργύρῳ καὶ χρυσῷ πεποικιλμένους, καὶ κώδωνες ἐξήπτοντό μου μέλος μουσικώτατον ἐκφωνοῦντες.

[49] ὁ δὲ Μενεκλῆς ὁ δεσπότης ἡμῶν, ὥσπερ ἔφην, ἐκ τῆς Θεσσαλονίκης δεῦρο ἐληλύθει ἐπ' αἰτία τοιαύτη· ὑπέσχετο τῇ πατρίδι θεὰν παρέξειν ἀνδρῶν ὅπλοις πρὸς ἀλλήλους μονομαχεῖν εἰδότων· καὶ οἱ μὲν ἄνδρες τῆς μάχης ἤδη ἦσαν ἐν παρασκευῇ, καὶ ἀφίκτο ἡ πορεία. ἐξελαύνομεν ἔωθεν, κἀγὼ τὸν δεσπότην ἔφερον εἰ ποτε χωρίον εἴη τῆς ὁδοῦ τραχὺ καὶ τοῖς ὀχήμασιν ἐπιβαίνειν χαλεπόν. ὥς δὲ κατέβημεν ἐπὶ Θεσσαλονίκην, οὐκ ἦν ὅστις ἐπὶ θεὰν οὐκ ἠπείγετο καὶ τὴν ὄψιν τὴν ἐμήν· ἡ γὰρ ἐμὴ δόξα προεληλύθει ἐκ μακροῦ καὶ τὸ πολυπρόσωπον καὶ τὸ ἀνθρώπινον τῶν ἐμῶν ὀρχημάτων καὶ παλαισμάτων. ἀλλ' ὁ μὲν δεσπότης τοῖς ἐνδοξοτάτοις τῶν αὐτοῦ πολιτῶν παρὰ τὸν πότον ἐδείκνυέ με καὶ τὰ παράδοξα ἐκεῖνα τὰ ἐν ἐμοὶ παίγνια ἐν τῷ δείπνῳ παρετίθει.

[50] ὁ δὲ ἐμὸς ἐπιστάτης πρόσοδον εὔρεν ἐξ ἐμοῦ πολλῶν πάνυ δραχμῶν κατακλείσας γάρ με ἔνδον εἶχεν ἐστῶτα, καὶ τοῖς βουλομένοις ἰδεῖν ἐμέ καὶ τὰμὰ παράδοξα ἔργα μισθοῦ τὴν θύραν ἡνοίγεν. οἱ δ' εἰσεκόμεζον ἄλλος ἄλλο τι τῶν ἐδωδίων, μάλιστα τὸ ἐχθρὸν εἶναι ὄνου γαστρὶ δοκοῦν· ἐγὼ δὲ ἦσθιον. ὥστε ὀλίγων ἡμερῶν τῷ δεσπότῃ καὶ τοῖς ἐν τῇ πόλει συναριστῶν μέγας τε καὶ πίων δεινῶς ἤδη ἐγεγόνειν. καὶ ποτε γυνὴ ξένη οὐ μέτρια κεκτημένη, τὴν ὄψιν ἰκανή, παρελθοῦσα ἔσω ἰδεῖν ἐμέ ἀριστῶντα εἰς ἔρωτά μου θερμὸν ἐμπίπτει, τοῦτο μὲν τὸ κάλλος ἰδοῦσα τοῦ ὄνου, τοῦτο δὲ τῷ παραδόξῳ τῶν ἐμῶν ἐπιτηδευμάτων εἰς ἐπιθυμίαν συνουσίας προελθοῦσα· καὶ διαλέγεται πρὸς τὸν ἐπιστάτην τὸν ἐμὸν καὶ μισθὸν αὐτῷ ἄδρὸν ὑπέσχετο, εἰ συγχωρήσειεν αὐτῇ σὺν ἐμοὶ τὴν νύκτα ἀναπαύσεσθαι· κἀκείνος οὐδὲν φροντίσας, εἴτε ἀνύσει τι ἐκεῖνη ἐξ ἐμοῦ εἴτε καὶ μὴ, λαμβάνει τὸν μισθόν.

[51] κἀπειδὴ ἐσπέρα τε ἦν ἤδη κἀκ τοῦ συμποσίου ἀφῆκεν ἡμᾶς ὁ δεσπότης, ἀναστρέφομεν ἔνθα ἐκαθεύδομεν, καὶ τὴν γυναῖκα εὔρομεν πάλαι ἀφιγμένην ἐπὶ τὴν ἐμὴν εὐνὴν. κεκόμεστο δὲ αὐτῇ προσκεφάλαια μαλακὰ καὶ στρώματα εἴσω κατέθεντο καὶ χαμεῦνιον ἡμῖν εὐτρεπὲς ἦν. εἴτα οἱ μὲν τῆς γυναικὸς θεράποντες αὐτοῦ που πλησίον πρὸ τοῦ δωματίου ἐκάθευδον, ἡ δὲ λύχνον ἔνδον ἔκαιε μέγαν τῷ πυρὶ λαμπόμενον· ἔπειτα ἀποδυσασμένη παρέστη τῷ λύχνῳ γυμνὴ ὅλη καὶ μύρον ἔκ τινος ἀλαβάστρου προχεασμένη τούτῳ ἀλείφεται, κἀμὲ δὲ μυρίζει ἔνθεν, μάλιστα τὴν ῥινά μου μύρων ἐνέπλησεν, εἰτά με καὶ ἐφίλησε καὶ οἶα πρὸς αὐτῆς ἐρώμενον καὶ ἄνθρωπον διελέγετο καὶ με ἐκ τῆς φορβειᾶς ἐπιλαβομένη ἐπὶ τὸ χαμεῦνιον εἴλκε· κἀγὼ οὐδὲν τι τοῦ παρακαλέσαντος εἰς τοῦτο δεόμενος καὶ οἴνῳ δὲ παλαιῷ πολλῷ ὑποβεβρεγμένος καὶ τῷ χρωτὶ τοῦ μύρου οἰσטרημένος καὶ τὴν παιδίσκην δὲ ὀρῶν πάντα καλὴν κλίνομαι, καὶ σφόδρα ἠπόρουν ὅπως ἀναβήσομαι τὴν ἄνθρωπον· καὶ γὰρ ἐξ ὅτου ἐγεγόνειν ὄνος, συνουσίας ἀλλ' οὐδὲ τῆς ὄνοις συνήθους ἔτυχον ἀψάμενος οὐδὲ γυναικὶ ἐχρησάμην ὄνῳ· καὶ μὴν καὶ τοῦτό μ' εἰς δέος οὐχὶ μέτριον ἦγε, μὴ οὐ χωρήσασα ἡ γυνὴ διασπασθῇ, κἀγὼ ὥσπερ ἀνδροφόνος καλὴν δώσω δίκην. ἡγνόουν δὲ οὐκ εἰς δέον δεδιώς. ἡ γὰρ γυνὴ πολλοῖς τοῖς φιλήμασι, καὶ τούτοις ἐρωτικοῖς, προσκαλουμένη ὥς εἶδεν οὐ κατέχοντα, ὥσπερ ἀνδρὶ παρακειμένη περιβάλλεται με καὶ ἄρασα εἴσω ὅλον παρεδέξατο. κἀγὼ μὲν ὁ δειλὸς

ἐδεδοίκεν ἔτι καὶ ὀπίσω ἀπῆγον ἑμαυτὸν ἀτρέμα, ἡ δὲ τῆς τε ὀσφύος τῆς ἐμῆς εἶχετο, ὥστε μὴ ὑποχωρεῖν, καὶ αὐτὴ εἵπετο τὸ φεῦγον. ἐπεὶ δὲ ἀκριβῶς ἐπέισθην ἔτι μοι καὶ προσδεῖν πρὸς τὴν τῆς γυναικὸς ἡδονὴν τε καὶ τέρψιν, ἀδεῶς λοιπὸν ὑπηρετοῦν ἐννοοῦμενος ὥς οὐδὲν εἶην κακίων τοῦ τῆς Πασιφάης μοιχοῦ. ἡ δὲ γυνὴ οὕτως ἦν ἄρα ἐς τὰ ἀφροδίσια ἐτοίμη καὶ τῆς ἀπὸ τῆς συνουσίας ἡδονῆς ἀκόρεστος, ὥστε ὅλην τὴν νύκτα ἐν ἐμοὶ ἐδαπάνησεν.

[52] ἅμα δὲ τῇ ἡμέρᾳ ἡ μὲν ἀναστᾶσα ἀπῆιει συνθεμένη πρὸς τὸν ἐπιστάτην τὸν ἐμὸν οἷσιν ἐπὶ τοῖς αὐτοῖς τὸν μισθὸν τὸν αὐτὸν τῆς νυκτός. ὁ δὲ ἅμα μὲν πλουσιώτερος ἐκ τῶν ἐμῶν γενόμενος καὶ τῷ δεσπότῃ καινότερον ἐν ἐμοὶ ἐπιδειζόμενος συγκατακλείει με τῇ γυναικί· ἡ δὲ κατεχρήσατό μοι δεινῶς. καὶ ποτε ἐλθὼν ὁ ἐπιστάτης ἀπαγγέλλει τῷ δεσπότῃ τὸ ἔργον, ὥς ἂν αὐτὸς διδάξας, καὶ ἐμοῦ μὴ εἰδότος ἄγει αὐτὸν ἐσπέρας ἤδη ἔνθα ἐκαθεύδομεν, καὶ διὰ τινος ὁπῆς τῆς θύρας δείκνυσί με ἔνδον τῇ μείρακι συνευναζόμενον. ὁ δὲ ἡσθεὶς τῇ θεᾷ καὶ δημοσίαι με ταῦτα ποιοῦντα δεῖξαι ἐπεθύμησε, καὶ κελεύει πρὸς μηδένα ἔξω τοῦτο εἰπεῖν, Ἵνα, ἔφη, ἐν τῇ ἡμέρᾳ τῆς θεᾶς παραγάγωμεν τοῦτον ἐς τὸ θέατρον σὺν τινι τῶν καταδεδικασμένων γυναικῶν, κὰν πάντων ὀφθαλμοῖς ἐπὶ τὴν γυναῖκα ἀναβήσεται. καὶ τίνα τῶν γυναικῶν, ἥτις κατεκέκριτο θηρίοις ἀποθανεῖν, ἄγουσιν ἔνδον παρ' ἐμὲ καὶ προσιέναι τε ἐκέλευον καὶ ψαύειν ἐμοῦ.

[53] εἴτα τὸ τελευταῖον τῆς ἡμέρας ἐκείνης ἐνστάσης, ἐν ᾗ τὰς φιλοτιμίας ἦγεν ὁ ἐμὸς δεσπότης, εἰσάγειν ἔγνωσάν με εἰς τὸ θέατρον. καὶ εἰσήειν οὕτω· κλίνη ἦν μεγάλη, ἀπὸ χελώνης Ἰνδικῆς πεποιημένη, χρυσῷ ἐσφηκωμένη, ἐπὶ ταύτης με ἀνακλίνουσιν κακεῖ μοι τὴν γυναῖκα παρακατέκλιναν. εἴτα οὕτως ἡμᾶς ἐπέθηκαν ἐπὶ τινος μηχανήματος καὶ εἴσω εἰς τὸ θέατρον παρενέγκαντες κατέθηκαν ἐν τῷ μέσῳ, καὶ οἱ ἄνθρωποι μέγα ἀνεβόησαν καὶ κρότος πάσης χειρὸς ἐξήλατο ἐπ' ἐμοί, καὶ τράπεζα ἡμῖν παρέκειτο καὶ πολλὰ ἐσκευασμένα ἐπ' αὐτῇ ἔκειτο ὅσα τρυφῶντες ἄνθρωποι ἐν δειπνῷ ἔχουσιν. καὶ παῖδες ἡμῖν παρειστήκεισαν οἰνοχόοι καλοὶ τὸν οἶνον ἡμῖν χρυσίῳ διακονοῦμενοι. ὁ μὲν οὖν ἐμὸς ἐπιστάτης ἐστὼς ὀπισθεν ἐκέλευέν με ἀριστᾶν· ἐγὼ δὲ ἅμα μὲν ἡιδούμην ἐν τῷ θεάτρῳ κατακείμενος, ἅμα δὲ ἐδεδίειν μὴ που ἄρκτος ἢ λέων ἀναπηδήσεται.

[54] ἐν τούτῳ δὲ τινος ἄνθη φέροντος παροδεύοντος ἐν τοῖς ἄλλοις ἄνθεσιν ὀρῶ καὶ ρόδων χλωρῶν φύλλα, καὶ μηδὲν ἔτι ὀκνῶν ἀναπηδήσας τοῦ λέχους ἐκπύπτω· καὶ οἱ μὲν ὦιοντό με ἀνίστασθαι ὀρχησόμενον· ἐγὼ δὲ ἐν ἐξ ἐνὸς ἐπιτρέχων καὶ ἀπανθίζόμενος ἀπ' αὐτῶν τῶν ἀνθῶν τὰ ρόδα κατέπινον. τῶν δὲ ἔτι θαυμαζόντων ἐπ' ἐμοὶ ἀποπίπτει ἐξ ἐμοῦ ἐκείνη ἡ τοῦ κτήνους ὄψις καὶ ἀπόλλυται, καὶ ἀφανὴς ἐκεῖνος ὁ πάλαι ὄνος, ὁ δὲ Λούκιος αὐτὸς ἔνθεν μοι γυμνὸς εἰστήκει. τῇ δὲ παραδόξῳ ταύτῃ καὶ μηδέποτε ἐλπισθείσῃ θεᾷ πάντες ἐκπεπληγμένοι δεινὸν ἐπεθορύβησαν καὶ τὸ θέατρον εἰς δύο γνώμας ἐσχίζετο· οἱ μὲν γὰρ ὥσπερ φάρμακα δεινὰ ἐπιστάμενον καὶ κακὸν τι πολύμορφον ἡξίουσαν εὐθὺς ἔνδον πυρὶ με ἀποθανεῖν, οἱ δὲ περιμεῖναι καὶ τοὺς ἀπ' ἐμοῦ λόγους ἔλεγον δεῖν καὶ πρότερον διαγνῶναι, εἴθ' οὕτως δικάσαι περὶ τούτων. καὶ γὰρ δραμὼν πρὸς τὸν ἄρχοντα τῆς ἐπαρχίας – ἔτυχεν δὲ τῇ

θέαι ταῦτη παρών – ἔλεγον κάτωθεν ὅτι γυνή με Θετταλή γυναικὸς Θετταλῆς δούλη χρίσματι μεμαγευμένῳ ἐπαλείψασα ὄνον ποιήσειεν, καὶ ἰκέτευον αὐτὸν λαβόντα ἔχειν με ἐν φρουρᾷ ἔστ' ἂν αὐτὸν πείσαιμι, ὥς οὐ καταψεύδομαι οὕτω γεγονός.

[55] καὶ ὁ ἄρχων, Λέγε, φησίν, ἡμῖν ὄνομα τὸ σὸν καὶ γονέων τῶν σῶν καὶ συγγενῶν, εἴ τινας φῆς ἔχειν τῷ γένει προσήκοντας, καὶ πόλιν. ἀγῶ, Πατήρ μέν, ἔφην, ... ἔστι μοι Λούκιος, τῷ δὲ ἀδελφῷ τῷ ἐμῷ Γάϊος· ἄμφω δὲ τὰ λοιπὰ δύο ὀνόματα κοινὰ ἔχομεν. ἀγῶ μὲν ἱστοριῶν καὶ ἄλλων εἰμι συγγραφεύς, ὁ δὲ ποιητὴς ἐλεγείων ἐστὶ καὶ μάντις ἀγαθός· πατρίς δὲ ἡμῖν Πάτραι τῆς Ἀχαΐας. ὁ δὲ δικαστὴς ἐπεὶ ταῦτα ἤκουσε, Φιλτάτων ἐμοί, ἔφη, λίαν ἀνδρῶν υἱὸς εἴ καὶ ξένων οἰκίαι τέ με ὑποδεξαμένων καὶ δώροις τιμησάντων, καὶ ἐπίσταμαι ὅτι οὐδὲν ψεύδῃ παῖς ἐκείνων ὢν· καὶ τοῦ δίφρου ἀναπηδήσας περιβάλλει τε καὶ πολλὰ ἐφίλει, καὶ με οἴκαδε ἦγεν ὥς ἑαυτόν. ἐν τούτῳ δὲ καὶ ὁ ἐμὸς ἀδελφὸς ἀφίκετο ἀργύριον καὶ ἄλλα μοι πολλὰ κομίζων, κὰν τούτῳ με ὁ ἄρχων δημοσίαι πάντων ἀκουόντων ἀπολύει. καὶ ἐλθόντες ἐπὶ θάλασσαν ναῦν ἐσκεψάμεθα καὶ τὴν ἀποσκευὴν ἐνεθέμεθα.

[56] ἐγὼ δὲ κράτιστον εἶναι ἔγων ἐλθεῖν παρὰ τὴν γυναῖκα τὴν ἐρασθεῖσάν μου τοῦ ὄνου, καλλίων αὐτῇ φανεῖσθαι λέγων νῦν ἐν ἀνθρώπῳ ὢν. ἡ δὲ ἀσμένῃ τέ μ' εἰσεδέξατο τῷ παραδόξῳ, οἶμαι, τοῦ πράγματος ἐπιτερομένη, καὶ δειπνεῖν σὺν αὐτῇ καὶ καθεύδειν ἰκέτευε· ἀγῶ ἐπειθόμην νεμέσεως ἄξιον εἶναι νομίζων τὸν ὄνον τὸν ἀγαπηθέντα νῦν γενόμενον ἄνθρωπον ὑπερτρυφᾶν καὶ τὴν ἐρασθεῖσαν ὑπερορᾶν· καὶ δειπνῶ σὺν αὐτῇ καὶ πολὺ ἐκ τοῦ μύρου ἀλείφομαι καὶ στεφανοῦμαι τῷ φιλάτῳ ἐς ἀνθρώπους με ἀνασώσαντι ρόδῳ. ἐπεὶ δὲ ἦν νυξ βαθεῖα ἤδη καὶ καθεύδειν ἔδει, ἀγῶ δ' ἐπανίσταμαι καὶ ὥσπερ εἰ μέγα τι ἀγαθὸν ποιῶν ἀποδύομαι καὶ ἴσταμαι γυμνὸς ὥς δῆθεν ἔτι μᾶλλον ἀρέσων ἐκ τῆς πρὸς τὸν ὄνον συγκρίσεως. ἡ δὲ ἐπειδὴ εἶδέ με πάντα ἀνθρώπινα ἔχοντα, προσπτύσασά μοι, Οὐ φθείρη ἀπ' ἐμοῦ, ἔφη, καὶ τῆς ἐμῆς οἰκίας καὶ μακρὰν ἀπελθὼν κοιμήσῃ; ἐμοῦ δ' ἐρομένου, Τί γὰρ καὶ ἡμάρτηταί μοι τοσοῦτο; Ἐγώ, ἔφη, μὰ Δί' οὐχὶ σοῦ, ἀλλὰ τοῦ ὄνου τοῦ σοῦ ἐρῶσα τότε ἐκείνῳ καὶ οὐχὶ σοὶ συνεκάθευδον, καὶ ὦμην σε καὶ νῦν κὰν ἐκεῖνό γε μόνον τὸ μέγα τοῦ ὄνου σύμβολον διασώζειν καὶ σύρειν· σὺ δὲ μοι ἐλήλυθας ἐξ ἐκείνου τοῦ καλοῦ καὶ χρησίμου ζώιου ἐς πίθηκον μεταμορφωθείς. καὶ καλεῖ εὐθὺς ἤδη τοὺς οἰκέτας καὶ κελεύει με τῶν νώτων μετέωρον κομισθῆναι ἔξω τῆς οἰκίας, καὶ ἐξωσθεῖς πρὸ τοῦ δωματίου ἔξω γυμνὸς καλῶς ἐστεφανωμένος καὶ μεμυρισμένος τὴν γῆν γυμνὴν περιλαβὼν ταύτῃ συνεκάθευδον. ἅμα δὲ τῷ ὀρθρῳ γυμνὸς ὢν ἔθειον ἐπὶ ναῦν καὶ λέγω πρὸς τὸν ἀδελφὸν τὴν ἑμαυτοῦ ἐν γέλῳ συμφοράν. ἔπειτα ἐκ τῆς πόλεως δεξιῷ πνεύσαντος ἀνέμου πλέομεν ἔνθεν, καὶ ὀλίγαις ἡμέραις ἔρχομαι εἰς τὴν ἐμὴν πατρίδα. ἐνταῦθα θεοῖς σωτήρσιν ἔθιον καὶ ἀναθήματα ἀνέθηκα, μὰ Δί' οὐκ ἐκ κυνὸς πρωκτοῦ, τὸ δὴ τοῦ λόγου, ἀλλ' ἐξ ὄνου περιεργίας διὰ μακροῦ πάνυ, καὶ οὕτω δὲ μόλις, οἴκαδε ἀνασωθεῖς.

ON FUNERALS — Περὶ Πένθους

ἄξιόν γε παρατηρῆναι τὰ ὑπὸ τῶν πολλῶν ἐν τοῖς πένθεσι γιγνόμενα καὶ λεγόμενα καὶ τὰ ὑπὸ τῶν παραμυθουμένων δῆθεν αὐτοὺς αὐτῆς λεγόμενα, καὶ ὡς ἀφόρητα ἡγοῦνται τὰ συμβαίνοντα σφίσι τε αὐτοῖς οἱ ὁδυρόμενοι καὶ ἐκείνοις οὓς ὁδύρονται, οὐ μὰ τὸν Πλούτωνα καὶ Φερσεφόνην κατ' οὐδὲν ἐπιστάμενοι σαφῶς οὔτε εἰ πονηρὰ ταῦτα καὶ λύπης ἄξια οὔτε εἰ τούναντίον ἡδέα καὶ βελτίω τοῖς παθοῦσι, νόμῳ δὲ καὶ συνηθείᾳ τὴν λύπην ἐπιτρέποντες. ἐπειδὴν τοίνυν ἀποθάνῃ τις, οὕτω ποιοῦσιν — μᾶλλον δὲ πρότερον εἰπεῖν βούλομαι ἄστινας περὶ αὐτοῦ τοῦ θανάτου δόξας ἔχουσιν: οὕτω γὰρ ἔσται φανερόν οὔτινος ἔνεκα τὰ περιττὰ ἐκεῖνα ἐπιτηδεύουσιν.

[2] ὁ μὲν δὴ πολὺς ὄμιλος, οὓς ἰδιώτας οἱ σοφοὶ καλοῦσιν, Ὀμήρῳ τε καὶ Ἡσιόδῳ καὶ τοῖς ἄλλοις μυθοποιοῖς περὶ τούτων πειθόμενοι καὶ νόμον θέμενοι τὴν ποίησιν αὐτῶν, τόπον τινα ὑπὸ τῇ γῇ βαθὺν Ἀΐδην ὑπειλήφασιν, μέγαν δὲ καὶ πολύχωρον τοῦτον εἶναι καὶ ζοφερόν καὶ ἀνήλιον, οὐκ οἶδ' ὅπως αὐτοῖς φωτίζεσθαι δοκοῦντα πρὸς τὸ καὶ καθορᾶν τῶν ἐνόντων ἕκαστον βασιλεύειν δὲ τοῦ χάσματος ἀδελφὸν τοῦ Διὸς Πλούτωνα κεκλημένον, ὥς μοι τῶν τὰ τοιαῦτα δεινῶν τις ἔλεγε, διὰ τὸ πλουτεῖν τοῖς νεκροῖς τῇ προσηγορίᾳ τετιμημένον. τοῦτον δὲ τὸν Πλούτωνα τὴν παρ' αὐτῷ πολιτείαν καὶ τὸν κάτω βίον καταστήσασθαι τοιοῦτον κεκληρῶσθαι μὲν γὰρ αὐτὸν ἄρχειν τῶν ἀποθανόντων, καταδεξάμενον δὲ αὐτοὺς καὶ παραλαβόντα κατέχειν δεσμοῖς ἀφύκτοις, οὐδενὶ τὸ παράπαν τῆς ἄνω ὁδοῦ ὑφιέμενον πλην ἐξ ἅπαντος τοῦ αἰῶνος πάντῳ ὀλίγων ἐπὶ μεγίσταις αἰτίαις.

[3] περιρρεῖσθαι δὲ τὴν χώραν αὐτοῦ ποταμοῖς μεγάλοις τε καὶ φοβεροῖς καὶ ἐκ μόνων τῶν ὀνομάτων Κωκυτοὶ γὰρ καὶ Πυριφλεγέθοντες καὶ τὰ τοιαῦτα κέκληνται. τὸ δὲ μέγιστον, ἡ Ἀχερουσία λίμνη πρόκειται πρώτη δεχομένη τοὺς ἀπαντῶντας, ἣν οὐκ ἔνι διαπλεῦσαι ἢ παρελθεῖν ἄνευ τοῦ πορθιμῶς βαθεῖα τε γὰρ περᾶσαι τοῖς ποσὶν καὶ διανήξασθαι πολλή, καὶ ὅλως οὐκ ἂν αὐτὴν διαπταίῃ οὐδὲ τὰ νεκρὰ τῶν

[4] ὀρνέων. πρὸς δὲ αὐτῇ τῇ καθόδῳ καὶ πύλῃ οὕσῃ ἀδαμαντίνῃ ἀδελφιδούς τοῦ βασιλέως Αἰακὸς ἔστηκε τὴν φρουρὰν ἐπιτετραμμένος καὶ παρ' αὐτῷ κύων τρικέφαλος μάλα κάρχαρος, τοὺς μὲν ἀφικνουμένους φύλιόν τι καὶ εἰρηνικὸν προσβλέπων, τοὺς δὲ πειρῶντας ἀποδιδράσκειν ὑλακτῶν

[5] καὶ τῷ χάσματι δεδιττόμενος. περαιωθέντας δὲ τὴν λίμνην εἰς τὸ εἶσω λειμῶν ὑποδέχεται μέγας τῷ ἀσφοδέλῳ κατάφυτος καὶ ποτὸν μνήμης πολέμιον Λήθης γοῦν διὰ τοῦτο ὠνόμασται. ταῦτα γὰρ ἀμέλει διηγῆσαντο τοῖς πάλοι ἐκεῖθεν ἀφιγμένοι Ἀλκηστίς τε καὶ Πρωτεσίλαος οἱ Θετταλοὶ καὶ Θησεὺς ὁ τοῦ Αἰγέως καὶ ὁ τοῦ Ὀμήρου Ὀδυσσεύς, μάλα σεμνοὶ καὶ ἀξιόπιστοι μάρτυρες, ἐμοὶ δοκεῖν οὐ πίνοντες τῆς πηγῆς: οὐ γὰρ ἂν ἐμέμνηντο αὐτῶν.

[6] ὁ μὲν οὖν Πλούτων, ὥς ἐκεῖνοι ἔφασαν, καὶ ἡ Φερσεφόνη δυναστεύουσι καὶ τὴν τῶν ὅλων δεσποτεῖαν ἔχουσιν, ὑπηρετοῦσι δ' αὐτοῖς καὶ τὴν ἀρχὴν συνδιαπράττουσιν ὄχλος πολὺς, Ἐρινύες τε καὶ Ποινὰ καὶ Φόβοι καὶ ὁ

Ἐρμῆς, οὗτος μὲν

[7] γε οὐκ αἰεὶ συμπαρών. ὕπαρχοι δὲ καὶ σατράπαι καὶ δικασταὶ κάθηνται δύο, Μίνως τε καὶ Ῥαδάμανθυς οἱ Κρήτες, ὄντες υἱοὶ τοῦ Διός. οὗτοι δὲ τοὺς μὲν ἀγαθοὺς τῶν ἀνδρῶν καὶ δικαίους καὶ κατ' ἀρετὴν βεβιωκότας, ἐπειδὴν συναλισθῶσι πολλοί, καθάπερ εἰς ἀποικίαν τινὰ πέμπουσιν εἰς τὸ Ἥλύσιον πεδῖον τῷ ἀρίστῳ βίῳ συνεσομένους.

[8] ἂν δὲ τινὰς τῶν πονηρῶν λάβωσι, ταῖς Ἐρινύσι παραδόντες εἰς τὸν τῶν ἀσεβῶν χῶρον εἰσπέμπουσι κατὰ λόγον τῆς ἀδικίας κολασθησομένους. ἔνθα δὴ. τί κακῶν οὐ πάσχουσι στρεβλούμενοί τε καὶ καιόμενοι καὶ ὑπὸ γυπῶν ἐσθιόμενοι καὶ τροχῷ συμπεριφερόμενοι καὶ λίθους ἀνακυλίωντες; ὁ μὲν γὰρ Τάνταλος ἐπ' αὐτῇ τῇ λίμνῃ αὐτοῦ ἔστηκεν κινδυνεύων ὑπὸ δίψους ὁ κακοδαίμων

[9] ἀποθανεῖν. οἱ δὲ τοῦ μέσου βίου, πολλοὶ ὄντες οὗτοι, ἐν τῷ λειμῶνι πλανῶνται ἄνευ τῶν σωμάτων σκιαὶ γενόμενοι καὶ ὑπὸ τῇ ἀφῇ καθάπερ καπνὸς ἀφανιζόμενοι. τρέφονται δὲ ἄρα ταῖς παρ' ἡμῖν χοαῖς καὶ τοῖς καθαγιζομένοις ἐπὶ τῶν τάφων: ὥς εἴ τῳ μὴ εἴη καταλελειμμένος ὑπὲρ γῆς φίλος ἢ συγγενής, ἄσιτος οὗτος νεκρὸς καὶ λιμώττων ἐν αὐτοῖς πολιτεύεται.

[10] ταῦτα οὕτως ἰσχυρῶς περιελήλυθε τοὺς πολλοὺς ὥστε ἐπειδὴν τις ἀποθάνῃ τῶν οἰκειῶν, πρῶτα μὲν φέροντες ὀβολὸν εἰς τὸ στόμα κατέθηκαν αὐτῷ, μισθὸν τῷ πορθμεῖ τῆς ναυτιλίας γενησόμενον, οὐ πρότερον ἐξετάσαντες ὅποιον τὸ νόμισμα νομίζεται καὶ διαχωρεῖ παρὰ τοῖς κάτω, καὶ εἰ δύναται παρ' ἐκείνοις Ἀττικὸς ἢ Μακεδονικὸς ἢ Αἰγίναϊος ὀβολός, οὐδ' ὅτι πολὺ κάλλιον ἦν μὴ ἔχειν τὰ πορθμεῖα καταβαλεῖν οὕτω γὰρ ἂν οὐ παραδεξαμένου τοῦ πορθμεῶς ἀναπόμπιμοι πάλιν εἰς τὸν βίον ἀφικνοῦντο.

[11] μετὰ ταῦτα δὲ λούσαντες αὐτοὺς, ὥς οὐχ ἱκανῆς τῆς κάτω λίμνης λουτρὸν εἶναι τοῖς ἐκεῖ, καὶ μύρῳ τῷ καλλίστῳ χρίσαντες τὸ σῶμα πρὸς δυσωδίαν ἤδη βιαζόμενον καὶ στεφανώσαντες τοῖς ωραίοις ἄνθεσι προτίθενται λαμπρῶς ἀμφιέσαντες, ἵνα μὴ ῥιγῶεν δῆλον ὅτι παρὰ τὴν ὁδὸν μηδὲ γυμνοὶ βλέποντο τῷ Κερβέρῳ.

[12] οἰμωγαὶ δ' ἐπὶ τούτοις καὶ κωκυτὸς γυναικῶν καὶ παρὰ πάντων δάκρυα καὶ στέρνα τυπτόμενα καὶ σπαρattoμένη κόμη καὶ φοινισσόμεναι παρειαί: καὶ πού καὶ ἐσθῆς καταρρήγνυται καὶ κόνις ἐπὶ τῇ κεφαλῇ πᾶσεται, καὶ οἱ ζῶντες οἰκτρότεροι τοῦ νεκροῦ: οἱ μὲν γὰρ χαμαὶ κυλινδοῦνται πολλάκις καὶ τὰς κεφαλὰς ἀράττουσι πρὸς τὸ ἔδαφος, ὁ δ' εὐσχήμων καὶ καλὸς καὶ καθ' ὑπερβολὴν ἐστεφανωμένος ὑψηλὸς πρόκειται καὶ μετέωρος ὥσπερ εἰς πομπὴν κεκοσμημένος.

[13] εἴθ' ἡ μήτηρ ἢ καὶ νῆ Δία ὁ πατήρ ἐκ μέσων τῶν συγγενῶν προελθὼν καὶ περιχυθεὶς αὐτῷ — προκείσθω γάρ τις νέος καὶ καλός, ἵνα καὶ ἀκμαιότερον τὸ ἐπ' αὐτῷ δρᾶμα ᾗ — φωνὰς ἄλλοκότους καὶ ματαίας ἀφήσι, πρὸς ἃς ὁ νεκρὸς αὐτὸς ἀποκρίναιτ' ἂν, εἰ λάβοι φωνὴν φήσει γὰρ ὁ πατήρ γοερὸν τι φθεγγόμενος καὶ παρατείνων ἕκαστον τῶν ὀνομάτων, ' τέκνον ἡδιστον, οἴχη μοι καὶ τέθνηκας καὶ πρὸ ὥρας ἀνηρπάσθης, μόνον ἐμὲ τὸν ἄθλιον καταλιπών, οὐ γαμήσας, οὐ παιδοποιησάμενος, οὐ στρατευσάμενος, οὐ γεωργήσας, οὐκ εἰς γῆρας ἐλθὼν οὐ κωμάσῃ πάλιν οὐδὲ ἐρασθήσῃ,

τέκνον, οὐδὲ ἐν συμποσίοις μετὰ τῶν ἡλικιωτῶν μεθυσθήσῃ·

[14] ταῦτα δὲ καὶ τὰ τοιαῦτα φήσῃ οἰόμενος τὸν υἱὸν δεῖσθαι μὲν ἔτι τούτων καὶ ἐπιθυμεῖν καὶ μετὰ τὴν τελευταίην, οὐ δύνασθαι δὲ μετέχειν αὐτῶν. καίτοι τί ταῦτα φημί; πόσοι γὰρ καὶ ἵππους καὶ παλλακίδας, οἱ δὲ καὶ οἰνοχόους ἐπικατέσφαζαν καὶ ἐσθῆτα καὶ τὸν ἄλλον κόσμον συγκατέφλεξαν ἢ συγκατάρυζαν ὡς χρησιμομένοις ἐκεῖ καὶ ἀπολαύσουσιν αὐτῶν κάτω;

[15] ὁ δ' οὖν πρεσβύτερος ὁ πενθὼν οὕτως ταῦτα πάντα ὅποσα εἶρηκα καὶ ἔτι τούτων πλείονα οὔτε τοῦ παιδὸς ἔνεκα τραγωδεῖν ἔοικεν — οἶδε γὰρ οὐκ ἀκουσόμενον οὐδ' ἂν μεῖζον ἐμβοήσῃ τοῦ Στέντορος — οὔτε μὴν αὐτοῦ: φρονεῖν γὰρ οὕτω καὶ γινώσκειν ἱκανὸν ἦν καὶ ἄνευ τῆς βοῆς: οὐδεὶς γὰρ δὴ πρὸς ἑαυτὸν δεῖται βοᾶν. λοιπὸν οὖν ἐστὶν αὐτὸν τῶν παρόντων ἔνεκα ταῦτα ληρεῖν οὐθ' ὅ τι πέπονθεν αὐτῷ ὁ παῖς εἰδόμενος οὐθ' ὅποι κεχώρηκε, μᾶλλον δὲ οὐδὲ τὸν βίον αὐτὸν ἐξετάσαντα ὁποῖός ἐστιν οὐ γὰρ ἂν τὴν ἐξ αὐτοῦ μετὰστασιν ὡς τι τῶν δεινῶν ἐδυσχέραινεν.

[16] εἶποι δ' ἂν οὖν πρὸς αὐτὸν ὁ παῖς παραιτησάμενος τὸν Αἰακὸν καὶ τὸν Αἰδωνέα πρὸς ὀλίγον τοῦ στομίου ὑπερκῦσαι καὶ τὸν πατέρα παῦσαι ματαιιάζοντα, ὃ κακὸδαίμων ἄνθρωπε, τί κέκραγας; τί δέ μοι παρέχεις πράγματα; παῦσαι τιλλόμενος τὴν κόμην καὶ τὸ πρόσωπον ἐξ ἐπιτολῆς ἀμύσσω. τί μοι λοιδορῇ καὶ ἄθλιον ἀποκαλεῖς καὶ δύσμορον πολὺ σου βελτίω καὶ μακαριώτερον γεγεννημένον; ἢ τί σοι δεινὸν πάσχειν δοκῶ; ἢ διότι μὴ τοιοιτοσὶ γέρων ἐγενόμην οἷος εἶ σύ, φαλακρὸς μὲν τὴν κεφαλὴν, τὴν δ' ὄψιν ἐρρυτιδωμένος, κυφὸς καὶ τὰ γόνατα νωθῆς, καὶ ὅλως ὑπὸ τοῦ χρόνου σαθρὸς πολλὰς τριακάδας καὶ ὀλυμπιάδας ἀναπλήσας, καὶ τὰ τελευταῖα δὴ ταῦτα παραπαίων ἐπὶ τοσούτων μαρτύρων; ὃ μάταιε, τί σοι χρηστὸν εἶναι δοκεῖ παρὰ τὸν βίον οὗ μηκέτι μεθέξομεν; ἢ τοὺς πότους ἐρεῖς δῆλον ὅτι καὶ τὰ δεῖπνα καὶ ἐσθῆτα καὶ ἀφροδίσια, καὶ δέδιας μὴ τούτων ἐνδεὲς γενόμενος ἀπόλωμαι. οὐκ ἐννοεῖς δὲ ὅτι τὸ μὴ διψῆν τοῦ πιεῖν πολὺ κάλλιον καὶ τὸ μὴ πεινῆν τοῦ φαγεῖν καὶ τὸ μὴ ῥιγοῦν τοῦ ἀμπεχόνης εὐπορεῖν; “

[17] φέρε τοίνυν, ἐπειδὴ ἔοικας ἀγνοεῖν, διδάξομαι σε θρηνεῖν ἀληθέστερον, καὶ δὴ ἀναλαβὼν ἐξ ὑπαρχῆς βόα, ‘ τέκνον ἄθλιον, οὐκέτι διψήσεις, οὐκέτι πεινήσεις οὐδὲ ῥιγώσεις. οἴχη μοι κακοδαίμων ἐκφυγὼν τὰς νόσους, οὐ πυρετὸν ἔτι δεδιώς, οὐ πολέμιον, οὐ τύραννον οὐκ ἔρω σε ἀνιάσει οὐδὲ συνουσία διαστρέψει, οὐδὲ σπαθήσεις ἐπὶ τούτῳ δις ἢ τρίς τῆς ἡμέρας, ὃ τῆς συμφορᾶς. οὐ καταφρονήθησιν γέρων γενόμενος “ “

[18] οὐδὲ ὀχληρὸς ἔσῃ τοῖς νέοις βλεπόμενος.’ ἂν ταῦτα λέγῃς, ὃ πάτερ, οὐκ οἶει πολὺ ἀληθέστερα καὶ γενναιότερα ἢ ἐκείνων ἐρεῖν; ἀλλ' ἄρα μὴ τότε σε ἀνιᾶ, καὶ διανοῇ τὸν παρ' ἡμῖν ζόφον καὶ τὸ πολὺ σκότος, κἄτα δέδιας μὴ σοι ἀποπνιγῶ κατακλεισθεὶς ἐν τῷ μνήματι; χρὴ δὲ πρὸς ταῦτα λογίζεσθαι ὅτι τῶν ὀφθαλμῶν διασαπέντων ἢ καὶ νῆ Δία καέντων μετ' ὀλίγον, εἴ γε καῦσαι με διεγνώκατε, οὔτε σκότος οὔτε φῶς ὄρᾶν δεησόμεθα. “

[19] καὶ ταῦτα μὲν ἴσως μέτρια: τί δέ με ὁ κωκυτὸς ὑμῶν ὀνίνησι καὶ ἢ πρὸς τὸν αὐλὸν αὕτη στερνοτυπία καὶ ἢ τῶν γυναικῶν περὶ τὸν θρῆνον ἀμετρία; τί δὲ ὁ ὑπὲρ τοῦ τάφου λίθος ἐστεφανωμένος; ἢ τί ὑμῖν δύναται τὸν ἄκρατον ἐπιχεῖν; ἢ νομίζετε καταστάζειν αὐτὸν πρὸς ἡμᾶς καὶ μέχρι τοῦ Αἰδου

δίξιεσθαι; τὰ μὲν γὰρ ἐπὶ τῶν καθαγισμῶν καὶ αὐτοὶ ὁρᾶτε, οἶμαι, ὥς τὸ μὲν νοστιμώτατον τῶν παρεσκευασμένων ὁ καπνὸς παραλαβὼν ἄνω εἰς τὸν οὐρανὸν οἷχεται μηδὲν τι ἡμᾶς ὄνῃσαν τοὺς κάτω, τὸ δὲ καταλειπόμενον, ἢ κόνις, ἄχρειον, ἐκτὸς εἰ μὴ τὴν σποδὸν ἡμᾶς σιτεῖσθαι πεπιστεύκατε. οὐχ οὕτως ἄσπορος οὐδὲ ἄκαρπος ἢ τοῦ Πλούτωνος ἀρχή, οὐδὲ ἐπιλέλοιπεν ἡμᾶς ὁ ἀσφόδελος, ἵνα παρ' ὑμῶν τὰ σιτία μεταστελλώμεθα. ὥστε μοι νῆ τὴν Τισιφόνην πάλαι δὴ ἐφ' οἷς ἐποιεῖτε καὶ ἐλέγετε παμμέγεθες ἐπήει ἀνακαγχάσαι, διεκώλυσε δὲ ἡ ὀθόνη καὶ τὰ ἔρια, οἷς μου τὰς σιαγόνας ἀπεσφίγξατε.'

[20] ὥς ἄρα μιν εἰπόντα τέλος θανάτοιο κάλυψε. πρὸς Διός, ἐὰν λέγῃ ταῦτα ὁ νεκρὸς ἐπιστραφεῖς, ἀνακλίνας αὐτὸν ἐπ' ἀγκῶνος, οὐκ ἂν οἰόμεθα δικαιοτάτα ἂν αὐτὸν εἰπεῖν; ἀλλ' ὅμως οἱ μάταιοι καὶ βοῶσι καὶ μεταστειλάμενοί τινα θρήνων σοφιστὴν πολλὰς συνεiloχότα παλαιὰς συμφορὰς τούτῳ συναγωνιστῇ καὶ χορηγῷ τῆς ἀνοίας καταχρῶνται, ὅπῃ ἂν ἐκεῖνος ἐξάρχη πρὸς τὸ μέλος ἐπαιάζοντες.

[21] καὶ μέχρι μὲν θρήνων ὁ αὐτὸς ἅπασι νόμος τῆς ἀβελτερίας; τὸ δὲ ἀπὸ τούτου διελόμενοι κατὰ ἔθνη τὰς ταφὰς ὁ μὲν Ἑλλήν ἔκαυσεν, ὁ δὲ Πέρσης ἔθαψεν, ὁ δὲ Ἰνδὸς ὑάλῳ περιχρίει, ὁ δὲ Σκύθης κατεσθίει, ταριχεύει δὲ ὁ Αἰγύπτιος; οὗτος μὲν γε — λέγω δὲ ἰδὼν — ξηράνας τὸν νεκρὸν σύνδειπνον καὶ συμπότην ἐποίησατο. πολλὰκις δὲ καὶ δεομένῳ χρημάτων ἀνδρὶ Αἰγυπτίῳ ἔλυσε τὴν ἀπορίαν ἐνέχυρον ἢ ὁ ἀδελφὸς ἢ ὁ πατὴρ ἐν καιρῷ γενόμενος.

[22] χῶματα μὲν γὰρ καὶ πυραμίδες καὶ στήλαι καὶ ἐπιγράμματα πρὸς ὀλίγον διαρκοῦντα πῶς οὐ

[23] περιττὰ καὶ παιδιαῖς προσεοικότα; καίτοι καὶ ἀγῶνας ἔνιοι διέθεσαν καὶ λόγους ἐπιταφίους εἶπον ἐπὶ τῶν μνημάτων ὥσπερ συναγορεύοντες ἢ μαρτυροῦντες παρὰ τοῖς κάτω δικασταῖς τῷ νεκρῷ.

[24] ἐπὶ πᾶσι τούτοις τὸ περιδείπνον, καὶ πάρεισιν οἱ προσήκοντες καὶ τοὺς γονέας παραμυθοῦνται τοῦ τετελευτηκότος καὶ πείθουσι γεύσασθαι, οὐκ ἀηδῶς μὰ Δία οὐδ' αὐτοὺς ἀναγκαζομένους, ἀλλὰ ἤδη ὑπὸ λιμοῦ τριῶν ἐξῆς ἡμερῶν ἀπηυδακτότας. καί, 'μέχρι μὲν τίνος, ὦ οὗτος, ὀδυρόμεθα; ἔασον ἀναπαύσασθαι τοὺς τοῦ μακαρίτου δαίμονας εἰ δὲ καὶ τὸ παράπαν κλάειν διέγνωκας, αὐτοῦ γε τούτου ἔνεκα χρὴ μὴ ἀπόσιτον εἶναι, ἵνα καὶ διαρκέσῃς πρὸς τοῦ πένθους τὸ μέγεθος.' τότε δὴ τότε ῥαψωδοῦνται πρὸς ἀπάντων δύο τοῦ Ὀμήρου στίχοι καὶ γάρ τ' ἠῦκομος Νιόβη ἐμνήσατο σίτου: καὶ γαστέρι δ' οὕπως ἐστὶ νέκυν πενθῆσαι Ἀχαιοῦς. οἱ δὲ ἄπτονται μὲν, αἰσχυρόμενοι δὲ τὰ πρῶτα καὶ δεδιότες εἰ φανοῦνται μετὰ τὴν τελευτὴν τῶν φιλότατων τοῖς ἀνθρωπίνοις πάθεσιν ἐμμένοντες. ταῦτα καὶ πολλὰ τούτων γελοιότερα εὗροι τις ἂν ἐπιτηρῶν ἐν τοῖς πένθεσι γιγνόμενα διὰ τὸ τοὺς πολλοὺς τὸ μέγιστον τῶν κακῶν τὸν θάνατον οἶεσθαι.

A PROFESSOR OF PUBLIC SPEAKING — Ῥητόρων

Διδάσκαλος

ἔρωτᾷς, ὦ μεираκίον, ὅπως ἂν ῥήτωρ γένοιο καὶ τὸ σεμνότατον τοῦτο καὶ πάντιμον ὄνομα σοφιστῆς εἶναι δόξαις: ἂν ἄβιωτα γάρ εἶναι σοὶ φῆς, εἰ μὴ τοιαύτην τινὰ τὴν δύναμιν περιβάλοιο ἐν τοῖς λόγοις ὡς ἄμαχον εἶναι καὶ ἀνυπόστατον καὶ θαυμάζεσθαι πρὸς ἀπάντων καὶ ἀποβλέπεσθαι, περισπούδαστον ἄκουσμα τοῖς Ἑλλήσι δοκοῦντα: καὶ δὴ τὰς ἐπὶ τοῦτο ἀγούσας ὁδοὺς αἰτινὲς ποτέ εἰσιν ἐθέλεις ἐκμαθεῖν. ἀλλ' οὐδεὶς φθόνος, ὦ παῖ, καὶ μάλιστα ὅποτε νέος τις αὐτὸς ὢν, ὀρεγόμενος τῶν ἀρίστων, οὐκ εἰδὼς ὅθεν ἂν ταῦτα ἐκπορίσαιο, ἱερὸν τι χρῆμα τὴν συμβουλὴν οὔσαν, καθάπερ νῦν σύ, τοῦτο αἰτοίῃ προσελθὼν. ὥστε ἄκουε, τό γε ἐπ' ἐμοὶ καὶ πάνυ θαρρῶν ὡς τάχιστα δεινὸς ἀνὴρ ἔση γινῶναι τε τὰ δέοντα καὶ ἐρμηνεύσαι αὐτά, ἣν τὸ μετὰ τοῦτο ἐθελήσης αὐτὸς ἐμμένειν οἷς ἂν ἀκούσης παρ' ἡμῶν καὶ φιλοπόνως αὐτὰ μελετᾶν καὶ προθύμως ἀνύειν τὴν ὁδὸν ἔστ' ἂν ἀφίκη πρὸς τὸ τέρμα.

[2] τὸ μὲν οὖν θήραμα οὐ σμικρὸν οὐδὲ ὀλίγης τῆς σπουδῆς δεόμενον, ἀλλὰ ἐφ' ὅτῳ καὶ πονῆσαι πολλὰ καὶ ἀγρυπνήσαι καὶ πᾶν ὅτιοῦν ὑπομεῖναι ἄξιον. σκόπει γοῦν ὅπόσοι τέως μηδὲν ὄντες ἔνδοξοι καὶ πλούσιοι καὶ νῆ Δία εὐγενέστατοι

[3] ἔδοξαν ἀπὸ τῶν λόγων. ὅμως δὲ μὴ δέδιθι, μηδὲ πρὸς τὸ μέγεθος τῶν ἐλπιζομένων ἀποδυσπετήσης, μυρίους τινὰς τοὺς πόνους προπονήσαι οἰηθεῖς. οὐ γάρ σε τραχεῖάν τινα οὐδὲ ὄρθιον καὶ ἰδρωτὸς μεστήν ἡμεῖς ἄξομεν, ὡς ἐκ μέσης αὐτῆς ἀναστρέψαι καμόντα, ἐπεὶ οὐδὲν ἂν διεφέρομεν τῶν ἄλλων ὅσοι τὴν συνήθη ἐκείνην ἡγούνται, μακρὰν καὶ ἀνάντη καὶ καματηρὰν καὶ ὡς τὸ πολὺ ἀπεγνωσμένην. ἀλλὰ παρ' ἡμῶν ἐξαιρετόν ἂν τῆς συμβουλῆς τοῦτό ἐστιν, ὅτι ἡδίστην τε ἅμα καὶ ἐπιτομωτάτην καὶ ἱππήλατον καὶ κατάντη σὺν πολλῇ τῇ θυμηδίᾳ καὶ τρυφῇ διὰ λειμώνων εὐανθῶν καὶ σκιᾶς ἀκριβοῦς σχολῇ καὶ βάδην ἀνιῶν ἀνιδρωτὶ ἐπιστήσῃ τῇ ἄκρᾳ καὶ ἀγρεύσεις ἂν οὐ καμὼν καὶ νῆ Δί' εὐωχῆσῃ κατακείμενος, ἐκείνους ἂν ὅπόσοι τὴν ἐτέραν ἐτράποντο ἀπὸ τοῦ ὑψηλοῦ ἐπισκοπῶν ἐν τῇ ὑπωρείᾳ τῆς ἀνόδου ἔτι, κατὰ δυσβάτων καὶ ὀλισθηρῶν τῶν κρημνῶν μόλις ἀνέρποντας, ἀποκυλισμένους ἐπὶ κεφαλὴν ἐνίοτε καὶ πολλὰ τραύματα λαμβάνοντας περὶ τραχείαις ταῖς πέτραις: σὺ δὲ πρὸ πολλοῦ ἄνω ἐστεφανωμένος εὐδαιμονέστατος ἔση, ἅπαντα ἐν βραχεὶ ὅσα ἐστὶν ἀγαθὰ παρὰ τῆς ῥητορικῆς μονονουχὶ καθεύδων λαβών.

[4] ἡ μὲν δὴ ὑπόσχεσις οὕτω μεγάλη: σὺ δὲ πρὸς Φιλίου μὴ ἀπιστήσης, εἰ ῥῥαστὰ τε ἅμα καὶ ἡδιστὰ σοὶ ταῦτα ἐπιδείξειν φαμέν. τί γάρ ἂν; Ἡσίοδος μὲν ὀλίγα φύλλα ἐκ τοῦ Ἑλικῶνος λαβὼν αὐτίκα μάλα ποιητῆς ἐκ ποιμένος κατέστη καὶ ἦδε θεῶν καὶ ἡρώων γένη κάτοχος ἐκ Μουσῶν γενόμενος, ῥήτορα δέ, ὁ πολὺ ἔνερθε ποιητικῆς μεγαληγορίας ἐστίν, ἐν βραχεὶ καταστῆναι ἀδύνατον, εἴ τις ἐκμάθοι τὴν ταχίστην ὁδόν;

[5] ὡς ἔγωγε καὶ διηγῆσασθαι σοὶ βούλομαι Σιδωνίου τινὸς ἐμπόρου ἐπίνοιαν δι' ἀπιστίαν ἀτελῇ γενομένην καὶ τῷ ἀκούσαντι ἀνόνητον. ἦρχε μὲν

γὰρ ἤδη Ἀλέξανδρος Περσῶν, μετὰ τὴν ἐν Ἀρβήλοις μάχην Δαρεῖον καθηρηκώς: ἔδει δὲ πανταχόσε τῆς ἀρχῆς διαθεῖν τοὺς γραμματοφόρους τὰ ἐπιτάγματα τοῦ Ἀλεξάνδρου κομίζοντας. ἐκ Περσῶν δὲ πολλὴ εἰς Αἴγυπτον ἐγίνετο ἡ ὁδός: ἐκπεριέναι γὰρ ἔδει τὰ ὄρη, εἴτα διὰ τῆς Βαβυλωνίας εἰς τὴν Ἀραβίαν ἐλθεῖν, εἴτα ἐρήμην πολλὴν περάσαντα ἀφικέσθαι ποτὲ μόλις εἰς Αἴγυπτον, εἴκοσι μηκίστους ἀνδρὶ εὐζώνῳ σταθμοὺς τούτους διανύσαντα. ἤχθετο οὖν ὁ Ἀλέξανδρος ἐπὶ τούτῳ, διότι Αἰγυπτίους τι παρακινεῖν ἀκούων οὐκ εἶχε διὰ ταχέων ἐκπέμπειν τοῖς σατράπαις τὰ δοκοῦντά οἱ περὶ αὐτῶν. τότε δὴ ὁ Σιδώνιος ἔμπορος, ‘ἐγὼ σοι,’ ἔφη, ‘ὦ βασιλεῦ, ὑπισχνοῦμαι δεῖξειν ὁδὸν οὐ πολλὴν ἐκ Περσῶν εἰς Αἴγυπτον. εἰ γάρ τις ὑπερβαίῃ τὰ ὄρη ταῦτα — ὑπερβαίῃ δ’ ἂν τριταῖος — αὐτίκα μάλα ἐν Αἰγύπτῳ οὕτως ἐστίν.’ καὶ εἶχεν οὕτω. πλὴν ὁ γε Ἀλέξανδρος οὐκ ἐπίστευσεν, ἀλλὰ γόητα ᾤετο εἶναι τὸν ἔμπορον. οὕτω τὸ παράδοξον τῆς ὑποσχέσεως

[6] ἄπιστον δοκεῖ τοῖς πολλοῖς. ἀλλὰ μὴ σὺ γε πάθης τὸ αὐτό: εἴση γὰρ πειρώμενος ὡς οὐδὲν σε κωλύσει ρήτορα δοκεῖν μιᾶς οὐδὲ ὅλης ἡμέρας ὑπερπετασθέντα τὸ ὅρος ἐκ Περσῶν εἰς Αἴγυπτον. ἐθέλω δέ σοι πρῶτον ὥσπερ ὁ Κέβης ἐκεῖνος εἰκόνα γραψάμενος τῷ λόγῳ ἐκατέραν ἐπιδειῖλαι τὴν ὁδὸν δύο γὰρ ἐστί, αἱ πρὸς τὴν Ῥητορικὴν ἄγεται, ἥς ἐρᾶν οὐ μετρίως μοι δοκεῖς. καὶ διῆτα ἡ μὲν ἐφ’ ὑψηλοῦ καθήσθω πάνυ καλὴ καὶ εὐπρόσωπος, τὸ τῆς Ἀμαλθείας κέρας ἔχουσα ἐν τῇ δεξιᾷ παντοίοις καρποῖς ὑπερβρύον: ἐπὶ θατέρᾳ δέ μοι τὸν πλοῦτον δόκει παρεστῶτα ὄρᾶν, χρυσοῦν ὅλον καὶ ἐπέραστον. καὶ ἡ δόξα δὲ καὶ ἡ ἰσχὺς παρέστωσαν, καὶ οἱ ἔπαινοι περὶ πᾶσαν αὐτὴν Ἑρῶσι μικροῖς ἐοικότες πολλοὶ ἀπανταχόθεν περιπλεκέσθωσαν ἐκπετόμενοι. εἰ που τὸν Νεῖλον εἶδες γραφῇ μεμιμημένον, αὐτὸν μὲν κείμενον ἐπὶ κροκοδείλῳ τινὸς ἢ ἵππου τοῦ ποταμίου, οἷοι πολλοὶ ἐν αὐτῷ, μικρὰ δὲ τινα παιδία παρ’ αὐτὸν παίζοντα — πῆχεις δὲ αὐτοὺς οἱ Αἰγύπτιοι καλοῦσι, — τοιοῦτοι καὶ περὶ τὴν ‘Ῥητορικὴν οἱ ἔπαινοι. πρόσκει δὴ σὺ ὁ ἐραστικὸς ἐπιθυμῶν δηλαδὴ ὅτι τάχιστα γενέσθαι ἐπὶ τῆς ἄκρας, ὡς γαμήσειας τε αὐτὴν ἀνελθὼν καὶ πάντα ἐκεῖνα ἔχεις, τὸν πλοῦτον τὴν δόξαν τοὺς ἐπαίνους: νόμῳ γὰρ:

[7] ἅπαντα γίγνεται τοῦ γεγαμηκότος. εἴτ’ ἐπειδὰν πλησιάζῃς τῷ ὄρει, τὸ μὲν πρῶτον ἀπογινώσκεις τὴν ἄνοδον, καὶ τὸ πρᾶγμα ὁμοιον εἶναι σοι δοκεῖ οἷα ἡ Ἄορνος ἐφάνη τοῖς Μακεδόσιν ἀπόξυρον αὐτὴν ἀπανταχόθεν ἰδοῦσιν, ἀτεχνῶς οὐδὲ ὀρνθοῖς ὑπερπτήναι ῥαδίαν, Διονύσου τινὸς ἢ Ἡρακλέους, εἰ μέλλοι καθαιρεθῆσεσθαι, δεομένην. ταῦτά σοι δοκεῖ τὸ πρῶτον εἴτα μετ’ ὀλίγον ὁρᾶς δύο τινὰς ὁδοὺς. μᾶλλον δὲ ἡ μὲν ἀτραπὸς ἐστὶ στενὴ καὶ ἀκανθώδης καὶ τραχεῖα, πολὺ τὸ δίψος ἐμφαίνουσα καὶ ἰδρωτά: καὶ ἔφθη γὰρ ἤδη Ἡσίοδος εὖ μάλα ὑποδειξας αὐτήν, ὥστε οὐδὲν ἐμοῦ δεήσει. ἡ ἐτέρα δὲ πλατεῖα καὶ ἀνθηρὰ καὶ εὐδρος, τοιαύτη οἷαν μικρῷ πρόσθεν εἶπον, ἵνα μὴ πολλάκις τὰ αὐτὰ λέγων ἐπέχω σε ἤδη ρήτορα

[8] εἶναι δυνάμενον. πλὴν τό γε τοσοῦτον προσθήσειν μοι δοκῶ, διότι ἡ μὲν τραχεῖα ἐκεῖνη καὶ ἀνάντης οὐ πολλὰ ἵχνη τῶν ὁδοιπόρων εἶχεν, εἰ δὲ τινα, πάνυ παλαιά. καὶ ἔγωγε κατ’ ἐκείνην ἄθλιος ἀνῆλθον τοσαῦτα καμῶν οὐδὲν δέον ἢ ἐτέρα δ’ ἄτε ὁμαλὴ οὕσα καὶ ἀγκύλον οὐδὲν ἔχουσα πόρρωθέν μοι

ἐφάνη οἷα ἐστὶν οὐχ ὁδεύσαντι αὐτῷ. οὐ γὰρ ἐώρων νέος ὢν ἔτι τὸ βέλτιον, ἀλλὰ τὸν ποιητὴν ἐκείνον ἀληθεύειν ᾧμην λέγοντα ἐκ τῶν πόνων φύεσθαι τὰ ἀγαθὰ. τὸ δ' οὐκ εἶχεν οὕτως· ἀπονητὶ γοῦν ὁρῶ τοὺς πολλοὺς μεζόνων ἀξιουμένους εὐμοιρίᾳ τῆς αἰρέσεως τῶν λόγων καὶ ὁδῶν. ἐπὶ δ' οὖν τὴν ἀρχὴν ἀφικόμενος εὖ οἶδ' ὅτι ἀπορήσεις, καὶ ἥδη ἀπορεῖς, ποτέραν τρεπτέον. ὥς οὖν ποιήσας ἥδη ῥᾶστα ἐπὶ τὸ ἀκρότατον ἀναβήσῃ καὶ εὐδαιμονήσεις καὶ γαμήσεις καὶ θαυμαστὸς πᾶσι δόξεις, ἐγὼ σοι φράσω· ἰκανὸν γὰρ τὸ αὐτὸν ἐξαπατηθῆναι καὶ πονῆσαι. σοὶ δὲ ἄσπορα καὶ ἀνήροτα πάντα φυέσθω καθάπερ ἐπὶ τοῦ Κρόνου.

[9] εὐθύς οὖν σοὶ πρόσεισι καρτερός τις ἀνὴρ, ὑπόσκληρος, ἀνδρώδης τὸ βάδισμα, πολὺν τὸν ἥλιον ἐπὶ τῷ σώματι δεικνύων, ἀρρενωπὸς τὸ βλέμμα, ἐγρηγορός, τῆς τραχείας ὁδοῦ ἐκείνης ἡγεμών, λήρους τινὰς ὁ μάταιος διεξιὼν πρὸς σέ. ἔπεσθαι γάρ οἱ παρακελεύόμενος, ὑποδεικνὺς τὰ Δημοσθένους ἔχνη καὶ Πλάτωνος καὶ ἄλλων τινῶν, μεγάλα μὲν καὶ ὑπὲρ τοὺς νῦν, ἀμαυρὰ δὲ ἥδη καὶ ἀσαφῆ τὰ πολλὰ ὑπὸ τοῦ χρόνου, φήσῃ ἡ εὐδαίμονά σε ἔσεσθαι καὶ νόμῳ γαμήσειν τὴν Ῥητορικὴν, εἰ κατὰ τούτων ὁδεύσεις ὥσπερ οἱ ἐπὶ τῶν κάλων βαίνοντες· εἰ δὲ κἂν μικρόν τι παραβαίῃς ἢ ἐξωπατήσεας ἢ ἐπὶ θάτερα μᾶλλον κλιθεῖς τῇ ῥοπῇ, ἐκπεσεῖσθαι σε τῆς ὀρθῆς ὁδοῦ καὶ ἀγούσης ἐπὶ τὸν γάμον. εἰτά σε κελεύσει ζηλοῦν ἐκείνους τοὺς ἀρχαίους ἄνδρας ἕωλα παραδείγματα παρατιθεῖς τῶν λόγων οὐ ῥᾶδια μιμεῖσθαι, οἷα τὰ τῆς παλαιᾶς ἐργασίας ἐστίν, Ἥγησιου καὶ τῶν ἀμφὶ Κριτίον καὶ Νησιώτην, ἀπεσφιγμένα καὶ νευρώδη καὶ σκληρὰ καὶ ἀκριβῶς ἀποτεταμένα ταῖς γραμμαῖς. πόνον δὲ καὶ ἀγρυπνίαν καὶ ὕδατοποσίαν καὶ τὸ ἀλιπαρὲς ἡ ἀναγκαῖα ταῦτα καὶ ἀπαραίτητα φήσῃ ἀδύνατον γὰρ εἶναι ἄνευ τούτων διανῦσαι τὴν ὁδόν. ὁ δὲ πάντων ἀνιαιρότατον, ὅτι σοὶ καὶ τὸν χρόνον πάμπολυν ὑπογράψει τῆς ὁδοιπορίας, ἔτη πολλά, οὐ κατὰ ἡμέρας καὶ τριακάδας, ἀλλὰ κατὰ ὀλυμπιάδας ὅλας ἀριθμῶν, ὥς καὶ προαποκαμεῖν ἀκούοντα καὶ ἀπαγορεῦσαι, πολλὰ χαίρειν φράσαντα τῇ ἐλπιζομένῃ ἐκείνῃ εὐδαιμονίᾳ. πρὸς δὲ τούτοις οὐδὲ μισθοὺς ὀλίγους ἀπαιτεῖ τῶν τοσούτων κακῶν, ἀλλὰ οὐκ ἂν ἡγήσαιτό σοι, εἰ μὴ μεγάλα πρότερον λάβοι.

[10] ὁ μὲν ταῦτα φήσῃ, ἀλαζὼν καὶ ἀρχαῖος ὥς ἀληθῶς καὶ Κρονικὸς ἄνθρωπος, νεκροὺς εἰς μίμησιν παλαιοὺς προτιθεῖς καὶ ἀνορύττειν ἀξίων λόγους πάλαι κατορωρυγμένους ὥς τι μέγιστον ἀγαθόν, μαχαιροποιῶν υἱὸν καὶ ἄλλον Ἀτρομήτου τινὸς γραμματιστοῦ ζηλοῦν ἀξίων, καὶ ταῦτα ἐν εἰρήνῃ μῆτε Φιλίππου ἐπιόντος μῆτε Ἀλεξάνδρου ἐπιτάττοντος, ὅπου τὰ ἐκείνων ἴσως ἐδόκει χρήσιμα, οὐκ εἰδὼς ὅποια νῦν κεκαινοτόμηται ταχεῖα καὶ ἀπράγμων καὶ εἰς τὸ εὐθὺ τῆς ῥητορικῆς ὁδός. σὺ δὲ μῆτε πείθεσθαι μῆτε προσέχειν αὐτῷ, μὴ σε ἐκτραχηλίῃσιν που παραλαβὼν ἢ τὸ τελευταῖον προγηρᾶσαι τοῖς πόνοις παρασκευάσῃ. ἀλλὰ εἰ πάντως ἐρᾷς καὶ τάχιστα ἐθέλεις τῇ ῥητορικῇ συνεῖναι ἀκμάζων ἔτι, ὥς καὶ σπουδάζοιο πρὸς αὐτῆς, ἴθι, τῷ μὲν δασεῖ τούτῳ καὶ πέρα τοῦ μετρίου ἀνδρικῷ μακρὰ χαίρειν λέγε, ἀναβαίνειν αὐτὸν καὶ ἄλλους ὁπόσους ἂν ἐξαπατᾷν δύνῃται ἀνάγειν καταλιπὼν ἀσθμαίνοντα καὶ ἰδρωτὶ πολλῷ συνόντα.

[11] πρὸς δὲ τὴν ἐτέραν ἐλθὼν εὐρήσεις πολλοὺς καὶ ἄλλους, ἐν τούτοις δὲ

καὶ πάνσοφόν τινα καὶ πάγκαλον ἄνδρα, διασεσαλευμένον τὸ βᾶδισμα, ἐπικεκλασμένον τὸν αὐχένα, γυναικεῖον τὸ βλέμμα, μελιχρὸν τὸ φώνημα, μύρων ἀποπνέοντα, τῷ δακτύλῳ ἄκρῳ τὴν κεφαλὴν κνώμενον, ὀλίγας μὲν ἔτι, οὐλας δὲ καὶ ὑακινθίνας τὰς τρίχας εὐθετίζοντα, πάναβρόν τινα Σαρδανάπαλλον ἢ Κινύραν ἢ αὐτὸν Ἀγάθωνα, τὸν τῆς τραγωδίας ἐπέραστον ἐκεῖνον ποιητὴν. λέγω δὲ ὡς ἀπὸ τούτων γνωρίζεις αὐτόν, μηδὲ σε οὕτω θεσπέσιον χρῆμα καὶ φίλον Ἀφροδίτῃ καὶ Χάρισι διαλάθοι, καίτοι τί φημί; κἂν εἰ μύντοι γάρ σοι προσελθὼν εἴποι τι, τὸ Ὑμήττιον ἐκεῖνο ἀνοίξας στόμα, καὶ τὴν συνήθη φωνὴν ἀφείη μάθοις ἂν ὡς οὐχὶ τῶν καθ' ἡμᾶς ἐστίν, οἱ ἁρούρης καρπὸν ἔδομεν, ἀλλὰ τι ξένον φάσμα δρόσῳ ἢ ἄμβροσίᾳ τρεφόμενον. τούτῳ τοῖνυν προσελθὼν καὶ παραδοὺς σεαυτὸν αὐτίκα μάλα ῥήτωρ καὶ περιβλεπτος καί, ὡς ὀνομάζει αὐτός, βασιλεὺς ἐν τοῖς λόγοις ἀπονητὶ καταστήσῃ τὰ τέθριππα ἐλαύνων τοῦ λόγου. διδάζεται γὰρ σε παραλαβὼν τὰ πρῶτα μὲν

[12] ἐκεῖνα — μᾶλλον δὲ αὐτὸς εἰπάτω πρὸς σέ: γελοῖον γὰρ ὑπὲρ τοιούτου ῥήτορος ἐμὲ ποιεῖσθαι τοὺς λόγους, φαῦλον ὑποκριτὴν ἴσως τῶν τοιούτων καὶ τηλικούτων, μὴ καὶ συντρίψω που πεσὼν τὸν ἥρωα ὃν ὑποκρίνομαι. φαίη τοιγαροῦν ἂν πρὸς σέ ὧδέ πως ἐπισπασάμενος ὁπόσον ἔτι λοιπὸν τῆς κόμης καὶ ὑπομειδιάσας τὸ γλαφυρὸν ἐκεῖνο καὶ ἀπαλὸν οἶον εἴωθεν, Αὐτοθαΐδα τὴν κωμικὴν ἢ Μαλθάκην ἢ Γλυκέραν τινὰ μιμησάμενος τῷ προσηνεῖ τοῦ φθέγματος: ἄγροικον γὰρ τὸ ἄρρενωπὸν καὶ οὐ

[13] πρὸς ἄβροῦ καὶ ἐρασμίου ῥήτορος. φήσει δ' οὖν πάνυ μετριάζων ὑπὲρ αὐτοῦ: ‘ μὼν σε, ὦγαθέ, ὁ Πύθιος ἔπεμψε πρὸς με ῥητόρων τὸν ἄριστον προσειπῶν, ὥσπερ ὅτε Χαιρεφῶν ἤρετο αὐτοῦ: ἔδειξεν ὅστις ἦν ὁ σοφώτατος ἐν τοῖς τότε; εἰ δὲ μὴ τοῦτο, ἀλλὰ κατὰ κλέος αὐτὸς ἦκεις ἀκούων ἀπάντων ὑπερεκπεπληγμένων τὰ ἡμέτερα καὶ ὑμνούντων καὶ τεθηπότην καὶ ὑπεπτηχότων, αὐτίκα μάλα εἴσῃ πρὸς οἷόν τινα δαιμόνιον ἄνδρα ἦκεις. προσδοκῆσης δὲ μηδὲν τοιοῦτον ὄψεσθαι οἶον τῷδε ἢ τῷδε παραβαλεῖν, ἀλλ' εἴ τις ἢ Τιτυδὸς ἢ Ὠτος ἢ Ἐφιάλτης, ὑπὲρ ἐκείνους πολὺ φανεῖταί σοι τὸ πρᾶγμα ὑπερφυῆς καὶ τεράστιον ἐπεὶ τοὺς γε ἄλλους τοσοῦτον ὑπερφωνοῦντα εὐρήσεις ὁπόσον ἢ σάλπιγξ τοὺς αὐλοὺς καὶ οἱ τέττιγες τὰς μελίττας καὶ οἱ χοροὶ τοὺς ἐνδιδόντας. “

[14] ἐπεὶ δὲ καὶ ῥήτωρ αὐτὸς ἐθέλεις γενέσθαι καὶ τοῦτο οὐκ ἂν παρ' ἄλλου ῥᾶον μάθοις, ἔπου μόνον, ὦ μέλημα, οἷς ἂν εἴπω καὶ ζήλου πάντα, καὶ τοὺς νόμους οἷς ἂν ἐπιτάξω χρῆσθαι ἀκριβῶς μοι παραφύλαττε. μᾶλλον δ' ἤδη προχῶρει μηδὲν ὀκνήσας μηδὲ πτοηθεῖς, εἰ μὴ προετελέσθης ἐκεῖνα τὰ πρὸ τῆς ῥητορικῆς, ὅποσα ἢ ἄλλη προπαιδεία τοῖς ἀνοήτοις καὶ ματαίοις μετὰ πολλοῦ καμάτου ὁδοποιεῖ: οὐδὲν γὰρ αὐτῶν δεήσει. ἀλλ' ἀνίπτεις ποσὶν — ἢ παροιμία φησὶν — ἔμβαινε, οὐ μείον ἔξων διὰ τοῦτο, οὐδ' ἂν, τὸ κοινότατον, μηδὲ γράφειν τὰ γράμματα εἰδήξ: ἄλλο γάρ τι παρὰ ταῦτα ὁ ῥήτωρ. “

[15] λέξω δὲ πρῶτον μὲν ὅποσα χρὴ αὐτόν σε οἴκοθεν ἔχοντα ἦκειν ἐφόδια πρὸς τὴν πορείαν καὶ ὅπως ἐπισιτίσασθαι, ὡς ἂν τάχιστα διανύσαι δυνηθείης. ἔπειτα καὶ τὸς ἃ μὲν προϊόντι ἐπιδεικνύς κατὰ τὴν ὁδόν, ἃ δὲ καὶ παραινῶν, πρὶν ἥλιον δύναι ῥήτορά σε ὑπὲρ τοὺς πάντας ἀποφανῶ, οἷος αὐτός εἰμι,

ἀναμφιλέκτως τὰ πρῶτα καὶ μέσα καὶ τελευταῖα τῶν λέγειν ἐπιχειρούντων. κόμιζε τοῖνυν τὸ μέγιστον μὲν τὴν ἀμαθίαν, εἴτα θράσος, ἐπὶ τούτοις δὲ τόλμαν καὶ ἀναισχυντίαν. αἰδῶ δὲ ἢ ἐπιείκειαν ἢ μετριότητα ἢ ἐρύθημα οἰκοὶ ἀπόλιπε: ἀχρεῖα γὰρ καὶ ὑπεναντία τῷ πράγματι. ἀλλὰ καὶ βοὴν ὅτι μεγίστην καὶ μέλος ἀναισχυντον καὶ βάδισμα οἷον τὸ ἐμόν. ταῦτα δὲ ἀναγκαῖα πάνυ καὶ μόνα ἔστιν ὅτε ἱκανά. καὶ ἡ ἐσθῆς δὲ ἔστω εὐανθῆς ἢ ἡ λευκὴ, ἔργον ἢ τῆς Ταραντίνης ἐργασίας:, ὡς διαφαίνεσθαι τὸ σῶμα, καὶ ἡ κρηπίς Ἀττικὴ γυναικεία, τὸ πολυσχιδές, ἢ ἐμβὰς Σικυωνία πίλοις τοῖς λευκοῖς ἐπιπρέπουσα, καὶ ἀκόλουθοι πολλοὶ καὶ βιβλίον ἀεί, ταῦτα μὲν αὐτὸν χρή συντελεῖν τὰ δ' ἄλλα “

[16] καθ' ὁδὸν ἤδη προῖων ὄρα καὶ ἄκουε. καὶ δὴ σοὶ τοὺς νόμους δίδειμι, οἷς χρώμενόν σε ἡ Ῥητορικὴ γνωριεῖ καὶ προσήσεται, οὐδὲ ἀποστραφήσεται καὶ σκορακιεῖ καθάπερ ἀτέλεστόν τινα καὶ κατάσκοπον τῶν ἀπορρήτων. σχήματος μὲν τὸ πρῶτον ἐπιμεληθῆναι χρή μάλιστα καὶ εὐμόρφου τῆς ἀναβολῆς, ἔπειτα πεντεκαίδεκα ἢ οὐ πλείω γε τῶν εἴκοσιν Ἀττικὰ ὀνόματα ἐκλέξας ποθὲν ἀκριβῶς ἐκμελετήσας, πρόχειρα ἐπ' ἄκρας τῆς γλώττης ἔχε — τὸ ἄττα καὶ κᾶτα καὶ μῶν καὶ ἀμηγέπη καὶ λῶστε καὶ τὰ τοιαῦτα, — καὶ ἐν ἅπαντι λόγῳ καθάπερ τι ἥδυσμα ἐπίπαττε αὐτῶν. μελέτω δὲ μηδὲν τῶν ἄλλων, εἰ ἀνόμοια τούτοις καὶ ἀσύμφυλα καὶ ἀπωδά. ἡ πορφύρα μόνον ἔστω καλὴ καὶ εὐανθῆς, κἂν σισύρα τῶν παχειῶν “

[17] τὸ ἱμάτιον ἦ. μέτει δὲ ἀπόρρητα καὶ ξένα ῥήματα, σπανιάκις ὑπὸ τῶν πάλαι εἰρημένα, καὶ ταῦτα συμφορήσας ἀποτόξευε προχειριζόμενος εἰς τοὺς προσομιλοῦντας. οὕτω γάρ σε ὁ λεῶς ὁ πολὺς ἀποβλέπονται καὶ θαυμαστὸν ὑπολήφονται καὶ τὴν παιδείαν ὑπὲρ αὐτοῦς, εἰ ‘ ἀποστλεγγίσασθαι τὸ’ ἀποξύσασθαι λέγοις, τὸ δ' ἡλίφ θέρεσθαι ‘ εἰληθερεῖσθαι,’ τὸν ἄρραβῶνα δὲ ‘ προνόμιον,’ τὸν ὀρθρον δὲ ‘ ἀκροκνεφές.’ ἐνίστε δὲ καὶ αὐτὸς ποίει καινὰ καὶ ἀλλόκοτα ὀνόματα καὶ νομοθέτει τὸν μὲν ἐρμηνεύσαι δεινὸν ‘ εὐλεξιν ‘ καλεῖν, τὸν συνετὸν ‘ σοφόνουν,’ τὸν ὀρχηστὴν δὲ ‘ χειρίσοφον.’ ἂν σολοικίσσης δὲ ἢ βαρβαρίσης, ἐν ἔστω φάρμακον ἢ ἀναισχυντία, καὶ πρόχειρον εὐθὺς ὄνομα οὔτε ὄντος τινὸς οὔτε γενομένου ποτέ, ἢ ποιητοῦ ἢ συγγραφέως, ὃς οὕτω λέγειν ἐδοκίμαζε σοφὸς ἀνὴρ καὶ τὴν φωνὴν εἰς τὸ ἀκρότατον ἀπηκριβωμένος. ἀλλὰ καὶ ἀναγίγνωσκε τὰ παλαιὰ μὲν μὴ σύ γε, μηδὲ εἴ τι ὁ λῆρος Ἰσοκράτης ἢ ὁ χαρίτων ἄμοιρος Δημοσθένης ἢ ὁ ψυχρὸς Πλάτων, ἀλλὰ τοὺς τῶν ὀλίγων πρὸ ἡμῶν λόγους καὶ ἅς φασι ταύτας μελέτας, ὡς ἔχῃς ἀπ' ἐκείνων ἐπισιτισάμενος ἐν καιρῷ καταχρῆσθαι καθάπερ ἐκ ταμείου προαιρῶν. “

[18] ἐπειδὰν δὲ καὶ δέῃ λέγειν καὶ οἱ παρόντες ὑποβάλωσί τινας ὑποθέσεις καὶ ἀφορμὰς τῶν λόγων, ἅπαντα μὲν ὁπόσα ἂν ἦ δυσχερῆ, ψεγέσθω ἢ καὶ ἐκφαυλιζέσθω ὡς οὐδὲν ὅλως ἀνδρῶδες αὐτῶν. ἐλομένων δέ, μὴ μελλήσας λέγε ὅττι κεν ἐπ' ἀκαιρίμαν ἢ γλῶτταν ἔλθῃ, μηδὲν ἐκείνων ἐπιμεληθεῖς, ὡς τὸ πρῶτον, ὥσπερ οὖν καὶ ἔστι πρῶτον, ἐρεῖς ἐν καιρῷ προσήκοντι καὶ τὸ δεῦτερον μετὰ τοῦτο καὶ τὸ τρίτον μετ' ἐκείνο, ἀλλὰ τὸ πρῶτον ἐμπεσὼν πρῶτον λεγέσθω, καὶ ἦν οὕτω τύχη, περὶ τῷ μετώπῳ μὲν ἡ κνημὶς, περὶ τῇ κνήμῃ δὲ ἡ κόρυς, πλὴν ἄλλ' ἔπειγε καὶ σύνειρε καὶ μὴ σιώπα μόνον. κἂν περὶ

ὕβριστοῦ τινος ἢ μοιχοῦ λέγῃς Ἀθήνησι, τὰ ἐν Ἰνδοῖς καὶ Ἑκβατάνοις λεγέσθω. ἐπὶ πᾶσι δὲ ὁ Μαραθὼν καὶ ὁ Κυνέγειρος, ὧν οὐκ ἂν τι ἄνευ γένοιτο. καὶ αἰεὶ ὁ Ἄθως πλείσθω καὶ ὁ Ἑλλήσποντος πεζευέσθω καὶ ὁ ἥλιος ὑπὸ τῶν Μηδικῶν βελῶν σκεπέσθω καὶ Ξέρξης φευγέτω καὶ Λεωνίδας θαυμαζέσθω καὶ τὰ Ὀθρυάδου γράμματα ἀναγινωσκέσθω, καὶ ἡ Σαλαμίς καὶ τὸ Ἀρτεμίσιον καὶ αἱ Πλαταιαὶ πολλὰ ταῦτα καὶ πυκνά. καὶ ἐπὶ πᾶσι τὰ ὀλίγα ἐκεῖνα ὀνόματα ἐπιπολαζέτω καὶ ἐπανθείτω, καὶ συνεχῆς τὸ ἅττα καὶ τὸ δῆπουθεν, κἂν μηδὲν αὐτῶν δέῃ καλὰ γάρ ἐστι καὶ εἰκὴ λεγόμενα. “

[19] ἦν δέ ποτε καὶ ἄσαι καιρὸς εἶναι δοκῇ, πάντα σοι ἀδέσθω καὶ μέλος γιγνέσθω. κἂν ποτε ἀπορήσης πράγματος ᾧδικοῦ, τοὺς ἄνδρας τοὺς δικαστὰς ὀνομάσας ἐμμελῶς πεπληρωκέναι οἴου τὴν ἁρμονίαν. τὸ δὲ οἴμοι τῶν κακῶν πολλάκις, καὶ ὁ μηρὸς πατασέσθω, καὶ λαρυγγίζε καὶ ἐπιχρέμπτου τοῖς λεγομένοις καὶ βάδιζε μεταφέρων τὴν πυγὴν. καὶ ἦν μὲν σε μὴ ἐπαίνωσιν, ἀγανάκτει καὶ λοιδοροῦ αὐτοῖς: ἦν δὲ ὀρθοὶ ἐστήκωσιν ὑπὸ τῆς αἰσχύνης ἥδη πρὸς τὴν ἐξοδὸν ἔτοιμοι, καθέζεσθαι κέλευε, καὶ ὅλως τυραννὶς τὸ πρᾶγμα ἔστω. “

[20] ὅπως δὲ καὶ τὸ πλῆθος τῶν λόγων θαυμάζωσιν, ἀπὸ τῶν Ἰλιακῶν ἀρξάμενος ἢ καὶ νῆ Δία ἀπὸ τῶν Δευκαλίωνος καὶ Πύρρας γάμων, ἦν δοκῇ, καταβίβαζε τὸν λόγον ἐπὶ τὰ νῦν καθεστῶτα. οἱ μὲν γὰρ συνιέντες ὀλίγοι, οἱ μάλιστα μὲν σιωπῇσονται ὑπ’ εὐγνωμοσύνης: ἦν δὲ καὶ λέγωσιν τι, ὑπὸ φθόνου αὐτὸ δόξουσιν δρᾶν. οἱ πολλοὶ δὲ τὸ σχῆμα καὶ φωνὴν καὶ βάδισμα καὶ περίπατον καὶ μέλος καὶ κρηπῖδα καὶ τὸ ἅττα σου ἐκεῖνο τεθήλασι, καὶ τὸν ἰδρῶτα ὀρῶντες καὶ τὸ ἄσθμα οὐκ ἔχουσιν ὅπως ἀπιστήσουσι μὴ οὐχὶ πάνδεινόν τινα ἐν τοῖς λόγοις ἀγωνιστὴν εἶναι σε. ἄλλως τε καὶ τὸ ταχὺ τοῦτο οὐ μικρὰν ἔχει τὴν ἀπολογία καὶ θαῦμα παρὰ τοῖς πολλοῖς: ὥστε ὅρα μὴ ποτε γράψῃς ἢ σκεψάμενος παρέλθῃς, ἔλεγχος γὰρ σαφὴς ταῦτά γε.

[21] οἱ φίλοι δὲ ἀναπηδάτωσαν αἰεὶ καὶ μισθὸν τῶν δείπνων ἀποτινέτωσαν, εἴ ποτε αἰσθoinτό σε καταπεσούμενον, χεῖρα ὀρέγοντες καὶ παρέχοντες εὐρεῖν τὸ λεχθησόμενον ἐν τοῖς μεταξὺ τῶν ἐπαίων διαλείμμασι: καὶ γὰρ αὖ καὶ τοῦδε μελέτω σοι τὸν χορὸν ἔχειν οἰκεῖον καὶ συνάδοντα. ταῦτα μὲν σοι τὰ ἐν τοῖς λόγοις. μετὰ ταῦτα δὲ προϊόντα σε δορυφορεῖτωσαν ἐγκεκαλυμμένον αὐτὸν καὶ περὶ ὧν ἔφης μεταξὺ διαλαμβάνοντα. καὶ ἦν τις ἐντύχη, θαυμάσια περὶ σαιτοῦ λέγε καὶ ὑπερεπαίνει καὶ ἐπαχθῆς γίγνου αὐτῷ. ‘τί γὰρ ὁ Παιανιεὺς πρὸς ἐμέ;’ καί, ‘πρὸς ἓνα ἴσως μοι τῶν παλαιῶν ὁ ἀγών’ καὶ τὰ τοιαῦτα. “

[22] ὁ δὲ μέγιστον καὶ πρὸς τὸ εὐδοκιμεῖν ἀναγκαιότατον ὀλίγου δεῖν παρέλιπον, ἀπάντων καταγέλα τῶν λεγόντων. καὶ ἦν μὲν τις καλῶς εἶπη, ἀλλότρια καὶ οὐχ ἑαυτοῦ δεικνύειν δοκεῖτω: ἦν δὲ μετρίως ἐλεγχθῇ, ^ πάντα ἔστω ἐπιλήψιμα. καὶ ἐν ταῖς ἀκροάσεσι μετὰ πάντας εἰσιέναι χρή, ἐπίσημον γάρ: καὶ σιωπησάντων ἀπάντων ξένον τινα ἐπαινον ἐπειπεῖν τὰς ἀκοὰς τῶν παρόντων ἐπιστρέψοντα ^ καὶ ἐνοχλήσοντα, ὥς ναντιᾶν ἅπαντας ἐπὶ τῷ φορτικῷ τῶν ὀνομάτων καὶ ἐπιφράττεσθαι τὰ ὅτα. καὶ ἐπισείσης δὲ μὴ πολλάκις τὴν χεῖρα, εὐτελες γάρ, μὴδ’ ἀναστῆς, πλὴν ἅπαξ γε ἢ δις τὸ

πλείστον. ὑπομειδία δὲ τὰ πολλὰ καὶ δῆλος γίγνου μὴ ἀρεσκόμενος τοῖς λεγομένοις. ἀμφιλαφεῖς δὲ αἱ ἀφορμαὶ τῶν μέμψεων τοῖς συκοφαντικοῖς τὰ ὄντα. τὰ δὲ ἄλλα χρήθαρρειν: ἡ τόλμα γὰρ καὶ ἡ ἀναισχυντία καὶ ψεῦδος πρόχειρον καὶ ὄρκος ἐπ' ἄκροις αἰετοῖς χεῖλεσι καὶ φθόνος πρὸς ἅπαντας καὶ μῖσος καὶ βλασφημία καὶ διαβολαὶ πιθαναὶ — ταυτὰ σε ἀοίδιμον ἐν βραχεῖ καὶ περιβλεπτον ἀποφανεῖ. “

[23] τοιαῦτα μὲν τὰ φανερά καὶ τὰ ἔξω. ἰδίᾳ δὲ πάντα πράγματα ποιεῖν σοὶ δεδοχθῶ, κυβεῖν μεθύσκεσθαι λαγνεύειν μοιχεύειν, ἢ αὐχεῖν γε, κἂν μὴ ποιῇς, καὶ πρὸς ἅπαντας λέγειν καὶ γραμματεῖα ὑποδεικνύναι ὑπὸ γυναικῶν δῆθεν γραφέντα. καλὸς γὰρ εἶναι θέλε καὶ σοὶ μελέτω ὑπὸ τῶν γυναικῶν σπουδάζεσθαι δοκεῖν εἰς τὴν ῥητορικὴν γὰρ καὶ τοῦτο ἀνοίσουσιν οἱ πολλοί, ὥς διὰ τοῦτό σου καὶ ἄχρι τῆς γυναικωνίτιδος εὐδοκιμοῦντος. καὶ τὸ δεῖνα δέ, μὴ αἰδεσθῆς, εἰ καὶ πρὸς ἀνδρῶν ἐπὶ τῷ ἐτέρῳ ἔρᾶσθαι δοκοίης, καὶ ταῦτα γενειήτης ἢ καὶ νῆ Δία φαλακρὸς ἤδη ὢν. ἀλλ' ἔστωσαν οἱ καὶ ἐπὶ τούτῳ συνόντες: ἦν δὲ μὴ ὦσιν, οἰκέται ἱκανοί. πολλὰ γὰρ καὶ ἐκ τοῦ τοιούτου πρὸς τὴν ῥητορικὴν χρήσιμα παραγίγνεται: πλείων ἢ ἀναισχυντία καὶ θράσος. ὁρᾷς ὥς λαλίστεραι αἱ γυναῖκες καὶ λοιδοροῦνται περιττῶς καὶ ὑπὲρ τοῦς ἄνδρας; εἰ δὴ τὰ ὅμοια πάσχουσιν, καὶ ταῦτα διοίσεις τῶν ἄλλων. καὶ μὴν καὶ πιττοῦσθαι χρή, μάλιστα μὲν τὰ πάντα, εἰ δὲ μή, πάντως ἐκεῖνα. καὶ αὐτὸ δέ σοι τὸ στόμα πρὸς ἅπαντα ὁμοίως κεχηνέτω, καὶ ἡ γλῶττα ὑπηρετεῖτω καὶ πρὸς τοὺς λόγους καὶ πρὸς τὰ ἄλλα ὅποσα ἂν δύνῃται. δύναται δ' οὐ σολοικίζειν μόνον καὶ βαρβαρίζειν οὐδὲ ληρεῖν ἢ ἐπιορκεῖν ἢ λοιδορεῖσθαι ἢ διαβάλλειν καὶ ψεῦδεσθαι, ἀλλὰ καὶ νύκτωρ τι ἄλλο ὑποτελεῖν, καὶ μάλιστα ἦν πρὸς οὕτω πολλοὺς τοὺς ἔρωτας μὴ διαρκέσης. πάντα αὐτὴ γε ἐπιστάσθω καὶ ὀνιμιωτέρα γιγνέσθω καὶ μηδὲν ἀποστρεφέσθω. “

[24] ἦν ταῦτα, ὦ παῖ, καλῶς ἐκμάθης — δύνασαι δέ: οὐδὲν γὰρ ἐν αὐτοῖς βαρὺ — θαρρῶν ἐπαγγέλλομαι οὐκ εἰς μακρὰν σε ἄριστον ῥήτορα καὶ ἡμῖν ὅμοιον ἀποτελεσθήσεσθαι. τὸ μετὰ τοῦτο δὲ οὐκ ἐμὲ χρή λέγειν, ὅσα ἐν βραχεῖ παρέσται σοὶ τὰ ἀγαθὰ παρὰ τῆς Ῥητορικῆς. ὁρᾷς ἐμέ, ὅς πατὴρ μὲν ἀφανοῦς καὶ οὐδὲ καθαρῶς ἐλευθέρου ἐγενόμην ὑπὲρ Ἑσθίων καὶ Θμοῦν δεδολευκότης, μητρὸς δὲ ἀκεστρίας ἐπ' ἀμφοδίου τινός. αὐτὸς δὲ τὴν ὥραν οὐ παντάπασιν ἀδόκιμος εἶναι δοξᾷς τὸ μὲν πρῶτον ἐπὶ ψιλῷ τῷ τρέφεσθαι συνῆν τινα κακοδαίμονι καὶ γλίσχρῳ ἔραστῃ. ἐπεὶ δὲ τὴν ὁδὸν ταύτην ῥάστιν οὕσαν κατεῖδον καὶ διεκπαίσας ἐπὶ τῷ ἄκρῳ ἐγενόμην — ὑπῆρχε γάρ μοι, ὦ φίλη Ἀδράστεια, πάντα ἐκεῖνα ἃ προεῖπον ἐφόδια, τὸ θράσος, ἡ ἀμαθία, ἡ ἀναισχυντία — πρῶτον μὲν οὐκέτι Ποσειδῶνος ὀνομάζομαι, ἀλλ' ἤδη τοῖς Διὸς καὶ Λήδας παισὶν ὁμώνυμος γεγέννημαι. ἔπειτα δὲ γράϊ συνοικήσας τὸ πρῶτον μὲν ἐγαστριζόμεν πρὸς αὐτῆς ἐρᾶν προσποιούμενος γυναικὸς ἐβδομηκοντούτιδος τέτταρας ἔτι λοιποὺς ὁδόντας ἐχούσης, χρυσίῳ καὶ τούτους ἐνδεδεμένους. πλὴν ἀλλὰ γε διὰ τὴν πενίαν ὑφιστάμην τὸν ἄθλον καὶ τὰ ψυχρὰ ἐκεῖνα τὰ ἐκ τῆς σοροῦ φιλήματα ὑπερήδιστα μοι ἐποίει ὁ λιμός. εἴτα ὀλίγου δεῖν κληρονόμος ὢν εἶχεν ἀπάντων κατέστην, εἰ μὴ κατάρατός τις οἰκίτης ἐμήνυσεν “

[25] ὡς φάρμακον εἶπεν ἐπ' αὐτὴν ἐωνημένους. ἐξωσθεῖς δὲ ἐπὶ κεφαλὴν ὁμῶς

οὐδὲ τότε ἠπόρησα τῶν ἀναγκαίων, ἀλλὰ καὶ ῥήτωρ δοκῶ καὶ ταῖς δίκαις ἐξετάζομαι προδιδούς τὰ πολλὰ καὶ τοὺς δικαστὰς τοῖς ἀνοήτοις καθυπισχνούμενος, καὶ ἡττῶμαι μὲν τὰ πλεῖστα, οἱ φοίνικες δὲ ἐπὶ τῇ θύρᾳ χλωροὶ καὶ ἐστεφανωμένοι: τοῦτοις γὰρ ἐπὶ τοὺς δυστυχεῖς χρῶμαι τοῖς δελέασιν. ἀλλὰ καὶ τὸ μισεῖσθαι πρὸς ἀπάντων καὶ ἐπίσημον εἶναί με ἐπὶ τῇ μοχθηρίᾳ τοῦ τρόπου καὶ πολὺ πρότερον τῶν λόγων καὶ τὸ δείκνυσθαι τῷ δακτύλῳ τοῦτον ἐκεῖνον τὸν ἀκρότατον ἐν πάσῃ κακίᾳ λεγόμενον, οὐ μικρὸν εἶναι ἐμοί γε δοκεῖ. ταῦτά σοι παραινῶ, νῆ τὴν ἀνδρημον, πολὺ πρότερον ἐμαυτῷ παραινέσας καὶ χάριν ἐμαυτῷ οὐ μικρὰν ἐπιστάμενος.’

[26] εἶεν ὁ μὲν γεννάδας εἰπὼν ταῦτα πεπαύσεται: σὺ δὲ ἦν πεισθῆς τοῖς εἰρημένοις, καὶ δὴ παρεῖναι νόμιζε οἷπερ ἐξ ἀρχῆς ἐπόθεις ἐλθεῖν, καὶ οὐδέν σε κωλύσει ἐπόμενον τοῖς νόμοις ἔν τε τοῖς δικαστηρίοις κρατεῖν καὶ ἐν τοῖς πλήθεσιν εὐδοκιμεῖν καὶ ἐπέραστον εἶναι καὶ γαμεῖν οὐ γραῦν τινα τῶν κωμικῶν, καθάπερ ὁ νομοθέτης καὶ διδάσκαλος, ἀλλὰ καλλίστην γυναικα τὴν Ῥητορικὴν, ὥς τὸ τοῦ Πλάτωνος ἐκεῖνο πτηνὸν ἄρμα ἐλαύνοντα φέρεσθαι σοὶ μᾶλλον πρέπειν περὶ σεαυτοῦ εἰπεῖν ἢ ἐκεῖνῳ περὶ τοῦ Διός: ἐγὼ δὲ — ἀγεννῆς γὰρ καὶ δειλὸς εἰμι — ἐκστήσομαι τῆς ὁδοῦ ὑμῖν καὶ παύσομαι τῇ Ῥητορικῇ ἐπιπολάζων, ἀσύμβολος ὢν πρὸς αὐτὴν τὰ ὑμέτερα: μᾶλλον δ’ ἤδη πέπαυμαι, ὥστε ἀκονιτὶ ἀνακηρύττεσθε καὶ θαυμάζεσθε, μόνον τοῦτο μεμνημένοι, ὅτι μὴ τῷ τάχει ἡμῶν κεκρατήκατε ὠκύτεροι φανέντες, ἀλλὰ τῷ ῥάστῃ καὶ πρᾶνῃ τραπέσθαι τὴν ὁδόν.

ALEXANDER THE FALSE PROPHET — Ἀλέξανδρος ἡ Ψευδόμαντις

σὺ μὲν ἴσως, ὦ φίχτατβ Κέλσε, μικρόν τι καὶ φαῦλον οἶει τὸ πρόσταγμα, προστάττειν τὸν Ἀλεξάνδρου σοι τοῦ Ἀβωνοτειχίτου γόητος βίον καὶ ἐπινοίας αὐτοῦ καὶ τολμήματα καὶ μαγγανείας εἰς βιβλίον ἐγγράψαντα πέμψαι: τὸ δέ, εἴ τις ἐθέλοι πρὸς τὸ ἀκριβὲς ἕκαστον ἐπεξιέναι, οὐ μεῖον ἐστὶν ἢ τὰς Ἀλεξάνδρου τοῦ Φιλίππου πράξεις ἀναγράψαι: τοσοῦτος εἰς κακίαν οὗτος, ὅσος εἰς ἀρετὴν ἐκεῖνος. ὅμως δὲ εἰ μετὰ συγγνώμης ἀναγνώσεσθαι μέλλοις καὶ τὰ ἐνδέοντα τοῖς ἱστορουμένοις προσλογιέσθαι, ὑποστήσομαί σοι τὸν ἄθλον, καὶ τὴν Αὐγέου βουστασίαν, εἰ καὶ μὴ πᾶσαν, ἀλλ' εἰς δυνάμιν γε τὴν ἐμαυτοῦ ἀνακαθάρσθαι πειράσομαι, ὀλίγους ὅσους τῶν κοφίνων ἐκφορήσας, ὡς ἀπ' ἐκείνων τεκμαίροιο πόση πᾶσα καὶ ὡς ἀμύθητος ἦν ἡ κόπρος ἦν τρισχίλιοι βόες ἐν πολλοῖς ἔτεσιν ποιήσαι ἐδύναντο.

[2] αἰδοῦμαι μὲν οὖν ὑπὲρ ἀμφοῖν, ὑπὲρ τε σοῦ καὶ ἐμαυτοῦ σοῦ μὲν, ἀξιούντος μνήμη καὶ γραφῇ παραδοθῆναι ἄνδρα τρισκατάρατον, ἐμαυτοῦ δέ, σπουδὴν ποιουμένου ἐπὶ τοιαύτῃ ἱστορίᾳ καὶ πράξεσιν ἀνθρώπου, ὃν οὐκ ἀναγινώσκεσθαι πρὸς τῶν πεπαιδευμένων ἦν ἄξιον, ἀλλ' ἐν πανδήμῳ τινὶ μεγίστῳ θεάτρῳ ὀρᾶσθαι ὑπὸ πιθήκων ἢ ἄλωπέκων σπαρταττόμενον. ἀλλ' ἦν τις ἡμῖν ταύτην ἐπιφέρῃ τὴν αἰτίαν, ἔξομεν καὶ αὐτοὶ εἰς παράδειγμά τι τοιοῦτον ἀνενεγκεῖν. καὶ Ἀρριανὸς γὰρ ὁ τοῦ Ἐπικτήτου μαθητῆς, ἀνὴρ Ῥωμαίων ἐν τοῖς πρώτοις καὶ παιδεῖα παρ' ὅλον τὸν βίον συγγενόμενος, ὁμοίον τι παθὼν ἀπολογήσαι· ἂν καὶ ὑπὲρ ἡμῶν Τυλλορόβου ἡ γοῦν τοῦ ληστοῦ κάκεινος βίον ἀναγράψαι ἠξίωσεν. ἡμεῖς δὲ πολὺ ὠμοτέρου ληστοῦ μνήμην ποιησόμεθα, ὅσῳ μὴ ἐν ὕλαις καὶ ἐν ὄρεσιν, ἀλλ' ἐν πόλεσιν οὗτος ἐλήστευεν, οὐ Μυσίαν μόνην οὐδὲ τὴν Ἰδὴν κατατρέχων οὐδὲ ὀλίγα τῆς Ἀσίας μέρη τὰ ἐρημότερα λεηλατῶν, ἀλλὰ πᾶσαν ὡς εἶπεῖν τὴν Ῥωμαίων ἀρχὴν ἐμπλήσας τῆς ληστείας τῆς αὐτοῦ.

[3] πρότερον δέ σοι αὐτὸν ὑπογράψω τῷ λόγῳ πρὸς τὸ ὁμοιότατον εἰκάσας, ὡς ἂν δύνωμαι, καίτοι μὴ πάνυ γραφικὸς τις ὢν. τὸ γὰρ δὴ σῶμα, ἵνα σοι καὶ τοῦτο δείξω, μέγας τε ἦν καὶ καλὸς ἰδεῖν καὶ θεοπρεπὴς ὡς ἀληθῶς, λευκὸς τὴν χροάν, τὸ γένειον οὐ πάνυ λάσιος, κόμην τὴν μὲν ἰδίαν, τὴν δὲ καὶ πρόσθετον ἐπικείμενος εὖ μάλα εἰκασμένην καὶ τοὺς πολλοὺς ὅτι ἦν ἄλλοτρία λεληθυῖαν: ὀφθαλμοὶ πολὺ τὸ γοργὸν καὶ ἔνθεον διεμφαίνοντες, φώνημα ἥδιστόν τε ἅμα καὶ λαμπρότατον καὶ ὅλως οὐδαμῶθεν μεμπτὸς ἦν ταῦτα γε.

[4] τοιόσδε μὲν τὴν μορφήν ἢ ψυχὴν δὲ καὶ ἡ γνώμη — ἀλεξίκακε Ἡράκλεις καὶ Ζεὺ ἀποτρόπαιε καὶ Διόσκουροι σωτῆρες, πολεμίοις καὶ ἐχθροῖς ἐντυχεῖν γένοιτο καὶ ἡ συγγενέσθαι τοιούτῳ τινί. συνέσει μὲν γὰρ καὶ ἀγχινοῖα καὶ δριμύτητι ἀμύπολῳ τῶν ἄλλων διέφερεν, καὶ τό τε περίεργον καὶ εὐμαθὲς καὶ μνημονικὸν καὶ πρὸς τὰ μαθήματα εὐφυές, πάντα ταῦτα εἰς ὑπερβολὴν ἐκασταχοῦ ὑπῆρχεν αὐτῷ. ἐχρήτο δὲ αὐτοῖς εἰς τὸ χεῖριστον, καὶ ὄργανα ταῦτα γενναῖα ὑποβεβλημένα ἔχων αὐτίκα μάλα τῶν ἐπὶ κακίᾳ διαβοητῶν ἀκρότατος ἀπετελέσθη, ὑπὲρ τοὺς Κέρκωπας, ὑπὲρ τὸν Εὐρύβατον ἢ

Φρυωνῶνδαν ἢ Ἀριστόδημον ἢ Σώστρατον. αὐτὸς μὲν γὰρ τῷ γαμβρῷ Ρουτιλιανῷ ποτε γράφων καὶ τὰ μετριώτατα ὑπὲρ αὐτοῦ λέγων Πυθαγόρα ὁμοιος εἶναι ἥξιον. ἀλλ' ἔλεως μὲν ὁ Πυθαγόρας εἶη, σοφὸς ἀνὴρ καὶ τὴν γνώμην θεσπέσιος, εἰ δὲ κατὰ τοῦτον ἐγενένητο, πᾶς ἂν εὖ οἶδ' ὅτι πρὸς αὐτὸν εἶναι; ἔδοξε. καὶ πρὸς Χαρίτων μὴ με νομίσης ἐφ' ὕβρει ταῦτα τοῦ Πυθαγόρου λέγειν ἢ συνάπτειν πειρώμενον αὐτοὺς πρὸς ὁμοιότητα τῶν πράξεων: ἀλλ' εἴ τις τὰ χερίστα καὶ βλασφημώτατα τῶν ἐπὶ διαβολῇ περὶ τοῦ Πυθαγόρου λεγομένων, οἷς ἔγωγε οὐκ ἂν πεισθεῖην ὡς ἀληθέσιν οὖσιν, ὅμως συναγάγοι εἰς τὸ αὐτό, πολλοστὸν ἂν μέρος ἅπαντα ἐκεῖνα γένοιτο τῆς Ἀλεξάνδρου δεινότητος. ὅλως γὰρ ἐπινόησόν μοι καὶ τῷ λογισμῷ διατύπωσον ποικιλωτάτην τινὰ ψυχῆς κρᾶσιν ἐκ ψεύδους καὶ δόλων καὶ ἐπιορκιῶν καὶ κακοτεχνιῶν συγκειμένην, ῥαδίαν, τολμηράν, παράβολον, φιλόπονον ἐξεργάσασθαι τὰ νοηθέντα, καὶ πιθανὴν καὶ ἀξιόπιστον καὶ ὑκοκριτικὴν τοῦ βελτίονος καὶ τῷ ἐναντιωτάτῳ τῆς βουλήσεως εἰοικυῖαν. οὐδεὶς γοῦν τὸ πρῶτον ἐντυχὼν οὐκ ἀπῆλθε δόξαν λαβὼν ὑπὲρ αὐτοῦ ὡς εἶη πάντων ἀνθρώπων χρηστότατος καὶ ἐπιεικέστατος καὶ προσέτι ἀπλοϊκώτατός τε καὶ ἀφελέστατος. ἐπὶ πᾶσι δὲ τούτοις τὸ μεγαλουργὸν προσῆν καὶ τὸ μηδὲν μικρὸν ἐπινοεῖν, ἀλλ' ἅει τοῖς μεγίστοις ἐπέχειν τὸν νοῦν.

[5] μειράκιον μὲν οὖν ἔτι ὢν πάνυ ὥραϊον, ὡς ἐνῆν ἀπὸ τῆς καλᾶμης τεκμαίρεσθαι καὶ ἀκούειν τῶν διηγουμένων, ἀνέδην ἐπόρνευε καὶ συνῆν ἐπὶ μισθῷ τοῖς δεομένοις. ἐν δὲ τοῖς ἄλλοις λαμβάνει τις αὐτὸν ἐραστῆς γόης τῶν μαγείας καὶ ἐπιδᾶς θεσπεσίους ὑπισχνουμένων καὶ χάριτας ἐπὶ τοῖς ἐρωτικοῖς καὶ ἐπαγωγὰς τοῖς ἐχθροῖς καὶ θησαυρῶν ἀναπομπὰς καὶ κλήρων διαδοχάς. οὗτος ἰδὼν εὐφυᾶ παῖδα καὶ πρὸς ὑπηρεσίαν τῶν ἑαυτοῦ πράξεων ἐτοιμώτατον, οὐ μείον ἐρῶντα τῆς κακίας τῆς αὐτοῦ ἢ αὐτὸς τῆς ὥρας τῆς ἐκείνου, ἐξεπαίδευσέ τε αὐτὸν καὶ διετέλει ὑπουργῶ καὶ ὑπρέτῃ καὶ διακόνῳ χρώμενος. ὁ δ' αὐτὸς ἐκεῖνος δημοσίᾳ μὲν ἱατρὸς δῆθεν ἦν, ἡπίστατο δὲ κατὰ τὴν Θῶνος τοῦ Αἰγυπτίου γυναῖκα φάρμακα πολλὰ μὲν ἐσθλὰ μεμιγμένα, πολλὰ δὲ λυγρά: ὧν ἀπάντων κληρονόμος καὶ διάδοχος οὗτος ἐγένετο. ἦν δὲ ὁ διδάσκαλος ἐκεῖνος καὶ ἐραστῆς τὸ γένος Τυανεύς, τῶν Ἀπολλωνίῳ τῷ πάνυ ἂν συγγενομένων καὶ τὴν πᾶσαν αὐτοῦ τραγωδίαν εἰδόντων. ὁρᾷς ἐξ οἷας σοι διατριβῆς ἄνθρωπον λέγω.

[6] ἤδη δὲ πώγωνος ὁ Ἀλέξανδρος πιμπλάμενος καὶ τοῦ Τυανέως ἐκείνου ἀποθανόντος ἐν ἀπορίᾳ καθεστώς, ἀπνηθηκυίας ἅμα τῆς ὥρας, ἀφ' ἧς τρέφεσθαι ἐδύνατο, οὐκέτι μικρὸν οὐδὲν ἐπενόει, ἀλλὰ κοινωνήσας Βυζαντίῳ τινὶ χορογράφῳ τῶν καθιέντων εἰς τοὺς ἀγῶνας, πολὺ καταρατοτέρῳ τὴν φύσιν — Κοκκωνᾶς δέ, οἶμαι, ἐπεκαλεῖτο — περιήεσαν γοητεύοντες καὶ μαγγανεύοντες καὶ τοὺς παχεῖς τῶν ἀνθρώπων — οὕτως γὰρ αὐτοὶ τῇ πατρίῳ τῶν μάγων φωνῇ τοὺς πολλοὺς ὀνομάζουσιν — ἀποκείροντες. ἐν δὴ τούτοις καὶ Μακέτιν γυναῖκα πλουσίαν, ἔξωρον μὲν, ἐράσμιον δὲ ἔτι εἶναι βουλομένην, ἐξευρόντες ἐπεσιτίσαντό τε τὰ ἀρκοῦντα παρ' αὐτῆς καὶ ἠκολούθησαν ἐκ τῆς Βιθυνίας εἰς τὴν Μακεδονίαν. Πελλαία δὲ ἦν ἐκείνη, πάλαι μὲν εὐδαίμονος χωρίου κατὰ τοὺς τῶν Μακεδόνων βασιλείας, νῦν δὲ ταπεινοῦ ἂν καὶ

[7] ὀλιγίστους οἰκήτορας ἔχοντας. ἐνταῦθα ἰδόντες δράκοντας παμμεγέθεις, ἡμέρους πάνυ καὶ τιθασούς, ὥς καὶ ὑπὸ γυναικῶν τρέφεσθαι καὶ παιδίους συγκαθεύδειν καὶ πατουμένους ἀνέχεσθαι καὶ θλιβομένους μὴ ἀγανακτεῖν καὶ γάλα πίνειν ἀπὸ θηλῆς κατὰ ταῦτά τοις βρέφεσι — πολλοὶ δὲ γίνονται παρ' αὐτοῖς τοιοῦτοι, ὅθεν καὶ τὸν περὶ τῆς Ὀλυμπιάδος μῦθον διαφοιτῆσαι πάλαι εἰκός, ὁπότε ἐκύει τὸν Ἀλέξανδρον, δράκοντός τινος, οἶμαι, τοιοῦτου συγκαθεύδοντος αὐτῇ — ὠνοῦνται

[8] τῶν ἐρπετῶν ἐν κάλλιστον ὀλίγων ὀβολῶν. καὶ κατὰ τὸν Θουκυδίδην ἄρχεται ὁ πόλεμος ἐνθένδε ἤδη. ὥς γὰρ ἂν δύο κάκιστοι καὶ μεγαλότολμοι καὶ πρὸς τὸ κακουργεῖν προχειρότατοι εἰς τὸ αὐτὸ συνελθόντες, ῥαδίως κατενόησαν τὸν τῶν ἀνθρώπων βίον ὑπὸ δυοῖν τούτοις μεγίστοις τυραννούμενον, ἐλπίδος καὶ φόβου, καὶ ὅτι ὁ τούτων ἑκατέρῳ εἰς δέον χρήσασθαι δυνάμενος τάχιστα πλουτήσκειν ἂν ἀμφοτέροις γάρ, τῷ τε δεδιότι καὶ τῷ ἐλπίζοντι, ἐώρων τὴν πρόγνωσιν ἀναγκαιοτάτην τε καὶ πθεινοτάτην οὖσαν, καὶ Δελφοὺς οὕτω πάλαι πλουτῆσαι καὶ ἀοιδίμους γενέσθαι καὶ Δῆλον καὶ Κλάρον καὶ Βραγχίδας, τῶν ἀνθρώπων αἰεὶ δι' οὓς προεῖπον τυράννους, τὴν ἐλπίδα καὶ τὸν φόβον, φοιτῶντων εἰς τὰ ἱερὰ καὶ προμαθεῖν τὰ μέλλοντα δεομένων, καὶ δι' αὐτὸ ἐκατόμβας θυόντων καὶ χρυσᾶς πλίνθους ἀνατιθέντων. ταῦτα πρὸς ἀλλήλους στρέφοντες καὶ κυκῶντες μαντεῖον συστήσασθαι καὶ χρηστήριον ἐβουλεύοντο· εἰ γὰρ τοῦτο προχωρήσειεν αὐτοῖς, αὐτίκα πλούσιοί τε καὶ εὐδαίμονες ἔσσεσθαι ἤλπιζον — ὅπερ ἐπὶ μείζον ἢ κατὰ τὴν πρώτην προσδοκίαν ἀπῆντησεν αὐτοῖς καὶ κρεῖττον διεφάνη τῆς ἐλπίδος.

[9] τούντεῦθεν τὴν σκέψιν ἐποιοῦντο, πρῶτον μὲν περὶ τοῦ χωρίου, δεύτερον δὲ ἥτις ἡ ἀρχὴ καὶ ὁ τρόπος ἂν γένοιτο τῆς ἐπιχειρήσεως. ὁ μὲν οὖν Κοκκωνᾶς τὴν Καλχηδόνα ἐδοκίμαζεν ἐπιτήδειον εἶναι καὶ εὐκαιρον χωρίον, ἡ τῇ τε Θράκῃ καὶ τῇ Βιθυνίᾳ πρόσσοικον, οὐχ ἐκάς οὐδὲ τῆς Ἀσίας καὶ Γαλατίας καὶ τῶν ὑπερκειμένων ἐθνῶν ἀπάντων ὁ δὲ Ἀλέξανδρος ἔμπαλιν τὰ οἴκοι προὔκρινεν, λέγων ὅπερ ἀληθὲς ἦν, πρὸς τὴν τῶν τοιούτων ἀρχὴν καὶ ἐπιχείρησιν ἀνθρώπων δεῖν παχέων καὶ ἡλιθίων τῶν ὑποδεχομένων, οἷους τοὺς Παφλαγόνας εἶναι ἔφασκεν ὑπεροικούντας τὸ τοῦ Ἀβώνου τεῖχος, δεισιδαίμονας τοὺς πολλοὺς καὶ πλουσίους, καὶ μόνον εἰ φανεῖη τις αὐλητὴν ἢ τυμπανιστὴν ἢ κυμβάλους κροτοῦντα ἐπαγόμενος, κοσκίνῳ τὸ τοῦ λόγου μαντευόμενος, αὐτίκα μάλα πάντας κεκηνότας πρὸς αὐτὸν καὶ ὥσπερ τινὰ τῶν ἐπουρανίων προσβλέποντας.

[10] οὐκ ὀλίγης δὲ τῆς περὶ τοῦτο στάσεως αὐτοῖς γενομένης τέλος ἐνίκησεν ὁ Ἀλέξανδρος, καὶ ἀφικόμενοι εἰς τὴν Χαλκηδόνα — χρήσιμον γάρ τι ὅμως ἡ πόλις αὐτοῖς ἔχειν ἔδοξε — ἐν τῷ Ἀπόλλωνος ἱερῷ, ὅπερ ἀρχαιότατόν ἐστι τοῖς Χαλκηδονίοις, κατορύττουσι δέλτους χαλκᾶς, λεγούσας ὥς αὐτίκα μάλα ὁ Ἀσκληπιὸς σὺν τῷ πατρὶ Ἀπόλλωνι μέτεισιν εἰς τὸν Πόντον καὶ καθέξει τὸ τοῦ Ἀβώνου τεῖχος. αὗται αἱ δέλτοι ἐξεπλήθηδες εὐρεθεῖσαι διαφοιτῆσαι ῥαδίως τὸν λόγον τοῦτον εἰς πᾶσαν τὴν Βιθυνίαν καὶ τὸν Πόντον ἐποίησαν, καὶ πολὺ πρὸ τῶν ἄλλων εἰς τὸ τοῦ Ἀβώνου τεῖχος· κάκεῖνοι γὰρ καὶ νεῶν αὐτίκα ἐψηφίσαντο ἐγεῖραι καὶ τοὺς θεμελίους ἤδη ἔσκαπτον. κἀνταῦθα ὁ μὲν

Κοκκωνᾶς ἐν Χαλκηδόνι καταλείπεται, διτούς τινας καὶ ἀμφιβόλους καὶ λοξοὺς χρησμοὺς συγγράφων, καὶ μετ' ὀλίγον ἐτελεύτησε τὸν βίον, ὑπὸ ἐχίδνης, οἶμαι, δηχθεὶς.

[11] προεισπέμπεται δὲ ὁ Ἀλέξανδρος, κομῶν ἤδη καὶ πλοκάμους καθειμένους καὶ μεσόλευκον χιτῶνα πορφυροῦν ἐνδεδυκῶς καὶ ἱμάτιον ὑπὲρ αὐτοῦ λευκὸν ἀναβεβλημένος, ἄρπην ἔχων κατὰ τὸν Περσέα, ἀφ' οὗ ἑαυτὸν ἐγενεαλόγει μητρόθεν καὶ οἱ ὄλεθροι ἐκεῖνοι Παφλαγόνες, εἰδότες αὐτοῦ ἄμφω τοὺς γονέας ἀφανεῖς καὶ ταπεινούς, ἐπίστευον τῷ χρησμῷ λέγοντι Περσείδης γενεὴν Φοῖβω φίλος οὗτος ὁράται, δῖος Ἀλέξανδρος, Ποδαλειρίου αἷμα λελογχώς. οὕτως ἄρα ὁ Ποδαλείριος μάχλος καὶ γυναικομανὴς τὴν φύσιν, ὥς ἀπὸ Τρίκκης μέχρι Παφλαγονίας στύεσθαι ἐπὶ τὴν Ἀλεξάνδρου μητέρα. εὖρητο δὲ χρησμὸς ἤδη, ὥς Σιβύλλης προμαντευσαμένης: Εὐξείνου Πόντοιο παρ' ἥοσιν ἄγχι Σινώπης ἔσται τις κατὰ Τύρσιν ὑπ' Αὐσονίοισι προφήτης, ἐκ πρώτης δεικνὺς μονάδος τρισσῶν δεκάδων τε πένθ' ἐτέρας μονάδας καὶ εἰκοσάδα τρισάριθμον, ἀνδρὸς ἀλεξητῆρος ὁμωνυμὴν τετράκυκλον.

[12] εἰσβαλὼν οὖν ὁ Ἀλέξανδρος μετὰ τοιαύτης τραγωδίας διὰ πολλοῦ εἰς τὴν πατρίδα περίβλεπτός τε καὶ λαμπρὸς ἦν, μεμηνέναι προσποιοῦμενος ἐνίστε καὶ ἀφροῦ ὑποπιμπλάμενος τὸ στόμα ῥαδίως δὲ τοῦτο ὑπῆρχεν αὐτῷ, στρουθίου τῆς βαφικῆς βοτάνης τὴν ῥίζαν διαμασησαμένῳ τοῖς δὲ θεῖόν τι καὶ φοβερὸν ἐδόκει καὶ ὁ ἀφρός. ἐπεποίητο δὲ αὐτοῖς πάλαι καὶ κατεσκεύαστο κεφαλὴ δράκοντος ὀθονίνῃ ἀνθρωπόμορφόν τι ἐπιφαίνουσα, κατάγραφος, πάνυ εἰκασμένη, ὑπὸ θριξίν ἱππεῖαις ἀνοίγουσά τε καὶ αἰθῆς ἐπικλείουσα τὸ στόμα, καὶ γλῶττα οἷα δράκοντος διττὴ μέλαινα προέκυπτεν, ὑπὸ τριχῶν καὶ αὐτὴ ἐλκομένη. καὶ ὁ Πελλαῖος δὲ δράκων προὔπῆρχεν. καὶ οἶκοι ἐτρέφετο, κατὰ, καιρὸν ἐπιφανησόμενος αὐτοῖς καὶ συντραγωδήσων, μᾶλλον δὲ πρωταγωνιστὴς ἐσόμενος.

[13] ἤδη δὲ ἄρχεσθαι δέον, μηχανᾶται τοιόνδε τι: νύκτωρ γὰρ ἐλθὼν ἐπὶ τοὺς θεμελίους τοῦ νεῶ τοὺς ἄρτι ὀρυττομένους — συνειστήκει δὲ ἐν αὐτοῖς ὕδωρ ἢ αὐτόθεν ποθὲν συλλειβόμενον ἢ ἐξ οὐρανοῦ πεσόν — ἐνταῦθα κατατίθεται χήνειον ῥὸν προκεκενωμένον, ἔνδον φυλάττον ἐρπετόν τι ἄρτιγέννητον, καὶ βυθίσας τοῦτο ἐν μυχῷ τοῦ πηλοῦ ὀπίσω αἰθῆς ἀπηλλάττετο. ἔωθεν δὲ γυμνὸς εἰς τὴν ἀγορὰν προπηδήσας, διάζωμα περὶ τὸ αἰδοῖον ἔχων, κατάχρυσον καὶ τοῦτο, καὶ τὴν ἄρπην ἐκείνην φέρων, σείων ἅμα τὴν κόμην ἄνετον ὥσπερ οἱ τῇ μητρὶ ἀγεῖροντές τε καὶ ἐνθεαζόμενοι, ἐδημηγόρει ἐπὶ βωμόν τινα ὑψηλὸν ἀναβάς καὶ τὴν πόλιν ἐμακάριζεν αὐτίκα μάλα δεξομένην ἐναργῇ τὸν θεόν. οἱ παρόντες δέ — συνδεδραμήκει γὰρ σχεδὸν ἅπανα ἡ πόλις ἅμα γυναιξὶ καὶ γέρουσι καὶ παιδίοις — ἐτεθήπесαν καὶ εὖχοντο καὶ προσεκύνουν. ὁ δὲ φωνᾶς τινας ἀσήμους φθεγγόμενος, οἷαι γένοιτο ἂν Ἑβραίων ἢ Φοινίκων, ἐξέπληττε τοὺς ἀνθρώπους οὐκ εἰδότας ὅ τι καὶ λέγοι, πλὴν τοῦτο μόνον, ὅτι πᾶσιν ἐγκατεμίγνυ τὸν Ἀπόλλω καὶ τὸν Ἀσκληπιόν.

[14] εἴτ' ἔθει δρόμῳ ἐπὶ τὸν ἐσόμενον νεῶν καὶ ἐπὶ τὸ ὄρυγμα ἐλθὼν καὶ τὴν προφκονομημένην ἂ τοῦ χρηστηρίου πηγὴν, ἐμβὰς εἰς τὸ ὕδωρ ὕμνους τε

ἦδεν Ἀσκληπιοῦ καὶ Ἀπόλλωνος μεγάλη τῇ φωνῇ καὶ ἐκάλει τὸν θεὸν ἥκειν τύχῃ τῇ ἀγαθῇ εἰς τὴν πόλιν. εἶτα φιάλην αἰτήσας, ἀναδόντος τινός, ῥαδίως ὑποβαλὼν ἀνιμάται μετὰ τοῦ ὕδατος καὶ τοῦ πηλοῦ τὸ ῥὸν ἐκεῖνο ἐν ᾧ ὁ θεὸς αὐτῷ κατεκέκλειστο, κηρῷ λευκῷ καὶ ψιμυθίῳ τὴν ἄρμογὴν τοῦ πώματος συγκεκολλημένον καὶ λαβὼν αὐτὸ εἰς τὰς ‘χεῖρας ἔχειν ἔφασκεν ἤδη τὸν Ἀσκληπιόν. οἱ δὲ ἀτενὲς ἀπέβλεπον ὅ τι καὶ γίγνοιτο, πολὺ πρότερον θαυμάσαντες τὸ ῥὸν ἐν τῷ ὕδατι εὐρημένον. ἐπεὶ δὲ καὶ κατὰξας αὐτὸ εἰς κοίλῃν τὴν χεῖρα ὑπεδέξατο τὸ τοῦ ἔρπετοῦ ἐκείνου ἔμβρυον καὶ οἱ παρόντες εἶδον κινούμενον καὶ περὶ τοῖς δακτύλοις εἰλούμενον, ἀνέκραγον εὐθὺς καὶ ἡσπάζοντο τὸν θεὸν καὶ τὴν πόλιν ἐμακάριζον καὶ χανδὸν ἕκαστος ἐνεπίμπλατο τῶν εὐχῶν, θησαυροὺς καὶ πλούτους καὶ ὑγείας καὶ τὰ ἄλλα ἀγαθὰ αἰτῶν παρ’ αὐτοῦ. ὁ δὲ δρομαῖος αὐθις ἐπὶ τὴν οἰκίαν ἔτο φέρων ἅμα καὶ τὸν ἀρτιγέννητον: Ἀσκληπιόν, ‘ δις τεχθέντα, ὅτε ἄλλοι ἅπαξ τίκοντ’ ἄνθρωποι,’ οὐκ ἐκ Κορωνίδος μὰ Δί’ οὐδέ γε κορώνης, ἀλλ’ ἐκ χηνὸς γεγεννημένον. ὁ δὲ λεὼς ἅπας ἠκολούθει, πάντες ἔνθεοι καὶ μεμνηότες ὑπὸ τῶν ἐλπίδων..

[15] ἡμέρας μὲν οὖν τινας ἡ οἴκοι ἔμεινεν ἐλπίζων ὅπερ ἦν, ὑπὸ τῆς φήμης αὐτίκα μάλα παμπόλλους τῶν Παφλαγόνων συνδραμεῖσθαι. ἐπεὶ δὲ ὑπερεπέπληστο ἀνθρώπων ἡ πόλις, ἀπάντων τοὺς ἐγκεφάλους καὶ τὰς καρδίας προεξηρημένων οὐδὲν ἐοικότων σιτοφάγοις ἀνδράσιν, ἀλλὰ μόνη τῇ μορφῇ μὴ οὐχὶ πρόβατα εἶναι διαφερόντων, ἐν οἰκίσκῳ τινὶ ἐπὶ κλίνῃς καθεζόμενος μάλα θεοπρεπῶς ἐσταλμένος ἐλάμβανεν εἰς τὸν κόλπον τὸν Πελλαῖον ἐκεῖνον Ἀσκληπιόν, μέγιστόν τε καὶ κάλλιστον, ὡς ἔφην, ὄντα, καὶ ὅλον τῷ αὐτοῦ τραχήλῳ περιελήσας καὶ τὴν οὐρὰν ἔξω ἀφείς — πολλὺς δὲ ἦν — ἐν τῷ προκολλίῳ προκεχύσθαι αὐτοῦ ἡ καὶ χαμαὶ τὸ μέρος ἐπισύρεσθαι, μόνην τὴν κεφαλὴν ὑπὸ μάλης ἔχων καὶ ἀποκρύπτων, ἀνεχομένου πάντα ἐκείνου, προὔφαιναν τὴν ὀθονίνην κεφαλὴν κατὰ θάτερον τοῦ πώγωνος, ὡς δῆθεν ἐκείνου τοῦ φαινομένου πάντως οὖσαν.

[16] εἰτά μοι ἐπινόησον οἰκίσκον οὐ πάνυ φαιδρὸν οὐδὲ εἰς κόρον τοῦ φωτὸς δεχόμενον καὶ πλῆθος ἀνθρώπων συγκλύδων, τεταραγμένων καὶ προεκπεπληγμένων καὶ ταῖς ἐλπίσιν ἐπαιωρουμένων, οἷς εἰσελθοῦσι τεράστιον ὡς εἰκὸς τὸ πρᾶγμα ἐφαίνετο, ἐκ τοῦ τέως μικροῦ ἔρπετοῦ ἐντὸς ἡμερῶν ὀλίγων τοσοῦτον δράκοντα πεφηνέναι, ἀνθρωπόμορφον καὶ ταῦτα καὶ τιθασόν. ἡπείγοντο δὲ αὐτίκα πρὸς τὴν ἔξοδον, καὶ πρὶν ἀκριβῶς ἰδεῖν, ἐξηλαύνοντο ὑπὸ τῶν αἰετῶν ἐπεισιόντων ἐτετρύπητο δὲ κατὰ τὸ ἀντίθυρον ἄλλη ἔξοδος. οἷόν τι καὶ τοὺς Μακεδόνας ἐν Βαβυλῶνι ποιῆσαι ἐπ’ Ἀλεξάνδρῳ νοσοῦντι λόγος, ὅτε ὁ μὲν ἤδη πονήρως εἶχεν, οἱ δὲ περιστάντες τὰ βασιλεία ἐπόθουν ἰδεῖν αὐτὸν καὶ προσεῖπεν τὸ ὕστατον. τὴν δὲ ἐπίδειξιν ταύτην οὐχ ἅπαξ ὁ μισθός, ἀλλὰ πολλάκις ποιῆσαι λέγεται, καὶ μάλιστα εἴ τινες τῶν πλουσίων ἀφίκοιντο νεαλέστεροι.

[17] ἐνταῦθα, ὦ φίλε Κέλσε, εἰ δεῖ τάληθῇ λέγειν, συγγνώμην χρὴ ἀπονέμειν τοῖς Παφλαγόσι καὶ Ποντικοῖς ἐκείνοις, παχέσι καὶ ἀπαιδεύτοις ἀνθρώποις, εἰ ἐξηπατήθησαν ἀπτόμενοι τοῦ δράκοντος — καὶ γὰρ τοῦτο παρεῖχεν τοῖς βουλομένοις ὁ Ἀλέξανδρος — ὁρῶντές τε ἐν ἀμυδρῷ τῷ φωτὶ τὴν κεφαλὴν

δῆθεν αὐτοῦ ἀνοίγουσάν τε καὶ συγκλείουσιν τὸ στόμα, ὥστε πάντῃ τὸ μηχανήμα ἐδεῖτο Δημοκρίτου τινὸς ἢ καὶ αὐτοῦ Ἐπικούρου ἢ Μητροδώρου ἢ τινος ἄλλου ἀδαμαντίνην πρὸς τὰ τοιαῦτα τὴν γνώμην ἔχοντος, ὥς ἀπιστῆσαι καὶ ὅπερ ἦν εἰκάσαι, καὶ εἰ μὴ εὐρεῖν τὸν τρόπον ἐδύνατο, ἐκεῖνο γοῦν προπεπεισμένον, ὅτι λέληθεν αὐτὸν ὁ τρόπος τῆς μαγγανείας, τὸ δ' οὖν πᾶν ψευδὸς ἐστὶ καὶ γενέσθαι ἀδύνατον.

[18] κατ' ὀλίγον οὖν καὶ ἡ Βιθυνία καὶ ἡ Γαλατία καὶ ἡ Θράκη συνέρρει, ἐκάστου τῶν ἀπαγγελλόντων κατὰ τὸ εἰκὸς λέγοντος ὥς καὶ γεννώμενον ἴδιοι τὸν θεὸν καὶ ὕστερον ἄψαιτο μετ' ὀλίγον παμμεγέθους αὐτοῦ γεγενημένον καὶ τὸ πρόσωπον ἀνθρώπῳ ὁμοκός. γραφαὶ τε ἐπὶ τούτῳ καὶ εἰκόνες καὶ ζώανα, τὰ μὲν ἐκ χαλκοῦ, τὰ δὲ ἐξ ἀργύρου εἰκασμένα, καὶ ὄνομά γε τῷ θεῷ ἐπιτεθέν. Γλύκων γὰρ ἐκαλεῖτο ἐκ τινος ἐμμέτρου καὶ θεοῦ προστάγματος. ἀνεφώνησε γὰρ ὁ Ἀλέξανδρος Εἰμὶ Γλύκων, τρίτον αἷμα Διός, φάος ἀνθρώποισιν,

[19] καὶ ἐπειδὴ καιρὸς ἦν, οὐπὲρ ἔνεκα τὰ πάντα ἐμεμηχάνητο, καὶ χρᾶν τοῖς δεομένοις καὶ θεσπίζειν, παρ' Ἀμφιλόχου τοῦ ἐν Κιλικίᾳ τὸ ἐνδόσιμον λαβὼν — καὶ γὰρ ἐκεῖνος, μετὰ τὴν τοῦ πατρὸς τελευτὴν τοῦ Ἀμφιάρεω καὶ τὸν ἐν Θήβαις ἀφανισμόν αὐτοῦ ἐκπεσὼν τῆς οἰκείας εἰς τὴν Κιλικίαν ἀφικόμενος, οὐ πονήρως ἀπῆλλαξεν, προθεσπίζων καὶ αὐτὸς τοῖς Κίλιξι τὰ μέλλοντα καὶ δὴ ὀβολουὺς ἐφ' ἐκάστῳ χρησιμῶ λαμβάνων — ἐκεῖθεν οὖν τὸ ἐνδόσιμον λαβὼν ὁ Ἀλέξανδρος προλέγει πᾶσι τοῖς ἀφικόμενοις ὥς μαντεύσεται ὁ θεός, ῥητὴν τινα ἡμέραν προειπών. ἐκέλευσεν δὲ ἕκαστον, οὗ δέοιτο ἂν καὶ ὁ μάλιστα μαθεῖν ἐθέλοι, εἰς βιβλίον ἐγγράψαντα καταρράψαι τε καὶ κατασημήνασθαι κηρῷ ἢ πηλῷ ἢ ἄλλῳ τοιούτῳ. αὐτὸς δὲ λαβὼν τὰ βιβλία καὶ εἰς τὸ ἄδυτον κατελθὼν — ἥδη γὰρ ὁ νεὸς ἐγγήγερτο καὶ ἡ σκηνὴ παρεσκευαστο — καλέσειν ἔμελλε κατὰ τὰς τάξεις τοὺς δεδωκότας ὑπὸ κήρυκι καὶ θεολόγῳ, καὶ παρὰ τοῦ θεοῦ ἀκούων ἕκαστα τὸ μὲν βιβλίον ἀποδώσειν σεσημασμένον ὥς εἶχε, τὴν δὲ πρὸς αὐτὸ ἀπόκρισιν ὑπογεγραμμένην, πρὸς ἔπος ἀμειβομένου τοῦ θεοῦ περὶ ὅτου τις ἔροιτο.

[20] ἦν δὲ τὸ μηχανήμα τοῦτο ἀνδρὶ μὲν οἶφ σοί, εἰ δὲ μὴ φορτικὸν εἰπεῖν, καὶ οἶφ ἐμοί, πρόδηλον καὶ γινῶναι ῥάδιον, τοῖς δὲ ιδιώταις καὶ κορυζῆς μεστοῖς τὴν ῥῖνα τεράστιον καὶ πάντῃ ἀπίστῳ ὅμοιον. ἐπινοήσας γὰρ ποικίλας τῶν σφραγίδων τὰς λύσεις ἀνεγίνωσκέν τε τὰς ἐρωτήσεις ἐκάστας καὶ τὰ δοκοῦντα πρὸς αὐτὰς ἀπεκρίνετο, εἴτα κατελήσας αὐθις καὶ σημηνάμενος ἀπεδίδου μετὰ πολλοῦ θαύματος τοῖς λαμβάνουσιν. καὶ πολὺ ἦν παρ' αὐτοῖς τὸ ‘ πόθεν γὰρ οὗτος ἠπίστατο ἃ ἐγὼ πάντῃ ἀσφαλῶς σημηνάμενος αὐτῷ ἔδωκα ὑπὸ σφραγῖσιν δυσμιμήτοις, εἰ μὴ θεός τις ὥς ἀληθῶς ὁ πάντα γινώσκων ἦν; ’

[21] τίνες οὖν αἱ ἐπινοίαι, ἴσως γὰρ ἐρήση με. ἄκουε τοίνυν, ὥς ἔχοις ἐλέγχειν τὰ τοιαῦτα. ἡ πρώτη μὲν ἐκείνη. ὧ φίλτατε Κέλσε: βελόνην πυρώσας τὸ ὑπὸ τὴν σφραγίδα μέρος τοῦ κηροῦ διατήκων ἐξήρει καὶ μετὰ τὴν ἀνάγνωσιν τῇ βελόνῃ αὐθις ἐπιχρίαντας τὸν κηρόν, τὸν τε κάτω ὑπὸ τῇ λίνῳ καὶ τὸν αὐτὴν τὴν σφραγίδα ἔχοντα, ῥαδίως συνεκόλλα. ἕτερος δὲ τρόπος ὁ διὰ τοῦ λεγομένου κολλυρίου: σκευαστὸν δὲ τοῦτο ἐστὶν ἐκ πίττης Βρεττίας

καὶ ἀσφάλτου καὶ λίθου τοῦ διαφανοῦς τετριμμένον καὶ κηροῦ καὶ μαστίχης. ἐκ γὰρ τούτων ἀπάντων ἀναπλάσας τὸ κολλύριον καὶ θερμήνας πυρί, σιάλῳ τὴν σφραγίδα προχρίσας ἐπετίθει καὶ ἀπέματτε τὸν τύπον. εἶτα αὐτίκα ξηροῦ ἐκείνου γενομένου, λύσας ῥαδίως καὶ ἀναγνούς, ἐπιθείς τὸν κηρὸν ἀπετύπου ὥσπερ ἐκ λίθου τὴν σφραγίδα εὖ μάλα τῷ ἀρχετύπῳ ἐοικυῖαν. τρίτον ἄλλο πρὸς τούτοις ἄκουσον τιτάνου γὰρ εἰς κόλλαν ἐμβαλὼν ἢ κολλῶσι τὰ βιβλία, καὶ κηρὸν ἐκ τούτου ποιήσας, ἐτι ὑγρὸν ὄντα ἐπετίθει τῇ σφραγίδι καὶ ἀφελὼν — αὐτίκα δὲ ξηρὸν γίγνεται καὶ κέρατος, μᾶλλον δὲ σιδήρου παγιώτερον — τούτῳ ἐχρήτο πρὸς τὸν τύπον. ἔστι δὲ καὶ ἄλλα πολλὰ πρὸς τοῦτο ἐπινενοημένα, ὧν οὐκ ἀναγκαῖον μεμνησθαι ἀπάντων, ὥς μὴ ἀπειρόκαλοι· εἶναι δοκοῖμεν, καὶ μάλιστα σοῦ ἐν οἷς κατὰ μάγων συνέγραψας, καλλίστοις τε ἅμα καὶ ὠφελιμωτάτοις συγγράμμασιν καὶ δυναμένοις σωφρονίζειν τοὺς ἐντυγχάνοντας, ἱκανὰ παραθεμένου καὶ πολλῷ τούτων πλείονα.

[22] ἔχρη οὖν καὶ ἐθέσπιζε, πολλῇ τῇ συνέσει ἐνταῦθα χρώμενος καὶ τὸ εἰκαστικὸν τῇ ἐπινοίᾳ προσάπτων, τοῖς μὲν λοξὰ καὶ ἀμφίβολα πρὸς τὰς ἐρωτήσεις ἀποκρινόμενος, τοῖς δὲ καὶ πάνυ ἀσαφεῖ· χρησμοδικὸν γὰρ ἐδόκει αὐτῷ τοῦτο. τοὺς δὲ ἀπέτρεπεν ἢ προὔτρεπεν, ὥς ἄμεινον ἐδοξεν αὐτῷ εἰκάζοντι· τοῖς δὲ θεραπείας προὔλεγεν καὶ διαίτας, εἰδώς, ὅπερ ἐν ἀρχῇ ἔφην, πολλὰ καὶ χρήσιμα φάρμακα. μάλιστα δὲ εὐδοκίμουν παρ' αὐτῷ αἱ κυτμίδες, ἀκόπου τι ὄνομα πεπλασμένον, ἐκ λίπους ἀρκείου ^ συντεθειμένου.^ τὰς μέντοι ἐλπίδας καὶ προκοπὰς καὶ κλήρων διαδοχὰς εἰσαυθις αἰεὶ ἀνεβάλλετο, προστιθείς ὅτι ' ἔσται πάντα ὁπόταν ἐθελήσω ἐγὼ καὶ Ἀλέξανδρος ὁ προφήτης μου δεηθῇ καὶ εὗξηται ὑπὲρ ὑμῶν.'

[23] ἐτέτακτο δὲ ὁ μισθὸς ἐφ' ἐκάστῳ χρησμῷ δραχμὴ καὶ δύο ὀβολῶ. μὴ μικρὸν οἰηθῆς, ὃ ἐταῖρε, μηδ' ὀλίγον γεγενῆσθαι τὸν πόρον τοῦτον, ἀλλ' εἰς ἑπτὰ ἢ ὀκτὼ μυριάδας ἐκάστου ἔτους ἡθροίζεν, ἀνὰ δέκα καὶ πεντεκαίδεκα χρησμοὺς τῶν ἀνθρώπων ὑπὸ ἀπληστίας ἀναδιδόντων. λαμβάνων δὲ οὐκ αὐτὸς ἐχρήτο μόνος οὐδ' εἰς πλοῦτον ἀπεθησαύριζεν, ἀλλὰ πολλοὺς ἤδη περὶ αὐτὸν ἔχων συνεργοὺς καὶ ὑπηρέτας καὶ πευθῆνας καὶ χρησιμοποιοὺς καὶ χρησιμοφύλακας καὶ ὑπογραφέας καὶ ἐπισφραγιστάς καὶ ἐξηγητάς, ἅπασιν ἔνεμεν ἐκάστῳ τὸ κατ' ἀξίαν.

[24] ἤδη δὲ τινες καὶ ἐπὶ τὴν ἁλλοδαπὴν ἐξέπεμπεν, φήμας ἐμποιήσοντας τοῖς ἔθνεσιν ὑπὲρ τοῦ μαντείου καὶ διηγησομένους ὥς προείποι καὶ ἀνέυροι δραπέτας καὶ κλέπτας καὶ ληστὰς ἐξελέγξειε καὶ θησαυροὺς ἀνορύξαι παράσχοι καὶ νοσοῦντας ἰάσαιτο, ἐνίους δὲ καὶ ἤδη ἀποθανόντας ἀναστήσειεν. δρόμος οὖν καὶ ὠθισμὸς ἀπανταχόθεν ἐγίγνετο καὶ θυσίαι καὶ ἀναθήματα, καὶ διπλάσια τῷ προφήτῃ καὶ μαθητῇ τοῦ θεοῦ. καὶ γὰρ αὐτὸς οὗτος ἐξέπεσεν ὁ χρησμός· Τιέμεναι κέλομαι τὸν ἐμὸν θεράπονθ' ὑποφήτην οὐ γάρ μοι κτεάνων μέλεται ἄγαν, ἀλλ' ὑποφήτου:

[25] ἐπεὶ δὲ ἤδη πολλοὶ τῶν νοῦν ἐχόντων ὥσπερ ἐκ μέθης βαθείας ἀναφέροντες συνίσταντο ἐπ' αὐτόν, καὶ μάλιστα ὅσοι Ἐπικούρου ἐταῖροι ἦσαν καὶ ἐν ταῖς πόλεσιν ἐπεφώρατο ἡρέμα ἢ πᾶσα μαγανεία καὶ συσκευὴ τοῦ δράματος, ἐκφέρει φόβητρον τι ἐπ' αὐτούς, λέγων ἀθέων ἐμπεπλησθαι καὶ Χριστιανῶν τὸν Πόντον, οἱ περὶ αὐτοῦ τολμῶσι τὰ κάκιστα βλασφημεῖν

οὓς ἐκέλευε λίθοις ἐλαύνειν, εἴ γε θέλουσιν ἴλω ἔχειν τὸν θεόν. περὶ δὲ Ἐπικούρου καὶ τοιοῦτόν τινα χρησμόν ἀπεφθέγγατο: ἐρομένου γάρ τινος τί πράττει ἐν Ἄιδου ὁ Ἐπίκουρος; ‘Μολυβδίνας ἔχων,’ ἔφη, ‘πέδας ἐν βορβόρῳ κάθηται.’ εἶτα θαυμάξεις εἰ ἐπὶ μέγα ἦρθη τὸ χρηστήριον, ὁρῶν τὰς ἐρωτήσεις τῶν προσιόντων συνετὰς καὶ πεπαιδευμένας; ὅλως δὲ ἄσπονδος καὶ ἀκήρυκτος αὐτῷ ὁ πόλεμος πρὸς Ἐπίκουρον ἦν: μάλα εἰκότως. τίτι γὰρ ἂν ἄλλῳ δικαιότερον προσεπολέμει γόης ἄνθρωπος καὶ τερατεία φίλος, ἀληθεία δὲ ἔχθιστος, ἢ Ἐπικύρῳ ἀνδρὶ τὴν φύσιν τῶν πραγμάτων καθεωρακότι καὶ μόνῳ τὴν ἐν αὐτοῖς ἀλήθειαν εἰδότη; οἱ μὲν γὰρ ἀμφὶ τὸν Πλάτωνα καὶ Χρύσιππον καὶ Πυθαγόραν φίλοι, καὶ εἰρήνη βαθεῖα πρὸς ἐκείνους ἦν: ὁ δὲ ἄτεγκτος Ἐπίκουρος — οὕτως γὰρ αὐτὸν ὠνόμαζεν — ἔχθιστος δικαίως, πάντα ταῦτα ἐν γέλωτι καὶ παιδιᾷ τιθέμενος. διὸ καὶ τὴν Ἀμαστριν ἐμίσει μάλιστα τῶν Ποντικῶν πόλεων, ὅτι ἡπίστατο τοὺς περὶ Λέπιδον καὶ ἄλλους ὁμοίους αὐτοῖς πολλοὺς ἐνόντας ἐν τῇ πόλει οὐδὲ ἐχρησμάδῃσιν πώποτε Ἀμαστριανῶ ἀνδρί. ὁπότε δὲ καὶ ἐτόλμησεν ἀδελφῷ συγκλητικοῦ χρησμοδοῖν, καταγελάστως ἀπήλλαξεν, οὐχ εὐρὼν οὔτε αὐτὸς πλάσασθαι χρησμόν δεξιὸν οὔτε τὸν ποιῆσαι πρὸς καιρὸν αὐτῷ δυνησόμενον. μεμφομένῳ γὰρ αὐτῷ στομάχου ὀδύνην προστάζει βουλόμενος ὕειον πόδα μετὰ μαλάχης ἐσκευασμένον ἐσθίειν οὕτως ἔφη: Μάλβακα χοιράων ἱερῇ κυμίνευσιν σιπύδῳ.

[26] πολλάκις μὲν οὖν, ὥς προεῖπον, ἔδειξε τὸν δράκοντα τοῖς δεομένοις, οὐχ ὅλον, ἀλλὰ τὴν οὐρὰν μάλιστα καὶ τὸ ἄλλο σῶμα προβελήκως, τὴν κεφαλὴν δὲ ὑπὸ κόλπου ἀθέατον φυλάττων. ἐβελήσας δὲ καὶ μειζόνως ἐκπλήξαι τὸ πλῆθος, ὑπέσχετο καὶ λαλοῦντα παρέξειν τὸν θεόν, αὐτὸν ἄνευ ὑποφύτου χρησμοδοῦντα. εἶτα οὐ χαλεπῶς γεράνων ἀρτηρίας συνάψας καὶ διὰ τῆς κεφαλῆς ἐκείνης τῆς μεμηχανημένης πρὸς ὁμοιότητα διείρας, ἄλλου τινὸς ἔξωθεν ἐμβοῶντος, ἀπεκρίνετο πρὸς τὰς ἐρωτήσεις, τῆς φωνῆς διὰ τοῦ ὀθονίνου ἐκείνου Ἀσκληπιοῦ προπιπτούσης. ἐκαλοῦντο δὲ οἱ χρησμοὶ οὗτοι αὐτόφωνοι, καὶ οὐ πᾶσιν ἐδίδοντο οὐδὲ ἀνέδην, ἀλλὰ τοῖς εὐπαρύφοις

[27] καὶ πλουσίοις καὶ μεγαλοδώροις. ὁ γοῦν Σευηριανῶ δοθεὶς ὑπὲρ τῆς εἰς Ἀρμενίαν εἰσόδου τῶν αὐτοφώνων καὶ αὐτὸς ἦν. προτρέπων γὰρ αὐτὸν ἐπὶ τὴν εἰσβολὴν οὕτως ἔφη: Πάρθους Ἀρμενίους τε θοῶ ὑπὸ δουρὶ δαμάσσας νοστήσεις Ῥώμην καὶ Θύβριδος ἀγλαὸν ὕδωρ στέμμα φέρων κροτάφοισι μεμιγμένον ἀκτίνεσσιν. εἴτ’ ἐπειδὴ πεισθεὶς ὁ ἡλίθιος ἐκεῖνος Κελτὸς εἰσέβαλε καὶ ἀπήλλαξεν αὐτῇ στρατιᾷ ὑπὸ τοῦ Ὀσρόου κατακοπεῖς, τοῦτον μὲν τὸν χρησμόν ἐξαιρεῖ ἐκ τῶν ὑπομνημάτων, ἐντίθησιν δ’ ἄλλον ἀντ’ αὐτοῦ: μὴ σὺ γ’ ἐπ’ Ἀρμενίους ἐλάαν στρατόν, οὐ γὰρ ἄμεινον, μὴ σοι θηλυχίτων τις ἀνὴρ τόξον ἅπο λυγρὸν πότμον ἐπιπροΐεις παύσῃ βιότοιο φάους τε.

[28] καὶ γὰρ αὖ καὶ τοῦτο σοφώτατον ἐπενόησε, τοὺς μεταχρονίους χρησμοὺς ἐπὶ θεραπείᾳ τῶν κακῶς προτεθεσπισμένων καὶ ἀποτετευγμένων. πολλάκις γὰρ πρὸ μὲν τῆς τελευτῆς τοῖς νοσοῦσιν ὑγίειαν ἐπηγγέλλετο, ἀποθανόντων δὲ χρησμός ἄλλος ἔτοιμος ἦν παλινφθῶν Μηκέτι δίξῃσθαι νούσοιο λυγρῆς ἐπαρωγὴν πότμος γὰρ προφανῆς οὐδ’ ἐκφυγῆναι δυνατόν σοι.

[29] εἰδὼς δὲ τοὺς ἐν Κλάρῳ καὶ Διδύμοις καὶ Μαλλῷ καὶ αὐτοὺς εὐδοκιμοῦντας ἐπὶ τῇ ὁμοίᾳ μαντικῇ ταύτῃ, φίλους αὐτοὺς ἐποιεῖτο, πολλοὺς τῶν προσιόντων πέμπων ἐπ' αὐτοὺς λέγων Ἐς Κλάρων ἴεσο νῦν, τοῦμοῦ πατρὸς ὡς ὅπ' ἀκούσης, καὶ πάλιν Βραγχιδέων ἀδύτοισι πελάζεο καὶ κλύε χρησμῶν, καὶ αὖθις· ἐς Μαλλὸν χώρει θεσπίσματα τ' Ἀμφιλόχοιο.

[30] ταῦτα μὲν ἐντὸς τῶν ὄρων μέχρι τῆς Ἰωνίας καὶ Κιλικίας καὶ Παφλαγονίας καὶ Γαλατίας, ὡς δὲ καὶ εἰς τὴν Ἰταλίαν διεφοίτησεν τοῦ μαντείου τὸ κλέος καὶ εἰς τὴν Ῥωμαίων πόλιν ἐνέπεσεν, οὐδεὶς ὅστις οὐκ ἄλλος πρὸ ἄλλου ἠπείγετο, οἱ μὲν αὐτοὶ ἰόντες, οἱ δὲ πέμποντες, καὶ μάλιστα οἱ δυνατώτατοι καὶ μέγιστον ἀξίωμα ἐν τῇ πόλει ἔχοντες· ὢν πρῶτος καὶ κορυφαϊότατος ἐγένετο Ῥουτιλιανός, ἀνὴρ τὰ μὲν ἄλλα καλὸς καὶ ἀγαθὸς καὶ ἐν πολλαῖς τάξεσι Ῥωμαϊκαῖς ἐξητασμένος, τὰ δὲ περὶ τοὺς θεοὺς πάνυ νοσῶν καὶ ἀλλόκοτα περὶ αὐτῶν πεπιστευκῶς, εἰ μόνον ἀληθιμμένον που λίθον ἢ ἐστεφανωμένον θεάσαιοτο, προσπίπτων εὐθὺς καὶ προσκυνῶν καὶ ἐπὶ πολὺ παρεστῶς καὶ εὐχόμενος καὶ ἀγαθὰ παρ' αὐτοῦ αἰτῶν. οὗτος τοίνυν ἀκούσας τὰ περὶ τοῦ χρηστηρίου μικροῦ μὲν ἐδέησεν ἀφείς τὴν ἐγκεχειρισμένην τάξιν εἰς τὸ τοῦ Ἀβώνου τεῖχος ἀναπτήναι. ἔπεμπε δ' οὖν ἄλλους ἐπ' ἄλλοις· οἱ δὲ πεμπόμενοι, ἰδιῶται τινες οἰκέται, ῥαδίως ἐξαπατηθέντες ἂν ἐπανήεσαν, τὰ μὲν ἰδόντες, τὰ δὲ ὡς ἰδόντες καὶ ἀκούσαντες διηγούμενοι καὶ προσεπιμετροῦντες ἔτι πλείω τούτων, ὡς ἐντιμότεροι εἶεν παρὰ τῷ δεσπότῃ. ἐξέκαιον οὖν τὸν ἄθλιον

[31] γέροντα καὶ εἰς μανίαν ἐρρωμένην ἐνέβαλον. ὁ δέ, ὡς ἂν τοῖς πλείστοις καὶ δυνατωτάτοις φίλος ὢν, περιήει τὰ μὲν διηγούμενος ὡς ἀκούσειε παρὰ τῶν πεμφθέντων, τὰ δὲ καὶ παρ' αὐτοῦ προστιθείς. ἐνέπλησεν οὖν τὴν πόλιν καὶ διεσάλευσεν οὗτος, καὶ τῶν ἐν τῇ αὐλῇ τοὺς πλείστους διεθορύβησεν, οἱ αὐτίκα καὶ αὐτοὶ ἠπείγοντο ἀκοῦσαι τι τῶν καθ' αὐτούς. ὁ δὲ τοὺς ἀφικνουμένους πάνυ φιλοφρόνως ὑποδεχόμενος ξενίοις τε καὶ ταῖς ἄλλαις δωρεαῖς πολυτελέσιν εὐνους ἐργαζόμενος αὐτῷ ἀπέπεμπεν οὐκ ἀπαγγελοῦντας μόνον τὰς ἐρωτήσεις, ἀλλὰ καὶ ὑμνῆσοντας τὸν θεὸν καὶ τεράστια ὑπὲρ τοῦ

[32] μαντείου καὶ αὐτοὺς ψευσομένους. ἀλλὰ καὶ μηχανᾶται τι ὁ τρισκατάρατος οὐκ ἄσοφον οὐδὲ τοῦ προστυχόντος ληστοῦ ἄξιον. λύων γὰρ τὰ πεπεμμένα βιβλία καὶ ἀναγινώσκων, εἴ τι εὖροι ἐπισφαλές καὶ παρακεκινδυνευμένον ἐν ταῖς ἐρωτήσεσιν, κατεῖχεν αὐτὸς καὶ οὐκ ἀπέπεμπεν, ὡς ὑποχειρίους καὶ μονονουχὶ δούλους διὰ τὸ δέος ἔχει τοὺς πεπομφότας, μεμνημένους οἷα ἦν ἡ ἥροντο. συνίης δὲ οἷας εἰκὸς τοὺς πλουσίους καὶ μέγα δυναμένους τὰς πύστεις πυνθάνεσθαι. ἐλάμβανεν οὖν πολλὰ παρ' ἐκείνων, εἰδόντων ὅτι ἐντὸς αὐτοὺς ἔχει τῶν ἀρκύων.

[33] βούλομαι δέ σοι καὶ τῶν Ῥουτιλιανῶ δοθέντων χρησμῶν ἐνίους εἰπεῖν. πυνθανομένῳ γὰρ αὐτῷ ὑπὲρ τοῦ παιδὸς ἐκ προτέρας γυναικός, παιδείας ὥραν ἔχοντος, ὄντινα προστήσεται διδάσκαλον τῶν μαθημάτων αὐτοῦ, ἔφη· Πυθαγόρην πολέμων τε διάκτορον ἐσθλὸν αἰοδόν. εἴτα μετ' ὀλίγας ἡμέρας τοῦ παιδὸς ἀποθανόντος, ὁ μὲν ἠπόρει καὶ οὐδὲν εἶχεν λέγειν πρὸς τοὺς αἰτιωμένους, παρὰ πόδας οὕτως ἐληλεγμένου τοῦ χρησμοῦ ὁ δὲ Ῥουτιλιανὸς

αὐτὸς φθάσας ὁ βέλτιστος ἀπελογεῖτο ὑπὲρ τοῦ μαντείου λέγων, τοῦτο αὐτὸ προδεδηλωκέναι τὸν θεὸν καὶ διὰ τοῦτο ζῶντα μὲν κελεύσαι μηδένα διδάσκαλον ἐλέσθαι αὐτῷ, Πυθαγόραν δὲ καὶ Ὅμηρον πάλοι τεθνεῶτας, οἷς εἰκὸς τὸ μειράκιον ἐν Ἄιδου νῦν συνεῖναι. τί τοίνυν μέμφεσθαι ἄξιον Ἀλεξάνδρῳ, εἰ τοιούτοις ἀνθρωπίσκοις ἐνδιατρίβειν ἤξiou;

[34] αὐθις δὲ πυνθανομένῳ αὐτῷ τὴν τίνος ψυχὴν αὐτὸς διεδέξατο, ἔφη: πρῶτον Πηλεΐδης ἐγένου, μετὰ ταῦτα Μένανδρος, εἴθ' ὃς νῦν φαίνη, μετὰ δ' ἔσσεαι ἡλιάς ἀκτίς, ζήσεις δ' ὀγδώκοντ' ἐπὶ τοῖς ἑκατὸν λυκάβαντας. ὁ δὲ ἑβδομηκοντούτης ἀπέθανεν μελαγχολήσας,

[35] οὐ περιμείνας τὴν τοῦ θεοῦ ὑπόσχεσιν. καὶ οὗτος ὁ χρησμὸς τῶν αὐτοφώνων ἦν. ἐρομένῳ δὲ αὐτῷ ποτε καὶ περὶ γάμου ῥητῶς ἔφη: γῆμον Ἀλεξάνδρου τε Σεληναῖς τε θύγατρα. διεδεδόκει δὲ πάλοι λόγον ὡς τῆς θυγατρὸς, ἣν εἶχεν, ἐκ Σελήνης αὐτῷ γενομένης τὴν γὰρ Σελήνην ἔρωτι ἁλῶναι αὐτοῦ καθεύδοντά ποτε ἰδοῦσαν, ὅπερ αὐτῇ ἔθος, κοιμωμένων ἐρᾶν τῶν καλῶν. ὁ δ' οὐδὲν μελλήσας ὁ συνετώτατος Ῥουτιλιανὸς ἔπεμπε εὐθὺς ἐπὶ τὴν κόρην καὶ τοὺς γάμους συνετέλει ἐξηκοντούτης νυμφίος καὶ συνῆν, τὴν πενθερὰν Σελήνην ἑκατόμβαις ὄλαις ἱλασκόμενος καὶ τῶν ἐπουρανίων εἰς καὶ αὐτὸς οἴόμενος γεγονέναι.

[36] ὁ δ' ὡς ἅπαξ τῶν ἐν Ἰταλίᾳ πραγμάτων ἐλάβετο, μείζω ἀεὶ προσεπενόει καὶ πάντοσε τῆς Ῥωμαίων ἀρχῆς ἔπεμπε χρησμολόγους, ταῖς πόλεσι προλέγων λοιμοὺς καὶ πυρκαϊὰς φυλάσσεσθαι καὶ σεισμούς: καὶ ἀσφαλῶς βοηθήσειν, ὡς μὴ γένοιτό τι τούτων, αὐτὸς ὑπισχνεῖτο αὐτοῖς. ἓνα δὲ τινα χρησμόν, αὐτόφωνον καὶ αὐτόν, εἰς ἅπαντα τὰ ἔθνη ἐν τῷ λοιμῷ διεπέμψατο ἦν δὲ τὸ ἔπος ἔν: Φοῖβος ἀκειρεκόμης ^ λοιμοῦ νεφέλην ἀπερύκει. καὶ τοῦτο ἦν ἰδεῖν τὸ ἔπος πανταχοῦ ἐπὶ τῶν πυλῶνων γεγραμμένον ὡς τοῦ λοιμοῦ ἀλεξιφάρμακον. τὸ δ' εἰς τοῦναντίον τοῖς πλείστοις προὔχῳρει κατὰ γὰρ τινα τύχην αὐται μάλιστα αἱ οἰκίαι ἐκενώθησαν αἷς τὸ ἔπος ἐπεγέγραπτο. καὶ μὴ με νομίσης τοῦτο λέγειν, ὅτι διὰ τὸ ἔπος ἀπώλλυντο: ἀλλὰ τύχη τινὶ οὕτως ἐγένετο. τάχα δὲ καὶ οἱ πολλοὶ θαρροῦντες τῷ στίχῳ ἡμέλουν καὶ ῥαθυμότερον διητῶντο, οὐδὲν τῷ χρησμῷ πρὸς τὴν νόσον συντελοῦντες, ὡς ἂν ἔχοντες προμαχομένας αὐτῶν τὰς συλλαβὰς καὶ τὸν ἀκειρεκόμην ^ Φοῖβον ἀποτοξεύοντα τὸν λοιμόν.

[37] Πευθῆνας μέντοι ἐν αὐτῇ Ῥώμῃ κατεστήσατο πάνυ πολλοὺς τῶν συνωμοτῶν, οἱ τὰς ἐκάστου γνώμας διήγγελλον αὐτῷ καὶ τὰς ἐρωτήσεις προεμήνουν καὶ ὧν μάλιστα ἐφίενται, ὡς ἔτοιμον αὐτὸν πρὸς τὰς ἀποκρίσεις καὶ πρὶν ἤκειν τοὺς πεμπομένους καταλαμβάνεσθαι.

[38] καὶ πρὸς μὲν τὰ ἐν τῇ Ἰταλίᾳ ταῦτα ^ προεμηχανᾶτο οἰκοὶ δὲ καὶ τὰ τοιαῦτα.^ τελετὴν τε γὰρ τινα συνίσταται καὶ δαδουχίας καὶ ἱεροφαντίας, τριῶν ἐξῆς ἀεὶ τελουμένων ἡμερῶν. καὶ ἐν μὲν τῇ πρώτῃ πρόρρησις ἦν ὥσπερ Ἀθήνησι τοιαύτη: 'εἴ τις ἄθεος ἢ Χριστιανὸς ἢ Ἐπικούρειος ἤκει κατὰσκοπος τῶν ὀργίων, φευγέτω: οἱ δὲ πιστεύοντες τῷ θεῷ τελείσθωσαν τύχη τῇ ἀγαθῇ.' εἴτ' εὐθὺς ἐν ἀρχῇ ἐξέλασις ἐγίγνετο καὶ ὁ μὲν ἠγεῖτο λέγων 'ἔξω Χριστιανούς,' τὸ δὲ πλῆθος ἅπαν ἐπεφθέγγετο 'ἔξω Ἐπικουρείους.' εἶτα Λητοῦς ἐγίγνετο λοχεΐα καὶ Ἀπόλλωνος γοναὶ καὶ Κορωνίδος γάμος καὶ

Ἀσκληπιὸς ἐτίκτετο. ἐν δὲ τῇ δευτέρᾳ Γλύκωνος ἐπιφάνεια

[39] καὶ γέννησις τοῦ θεοῦ. τρίτῃ δὲ ἡμέρᾳ Ποδαλειρίου ἦν καὶ τῆς μητρὸς Ἀλεξάνδρου γάμος Δαδῖς δὲ ἐκαλεῖτο καὶ δᾶδες δὲ ἐκαίοντο. καὶ τελευταῖον Σελήνης καὶ Ἀλεξάνδρου ἔρωσ καὶ τικτομένη τοῦ Ῥουτιλιανοῦ ἡ γυνή. ἐδαδούχει δὲ καὶ ἱεροφάντει ὁ Ἐνδυμίων Ἀλεξάνδρος. καὶ ὁ μὲν καθεύδων δῆθεν κατέκειτο ἐν τῷ μέσῳ, κατῆι δὲ ἐπ' αὐτὸν ἀπὸ τῆς ὀροφῆς ὡς ἐξ οὐρανοῦ ἀντὶ τῆς Σελήνης Ῥουτιλία τις ὥραιότατη, τῶν Καίσαρος οἰκονόμων τινὸς γυνή, ὡς ἀληθῶς ἐρῶσα τοῦ Ἀλεξάνδρου καὶ ἀντερωμένη ὑπ' αὐτοῦ, καὶ ἐν ὀφθαλμοῖς τοῦ ὀλεθρίου ἐκείνου ἀνδρὸς φιλήματά τε ἐγίγνετο ἐν τῷ μέσῳ καὶ περιπλοκαί. εἰ δὲ μὴ πολλαὶ ἦσαν αἱ δᾶδες, τάχα ἂν τι καὶ τῶν ὑπὸ κόλπου ἐπράττετο. μετὰ μικρὸν δὲ εἰσῆι πάλιν ἱεροφαντικῶς ἐσκευασμένος ἐν πολλῇ τῇ σιωπῇ, καὶ αὐτὸς μὲν ἔλεγε μεγάλῃ τῇ φωνῇ, 'ἰὴ Γλύκων' ἐπεφθέγγοντο δὲ αὐτῷ ἐπακολουθοῦντες Εὐμολπίδα δῆθεν καὶ Κήρυκές τινες Παφλαγόνες, καρβατίνας ὑποδεδεμένοι, πολλὴν τὴν σκοροδάλμην ἐρυγγάνοντες, 'ἰὴ Ἀλεξάνδρε.'

[40] πολλάκις δὲ ἐν τῇ δαδουχίᾳ καὶ τοῖς μυστικοῖς σκιρτήμασιν γυμνωθεὶς ὁ μηρὸς αὐτοῦ ἐξεπίτηδες χρυσοῦς διεφάνη, δέρματος ὡς εἰκὸς ἐπιχρύσου περιτεθέντος καὶ πρὸς τὴν αὐγὴν τῶν λαμπάδων ἀποστίλβοντος. ὥστε καὶ γενομένης ποτὲ ζητήσεως δύο τισὶ τῶν μωροσόφων ὑπὲρ αὐτοῦ, εἴτε Πυθαγόρου τὴν ψυχὴν ἔχει διὰ τὸν χρυσοῦν μηρὸν εἴτε ἄλλην ὁμοίαν αὐτῇ, καὶ τὴν ζήτησιν ταύτην αὐτῷ Ἀλεξάνδρῳ ἐπανενεγκόντων, ὁ βασιλεὺς Γλύκων χρησμῷ ἔλυσεν τὴν ἀπορίαν Πυθαγόρου ψυχὴ ποτὲ μὲν φθίνει, ἄλλοτε δ' αὖξει· ἡ δὲ προφητεία δίης φρενὸς ἐστὶν ἀπορρώξ. καὶ μιν ἔπεμψε πατήρ ἀγαθῶν ἀνδρῶν ἐπαρωγὸν καὶ πάλιν ἐς Διὸς εἴσι Διὸς βληθεῖσα κεραυνῷ.

[41] προλέγων δὲ πᾶσιν ἀπέχεσθαι παιδίου συνουσίας, ὡς ἀσεβὲς ὄν, αὐτὸς τοιόνδε τι ὁ γεννάδας ἐτεχνήσατο. ταῖς γὰρ πόλεσι ταῖς Ποντικαῖς καὶ ταῖς Παφλαγονικαῖς ἐπήγγελλε θεηκόλους πέμπειν εἰς τριετίαν, ὑμνήσοντας παρ' αὐτῷ τὸν θεόν, καὶ ἔδει δοκιμασθέντας καὶ προκριθέντας τοὺς εὐγενεστάτους καὶ ὥραιότατους καὶ κάλλει διαφέροντας πεμφθῆναι· οὓς ἐγκλεισάμενος ὥσπερ ἀργυρωνήτοις ἐχρήτο, συγκαθεύδων καὶ πάντα τρόπον ἐμπαροινῶν. καὶ νόμον δὲ ἐπεποίητο, ὑπὲρ τὰ ὀκτωκαίδεκα ἔτη μηδένα τῷ αὐτοῦ στόματι δεξιοῦσθαι μηδὲ φιλήματι ἀσπάζεσθαι, ἀλλὰ τοῖς ἄλλοις προτείνων τὴν χεῖρα κύσαι μόνους τοὺς ὥραίους κατεφίλει, καὶ ἐκαλοῦντο οἱ ἐντὸς τοῦ φιλήματος.

[42] τοιαῦτα ἐντρυφῶν τοῖς ἀνοήτοις διετέλει, γυναϊκᾶς τε ἀνέδην διαφθεῖρων καὶ παισὶ συνών. καὶ ἦν μέγα καὶ εὐκτὸν ἐκάστω, εἴ τις γυναικὶ προσβλέψειεν εἰ δὲ καὶ φιλήματος ἀξιώσειεν, ἀθρόαν τὴν ἀγαθὴν τύχην ᾤετο ἕκαστος εἰς τὴν οἰκίαν αὐτῷ εἰσρυσέσθαι. πολλαὶ δὲ καὶ ἠῤῥχουν τετοκένα παρ' αὐτοῦ, καὶ οἱ ἄνδρες ἐπεμαρτύρουν ὅτι ἀληθὴ λέγουσιν.

[43] ἐθέλω δέ σοι καὶ διάλογον διηγῆσασθαι τοῦ Γλύκωνος καὶ Σακερδῶτος τινος, Τιανοῦ ἀνθρώπου· ὁποίου τινὸς τὴν σύνεσιν, εἴσῃ ἀπὸ τῶν ἐρωτήσεων. ἀνέγνων δὲ αὐτὸν χρυσοῖς γράμμασιν γεγραμμένον ἐν Τίφ, ἐν τῇ τοῦ Σακερδῶτος οἰκίᾳ. 'εἰπέ γάρ μοι,' ἔφη, 'ὧ δέσποτα Γλύκων, τίς εἶ;' 'ἐγώ,' ἡ δ' ὅς, 'Ἀσκληπιὸς νέος.' 'ἄλλος παρ' ἐκείνων τὸν πρότερον; πῶς λέγεις;' 'οὐ

θέμις ἀκοῦσαί σε τοῦτο γε.’ ‘πόσα δὲ ἡμῖν ἔτι παραμενεῖς χρησιμῶδων;’ ‘ τρίτον πρὸς τοῖς χιλίοις.’ ‘εἴτα ποῖ μεταστήσῃ; ἐς’ ‘ Βάκτρα καὶ τὴν ἐκεῖ γῆν δεῖ γὰρ ἀπολαῦσαι καὶ τοὺς βαρβάρους τῆς ἐπιδημίας τῆς ἐμῆς.’ ‘ τὰ δ’ ἄλλα χρηστήρια, τὸ ἐν Διδύμοις καὶ τὸ ἐν Κλάρῳ καὶ τὸ ἐν Δελφοῖς, ἔχουσι τὸν πατέρα τὸν Ἀπόλλω χρησιμῶδουντα, ἢ ψευδεῖς εἰσιν οἱ νῦν ἐκπίπτοντες ἐκεῖ χρησμοί;’ ‘ μὴδὲ τοῦτο ἐθελήσῃς εἰδέναι: οὐ γὰρ θέμις.’ ‘ ἐγὼ δὲ τίς ἔσομαι μετὰ τὸν νῦν βίον;’ ‘ κάμηλος, εἴτα ἵππος, εἴτ’ ἀνὴρ σοφὸς καὶ προφήτης οὐ μείων Ἀλεξάνδρου.’ Τοιαῦτα μὲν ὁ Γλύκων τῷ Σακερδῶτι διελέχθη. ἐπὶ τέλει δὲ χρησμὸν ἔμμετρον ἐφθέγγετο, εἰδὼς αὐτὸν Λεπίδῳ ἐταῖρον ὄντα Μὴ πείθου Λεπίδῳ, ἐπεὶ ἢ λυγρὸς οἶτος ὀπηδεῖ. πάνυ γὰρ ἐδεδεῖται τὸν Ἐπίκουρον, ὥς προεῖπον, ὥς τινα ἀντίτεχνον καὶ ἀντισοφιστὴν τῆς μαγγανείας αὐτοῦ.

[44] ἓνα γοῦν τινα τῶν Ἐπικουρείων, τολμήσαντα καὶ διελέγχειν αὐτὸν ἐπὶ πολλῶν τῶν παρόντων, εἰς κίνδυνον οὐ μικρὸν κατέστησεν. ὁ μὲν γὰρ προσελθὼν ἔλεγεν μεγάλη τῇ φωνῇ: ‘σὺ μέντοι γε, ὦ Ἀλέξανδρε, τὸν δεῖνα Παφλαγὸνα προσαγαγεῖν οἰκέτας αὐτοῦ τῷ ἡγούμενῳ τῆς Γαλατίας τὴν ἐπὶ θανάτῳ ἀνέπεισας ὥς ἀπεκτονότας τὸν υἱὸν αὐτοῦ ἐν Ἀλεξανδρείᾳ παιδευόμενον, ὁ δὲ νεανίσκος ζῇ καὶ ἐπανελήλυθε ζῶν μετὰ τὴν τῶν οἰκετῶν ἀπώλειαν, θηρίοις ὑπὸ σοῦ παραδοθέντων.’ τοιοῦτον δὲ τι ἐγεγένητο ἀναπλεύσας ὁ νεανίσκος εἰς Αἴγυπτον ἄχρι τοῦ Κλύσματος, πλοίου ἀναγομένου ἐπέισθη καὶ αὐτὸς εἰς Ἰνδίαν πλεῦσαι, κάπειδ’ ἡπερ ἐβράδυνεν, οἱ δυστυχεῖς ἐκεῖνοι οἰκέται αὐτοῦ, οἰθθέντες ἢ ἐν τῷ Νεῖλῳ πλέοντα διεφθάρθαι τὸν νεανίσκον ἢ καὶ ὑπὸ ληστῶν - πολλοὶ δὲ ἦσαν τότε — ἀνηρῆσθαι, ἐπανῆλθον ἀπαγγέλλοντες αὐτοῦ τὸν ἀφανισμόν. εἴτα ὁ χρησμὸς καὶ ἡ καταδίκη, μεθ’ ἣν ἐπέστη ὁ νεανίσκος διηγούμενος τὴν ἀποδημίαν.

[45] ὁ μὲν ταῦτα ἔλεγεν. ὁ δὲ Ἀλέξανδρος ἀγανακτήσας ἐπὶ τῷ ἐλέγχῳ καὶ μὴ φέρων τοῦ ὀνειδούς τὴν ἀλήθειαν ἐκέλευεν τοὺς παρόντας λίθοις βάλλειν αὐτόν, ἢ καὶ αὐτοὺς ἐναγεῖς ἔσεσθαι καὶ Ἐπικουρείους κληθήσεσθαι. τῶν δὲ βάλλειν ἀρξαμένων Δημόστρατός τις ἐπιδημῶν, τοῦ Πόντου πρῶτος, περιχυθεὶς ἐρρύσατο τοῦ θανάτου τὸν ἄνθρωπον μικροῦ δεῖν καταλευσθέντα, πάνυ δικαίως. τί γὰρ ἔδει μόνον φρονεῖν ἐν τοσοῦτοις μεμνηόσιν καὶ παραπολαῦσαι τῆς Παφλαγόνων μωρίας;

[46] καὶ τὰ μὲν κατ’ ἐκεῖνον τοιαῦτα. εἰ δὲ τι, προσκαλουμένων κατὰ τάξιν τῶν χρησμῶν — πρὸ μιᾶς δὲ τοῦτο τοῦ θεσπίζειν ἐγίνετο — καὶ ἐρομένου τοῦ κήρυκος εἰ θεσπίζει τῷδε,-’- ἀνεῖπεν ἔνδοθεν ‘ἐς κόρακας,’ οὐκέτι τὸν τοιοῦτον οὔτε στέγη τις ἐδέχετο οὔτε πυρὸς ἢ ὕδατος ἐκοινώνει, ἀλλ’ ἔδει γῆν πρὸ γῆς ἐλαύνεσθαι ὥς ἀσεβῆ καὶ ἄθεον καὶ Ἐπικούρειον, ἡπερ ἦν ἡ μεγίστη λοιδορία.

[47] ἐν γοῦν καὶ γελοιότατον ἐποίησεν ὁ Ἀλέξανδρος: εὐρὼν γὰρ τὰς Ἐπικούρου κυρίας δόξας, τὸ κάλλιστον, ὥς οἶσθα, τῶν βιβλίων καὶ κεφαλαιώδη περιέχον τῆς τάνδρὸς σοφίας τὰ δόγματα, κομίσας εἰς τὴν ἀγορὰν μέσσην ἔκαυσεν ἐπὶ ξύλων συκίνων ὥς δῆθεν αὐτὸν καταφλέγων, καὶ τὴν σποδὸν εἰς τὴν θάλασσαν ἐξέβαλεν, ἔτι καὶ χρησμὸν ἐπιφθεγγάμενος Πυρπολέειν κέλομαι δόξας ἀλαοῖο γέροντος οὐκ εἰδὼς ὁ κατάρματος ὅσων ἀγαθῶν τὸ βιβλίον ἐκεῖνο τοῖς ἐντυχοῦσιν αἴτιον γίνεταί, καὶ ὅσων αὐτοῖς

εἰρήνην καὶ ἀταραξίαν καὶ ἐλευθερίαν ἐνεργάζεται, δειμάτων μὲν καὶ φασμάτων καὶ τεράτων ἀπαλλάττον καὶ ἐλπίδων ματαίων καὶ περιττῶν ἐπιθυμιῶν, νοῦν δὲ καὶ ἀλήθειαν ἐντιθὲν καὶ καθαῖρον ὡς ἀληθῶς τὰς γνώμας, οὐχ ὑπὸ δαδὶ καὶ σκίλλῃ καὶ ταῖς τοιαύταις φλυαρίαις, ἀλλὰ λόγῳ ὀρθῷ καὶ ἀληθείᾳ καὶ παρρησίᾳ.

[48] ἐν δὲ τοῖς ἄλλοις ἔν τι καὶ μέγιστον τόλμημα τοῦ μαροῦ ἀνδρὸς ἄκουσον. ἔχων γὰρ οὐ μικρὰν ἐπίβασιν ἐπὶ τὰ βασιλεία καὶ τὴν αὐλὴν τὸν Ῥουτιλιανὸν εὐδοκιμοῦντα, διαπέμπεται χρησμὸν τοῦ ἐν Γερμανίᾳ πολέμου ἀκμάζοντος, ὅτε θεὸς Μάρκος ἤδη τοῖς Μαρκομάνοις καὶ Κουάδοις συνεπλέκετο. ἡξίου δὲ ὁ χρησμός δύο λέοντας ἐμβληθῆναι ζῶντας εἰς τὸν Ἴστρον μετὰ πολλῶν ἀρωμάτων καὶ θυσιῶν μεγαλοπρεπῶν. ἄμεινον δὲ αὐτὸν εἰπεῖν τὸν χρησμὸν Ἐς δῖνας Ἴστροιο διυπετέος ποταμοῖο ἐσβαλέειν κέλομαι δοιοὺς Κυβέλης θεράποντας, θήρας ὀριτρεφέας, καὶ ὅσα τρέφει Ἰνδικὸς ἀήρ ἄνθεα καὶ βοτάνας εὐώδεις αὐτίκα δ' ἔσται νίκη καὶ μέγα κῦδος ἅμ' εἰρήνῃ ἐρατεινῇ. γενομένων δὲ ἑκ τούτων ὡς προσέταξεν, τοὺς μὲν λέοντας ἐκνηξάμενους εἰς τὴν πολεμίαν οἱ βάρβαροι ξύλοις κατειργάσαντο ὡς τινὰς κύνας ἢ λύκους ξενικοῦς· αὐτίκα δὲ τὸ μέγιστον τραῦμα τοῖς ἡμετέροις ἐγένετο, δισμυρίων που σχεδὸν ἀθρόων ἁπολομένων. εἴτα ἐπηκολούθησε τὰ περὶ Ἀκυληΐαν γενόμενα καὶ ἡ παρὰ μικρὸν τῆς πόλεως ἐκείνης ἄλωσις. ὁ δὲ πρὸς τὸ ἀποβεβηκὸς τὴν Δελφικὴν ἐκείνην ἀπολογίαν καὶ τὸν τοῦ Κροίσου χρησμὸν ψυχρῶς παρῆγεν νίκην μὲν γὰρ προειπεῖν τὸν θεόν, μὴ μέντοι δηλῶσαι Ῥωμαίων ἢ τῶν πολεμίων.

[49] ἤδη δὲ πολλῶν ἐπὶ πολλοῖς ἐπεισερόντων καὶ τῆς πόλεως αὐτῶν θλιβομένης ὑπὸ τοῦ πλήθους τῶν ἐπὶ τὸ χρηστήριον ἀφικνουμένων καὶ τὰ ἐπιτήδεια διαρκῇ μὴ ἐχούσης, ἐπινόει τοὺς νυκτερινοὺς καλουμένους χρησμούς. λαμβάνων γὰρ τὰ βιβλία ἐπεκοιμάτο, ὡς ἔφασκεν, αὐτοῖς καὶ ὡς ὄναρ παρὰ τοῦ θεοῦ ἀκούων ἀπεκρίνετο, οὐ μέντοι σαφεῖς τοὺς πολλοὺς, ἀλλ' ἀμφιβόλους καὶ τεταραγμένους καὶ μάλιστα εἴ ποτε θεάσαιτο περιεργότερον τὸ βιβλίον κατεσφραγισμένον. οὐ γὰρ παρακινδυνεύων, τὸ ἐπελθὼν ἄλλως ὑπέγραφε, χρησμοῖς πρέπον καὶ τὸ τοιοῦτον οἰόμενος. καὶ ἥσαν τινες ἐξηγηταὶ ἐπὶ τοῦτο κατήμενοι καὶ μισθοὺς οὐκ ὀλίγους ἐκλέγοντες παρὰ τῶν τοὺς τοιοῦτους χρησμούς λαμβανόντων ἐπὶ τῇ ἐξηγήσει καὶ διαλύσει αὐτῶν. καὶ τοῦτο αὐτῶν τὸ ἔργον ὑπόμισθον ἦν· ἐτέλουν γὰρ οἱ ἐξηγηταὶ τῷ Ἀλεξάνδρῳ τάλαντον Ἀττικὸν ἑκάτερος.

[50] ἐνίστε δὲ μήτε ἐρομένου τινὸς μήτε πεμφθέντος, ἀλλ' οὐδὲ ὅλως ὄντος ἐχρησμῶδει πρὸς ἑκπληξίν τῶν ἀνοήτων, οἷον καὶ τοῦτο Δίξειαι ὅστις σὴν ἄλοχον μάλα πάγχυ λεληθῶς Καλλιγένειαν ὑπὲρ λεχέων σαλαγεῖ κατὰ δῶμα; δοῦλος Πρωτογένης, τῷ δὴ σύ γε πάντα πέποιθας. ὥπυιες γὰρ ἐκείνων, ὁ δ' αὖθις σὴν παράκοιτιν, ἀντίδοσιν ταύτην ὕβρεως ἄκρην ἁποτίνων. ἀλλ' ἐπὶ σοὶ δὴ φάρμακ' ἀπ' αὐτῶν λυγρὰ τέτυκται, ὡς μήτ' εἰσαῖοις μήτ' εἰσοράοις ἁποιοῦσιν. εὐρήσεις δὲ κάτω ὑπὸ σῶ λέχει ἀγχόθι τοίχου πρὸς κεφαλῇς. καὶ σὴ θεράπαινα σύνοιδε Καλυψώ. τίς οὐκ ἂν. Δημόκριτος διεταράχθη ἀκούσας ὀνόματα καὶ τόπους ἀκριβῶς, εἴτα μετ' ὀλίγον κατέπτυσεν ἂν, συνεῖς τὴν ἐπίνοιαν αὐτῶν;

[52] Ἄλλω ^ πάλιν οὔτε παρόντι οὔτε ὅλως τινὶ ὄντι ἔφη ἄνευ μέτρου ἀναστρέφειν ὀπίσω ‘ὁ γὰρ πέμψας σε τέθηκεν ὑπὸ τοῦ γείτονος Διοκλέους τήμερον, ληστῶν ἐπαχθέντων Μάγνου καὶ Βουβάλου, οἱ καὶ ἤδη δέδενται ληφθέντες.’

[51] ἀλλὰ καὶ βαρβάροις πολλάκις ἔχρησεν, εἴ τις τῇ πατρίῳ ἔροιτο φωνῇ, Συριστὶ ἢ Κελτιστί, ῥαδίως ^ ἐξευρίσκων τινὰς ἐπιδημοῦντας ὁμοεθνεῖς τοῖς δεδωκόσιν. διὰ τοῦτο καὶ πολλὸς ὁ ἐν μέσῳ χρόνος ἦν τῆς τε δόσεως τῶν βιβλίων καὶ τῆς χρησιμότητος, ὥς ἐν τοσοῦτῳ κατὰ σχολὴν λύουσιν τε οἱ χρησιμοὶ ἀσφαλῶς καὶ εὐρίσκονται οἱ ἐρμηνεύσαι δυνάμενοι ἕκαστα. οἷος καὶ ὁ τῷ Σκύθῃ δοθεὶς χρησμός ἦν: ‘μορφὴν εὐβάργουλις εἰς σκιὰν χνεχικραγὴ λείπει φάος.’

[53] ὀλίγους δὲ καὶ τῶν ἐμοὶ δοθέντων ἄκουσον ἐρομένου γάρ μου εἰ φαλακρός ἐστιν Ἀλέξανδρος, καὶ κατασημιγμένον περιέργως καὶ προφανῶς ὑπογράφεται χρησμός νυκτερήσιος, Σαβαρδαλαχου μαλαχααττηαλος ἦν.^ Καὶ πάλιν ἐμοῦ ἐρομένου ἐν δύο βιβλίοις διαφόροις τὴν αὐτὴν ἐρώτησιν, πόθεν ἦν Ὅμηρος ὁ ποιητής, ἐπ’ ἄλλου καὶ ἄλλου ὀνόματος, τῷ ἐτέρῳ μὲν ὑπέγραψεν ἐξαπατηθεὶς ὑπὸ τοῦ ἐμοῦ νεανίσκου — ἐρωτηθεὶς γὰρ ἐφ’ ὃ τι ἤκεν, ‘θεραπείας,’ “ ἔφη, ‘ αἰτήσων πρὸς ὁδύνην πλευροῦ” — Κυτμίδα χρίεσθαι κέλομαι δροσίην τε κέλητος: ^ τῷ δὲ ἐτέρῳ, ἐπειδὴ καὶ τοῦτο ἠκηκόει ὥς ἐρομένου τοῦ πέμψαντος, εἴτε οἱ ^ πλεῦσαι ἐπ’ Ἰταλίαν εἴτε πεζοπορήσαι λῶον, ἀπεκρίνατο οὐδὲν πρὸς τὸν Ὅμηρον: μὴ σύ γε πλωόμεναι, πεζὴν δὲ κατ’ οἶμον ^ ὅδενε.

[54] πολλὰ γὰρ τοιαῦτα καὶ αὐτὸς ἐπεμηχανησάμην αὐτῷ, οἷον καὶ ἐκεῖνο: μίαν ἐρώτησιν ἐρωτήσας ἐπέγραψα τῷ βιβλίῳ κατὰ τὸ ἔθος: ‘ τοῦ δεῖνος χρησιμοὶ ὀκτώ,’ ψευδόμενος τι ὄνομα, καὶ τὰς ὀκτὼ δραχμὰς καὶ τὸ γινόμενον ἔτι πρὸς ταύταις πέμψας: ὁ δὲ πιστεύσας τῇ ἀποπομπῇ τοῦ μισθοῦ καὶ τῇ ἐπιγραφῇ τοῦ βιβλίου, πρὸς μίαν ἐρώτησιν — ἦν δὲ αὕτη: ‘ πότε ἀλώσεται μαγγανεύων Ἀλέξανδρος;’ — ὀκτὼ μοι χρησμοὺς ἔπεμψεν, οὔτε γῆς φασιν οὔτε οὐρανοῦ ἀπτομένους, ἀνοήτους δὲ καὶ δυσνοήτους ἅπαντας. ἅπερ ὕστερον αἰσθόμενος, καὶ ὅτι Ῥουτιλιανὸν ἐγὼ ἀπέτρεπον τοῦ γάμου καὶ τοῦ πάνυ προσκεῖσθαι ταῖς τοῦ χρηστηρίου ἐλπίσιν, ἐμίσει, ὥς τὸ εἰκός, καὶ ἔχθιστον ἠγείτο. καὶ ποτε περὶ ἐμοῦ ἐρομένου τῷ Ῥουτιλιανῷ ἔφη: Νυκτιπλάνοις ὁάροις χαίρει κοίταις τε δυσάγνοις, καὶ ὅλως ἔχθιστος εἰκότως ἦν ἐγώ.

[55] καίπειδ’ εἰσελθόντα με εἰς τὴν πόλιν ἦσθετο καὶ ἔμαθεν ὥς ἐκεῖνος εἶην ὁ Λουκιανός — ἐπηγόμην δὲ καὶ στρατιώτας δύο, λογχοφόρον καὶ κοντοφόρον, παρὰ τοῦ ἡγουμένου τῆς Καππαδοκίας, φίλου τότε ὄντος, λαβὼν, ὥς με παραπέμψειαν μέχρι πρὸς τὴν θάλατταν — αὐτίκα μεταστέλλεται δεξιῶς πάνυ καὶ μετὰ πολλῆς φιλοφροσύνης. ἐλθὼν δὲ ἐγὼ πολλοὺς καταλαμβάνω περὶ αὐτόν συνεπηγόμην δὲ καὶ τοὺς στρατιώτας τύχη τινὶ ἀγαθῇ. καὶ ὁ μὲν προὔτεινέ μοι κύσαι τὴν δεξιάν, ὥσπερ εἰώθει τοῖς πολλοῖς, ἐγὼ δὲ προσφὺς ὥς φιλήσων, δήγματι χρηστῷ πάνυ μικροῦ δεῖν χολὴν αὐτῷ ἐποίησα τὴν χεῖρα. οἱ μὲν οὖν παρόντες ἄγχειν με καὶ παῖειν ἐπειρῶντο ὥς ἱερόσυλον, καὶ πρότερον ἔτι ἀγανακτήσαντες ὅτι Ἀλέξανδρον

αὐτόν, ἀλλὰ μὴ προφήτην προσεῖπον ὁ δὲ πάνυ γεννικῶς καρτερήσας κατέπανέν τε αὐτοὺς καὶ ὑπισχνεῖτο τιθασόν με ῥαδίως ἀποφανεῖν καὶ δεῖξεν τὴν Γλύκωνος ἀρετὴν, ὅτι καὶ τοὺς πάνυ τραχυνομένους φίλους ἀπεργάζεται. καὶ μετασθησάμενος ἅπαντας ἐδικαιολογεῖτο πρὸς με, λέγων πάνυ με εἰδέναι καὶ τὰ ὑπ' ἐμοῦ Ῥουτιλιανῷ συμβουλευόμενα, καὶ 'τί παθὼν ταῦτά με εἰργάσω, δυνάμενος ὑπ' ἐμοῦ ἐπὶ μέγα προαχθῆναι παρ' αὐτῷ;' κἀγὼ ἄσμενος ἤδη ἐδεχόμεν τὴν φιλοφροσύνην ταύτην ὁρῶν οἷ κινδύνου καθειστήκειν, καὶ μετ' ὀλίγον προήλθον φίλος γεγεννημένος. καὶ τοῦτο οὐ μικρὸν θαῦμα τοῖς ὁρῶσιν ἔδοξεν, οὕτω ῥαδία γενομένη μου ἡ μεταβολή.

[56] εἶτα δὴ μου ἐκπλεῖν προαιρουμένου ξένια καὶ δῶρα πολλὰ πέμψας — μόνος δὲ σὺν τῷ Ξενοφῶντι ἔτυχον ἐπιδημῶν, τὸν πατέρα καὶ τοὺς ἐμούς εἰς Ἄμαστριν προεκπεπομῶς — ὑπισχνεῖται καὶ πλοῖον αὐτὸς παρέξειν καὶ ἐρέτας τοὺς ἀπάξοντας. κἀγὼ μὲν ὥμην ἀπλοῦν τι τοῦτο εἶναι καὶ δεξιὸν ἐπεὶ δὲ κατὰ μέσον τὸν πόρον ἐγενόμην, δακρύοντα ὁρῶν τὸν κυβερνήτην καὶ τοῖς ναύταις τι ἀντιλέγοντα οὐκ ἀγαθὰς εἶχον περὶ τῶν μελλόντων ἐλπίδας. ἦν δὲ αὐτοῖς ἐπεσταλμένον ὑπὸ τοῦ Ἀλεξάνδρου ἀραμένους ρῖψαι ἡμᾶς εἰς τὴν θάλασσαν ὅπερ εἰ ἐγένετο, ῥαδίως ἂν αὐτῷ διεπεπολέμητο τὰ πρὸς ἐμέ. ἀλλὰ δακρύων ἐκεῖνος ἔπεισεν καὶ τοὺς συνναύτας μηδὲν ἡμᾶς δεινὸν ἐργάσασθαι, καὶ πρὸς ἐμέ ἔφη, 'ἔτη ἐξήκοντα, ὥς ὁρᾷς, ἀνεπύλητον βίον καὶ ὅσιον προβεβηκὼς οὐκ ἂν βουλοίμην, ἐν τούτῳ τῆς ἡλικίας καὶ γυναῖκα καὶ τέκνα ἔχων, μιᾶναι φόνῳ τὰς χεῖρας,' δηλῶν ἐφ' ὅπερ ἡμᾶς ἀνελίλφει, καὶ

[57] τὰ ὑπὸ τοῦ Ἀλεξάνδρου προστεταγμένα. καταθέμενος δὲ ἡμᾶς ἐν Αἰγυπτῷ, ὧν καὶ ὁ καλὸς Ὅμηρος μέμνηται, ὀπίσω ἀπήλυνον. ἔνθα ἐγὼ παραπλέοντας εὐρὼν Βοσποριανούς τινας, πρέσβεις παρ' Εὐπάτορος τοῦ βασιλέως εἰς τὴν Βιθυνίαν ἀπionτας ἐπὶ κοιμίδῃ τῆς ἐπετείου συντάξεως, καὶ διηγησάμενος αὐτοῖς τὸν περιστάντα ἡμᾶς κίνδυνον, καὶ δεξιῶν αὐτῶν τυχών, ἀναληφθεὶς ἐπὶ τὸ πλοῖον διασώζομαι εἰς τὴν Ἄμαστριν, παρὰ τοσοῦτον ἐλθὼν ἀποθανεῖν. τὸν τεύθεν καὶ αὐτὸς ἐπεκορυσσόμην αὐτῷ καὶ πάντα κάλων ἐκίνουν ἀμύνασθαι βουλόμενος, καὶ πρὸ τῆς ἐπιβουλῆς ἤδη μισῶν αὐτὸν καὶ ἔχθιστον ἡγούμενος διὰ τὴν τοῦ τρόπου μιανίαν, καὶ πρὸς τὴν κατηγορίαν ὠρμήμην πολλοὺς συναγωνιστὰς ἔχων καὶ μάλιστα τοὺς ἀπὸ Τιμοκράτους. τοῦ Ἡρακλεώτου φιλοσόφου: ἀλλ' ὁ τότε ἡγούμενος Βιθυνίας καὶ τοῦ Πόντου Αὔειτος ἠέπεσχε, μονονουχὶ ἰκετεύων καὶ ἀντιβολῶν παύσασθαι: διὰ γὰρ τὴν πρὸς Ῥουτιλιανὸν εὖνοιαν μὴ ἂν δύνασθαι, καὶ εἰ φανερῶς λάβοι ἀδικοῦντα, κολάσαι αὐτόν. οὕτω μὲν ἀνεκόπη τῆς ὁρμῆς καὶ ἐπαυσάμην οὐκ ἐν δέοντι θρασυνόμενος ἐφ' οὕτω δικαστοῦ διακειμένου.

[58] ἐκεῖνο δὲ πῶς οὐ μέγα ἐν τοῖς ἄλλοις τὸ τόλμημα τοῦ Ἀλεξάνδρου, τὸ αἰτῆσαι παρὰ τοῦ αὐτοκράτορος μετονομασθῆναι τὸ τοῦ Ἀβώνου τεῖχος καὶ Ἰωνόπολιν κληθῆναι, καὶ νόμισμα καινὸν κόψαι ἐγκεχαραγμένον τῇ μὲν τοῦ Γλύκωνος, κατὰ θάτερα δὲ Ἀλεξάνδρου, στέμματά τε τοῦ πάμπου Ἀσκληπιοῦ καὶ τὴν ἄρπην ἐκείνην τοῦ πατρομήτορος Περσέως ἔχοντος;

[59] προειπὼν δὲ διὰ χρησιμοῦ περὶ αὐτοῦ ὅτι ζῆσαι εἴμαρται αὐτῷ ἔτη πεντήκοντα καὶ ἑκατόν, εἶτα κεραυνῷ βληθέντα ἀποθανεῖν, οἰκτίστῳ τέλει οὐδὲ ἐβδομήκοντα ἔτη γεγονὼς ἀπέθανεν, ὥς Ποδαλειρίου υἱὸς διασπαεῖς τὸν

πόδα μέχρι τοῦ βουβῶνος καὶ σκολήκων ζέσας· ὅτεπερ καὶ ἐφωράθη φαλακρὸς ὢν, παρέχων τοῖς ἰατροῖς ἐπιβρέχειν αὐτοῦ τὴν κεφαλὴν διὰ τὴν ὀδύνην, ὃ οὐκ ἂν ποιῆσαι ἐδύναντο μὴ οὐχὶ τῆς φενάκης ἀφηρημένης.

[60] τοιοῦτο τέλος τῆς Ἀλεξάνδρου τραγωδίας καὶ αὕτη τοῦ παντὸς δράματος ἢ καταστροφὴ ἐγένετο, ὡς εἰκάζειν προνοίας τινὸς τὸ τοιοῦτον, εἰ καὶ κατὰ τύχην συνέβη. ἔδει δὲ καὶ τὸν ἐπιτάφιον αὐτοῦ ἄξιον γενέσθαι τοῦ βίου, καὶ ἀγωνά τινα συστήσασθαι ὑπὲρ τοῦ χρηστηρίου, τῶν συνωμοτῶν ἐκείνων καὶ γοήτων, ὅσοι κορυφαῖοι ἦσαν, ἀνελθόντων ἐπὶ διαιτητὴν τὸν Ῥουτιλιανόν, τίνα χρὴ προκριθῆναι αὐτῶν καὶ διαδέξασθαι τὸ μαντεῖον καὶ στεφανωθῆναι τῷ ἱεροφαντικῷ καὶ προφητικῷ στέμματι. ἦν δὲ ἐν αὐτοῖς καὶ Παῖτος, ἰατρὸς τὴν τέχνην, πολιὸς τις,[^] οὔτε ἰατρῷ πρόποντα οὔτε πολιῷ ἀνδρὶ ταῦτα ποιῶν. ἀλλ' ὁ ἀγνωσθέντης Ῥουτιλιανὸς ἀστεφανώτους αὐτοὺς ἀπέπεμψεν αὐτῷ τὴν προφητείαν φυλάττων μετὰ τὴν ἐντεῦθεν ἀπαλλαγὴν.

[61] ταῦτα, ὧ φιλότης, ὀλίγα ἐκ πολλῶν δείγματος ἔνεκα γράψαι ἠξίωσα, καὶ σοὶ μὲν χαριζόμενος, ἀνδρὶ ἐταίρῳ καὶ φίλῳ καὶ ὃν ἐγὼ πάντων μάλιστα θαυμάσας ἔχω ἐπὶ τε σοφίᾳ καὶ τῷ πρὸς ἀλήθειαν ἔρωτι καὶ τρόπου πραότητι καὶ ἐπεικεΐᾳ καὶ γαλήνῃ βίου καὶ δεξιότητι πρὸς τοὺς συνόντας, τὸ πλέον δέ, — ὅπερ καὶ σοὶ ἥδιον, — Ἐπικούρῳ τιμωρῶν, ἀνδρὶ ὡς ἀληθῶς ἱερῷ καὶ θεσπεσίῳ τὴν φύσιν καὶ μόνῳ μετ' ἀληθείας τὰ καλὰ ἐγνωκότε καὶ παραδεδωκότε καὶ ἐλευθερωτῇ τῶν ὁμιλησάντων αὐτῷ γενομένῳ. οἶμαι δὲ ὅτι καὶ τοῖς ἐντυχούσι χρήσιμόν τι ἔχειν δόξει ἢ γραφή, τὰ μὲν διεξελέγχουσα, τὰ δὲ ἐν ταῖς τῶν εὖ φρονούντων γνώμαις βεβαιούσα.

ESSAYS IN PORTRAITURE — Εἰκόνες

ἀλλ' ἡ Ἰθιούτων τι βττασγον οἱ τὴν Γοργῷ ἰδόντες οἷον ἐγὼ ἔναγχος ἔπαθον, ὦ Πολύστρατε, παγκάλην τινὰ γυναῖκα ἰδὼν αὐτὸ γὰρ τὸ τοῦ μύθου ἐκεῖνο, μικροῦ δέω λίθος ἐξ ἀνθρώπου σοι γεγονέναι πεπηγὼς ὑπὸ τοῦ θαύματος.

Πολύστρατος

Ἡράκλεις, ὑπερφυῆς τι τὸ θέαμα φῆς καὶ δεινῶς βίαιον, εἴ γε καὶ Λυκῖνον ἐξέπληξε γυνή τις οὕσα: σὺ γὰρ ὑπὸ μὲν τῶν μεираκίων καὶ πάνυ ῥαδίως αὐτὸ πάσχεις, ὥστε θᾶπτον ἂν τις ὅλον τὸν Σίπυλον μετακινήσειεν ἢ σὲ τῶν καλῶν ἀπάγοι μὴ οὐχὶ παρεστάναι αὐτοῖς κεχηγνῶτα καὶ ἐπιδακρύοντά γε πολλακίς ὥσπερ ἐκείνην αὐτὴν τὴν τοῦ Ταντάλου. ἀτὰρ εἰπέ μοι, τίς ἡ λιθοποιὸς αὕτη Μέδουσα ἡμῖν ἐστὶν καὶ πόθεν, ὥς καὶ ἡμεῖς ἴδοιμεν οὐ γάρ, οἶμαι, φθονήσεις ἡμῖν τῆς θέας οὐδὲ ζηλοτυπήσεις, εἰ μέλλοιμεν πλησίον που καὶ αὐτοὶ παραπεπηγέναι σοι ἰδόντες.

Λυκῖνος

καὶ μὴν εὖ εἰδέναι χρή σε, ὥς κἂν ἐκ περιωπῆς μόνον ἀπίδης εἰς αὐτήν, ἀχανῆ σε καὶ τῶν ἀνδριάντων ἀκινήτοτερον ἀποφανεῖ. καίτοι τοῦτο μὲν ἴσως εἰρηνικώτερόν ἐστιν καὶ τὸ τραῦμα ἦττον καίριον, εἰ αὐτὸς ἴδοις: εἰ δὲ κάκεῖνη προσβλέψει σε, τίς ἔσται μηχανὴ ἀποστῆναι αὐτῆς; ἀπάξει γάρ σε ἀναδησαμένη ἔνθα ἂν ἐθέλῃ, ὅπερ καὶ ἡ λίθος ἡ Ἡρακλεία δρᾷ τὸν σίδηρον.

Πολύστρατος [2] παύου, ὦ Λυκῖνε, τεράστιόν τι κάλλος ἀναπλάττων, ἀλλ' εἰπέ, τίς ἡ γυνή ἐστίν.

Λυκῖνος

οἶει γάρ με ὑπερβαλέσθαι τῷ λόγῳ, ὃς δέδια μή σοι ἰδόντι ἀσθενῆς τις ἐπαινέσαι δόξω, παρὰ τοσοῦτον ἀμείνων φανεῖται; πλὴν ἀλλὰ ἥτις μὲν, οὐκ ἂν εἰπεῖν ἔχοιμι, θεραπεία δὲ πολλή καὶ ἡ ἄλλη περὶ αὐτὴν παρασκευὴ λαμπρά καὶ εὐνούχων τι πλῆθος καὶ ἄβραι πάνυ πολλαί, καὶ ὅλως μεῖζόν γε ἢ κατὰ ἰδιωτικὴν τύχην ἐδόκει τὸ πρᾶγμα εἶναι.

Πολύστρατος

οὐδὲ τοῦνομα ἐπύθου σύ γε ἥτις καλοῖτο;

Λυκῖνος

οὐδαμῶς, ἢ τοῦτο μόνον, τῆς Ἰωνίας ἐστὶν τῶν θεατῶν γάρ τις ἀπιδὼν εἰς τὸν πλησίον, ἐπεὶ παρῆλθεν, ‘ τοιαῦτα μέντοι,’ ἔφη, ‘τὰ Σμυρναῖκά κάλλη: καὶ θαυμαστὸν οὐδέν, εἰ ἡ καλλίστη τῶν Ἰωνικῶν πόλεων τὴν καλλίστην γυναῖκα ἤνεγκεν.’ ἐδόκει δέ μοι Σμυρναῖος καὶ αὐτὸς ὁ λέγων εἶναι, οὕτως ἐσεμνύετο ἐπ’ αὐτῇ.

Πολύστρατος [3] οὐκοῦν ἐπεὶ λίθου τοῦτο γε ὡς ἀληθῶς ἐποίησας οὔτε παρακολουθήσας οὔτε τὸν Σμυρναῖον ἐκείνον ἐρόμενος, ὅστις ἦν, κἂν τὸ εἶδος ὡς οἷόν τε ὑπόδειξον τῷ λόγῳ: τάχα γὰρ ἂν οὕτως γνωρίσαιμι.

Λυκῖνος

ὀρθῶς ἡλίκον τοῦτο ἤτησας; οὐ κατὰ λόγων δύναμιν, καὶ μάλιστα γε τῶν ἐμῶν, ἐμφανίσαι θαυμασίαν οὔτως εἰκόνα, πρὸς ἣν μόλις ἂν ἡ Ἀπελλῆς ἢ Ζεῦξις ἢ Παρράσιος ἱκανοὶ ἔδοξαν, ἢ εἴ τις Φειδίας ἢ Ἀλκαμένης ἐγὼ δὲ λυμανοῦμαι τὸ ἀρχέτυπον ἀσθενεῖα τῆς τέχνης.

Πολύστρατος

ὅμως, ὦ Λυκῖνε, ποία τις τὴν ὄψιν; οὐ γὰρ ἐπισφαλές τὸ τόλμημα, εἰ φίλῳ ἀνδρὶ ἐπιδείξαις τὴν εἰκόνα, ὅπως ἂν τῆς γραμμῆς ἔχη.

Λυκῖνος

καὶ μὴν ἀσφαλέστερον αὐτὸς ποιήσῃ μοι δοκῶ τῶν παλαιῶν τινὰς ἐκεῖνων τεχνιτῶν παρακαλέσας ἐπὶ τὸ ἔργον, ὡς ἀναπλάσειάν μοι τὴν γυναῖκα.

Πολύστρατος

πῶς τοῦτο φῆς; ἢ πῶς ἂν ἀφίκοντό σοι πρὸ τοσούτων ἐτῶν ἀποθανόντες;

Λυκῖνος

ῥαδίως, ἦνπερ σὺ μὴ ὀκνήσῃς ἀποκρίνασθαί τί μοι.

Πολύστρατος

ἐρώτα μόνον.

Λυκῖνος [4] ἐπεδήμησάς ποτε, ὦ Πολύστρατε, τῇ Κνιδίῳ;

Πολύστρατος

καὶ μάλα.

Λυκῖνος

οὐκοῦν καὶ τὴν Ἀφροδίτην εἶδες πάντως αὐτῶν;

Πολύστρατος

νῇ Δία, τῶν Πραξιτέλους ποιημάτων τὸ κάλλιστον.

Λυκῖνος

ἀλλὰ καὶ τὸν μῦθον ἤκουσας, ὃν λέγουσιν οἱ ἐπιχώριοι περὶ αὐτῆς, ὡς ἐρασθεῖη τις τοῦ ἀγάλματος καὶ λαθὼν ὑπολειφθεὶς ἐν ἱερῷ συγγένοιτο, ὡς δυνατὸν ἀγάλματι. τοῦτο μέντοι: ἄλλως ἰστορεῖσθω. σὺ δὲ — ταύτην γάρ, ὡς φῆς, εἶδες — ἴθι μοι καὶ τόδε ἀπόκριναι, εἰ καὶ τὴν ἐν κήποις Ἀθήνησι τὴν Ἀλκαμένους ἐώρακας.

Πολύστρατος

ἢ πάντων γ' ἄν, ὦ Λυκῖνε, ὁ ῥαθυμότατος ἦν, εἰ τὸ κάλλιστον τῶν Ἀλκαμένους πλασμάτων παρῆδον.

Λυκῖνος

ἐκεῖνο μὲν γε, ὦ Πολύστρατε, οὐκ ἐξερήσομαί σε, εἰ πολλάκις εἰς τὴν ἀκρόπολιν ἀνελθὼν καὶ τὴν Καλάμιδος Σωσάνδραν τεθέσσαι.

Πολύστρατος

εἶδον κάκεινῃν πολλάκις.

Λυκῖνος

ἀλλὰ καὶ ταῦτα μὲν ἱκανῶς. τῶν δὲ Φειδίου ἔργων τί μάλιστα ἐπῆνεσας;

Πολύστρατος

τί δ' ἄλλο ἢ τὴν Λημνίαν, ἣ καὶ ἐπιγράψαι τοῦνομα ὁ Φειδίας ἠξίωσε; καὶ νῆ Δία τὴν Ἀμαζόνα τὴν ἐπερειδομένην τῷ δορατίῳ.

Λυκῖνος [5] τὰ κάλλιστα, ὦ ἐταῖρε, ὥστ' οὐκέτ' ἄλλων τεχνιτῶν δεήσει. φέρε δὴ, ἐξ ἀπασῶν ἤδη τούτων ὡς οἶόν τε συναρμόσας μίαν σοι εἰκόνα ἐπιδείξω, τὸ ἐξαίρετον παρ' ἐκάστης ἔχουσιν.

Πολύστρατος

καὶ τίνα ἂν τρόπον τουτὶ γένοιτο;

Λυκῖνος

οὐ χαλεπόν, ὦ Πολύστρατε, εἰ τὸ ἀπὸ τοῦδε παραδόντες τὰς εἰκόνας τῷ λόγῳ, ἐπιτρέψαιμεν αὐτῷ μετακοσμεῖν καὶ συντιθέναι καὶ ἀρμόζειν ὡς ἂν εὐρυθμότατα δύναίτο, φυλάττων ἅμα τὸ συμμιγῆς ἐκεῖνο καὶ ποικίλον.

Πολύστρατος

εὖ λέγεις: καὶ δὴ παραλαβὼν δεικνύτω: ἐθέλω γὰρ εἶδέναι ὃ τι καὶ χρήσεται αὐταῖς, ἢ ὅπως ἐκ τοσούτων μίαν τινὰ συνθεῖς οὐκ ἀπάδουσιν ἀπεργάσεται

Λυκῖνος [6] καὶ μὴν ἤδη σοι ὁρᾶν παρέχει γιγνομένην τὴν εἰκόνα, ᾧδε συναρμόζων, τῆς ἐκ Κνίδου ἡκούσης μόνον τὴν κεφαλὴν λαβὼν οὐδὲν γὰρ τοῦ ἄλλου σώματος γυμνοῦ ὄντος δεήσεται: τὰ μὲν ἀμφὶ τὴν κόμην καὶ μέτωπον ὀφρύων τε τὸ εὐγραμμον ἑάσει ἔχειν ὥσπερ ὁ Πραξιτέλης ἐποίησεν, καὶ τῶν ὀφθαλμῶν δὲ τὸ ὑγρὸν ἅμα τῷ φαιδρῷ καὶ κεχαρισμένῳ, καὶ τοῦτο διαφυλάξει κατὰ τὸ Πραξιτέλει δοκοῦν τὰ μῆλα δὲ καὶ ὅσα τῆς ὄψεως ἀντωπᾶ παρ' Ἀλκαμένους καὶ τῆς ἐν κήποις λήψεται, καὶ προσέτι χειρῶν ἄκρα καὶ καρπῶν τὸ εὐρυθμον καὶ δακτύλων τὸ εὐάγωγον εἰς λεπτὸν ἀπολήγον παρὰ τῆς ἐν κήποις καὶ ταῦτα. τὴν δὲ τοῦ παντὸς προσώπου περιγραφὴν καὶ

παρειῶν τὸ ἀπαλὸν καὶ ῥίνα σύμμετρον ἢ Λημνία παρέξει καὶ Φειδίας· ἔτι καὶ στόματος ἄρμογὴν αὐτὸς καὶ τὸν αὐχένα, παρὰ τῆς Ἀμαζόνος λαβὼν ἢ Σωσάνδρα δὲ καὶ Κάλαμις αἰδοῖ κοσμήσουσιν αὐτήν, καὶ τὸ μειδίαμα σεμνὸν καὶ λεληθὸς ὥσπερ τὸ ἐκείνης ἔσται· καὶ τὸ εὐσταλὲς δὲ καὶ κόσμιον τῆς ἀναβολῆς παρὰ τῆς Σωσάνδρας, πλὴν ὅτι ἀκατακάλυπτος αὕτη ἔσται τὴν κεφαλὴν. τῆς ἡλικίας δὲ τὸ μέτρον ἡλικὸν ἂν γένοιτο, κατὰ τὴν ἐν, Κνίδῳ ἐκείνην μάλιστα. καὶ γὰρ καὶ τοῦτο κατὰ τὸν Πραξιτέλη μεμετρήσθω. τί σοι, ὦ Πολύστρατε, δοκεῖ; καλὴ γενήσεσθαι ἢ εἰκὼν;

Πολύστρατος

καὶ μάλιστα, ἐπειδὰν εἰς τὸ ἀκριβέστατον [7] ἀποτελεσθῇ· ἔτι γάρ, ὦ πάντων γενναιοτάτε, καταλέλοιπας τι κάλλος ἔξω τοῦ ἀγάλματος οὕτως πάντα εἰς τὸ αὐτὸ συμπεφορηκώς.

Λυκῖνος

τί τοῦτο;

Πολύστρατος

οὐ τὸ ^ μικρότατον, ὃ φιλότης, εἰ μὴ σοι δόξει ὀλίγα πρὸς εὐμορφίαν συντελεῖν χροὰ καὶ τὸ ἐκάστῳ πρέπον, ὥς μέλανα μὲν εἶναι ἀκριβῶς ὅποσα μέλανα, λευκὰ δὲ ὅσα τοιαῦτα χρή, καὶ τὸ ἐρύθημα ἐπανθεῖν καὶ τὰ τοιαῦτα· κινδυνεύει τοῦ μεγίστου ἔτι ἡμῖν προσδεῖν.

Λυκῖνος

πόθεν οὖν καὶ ταῦτα πορισαίμεθ' ἄν; ἢ παρακαλέσαιμεν δηλαδὴ τοὺς γραφέας, καὶ μάλιστα ὅποσοι αὐτῶν ἄριστοι ἐγένοντο κεράσασθαι τὰ χρώματα καὶ εὐκαιρον ποιεῖσθαι τὴν ἐπιβολὴν αὐτῶν; καὶ δὴ παρακεκλήσθω Πολύγνωτος καὶ Εὐφράνωρ ἐκεῖνος καὶ Ἀπελλῆς καὶ Ἀετίων οὗτοι δὲ διελόμενοι τὸ ἔργον ὁ μὲν Εὐφράνωρ χρωσάτω τὴν κόμην οἷαν τῆς Ἥρας ἔγραψεν, ὁ Πολύγνωτος δὲ ὀφρύων τὸ ἐπιπρεπὲς καὶ παρειῶν τὸ ἐνερευθὲς οἷαν τὴν Κασάνδραν ἐν τῇ λέσχῃ ἐποίησεν τοῖς Δελφοῖς, καὶ ἐσθῆτα δὲ οὕτως ποιησάτω εἰς τὸ λεπτότατον ἐξεργασμένην, ὥς συνεστάλθαι μὲν ὅσα χρή, διηνεμῶσθαι δὲ τὰ πολλά· τὸ δὲ ἄλλο σῶμα ὁ Ἀπελλῆς δειξάτω κατὰ τὴν Πακάτην μάλιστα, μὴ ἄγαν λευκὸν ἀλλὰ ἔναιμον ἀπλῶς· τὰ χεῖλη δὲ οἷα Ῥωζάνης [8] ὁ Ἀετίων ποιησάτω. μᾶλλον δὲ τὸν ἄριστον τῶν γραφέων Ὅμηρον παρόντος Εὐφράνωρος καὶ Ἀπελλοῦ δεδέγμεθα· οἷον γάρ τι τοῖς Μενελάου μηροῖς τὸ χρῶμα ἐκεῖνος ἐπέβαλεν ἐλέφαντι εἰκάσας ἡρέμα πεφοινιγμένῳ, τοιόνδε ἔστω τὸ πᾶν ὁ δ' αὐτὸς οὗτος καὶ τοὺς ὀφθαλμοὺς γραψάτω βοῶπιν τινα ποιήσας αὐτήν. συνεπιλήψεται δὲ τοῦ ἔργου αὐτῷ καὶ ὁ Θηβαῖος ποιητής, ὥς ἰοβλέφαρον ἐξεργάσασθαι· καὶ φιλομειδῇ δὲ Ὅμηρος ποιήσει καὶ λευκώλενον καὶ ῥοδοδάκτυλον, καὶ ὅλως τῇ χρυσεῇ Ἀφροδίτῃ εἰκάσει πολὺ δικαιότερον ἢ τὴν τοῦ Βρισέως. [9] ταῦτα μὲν οὖν πλαστῶν καὶ γραφέων καὶ ποιητῶν παῖδες ἐργάσσονται. ὁ δὲ πᾶσιν ἐπανθεῖ τούτοις, ἢ χάρις, μᾶλλον δὲ πᾶσαι ἅμα ὅποσαι Χάριτες καὶ ὅποσοι Ἑρωτες περιχορεύοντες, τίς

ἂν μὴ σασθαι δύναιτο;

Πολύστρατος

θεσπέσιόν τι χρῆμα, ὦ Λυκῖνε, φῆς καὶ διυπετὲς ὥς ἀληθῶς, οἷόν τι τῶν ἐξ οὐρανοῦ γένοιτο. τί δὲ πρᾶσσουσιν εἶδες αὐτήν;

Λυκῖνος

βιβλίον ἐν ταῖν χεροῖν εἶχεν εἰς δύο συνειλημένον, καὶ ἐφώκει τὸ μὲν τι ἀναγιγνώσκεισθαι αὐτοῦ, τὸ δὲ ἤδη ἀνεγνωκέναι. μεταξὺ δὲ προϊούσα διελέγετο τῶν παρομαρτούντων τινὶ οὐκ οἶδα ὅ τι: οὐ γὰρ εἰς ἐπήκοον ἐφθέγγετο. πλὴν μειδιάσασά γε, ὦ Πολύστρατε, ὀδόντας ἐξέφηνε πῶς ἂν εἴποιμί σοι ὅπως μὲν λευκοὺς, ὅπως δὲ συμμέτρους καὶ πρὸς ἀλλήλους συνηρμοσμένους; εἴ που κάλλιστον ὄρμον εἶδες ἐκ τῶν στιλπνοτάτων καὶ ἰσομεγεθῶν μαργαριτῶν, οὕτως ἐπὶ σίχου ἐπεφύκεσαν ἐκοσμοῦντο δὲ μάλιστα τῷ τῶν χειλῶν ἐρυθήματι. ὑπεφαίνοντο γοῦν, αὐτὸ δὴ τὸ τοῦ Ὀμήρου, ἐλέφαντι τῷ πιστῷ ὅμοιοι, οὐχ οἱ μὲν πλατύτεροι αὐτῶν, οἱ δὲ γυροί, ἢ οἱ δὲ προέχοντες ἢ διεστηκότες οἷοι ταῖς πλείσταις, ἀλλὰ τις πάντων ἰσοτιμία καὶ ὁμόχροια καὶ μέγεθος ἐν καὶ προσεχεῖς ὁμοίως, καὶ ὅλως μέγα τι θαῦμα καὶ θέαμα πᾶσαν τὴν ἀνθρωπίνην εὐμορφίαν ὑπερπεπαικός.

Πολύστρατος [10] ἔχ' ἀτρέμας. συνίημι γὰρ ἤδη πάνυ σαφῶς ἦντινα καὶ λέγεις τὴν γυναῖκα, τούτοις τε αὐτοῖς γνωρίσας καὶ τῇ πατρίδι. καὶ εὐνούχους δὲ τινὰς ἔπεσθαι αὐτῇ ἔφης.

Λυκῖνος

νῆ Δία, καὶ στρατιώτας τινάς.

Πολύστρατος

τὴν βασιλεῖ συνοῦσαν, ὦ μακάριε, τὴν ἀοίδιμον ταύτην λέγεις.

Λυκῖνος

τί δὲ ἐστὶν αὐτῇ τοῦνομα;

Πολύστρατος

πάνυ καὶ τοῦτο γλαφυρόν, ὦ Λυκῖνε, καὶ ἐπέραστον ὁμώνυμος γάρ ἐστιν τῇ τοῦ Ἀβραδάτα ἐκείνῃ τῇ καλῇ: οἶσθα πολλάκις ἀκούσας Ξενοφώντος ἐπαινοῦντός τινὰ σώφρονα καὶ καλὴν γυναῖκα.

Λυκῖνος

νῆ Δία, καὶ ὥσπερ γε ὁρῶν αὐτὴν οὕτω διατέθειμαι, ὅποτε κατ' ἐκεῖνό που ἀναγιγνώσκων γένωμαι, καὶ μονονουχὶ καὶ ἀκούω λεγούσης αὐτῆς ἃ πεποιήται λέγουσα, καὶ ὥς ὥπλιζε τὸν ἄνδρα καὶ οἷα ἦν παραπέμπουσα αὐτὸν ἐπὶ τὴν μάχην.

Πολύστρατος [11] ἀλλ', ὃ ἄριστε, σὺ μὲν ὥσπερ τινὰ ἀστραπὴν παραδραμοῦσαν ἅπαξ εἶδες αὐτήν, καὶ ἔοικας τὰ πρόχειρα ταῦτα, λέγω δὲ τὸ σῶμα καὶ τὴν μορφήν, ἐπαινεῖν τῶν δὲ τῆς ψυχῆς ἀγαθῶν ἀθέατος εἶ, οὐδὲ οἶσθα ὅσον τὸ κάλλος ἐκεῖνό ἐστιν αὐτῆς, μακρῷ τινι ἄμεινον καὶ θεοειδέστερον τοῦ σώματος. ἐγὼ δὲ συνήθης γάρ εἰμι καὶ λόγων ἐκοινώνησα πολλάκις ὁμοεθνῆς ὢν. καὶ γάρ, ὡς οἶσθα καὶ αὐτός, τὸ ἡμερον καὶ φιλάνθρωπον καὶ τὸ μεγαλόφρον καὶ σωφροσύνην καὶ παιδείαν πρὸ τοῦ κάλλους ἐπαινῶ: ἄξια γὰρ προκεκρίσθαι ταῦτα τοῦ σώματος: ἐπεὶ ἄλογον ἂν εἶη καὶ γελοῖον, ὥσπερ εἴ τις τὴν ἐσθῆτα πρὸ τοῦ σώματος θαυμάζοι. τὸ δ' ἐντελὲς κάλλος, οἶμαι, τοῦτό ἐστιν, ὅποταν εἰς τὸ αὐτὸ συνδράμῃ ψυχῆς ἀρετὴ καὶ εὐμορφία σώματος. ἀμέλει πολλὰς ἂν σοι δεῖξαιμι μορφῆς μὲν εὖ ἡκούσας, τὰ δ' ἄλλα αἰσχυνούσας τὸ κάλλος, ὡς καὶ μόνον φθεγξαμένων ἀπανθεῖν αὐτὸ καὶ ἀπομαραίνεσθαι ἐλεγχόμενόν τε καὶ ἀσχημονοῦν καὶ παρ' ἀξίαν συνὸν πονηρᾷ τινι δεσποίνῃ τῇ ψυχῇ. καί: αἱ γε τοιαῦται ὁμοίαι μοι δοκοῦσιν τοῖς Αἰγυπτίοις ἱεροῖς: κάκεῖ γὰρ αὐτὸς μὲν ὁ νεὼς κάλλιστός τε καὶ μέγιστος, λίθοις τοῖς πολυτελέσιν ἡσκημένος καὶ χρυσῷ καὶ γραφαῖς διηνητισμένος, ἔνδον δὲ ἦν ζητῆς τὸν θεόν, ἢ πίθηκός ἐστιν ἢ ἴβις ἢ τράγος ἢ αἴλουρος. τοιαύτας πολλὰς ἰδεῖν ἔνεστιν. Οὐ τοίνυν ἀπόχρη τὸ κάλλος, εἰ μὴ κεκόσμηται τοῖς δικαίοις κοσμήμασι, λέγω δὴ οὐκ ἐσθῆτι ἁλουργεῖ καὶ ὄρμοις, ἀλλ' οἷς προεῖπον ἐκείνοις, ἀρετῇ καὶ σωφροσύνῃ καὶ ἐπιεικείᾳ καὶ φιλανθρωπείᾳ καὶ τοῖς ἄλλοις ὅποσα ταύτης ὅρος ἐστίν.

Λυκῖνος [12] οὐκοῦν, ὃ Πολύστρατε, μῦθον ἀντὶ μύθου ἄμειναι αὐτῷ τῷ μέτρῳ, φασὶν ἢ καὶ λῳῖον, δύνασαι γάρ, καὶ τινὰ εἰκόνα γραψάμενος τῆς ψυχῆς ἐπίδειξον, ὡς μὴ ἐξ ἡμισείας θαυμάζοιμι αὐτήν.

Πολύστρατος

οὐ μικρόν, ὃ ἐταῖρε, τὸ ἀγώνισμα προστάττεις: οὐ γὰρ ὁμοῖον τὸ πᾶσι προφανὲς ἐπαινέσαι καὶ τὰ ἄδηλα ἐμφανίσαι τῷ λόγῳ. καὶ μοι δοκῶ συνεργῶν καὶ αὐτὸς δεήσεσθαι πρὸς τὴν εἰκόνα, οὐ πλαστῶν οὐδὲ γραφῶν μόνον, ἀλλὰ καὶ φιλοσόφων, ὡς πρὸς τοὺς ἐκείνων κανόνας ἀπευθῆναι τὸ ἄγαλμα καὶ δεῖξαι κατὰ τὴν ἀρχαίαν πλαστικὴν κατεσκευασμένον. [13] καὶ δὴ πεποιήσθω. αὐδήσσσα μὲν τὸ πρῶτον καὶ λίγεια, καὶ τὸ ‘ γλυκίων μέλιτος ἀπὸ τῆς γλώττης περὶ αὐτῆς μᾶλλον ἢ περὶ τοῦ Πυλίου γέροντος ἐκείνου ὁ Ὅμηρος εἶρηκεν. πᾶς ἂν δὲ ὁ τόνος τοῦ φθέγματος οἷος ἀπαλώτατος, οὔτε βαρὺς ὡς εἰς τὸ ἀνδρεῖον ἡρμόσθαι οὔτε πάνυ λεπτὸς ὡς θηλύτατός τε εἶναι καὶ κομιδῇ ἔκλυτος, ἀλλ' οἷος γένοιτ' ἂν παιδί μήπω ἡβάσκοντι, ἡδὺς καὶ προσηνῆς καὶ πρᾶως παραδύομενος εἰς τὴν ἀκοήν, ὡς καὶ παυσαμένης ἔναυλον εἶναι τὴν βοὴν καὶ τι λείψανον ἐνδιατρίβειν καὶ περιβομβεῖν τὰ ὦτα, καθάπερ ἡχώ τινα παρατείνουσιν τὴν ἀκρόασιν καὶ ἵχνη τῶν λόγων μελιχρὰ ἄττα καὶ πειθοὺς μεστὰ ἐπὶ τῆς ψυχῆς ἀπολιμπάνουσιν. ὅποταν δὲ καὶ τὸ καλὸν ἐκεῖνο ἄδη, καὶ μάλιστα πρὸς τὴν κιθάραν, τότε δὴ τότε ἂν ὥρα μὲν σιωπᾶν τάχιστα ἂν ἀλκυόσι καὶ τέττιξι καὶ τοῖς κύκνοις: ἄμουσα γὰρ ὡς πρὸς ἐκείνην ἅπαντα: καὶ τὴν Πανδίωνος εἵπης, ἰδιώτης κάκεῖνη καὶ ἄτεχνος, εἰ καὶ

πολυηχέα τὴν φωνὴν ἀφίησιν. [14] Ὀρφεὺς δὲ καὶ Ἀμφίων, οἵπερ ἐπαγωγότατοι ἐγένοντο τῶν ἀκροατῶν, ὥς καὶ τὰ ἄψυχα ἐπικαλέσασθαι πρὸς τὸ μέλος, αὐτοὶ ἄν, οἶμαι, εἴ γε ἤκουσαν, καταλιπόντες ἂν τὰς κιθάρας παρεστήκεσαν σιωπῇ ἀκροώμενοι. τὸ γὰρ τῆς τε ἁρμονίας τὸ ἀκριβέστατον διαφυλάττειν, ὥς μὴ παραβαίνειν τι τοῦ ῥυθμοῦ, ἀλλ' εὐκαίρῳ τῇ ἄρσει καὶ θέσει διαμεμετρηῆσθαι τὸ ἄσμα καὶ συνῳδὸν εἶναι τὴν κιθάραν καὶ ὁμοχρονεῖν τῇ γλώττῃ τὸ πληκτρον, καὶ τὸ εὐαφές τῶν δακτύλων καὶ τὸ εὐκαμπές τῶν μελῶν, πόθεν ἂν ταῦτα ὑπῆρχε τῷ Θρακί ἐκείνῳ καὶ τῷ ἀνὰ τὸν Κιθαιρῶνα μεταξὺ βουκολοῦντι καὶ κιθαρίζειν μελετῶντι; ὥστε ἦν ποτε, ὃ Λυκῖνε, καὶ ἁδούσης ἀκούης αὐτῆς, οὐκέτι τὸ τῶν Γοργόνων ἐκεῖνο ἔση μόνον πεπονθώς, λίθος ἐξ ἀνθρώπου γενόμενος, ἀλλὰ καὶ τὸ τῶν Σειρήνων εἴση ὅποιόν τι ἦν παρεστῆξεν γὰρ εὖ οἶδα κεκληλημένος, πατρίδος καὶ οἰκείων ἐπιλαθόμενος. καὶ ἦν κηρῷ ἐπιφράξῃ τὰ ὄτα, καὶ διὰ τοῦ κηροῦ διαδύσεται σοι τὸ μέλος. τοιοῦτόν τι ἄκουσμά ἐστι, Τερψιχόρης τινὸς ἢ Μελπομένης ἢ Καλλιόπης αὐτῆς παιδεύμα, μυρία τὰ θέλγητρα καὶ παντοῖα ἐν ἑαυτῷ ἔχον. ἐνί τε λόγῳ συνελὼν φαίην ἄν, τοιαύτης μοι τῆς ᾠδῆς ἀκούειν νόμιζε, οἷαν εἰκὸς εἶναι τὴν διὰ τοιούτων χειλῶν, δι' ἐκείνων δὲ τῶν ὀδόντων ἐξιοῦσαν. ἑώρακας δὲ καὶ αὐτὸς ἦν φημι, ὥστε ἀκηκοέναι νόμιζε. [15] τὸ μὲν γὰρ ἀκριβές τοῦτο τῆς φωνῆς καὶ καθαρῶς Ἰωνικὸν καὶ ὅτι ὁμιλῆσαι στωμύλῃ καὶ πολὺ τῶν Ἀττικῶν χαρίτων ἔχουσα οὐδὲ θαυμάζειν ἄξιον ἀτρίον γὰρ αὐτῇ καὶ προγονικόν, οὐδὲ ἄλλως ἔχρην μετέχουσας τῶν Ἀθηναίων κατὰ τὴν ἀποικίαν. οὐδὲ γὰρ οὐδὲ ἐκεῖνο θαυμάσαιμ' ἄν, εἰ καὶ ποιήσῃ χαίρει καὶ τὰ πολλὰ ταύτῃ ὁμιλεῖ, τοῦ Ὀμήρου πολίτις οὖσα. μία μὲν δὴ σοι, ὃ Λυκῖνε, καλλιφωνίας αὕτη καὶ ᾠδῆς εἰκὼν, ὥς ἂν τις ἐπὶ τὸ ἔλαττον εἰκάσειεν. σκόπει δὲ δὴ καὶ τὰς ἄλλας; οὐ γὰρ μίαν ὥσπερ σὺ ἐκ πολλῶν συνθεῖς ἐπιδεῖξαι διέγνωκα — ἦττον γὰρ τοῦτο καὶ γραφικόν, συντελεσθὲν: κάλλη τοσαῦτα καὶ πολυειδές τι ἐκ πολλῶν ἀποτελεῖν αὐτὸ αὐτῷ ἀνθαμιλλώμενον — ἀλλ' αἱ πᾶσαι τῆς ψυχῆς ἀρεταὶ καθ' ἐκάστην εἰκὼν μία γεγράφεται πρὸς τὸ ἀρχέτυπον μεμιμημένη.

Λυκῖνος

ἑορτήν, ὃ Πολύστρατε, καὶ πανδαισίαν ἐπαγγέλλεις. ἔοικας γοῦν λώϊον ὡς ἀληθῶς ἀποδώσειν μοι τὸ μέτρον. ἐπιμέτρει δ' οὖν ὡς οὐκ ἔστιν ὁ τι ἂν ἄλλο ποιήσας μᾶλλον χαρίσαιό μοι.

Πολύστρατος [16] οὐκοῦν ἐπεὶ δὴ πάντων καλῶν παιδείαν ἠγεῖσθαι ἀνάγκη, καὶ μάλιστα τούτων ὅποσα μελετητά, φέρε καὶ ταύτην ἤδη συστησώμεθα, ποικίλην μέντοι καὶ πολύμορφον, ὥς μηδὲ κατὰ τοῦτο ἀπολιποίμεθα τῆς σῆς πλαστικῆς. καὶ δὴ γεγράφθω πάντα συλλήβδην τὰ ἐκ τοῦ Ἑλικῶνος ἀγαθὰ ἔχουσα, οὐχ ὥσπερ ἡ Κλειῶ καὶ ἡ Πολύμνια καὶ ἡ Καλλιόπη καὶ αἱ ἄλλαι ἐν τι ἐκάστῃ ἐπισταμένη, ἀλλὰ τὰ πασῶν καὶ προσέτι τὰ Ἑρμοῦ καὶ Ἀπόλλωνος. ὅποσα γὰρ ἢ ποιηταὶ μέτροις διακοσμήσαντες ἢ ῥήτορες δεινότητι κρατύναντες ἐξενήνοχασιν ἢ συγγραφεῖς ἱστορήκασιν ἢ φιλόσοφοι παρηνέκασιν, ἢ πᾶσι τούτοις ἢ εἰκὼν κεκοσμήσθω, οὐκ ἄχρι τοῦ ἐπικεχρῶσθαι μόνον, ἀλλ' εἰς βάθος δευσοποιοῖς τισι φαρμάκοις εἰς κόρον καταβαφεῖσα.

καὶ συγγνώμη, εἰ μὴδὲν ἀρχέτυπον ἐπιδείξει ταύτης δυναίμην τῆς γραφῆς: οὐ γὰρ ἔσθ' ὅ τι τοιοῦτον ἐν τοῖς πάλαι παιδείας πέρι μνημονεύεται. πλὴν ἀλλὰ, εἴ γε δοκεῖ, ἀνακείσθω καὶ αὕτη: οὐ μεμπτή γάρ, ὥς ἐμοὶ φαίνεται.

Λυκῖνος

καλλίστη μὲν οὖν, ὦ Πολύστρατε, καὶ πάσαις ταῖς γραμμαῖς ἀπηκριβωμένη.

Πολύστρατος [17] μετὰ δὲ ταύτην ἢ τῆς σοφίας καὶ συνέσεως εἰκὼν γραπτέα. δεήσει δὲ ἡμῖν ἐνταῦθα πολλῶν τῶν παραδειγμάτων, ἀρχαίων τῶν πλείστων, ἐνὸς μὲν καὶ αὐτοῦ Ἴωνικοῦ: γραφεῖς δὲ καὶ δημιουργοὶ αὐτοῦ Αἰσχίνης Σωκράτους ἐταῖρος καὶ αὐτὸς Σωκράτης, μιμηλότατοι τεχνιτῶν ἀπάντων, ὅσῳ καὶ μετ' ἔρωτος ἔγραφον. τὴν δὲ ἐκ τῆς Μιλήτου ἐκείνην Ἀσπασίαν, ἥ καὶ ὁ Ὀλύμπιος θαυμασιώτατος αὐτὸς συνῆν, οὐ φαῦλον συνέσεως παράδειγμα προθέμενοι, ὅποσον ἐμπειρίας πραγμάτων καὶ ὀξύτητος εἰς τὰ πολιτικά καὶ ἀγχινοίας καὶ δριμύτητος ἐκείνη προσην, τοῦτο πᾶν ἐπὶ τὴν ἡμετέραν εἰκόνα μεταγάγωμεν ἀκριβεῖ τῇ στάθμῃ: πλὴν ὅσον ἐκείνη μὲν ἐν μικρῷ πινακίῳ ἐγγέγραπτο:, αὕτη δὲ κολοσσιαία τὸ μέγεθός ἐστιν.

Λυκῖνος

πῶς τοῦτο φής;

Πολύστρατος

ὅτι, ὦ Λυκῖνε, οὐκ ἰσομεγέθεις εἶναι φημι τὰς εἰκόνας ὁμοίας οὕσας: οὐ γὰρ ἴσον οὐδὲ ἐγγὺς Ἀθηναίων ἢ τότε πολιτεία καὶ ἡ παροῦσα τῶν Ῥωμαίων δύναμις. ὥστε εἰ καὶ τῇ ὁμοιότητι ἢ αὐτῇ, ἀλλὰ τῷ μεγέθει γε ἀμείνων αὕτη ὥς ἂν ἐπὶ πλατυτάτου πίνακος καταγεγραμμένη. [18] δευτέρον δὲ καὶ τρίτον παράδειγμα Θεανῶ τε ἐκείνη καὶ ἡ Λεσβία μελοποιός, καὶ Διοτίμα ἐπὶ ταύταις, ἢ μὲν τὸ μεγαλόνουν ἢ Θεανῶ συμβαλλομένη εἰς τὴν γραφήν, ἢ Σαπφῶ δὲ τὸ γλαφυρὸν τῆς προαιρέσεως: τῇ Διοτίμα δὲ οὐχ ἂ Σωκράτης ἐπήνεσεν αὐτὴν ἐοικυῖα ἔσται μόνον, ἀλλὰ καὶ τὴν ἄλλην σύνεσιν τε καὶ συμβουλίαν. τοιαύτη σοὶ καὶ αὕτη, Λυκῖνε, ἀνακείσθω ἢ εἰκὼν.

Λυκῖνος [19] νῆ Δία, ὦ Πολύστρατε, θαυμάσιος οὕσα. σὺ δὲ ἄλλας γράφου.

Πολύστρατος

τὰς τῆς χρηστότητος, ὦ ἐταῖρε, καὶ φιланθρωπίας, ἢ τὸ ἡμερον ἐμφανιεῖ τοῦ τρόπου καὶ πρὸς τοὺς δεομένους προσηνές: εἰκάσθω οὖν καὶ αὕτη Θεανοῖ τε ἐκείνη τῇ Ἀντήνορος καὶ Ἀρήτη καὶ τῇ θυγατρὶ αὐτῆς τῇ Ναυσικάᾳ, καὶ εἴ τις ἄλλη ἐν μεγέθει πραγμάτων ἐσωφρόνησε πρὸς τὴν τύχην. [20] ἐξῆς δὲ μετὰ ταύτην ἢ τῆς σωφροσύνης αὐτῆς γεγράφθω καὶ τῆς πρὸς τὸν συνόντα εὐνοίας, ὥς κατὰ τὴν τοῦ Ἰκαρίου μάλιστα εἶναι τὴν σαόφρονα καὶ τὴν περίφρονα ὑπὸ τοῦ Ὀμήρου γεγραμμένην — τοιαύτην γὰρ τὴν τῆς Πηνελόπη εἰκόνα ἐκεῖνος ἔγραψεν — ἢ καὶ νῆ Δία κατὰ τὴν ὁμώνυμον αὐτῆς τὴν τοῦ Ἀβραδάτα, ἧς μικρὸν ἐμπροσθεν ἐμνημονεύσαμεν.

Λυκῖνος

παγκάλην καὶ ταύτην, ὃ Πολύστρατε, ἀπειργάσω, καὶ σχεδὸν ἤδη τέλος σοι ἔχουσιν αἱ εἰκόνες· ἅπασαν γὰρ ἐπελήλυθας τὴν ψυχὴν κατὰ μέρη ἐπαινῶν.

Πολύστρατος [21] οὐχ ἅπασαν ἔτι γὰρ τὰ μέγιστα τῶν ἐπαινῶν περιλείπεται. λέγω δὲ τὸ ἐν τηλικούτῳ ὄγκῳ γενομένην αὐτὴν μήτε τύφον ἐπὶ τῇ εὐπραξίᾳ περιβαλέσθαι μήτε ὑπὲρ τὸ ἀνθρώπινον μέτρον ἐπαρθῆναι πιστεύσασαν τῇ τύχῃ, φυλάττειν δὲ ἐπὶ τοῦ ἰσοπέδου ἑαυτὴν μηδὲν ἀπειρόκαλον ἢ φορτικὸν φρονοῦσαν καὶ τοῖς προσιούσιν δημοτικῶς τε καὶ ἐκ τοῦ ὁμοίου προσφέρεσθαι καὶ δεξιώσεις καὶ φιλοφροσύνας φιλοφρονεῖσθαι τοσοῦτῳ ἡδίοις τοῖς προσομιλοῦσιν, ὅσῳ καὶ παρὰ μείζονος ὅμως γιγνόμεναι οὐδὲν τραγικὸν ἐμφαίνουσιν. ὥς ὅποσοι τῷ μέγα δύνασθαι μὴ πρὸς ὑπεροψίαν, ἀλλὰ καὶ πρὸς εὐποσίαν ἐχρήσαντο, οὗτοι καὶ ἄξιοι μάλιστα τῶν παρὰ τῆς τύχης δοθέντων ἀγαθῶν ὥφθησαν, καὶ μόνοι ἂν οὗτοι δικαίως τὸ ἐπίφθονον διαφύγοιεν· οὐδεὶς γὰρ ἂν φθονήσῃ τῷ ὑπερέχοντι, ἢν μετριάζοντα ἐπὶ τοῖς εὐτυχήμασιν αὐτὸν ὀρᾷ καὶ μὴ κατὰ τὴν τοῦ Ὀμήρου Ἄτην ἐκείνην ἐπ' ἀνδρῶν κράατα βεβηκότα καὶ τὸ ὑποδεέστερον πατοῦντα· ὅπερ ἰ ταπεινοὶ τὰς γνώμας πάσχουσιν ἀπειροκαλία τῆς ψυχῆς· ἤ ἐπειδὰν γὰρ αὐτοὺς ἡ τύχη μηδὲν τοιοῦτον ἐλπίσαντας ἄφνω ἀναβιβάσῃ εἰς πτηνὸν ἰ καὶ μετάρσιον ὄχημα, οὐ μένουσιν ἐπὶ τῶν ὑπαρχόντων οὐδ' ἀφορῶσιν κάτω, ἀλλὰ ἀεὶ πρὸς τὸ ἄναντες βιάζονται. τοιγαροῦν ὥσπερ ἰ Ἴκαρος, τακέντος αὐτοῖς τάχιστα τοῦ κηροῦ καὶ τῶν πτερῶν περιρρυέντων, γέλωτα ὀφλίσκάνουσιν ἐπὶ κεφαλὴν εἰς πελάγη καὶ κλύδωνα ἐμπίπτοντες· ὅσοι δὲ κατὰ τὸν Δαίδαλον ἐχρήσαντο τοῖς πτεροῖς καὶ μὴ πάνυ ἐπήρθησαν, εἰδότες ὅτι ἐκ κηροῦ ἦν αὐτοῖς πεποιημένα, ἐταμιεύσαντο δὲ πρὸς τὸ ἀνθρώπινον τὴν φορὰν καὶ ἡγάπησαν ὑψηλότεροι μόνον τῶν κυμάτων ἐνεχθέντες, ὥστε μέντοι νοτίζεσθαι αὐτοῖς ἀεὶ τὰ πτερὰ καὶ μὴ παρέχειν αὐτὰ μόνῳ τῷ ἡλίῳ, οὗτοι δὲ ἀσφαλῶς τε ἅμα καὶ σωφρόνως διέπτησαν ὅπερ καὶ ταύτην ἂν τις μάλιστα ἐπαινέσειε. τοιγαροῦν καὶ ἄξιον παρὰ πάντων ἀπολαμβάνει τὸν καρπὸν, εὐχομένων ταῦτά τε αὐτῇ παραμεῖναι τὰ πτερὰ καὶ ἔτι ἠ πλείω ἐπιρρεῖν τάγαθά.

Λυκῖνος [22] καὶ οὕτως, ὃ Πολύστρατε, γιγνέσθω· ἀξία γὰρ οὐ τὸ σῶμα μόνον ὥσπερ ἡ Ἑλένη καλὴ οὖσα, καλλίῳ δὲ καὶ ἐρασμιωτέραν ἢ ὑπ' αὐτῷ τὴν ψυχὴν σκέπουσα. ἔπρεπε δὲ καὶ βασιλεῖ τῷ μεγάλῳ χρηστῷ καὶ ἡμέρῳ ὄντι καὶ τοῦτο μετὰ τῶν ἄλλων ἀγαθῶν, ὅποσα ἐστὶν αὐτῷ, εὐδαιμονῆσαι, ὥς ἐπ' αὐτοῦ καὶ φῦναι γυναῖκα τοιαύτην καὶ συνοῦσαν αὐτῷ ποθεῖν αὐτόν οὐ γὰρ μικρὸν τοῦτο εὐδαιμόνημα, γυνὴ περὶ ἧς ἂν τις εὐλόγως τὸ Ὀμηρικὸν ἐκεῖνο εἴποι, χρυσεῖη μὲν αὐτὴν Ἀφροδίτῃ ἐρίζειν τὸ κάλλος, ἔργα δὲ αὐτῇ Ἀθηναίῃ ἰσοφαρίζειν. γυναικῶν γὰρ συνόλως οὐκ ἂν τις παραβληθεῖ αὐτῇ 'οὐ δέμας οὐδὲ φυήν,' φησὶν Ὀμηρος, 'οὐτ' ἄρ φρένα οὔτε τι ἔργα.'

Πολύστρατος [23] ἀληθῆ φής, ὃ Λυκῖνε· ὥστε εἰ δοκεῖ, ἀναμίζαντες ἤδη τὰς εἰκόνας, ἦν τε σὺ ἀνέπλασας τὴν τοῦ σώματος καὶ ἃς ἐγὼ τῆς ψυχῆς

ἐγραψάμην, μίαν ἐξ ἀπασῶν συνθέντες εἰς βιβλίον καταθέμενοι παρέχωμεν ἅπασι θαυμάζειν τοῖς τε νῦν οὔσι καὶ τοῖς ἐν ὑστέρω ἔσομένοις. μονιμωτέρα γοῦν τῶν Ἀπελλοῦ καὶ Παρρασίου καὶ Πολυγνώτου γένοιτ' ἂν, καὶ αὐτῇ ἐκείνῃ παρὰ πολὺ τῶν τοιούτων κεχαρισμένη, ὅσῳ μὴ ξύλου καὶ κηροῦ καὶ χρωμάτων πεποίηται, ἀλλὰ ταῖς παρὰ Μουσῶν ἐπιπνοίαις ^ εἴκασται, ἥπερ ἀκριβεστάτη εἰκὼν γένοιτ' ἂν σώματος κάλλος καὶ ψυχῆς ἀρετὴν ἅμα ἐμφανίζουσα.

ESSAYS IN PORTRAITURE DEFENDED — Ὑπὲρ τῶν Εἰκόνων

‘ἐγὼ σοι, ὦ Αὐκῖνε,’ φησὶν ἡ γυνή, ‘τὰ μὲν ἄλλα πολλὴν ἐνεῖδον τὴν εὖνοιαν πρὸς ἐμὲ καὶ τιμὴν ἐκ τοῦ συγγράμματος· οὐ γὰρ ἂν οὕτως ὑπερεπῆνει τις, εἰ μὴ καὶ μετ’ εὖνοίας συνέγραφε. τὸ δὲ ἐμὸν ὥς ἂν εἰδῆς, τοιόνδε ἐστίν. οὐδὲ ἄλλως μὲν χαίρω τοῖς κολακικοῖς τὸν τρόπον, ἀλλὰ μοι δοκοῦσιν οἱ τοιοῦτοι γόητες εἶναι καὶ ἥκιστα ἐλεύθεροι τὴν φύσιν· ἐν δὲ τοῖς ἐπαίνοις μάλιστα, ὅταν τις ἐπαινῇ με φορτικὰς καὶ ὑπερμέτρους ποιούμενος τὰς ὑπερβολάς, ἐρυθριῶ τε καὶ ὀλίγου δεῖν ἐπιφράττομαι τὰ ὅσα καὶ τὸ πρᾶγμα χλεῦη μᾶλλον ἢ ἐπαίνῳ εὐοικεῖναι μοι “

[2] δοκεῖ. μέχρι γὰρ τοῦδε οἱ ἔπαινοι ἀνεκτοὶ εἰσιν εἰς ὅσον ἂν ὁ ἐπαινούμενος γνωρίζῃ ἕκαστον τῶν λεγομένων προσὸν ἑαυτῷ· τὸ δὲ ὑπὲρ τοῦτο ἀλλότριον ἤδη καὶ κολακεία σαφές.’ ‘καίτοι πολλούς,’ ἔφη, ‘οἶδα χαίροντας, εἴ τις αὐτοὺς ἐπαινῶν καὶ ἃ μὴ ἔχουσιν προσάπτει τῷ λόγῳ, οἷον εἰ γέροντας ὄντας εὐδαιμονίζοι τῆς ἀκμῆς ἢ ἀμόρφους οὔσι τὸ Νιρέως κάλλος ἢ τὸ Φάωνος περιθειή· οἷονται γὰρ ὑπὸ τῶν ἐπαίνων ἀλλαγῆσθαι σφίσι καὶ τὰς μορφὰς καὶ αὐτοὶ ἀνηβήσιν αὐθις, ὥσπερ ὁ Πελίας “

[3] ᾤετο. τὸ δὲ οὐχ οὕτως ἔχει· πολλοὺ γὰρ ἂν ὁ ἔπαινος ἦν τίμιος, εἴ τι καὶ ἔργον αὐτοῦ ἀπολαῦσαι δυνατόν ἦν ἐκ τῆς τοιαύτης ὑπερβολῆς. νῦν δὲ ὁμοίον μοι δοκοῦσιν,’ ἔφη, ‘πάσχειν, ὥσπερ ἂν εἴ τι ἀμόρφῳ προσωπεῖον εὐμορφον ἐπιθειή τις φέρων, ὁ δὲ μέγα ἐπὶ τῷ κάλλει φρονοίῃ, καὶ ταῦτα περιαιρετῷ ὄντι καὶ ὑπὸ τοῦ τυχόντος συντριβῆναι δυναμένῳ, ὅτε καὶ γελοιότερος ἂν γένοιτο αὐτοπρόσωπος φανείς, οἷος ὢν ὑφ’ οἷῳ κέκρυπτο· ἢ καὶ νῆ Δί’ εἴ τις ὑποδησάμενος κοθόρνους μικρὸς αὐτὸς ὢν ἐρίζοι περὶ μεγέθους τοῖς ἀπὸ τοῦ ἰσοπέδου ὄλῳ πῆχει ὑπερέχουσιν.’

[4] ἐμέμνητο γὰρ καὶ τοιούτου τινός. ἔφη γυναῖκά τινα τῶν ἐριφανῶν τὰ μὲν ἄλλα καλὴν καὶ κόσμιον, μικρὰν δὲ καὶ πολὺ τοῦ συμμέτρου ἀποδέουσαν, ἐπαινεῖσθαι πρὸς τινος ποιητοῦ ἐν ῥσματι τὰ τε ἄλλα καὶ ὅτι καλὴ τε καὶ μεγάλη ἦν αἰγείρῳ δ’ αὐτῆς εἵκαζεν ἐκεῖνος τὸ εὐμηκὲς τε καὶ ὄρθιον. τὴν μὲν δὴ γάνυσθαι τῷ ἐπαίνῳ καθάπερ αὐξανομένην πρὸς τὸ μέλος καὶ τὴν χεῖρα ἐπισείειν, τὸν ποιητὴν δὲ πολλὰκις τὸ αὐτὸ ἄδειν ὀρῶντα ὥς ἥδοιτο ἐπαινουμένη, ἄχρι δὴ τῶν παρόντων τινὰ προσκύψαντα πρὸς τὸ οὖς εἰπεῖν αὐτῷ, ‘πέπαυσο, ὦ οὔτος, μὴ καὶ ἀναστῆναι ποιήσης τὴν γυναῖκα.’

[5] παραπλήσιον δὲ καὶ μακρῷ τούτου γελοιότερον Στρατονίκην ποιῆσαι τὴν Σελεύκου γυναῖκα. τοῖς γὰρ ποιηταῖς ἀγῶνα προθεῖναι αὐτὴν περὶ ταλάντου, ὅστις ἂν ἄμεινον ἐπαινέσαι αὐτῆς τὴν κόμην, καίτοι φαλακρὰ ἐτύγχανεν οὔσα καὶ οὐδὲ ὅσας ὀλίγας τὰς ἑαυτῆς τρίχας ἔχουσα. καὶ ὁμως οὕτω διακειμένη τὴν κεφαλὴν, ἀπάντων εἰδόντων ὅτι ἐκ νόσου μακρὰς τὸ τοιοῦτον ἐπεπόνθει, ἤκουε τῶν καταράτων ποιητῶν ὑακινθίνας τὰς τρίχας αὐτῆς λεγόντων καὶ οὐλους τινὰς πλοκάμους ἀναπλεκόντων καὶ σελίνοις τοὺς μηδὲ ὅλως ὄντας εἰκαζόντων.

[6] ἀπάντων οὖν τῶν τοιούτων κατεγέλα τῶν παρεχόντων αὐτοὺς τοῖς

κόλαξιν, καὶ προσετίθει δὲ ὅτι μὴ ἐν ἐπαίνοις μόνον, ἀλλὰ καὶ ἐν γραφαῖς τὰ ὅμοια πολλοὶ κολακεύεσθαι τε καὶ ἐξαπατᾶσθαι θέλουσι. ‘χαίρουσι γοῦν,’ ἔφη, ‘τῶν γραφῶν ἐκείνοις μάλιστα, οἱ ἂν πρὸς τὸ εὐμορφότερον αὐτοὺς εἰκάσωσιν.’ εἶναι δέ τινας, οἱ καὶ προστάττουσιν τοῖς τεχνίταις ἢ ἀφελεῖν τι τῆς ῥίνος ἢ μελάντερα γράψασθαι τὰ ὄμματα ἢ ὃ τι ἂν ἄλλο ἐπιθυμήσωσιν αὐτοῖς προσεῖναι, εἴτα λανθάνειν αὐτοὺς ἀλλοτρίας εἰκόνας στεφανοῦντας καὶ οὐδὲν αὐτοῖς ἐοικυίας.

[7] ταῦτα δὲ καὶ τὰ τοιαῦτα ἔλεγεν, τὰ μὲν ἄλλα ἐπαινοῦσα τοῦ συγγράμματος, ἐν δὲ τοῦτο οὐ φέρουσα, ὅτι θεαῖς αὐτήν, Ἦρα καὶ Ἀφροδίτη, εἵκασας: ‘ὕπὲρ ἐμὲ γάρ,’ φησίν, ‘μᾶλλον δὲ ὕπὲρ ἅπασαν τὴν ἀνθρωπίνην φύσιν τὰ τοιαῦτα. ἐγὼ δέ σε οὐδ’ ἐκείνα ἠξίουں, ταῖς ἡρώϊαις παραθεωρεῖν με Πηνελόπη καὶ Ἀρήτη καὶ Θεανοῖ, οὐχ ὅπως θεῶν ταῖς ἀρίσταις. καὶ γὰρ αὖ καὶ τόδε, πάννυ,’ ἔφη, ‘τὰ πρὸς τοὺς θεοὺς δεισιδαιμόνως καὶ ψοφοδεῶς ἔχω. δέδια τοίνυν μὴ κατὰ τὴν Κασσιέπειαν εἶναι δόξω τὸν τοιοῦτον ἔπαινον προσιεμένη: καίτοι Νηρηΐσιν ἐκείνη ἀντεζητάζετο, Ἦραν δὲ καὶ Ἀφροδίτην ἔσεβεν.’

[8] ὥστε, ὦ Λυκῖνε, μεταγράψαι σε τὰ τοιαῦτα ἐκέλευσεν, ἢ αὐτὴ μὲν μαρτύρεσθαι τὰς θεὰς ὡς ἀκούσης αὐτῆς γέγραφας, σὲ δὲ εἰδέναι ὅτι ἀνιάσει αὐτήν τὸ βιβλίον οὕτω περινοστοῦν ὥσπερ νῦν σοι διάκειται, οὐ μάλα εὐσεβῶς οὐδὲ ὁσίως τὰ πρὸς τοὺς θεοὺς. ἐδόκει τε ἀσέβημα ἑαυτῆς καὶ πλημμέλημα τοῦτο δόξειν, εἰ ὑπομένοι τῇ ἐν Κνίδῳ καὶ τῇ ἐν κήποις ὁμοία λέγεσθαι: καὶ σε ὑπεμίμνησκε τῶν τελευταίων ἐν τῷ βιβλίῳ περὶ αὐτῆς εἰρημένων, ὅτι μετρίαν καὶ ἄτυφον ἔφης αὐτήν οὐκ ἀνατεινομένην ὑπὲρ τὸ ἀνθρώπινον μέτρον, ἀλλὰ πρόσγειον τὴν πτῆσιν ποιουμένην, ὃ δὲ ταῦτα εἰπὼν ὑπὲρ αὐτὸν τὸν οὐρανὸν ἀναβιβάξεις τὴν γυναῖκα, ὡς καὶ θεαῖς ἀπεικάζειν.

[9] ἠξίου δὲ σε μὴδὲ ἀξυνετωτέραν αὐτήν ἡγεῖσθαι τοῦ Ἀλεξάνδρου, ὃς τοῦ ἀρχιτέκτονος ὑπισχνουμένου τὸν Ἄθω ὅλον μετασχηματίσειν καὶ μορφώσειν πρὸς αὐτόν, ὡς τὸ ὅρος ἅπαν εἰκόνα γενέσθαι τοῦ βασιλέως, ἔχοντα δύο πόλεις ἐν ταῖν χερσίν, οὐ προσήκατο τὴν τερατείαν τῆς ὑποσχέσεως, ἀλλ’ ὑπὲρ αὐτὸν ἡγησάμενος τὸ τόλμημα ἔπαυσεν τὸν ἄνθρωπον οὐ πιθανῶς κολοσσοὺς ἀναπλάττοντα καὶ τὸν Ἄθω κατὰ χώραν εἶν ἐκέλευσεν μὴδὲ κατασμικρύνειν ὅρος οὕτω μέγα πρὸς μικροῦ σώματος ὁμοιότητα. ἐπῆναι δὲ τὸν Ἀλέξανδρον τῆς μεγαλοψυχίας καὶ ἀνδριάντα μείζω τοῦτον τοῦ Ἄθω ἔλεγεν αὐτοῦ ἀνεστάναι ἐν ταῖς τῶν ἀεὶ μεμνησομένων διανοαῖς: οὐ γὰρ μικρὰς εἶναι γνώμης ὑπεριδεῖν οὕτω παραδόξου τιμῆς.

[10] καὶ ἑαυτὴν οὖν τὸ μὲν πλάσμα σου ἐπαινεῖν καὶ τὴν ἐπίνοιαν τῶν εἰκόνων, μὴ γνωρίζειν δὲ τὴν ὁμοιότητα μὴ γὰρ εἶναι τῶν τηλικούτων ἀξίαν, μὴδὲ ἐγγύς, ὅτι μὴδὲ ἄλλην τινά, γυναῖκά γε οὐσαν ὥστε ἀφίησί σοι ταύτην τὴν τιμὴν καὶ προσκυνεῖ σου τὰ ἀρχέτυπα καὶ παραδείγματα. σὺ δὲ τὰ ἀνθρώπινα, ταῦτα ἐπαίνει αὐτήν, μὴδὲ ὑπὲρ τὸν πόδα ἔστω τὸ ὑπόδημα, ‘μὴ καὶ ἐπιστομίση με,’ φησίν, ‘ἐμπεριπατοῦσαν αὐτῷ.’

[11] κακῆϊνον δὲ εἰπεῖν σοι ἐνετείλατο. ‘ἀκούω,’ ἔφη, ‘πολλῶν λεγόντων — εἰ δὲ ἀληθές, ὑμεῖς οἱ ἄνδρες ἴστε — μὴδ’ Ὀλυμπίασιν ἐξεῖναι τοῖς νικῶσι

μειζους τῶν σωμάτων ἀνεστάναι τοὺς ἀνδριάντας, ἀλλὰ ἐπιμελεῖσθαι τοὺς Ἑλλανοδικας ὅπως μηδὲ εἷς ὑπερβάλῃται τὴν ἀλήθειαν, καὶ τὴν ἐξέτασιν τῶν ἀνδριάντων ἀκριβεστέραν γίνεσθαι τῆς τῶν ἀθλητῶν ἐγκρίσεως. ὥστε ὅρα,’ ἔφη, ‘μὴ αἰτίαν λάβωμεν ψεύδεσθαι ἐν τῷ μέτρῳ, κἄτα ἡμῶν ἀνατρέψωσιν οἱ Ἑλλανοδίκαι τὴν εἰκόνα.’

[12] ταῦτα μὲν ἔλεγεν ἐκείνη. σὺ δὲ σκόπει, ὦ Λυκῖνε, ὅπως μετακοσμήσεις τὸ βιβλίον καὶ ἀφαιρήσεις τὰ τοιαῦτα, μηδὲ σφαλῆς πρὸς τὸ θεῖον ὡς ἐκείνη πάννυ γε αὐτὰ ἐδυσχέραινεν καὶ ὑπέφριπτεν μεταξὺ ἀναγινωσκομένων καὶ παρητεῖτο τὰς θεὰς ἵλεως εἶναι αὐτῇ. καὶ συγγνώμη, εἰ γυναικεῖόν τι ἔπαθεν. καίτοι εἰ χρὴ τάληθές εἰπεῖν, καὶ αὐτῷ ἐμοὶ τοιοῦτόν τι ἔδοξε.[^] τὸ μὲν γὰρ πρῶτον ἀκούων οὐδὲν πλημμέλημα ἐνεώρων [^] τοῖς γεγραμμένοις, ἐπεὶ δὲ ἐκείνη ἐπεσημήνατο, καὶ αὐτὸς ἄρχομαι τὰ ὅμοια γινώσκειν περὶ αὐτῶν, καὶ παραπλήσιόν τι ἔπαθον οἷς ἐπὶ τῶν ὁρωμένων πάσχομεν: ἦν μὲν πάννυ ἐγγύθεν σκοπῶμέν τι καὶ ὑπὸ τῶν ὀφθαλμῶν αὐτῶν, οὐδὲν ἀκριβὲς διαγινώσκομεν, ἦν δὲ ἀποστάντες ἐκ τοῦ συμέτρου διαστήματος ἴδωμεν, ἅπαντα σαφῶς καταφαίνεται, τὰ εὖ καὶ τὰ μὴ οὕτως ἔχοντα.

[13] τὸ δὴ ἄνθρωπον οὖσαν Ἀφροδίτῃ καὶ Ἥρᾳ εἰκάσαι τί ἄλλο ἢ ἀντικρὺς ἐστὶν εὐτελίζειν τὰς θεὰς; ἐν γὰρ τοῖς τοιούτοις οὐχ οὕτω τὸ μικρὸν μείζον γίγνεται τῇ παραθέσει, ὡς τὸ μείζον ἀπομικρύνεται πρὸς τὸ ταπεινότερον κατασπώμενον: οἷον εἴ τινες ἅμα βαδίζουσιν, ὁ μὲν μέγιστος, ὁ δὲ πάννυ τῇ ἡλικίᾳ χαμαίζηλος, εἴτα δεήσειεν ἀπισῶσαι αὐτοὺς ὡς μὴ ὑπερέχειν θατέρου τὸν ἕτερον, οὐ τοῦ βραχυτέρου ὑπεραναινομένου τοῦτο γένοιτ’ ἂν, κἂν ὅτι μάλιστα ἀκροποδητὴ ἐπεγείρῃ ἑαυτόν: ἀλλ’ εἰ μέλλουσιν ὁμήλικες φανεῖσθαι, ὁ μείζων ἐκεῖνος ἐπικύψει καὶ ταπεινότερον ἀποφανεῖ ἑαυτόν. ὡσαύτως δὲ καὶ ἐν ταῖς τοιαύταις εἰκόσιν οὐχ οὕτως ἄνθρωπος μείζων γίγνεται, ἦν τις αὐτὸν θεῷ ἀπεικάζη, ὡς. τὸ θεῖον ἀνάγκη ἐλαττοῦσθαι πρὸς τὸ ἐνδέον ἐπικλώμενον. καὶ γὰρ εἰ μὲν ὑπὸ ἀπορίας τῶν ἐπιγείων ἐπὶ τὰ οὐράνια ἐκτείνει τις τὸν λόγον, ἦττον ἂν ὁ τοιοῦτος αἰτίαν ἔχοι ὑπὸ ἀσεβείας αὐτὸ δρᾶν σὺ δὲ τοσαῦτα ἔχων κάλλη γυναικῶν Ἀφροδίτῃ καὶ Ἥρᾳ εἰκάσαι αὐτὴν ἐτόλμησας οὐδὲν δέον.

[14] ὥστε τὸ ἄγαν τοῦτο καὶ ἐπίφθονον ἀφαίρει, ὦ Λυκῖνε. οὐ γὰρ πρὸς τοῦ σοῦ τρόπου τὸ τοιοῦτον, ὃς οὐδὲ ἄλλως ῥάδιος πρὸς τοὺς ἐπαίνους καὶ πρόχειρος ὢν ἐτύγχανες: ἀλλὰ νῦν οὐκ οἶδ’ ὅπως ἀθρόαν πεποιήσαι τὴν μεταβολὴν ἐπιδανυλεύόμενος καὶ ἐκ τοῦ τέως φειδομένου ἄσωτος ἐν τοῖς ἐπαῖνοις ἀναπέφνηας. ἀλλὰ μηδὲ ἐκεῖνο αἰσχυνοῦς, εἰ μεταρρυθμίσῃς τὸν λόγον ἥδη διαδεδομένον ἐπεὶ καὶ Φειδίαν φασὶν οὕτω ποιῆσαι, ὁπότε ἐξεργάσατο τοῖς Ἡλείοις τὸν Δία. στάντα γὰρ αὐτὸν κατόπιν τῶν θυρῶν, ὁπότε τὸ πρῶτον ἀναπετάσας ἐπεδείκνυνεν τὸ ἔργον, ἐπακούειν τῶν αἰτιωμένων τι ἢ ἐπαινούντων ἡτῶτο δὲ ὁ μὲν τὴν ῥίνα ὡς παχεῖαν, ὁ δὲ ὡς ἐπιμηκέστερον τὸ πρόσωπον, ὁ δὲ ἄλλος ἄλλο τι. εἴτ’ ἐπειδὴ ἀπηλλάγησαν οἱ θεαταί, αὐθις τὸν Φειδίαν ἐγκλεισάμενον ἑαυτὸν ἐπανορθοῦν καὶ ρυθμίζειν τὸ ἄγαλμα πρὸς τὸ τοῖς πλείστοις δοκοῦν οὐ γὰρ ἡγεῖτο μικρὰν εἶναι συμβουλίην δήμου τοσούτου, ἀλλ’ αἰεὶ ἀναγκαῖον ὑπάρχειν [^]: τοὺς πολλοὺς περιττότερον ὁρᾶν τοῦ ἐνός, κἂν Φειδίας ᾔη.[^] Ταῦτά σοι παρ’ ἐκείνης κομίζω καὶ αὐτοὺς

παραινῶ ἐταῖρός τε καὶ εὐνους ὦν.

Λυκῖνος [15] Πολύστρατε, οἷός ὢν ῥήτωρ ἐλελήθεις με. ῥῆσιν γοῦν οὕτω μακρὰν καὶ κατηγορίαν τοσαύτην ἐξενήνοχας κατὰ τοῦ συγγράμματος, ὥστε μηδὲ ἐλπίδα μοι ἀπολογίας ἔτι καταλείπεσθαι. πλὴν ἀλλὰ ἐκεῖνό γε οὐ δικαστικὸν ἐποιήσατε, καὶ μάλιστα σύ, ἐρήμην καταδικαιήσας τοῦ βιβλίου μὴ παρόντος αὐτῷ τοῦ συνηγόρου. ῥᾶστον δέ, οἶμαι, τοῦτο ἐστὶν κατὰ τὴν παροιμίαν, μόνον θεόντα κρατεῖν. ὥστε οὐδὲν θαυμαστόν, εἰ καὶ ἡμεῖς ἐάλωμεν οὔτε ὕδατος ἡμῖν ἐκχυθέντος οὔτε. ἀπολογίας ἀποδοθείσης. μᾶλλον δὲ τοῦτο πάντων ἀτοπώτατον, οἱ αὐτοὶ κατήγοροι καὶ δικασταὶ ἦτε. πότερα δ' οὖν ἐθέλεις; ἀγαπήσας τοῖς ἐγνωσμένοις ἡσυχίαν ἄγω, ἢ κατὰ τὸν Ἱμεραῖον ποιητὴν παλινφθίαν τινὰ συγγράφω, ἢ δώσετέ μοι ἐφέσιμον ἀγωνίσασθαι τὴν δίκην;

Πολύστρατος

νῆ Δί', ἥνπερ ἔχῃς τι δίκαιον εἰπεῖν οὐ γὰρ ἐν ἀντιδίκοις, ὥς σὺ φῆς, ἀλλ' ἐν φίλοις ποιήσῃ τὴν ἀπολογίαν. ἐγὼ δὲ καὶ συνεξετάζεσθαι σοὶ ἔτοιμος ἐπὶ τῆς δίκης.

Λυκῖνος [16] ἀλλὰ ἐκεῖνο ἀνιάρων, ὃ Πολύστρατε, ὅτι μὴ ἐκείνης παρουσίας ποιήσομαι τοὺς λόγους; μακρῷ γὰρ ἂν οὕτως ἄμεινον ἦν. νῦν δὲ ἀνάγκη ἀπ' ἐντολῆς ἀπολογήσασθαι. ἀλλ' εἴ μοι τοιοῦτος ἀγγελιαφόρος γένοιτο πρὸς αὐτὴν οἷος παρ' ἐκείνης πρὸς με γεγένησαι, τολμήσω ἀναρρῖψαι τὸν κύβον,

Πολύστρατος

θάρρει, ὃ Λυκῖνε, τούτου γε ἔνεκα, ὥς οὐ φαῦλόν με ὑποκριτὴν ἔξω τῆς ἀπολογίας, πειρώμενος διὰ βραχέων εἰπεῖν, ὥς ἂν μᾶλλον μνημονεύσαιμι.

Λυκῖνος

. καὶ μὴν πάνυ μὲν ἔδει μοι μακρῶν τῶν λόγων πρὸς οὕτω σφοδρὰν τὴν κατηγορίαν. ὅμως δὲ σοῦ ἔνεκα ἐπιτεμοῦμαι τὴν ἀπολογίαν. καὶ παρ' ἐμοῦ τοῖνυν τάδε αὐτῇ ἀπάγγελλε.

Πολύστρατος

μηδαμῶς, ὃ Λυκῖνε, ἀλλ' ὥσπερ αὐτῆς ἐκείνης παρουσίας λέγε τὸν λόγον, εἴτ' ἐγὼ μιμήσομαί σε πρὸς αὐτήν.

Λυκῖνος

οὐκοῦν ἐπειδήπερ οὕτω σοὶ δοκεῖ, ὃ Πολύστρατε, ἡ μὲν πάρεστι καὶ προεῖρηκε δηλαδὴ ἐκεῖνα ὅποσα σὺ παρ' αὐτῆς ἀπήγγειλας, ἡμᾶς δὲ χρὴ τῶν δευτέρων λόγων ἐνάρχεσθαι. καίτοι — οὐ γὰρ ὀκνήσω πρὸς σέ εἰπεῖν ὃ πέπονθα — οὐκ οἶδ' ὅπως φοβερώτερόν μοι τὸ πρᾶγμα πεποίηκας, καὶ ὥς ὀρθῶς ἰδῶ τε ἤδη καὶ δέδοικα καὶ μονονουχὶ καὶ ὀρᾶν αὐτὴν οἶμαι, καὶ τὸ πρᾶγμα πολλήν μοι τὴν ταραχὴν ἐμπεποίηκεν. ἄρξομαι δ' ὁμως; οὐ γὰρ οἶόν τε ἀναδύναϊ ἤδη παρουσίης.

Πολύστρατος

καὶ νῆ Δία πολλὴν τὴν εὐμένειαν ἐπιφαίνει τῷ προσώπῳ: φαῖδρά γάρ ὡς ὀρᾷ καὶ προσηνῆς. ὥστε θαρρῶν λέγε τὸν λόγον.

Λυκῖνος [17] ἐγὼ σε, ὦ γυναικῶν ἀρίστη, μεγάλη, ὡς φῆς, καὶ πέρα τοῦ μέτρου ἐπαινέσας οὐχ ὀρῶ ὃ τι τηλικοῦτον ἐπῆνεσα, ἡλίκον αὐτὴ σὺ τοῦτο ἐγκώμιον ὑπὲρ σεαυτῆς ἐξενήνοχας τὴν πρὸς τὸ θεῖον τιμὴν ἐν μεγάλῳ τιθεμένη. σχεδὸν γὰρ ἀπάντων τοῦτο μείζον ὧν εἴρηκα περὶ σοῦ, καὶ συγγνώμη, εἰ μὴ καὶ ταύτην σοι προσέγραψα τὴν εἰκόνα ὑπ' ἀγνοίας με διαλαθοῦσαν οὐ γὰρ ἂν ἄλλην πρὸ αὐτῆς ἐγραψάμην. ὥστε ταύτη γε οὐχ ὅπως ὑπερβάλλεσθαι τοὺς ἐπαίνους, ἀλλὰ πολὺ καταδεέστερόν μοι δοκῶ τῆς ἀξίας εἰρηκέναι. σκόπει γοῦν ἡλίκον τοῦτο παρέλιπον, ὡς παμμέγεθες εἰς ἐπίδειξιν τρόπου χρηστοῦ καὶ γνώμης ὀρθῆς: ὡς ὅσοι τὸ θεῖον μὴ ἐν παρέργῳ σέβουσιν, οὗτοι καὶ τὰ πρὸς ἀνθρώπους ἄριστοι ἂν εἶεν. ὥστε εἰ πάντως μετακομῆσαι δεοὶ τὸν λόγον καὶ τὸ ἄγαλμα ἐπανορθώσασθαι, ἀφελεῖν μὲν οὐκ ἂν τι τολμήσαιμι αὐτοῦ, προσθήσω δὲ καὶ τοῦτο ὥς τινα κεφαλὴν τοῦ παντὸς ἔργου καὶ κορυφῇ. Ἐπ' ἐκείνῳ μέντοι καὶ πάνυ πολλὴν σοι εἰδέναι τὴν χάριν ὁμολογῶ ἐμοῦ γὰρ ἐπαινέσαντος τὸ μέτριον τοῦ σοῦ τρόπου καὶ ὅτι μὴδὲν ὑπερπετέες μὴδὲ τύφου μεστὸν ἐνεποίησέ σοι ὁ παρὼν ὄγκος τῶν πραγμάτων, σὺ τὰ τοιαῦτα αἰτιασαμένη τοῦ λόγου ἐπιστώσω τοῦ ἐπαίνου τὴν ἀλήθειαν τὸ γὰρ μὴ προαρπάζειν τὰ τοιαῦτα τῶν ἐγκωμίων, ἀλλ' αἰδεῖσθαι ἐπ' αὐτοῖς καὶ μείζω ἢ κατὰ σέ εἶναι λέγειν, μετρίας καὶ δημοτικῆς τινος διανοίας δεῖγμά ἐστιν. πλὴν ἀλλὰ ὅσῳπερ ἂν πρὸς τὸ ἐπαινεῖσθαι αὐτὸ οὕτω διακειμένη τυγχάνης, τοσοῦτῳ ἀξιοτέραν ὑπερεπαινεῖσθαι ἀποφαίνεις σεαυτήν, καὶ σχεδὸν εἰς τὸν τοῦ Διογέנוους λόγον περιελήλυθέν σοι τὸ πρᾶγμα, ὃς ἐρομένου τινὸς ὅπως ἂν τις ἔνδοξος γένοιτο, 'εἰ δόξης,' ἔφη, 'καταφρονήσειε.' φαίην γὰρ ἂν καὶ αὐτός, εἰ τις ἔροιτό με, 'τίνες εἰσὶν μάλιστα ἐπαίνου ἄξιοι;' 'ὅποσοι ἐπαινεῖσθαι μὴ θέλουσιν.' [18] ἀλλὰ ταῦτα μὲν ἴσως ἐξαγώνια καὶ πόρρω τοῦ πράγματος. ὑπὲρ δὲ οὗ χρὴ ἀπολογήσασθαι, τοῦτό ἐστιν, ὅτι τῇ ἐν Κνίδῳ καὶ τῇ ἐν κήποις καὶ Ἡρᾷ καὶ Ἀθηνᾷ τὴν μορφήν ἀναπλάττων εἶκασα. ταῦτά σοι ἔκμετρα ἔδοξεν καὶ ὑπὲρ τὸν πόδα. περὶ αὐτῶν δὴ τούτων ἐρῶ. καίτοι παλαιὸς οὗτος ὁ λόγος, ἀνευθύνους εἶναι ποιητὰς καὶ γραφέας, τοὺς δὲ ἐπαινοῦντας καὶ μᾶλλον, οἶμαι, εἰ καὶ χαμαὶ καὶ βάδην, ὥσπερ ἡμεῖς, ἀλλὰ μὴ ἐπὶ μέτρων φέροντο. ἐλεύθερον γὰρ τι ὁ ἔπαινος, οὐδ' ἐστὶν αὐτοῦ μέτρον εἰς μέγεθος ἢ βραχύτητα νενομοθετημένον, ἀλλὰ τοῦτο μόνον ἐξ ἅπαντος ὀρᾷ ὅπως ὑπερθαυμάσεται καὶ ζηλωτὸν ἀποφανεῖ τὸν ἐπαινούμενον. οὐ μὴν ταύτην ἐγὼ βαδιοῦμαι, μὴ καὶ σοὶ δόξω ὑπ' ἀπορίας αὐτὸ δρᾶν. [19] ἐκεῖνο δὲ γέ φημι, τοιαύτας ἡμῖν τὰς ἀφορμὰς τῶν ἐπαινετικῶν τούτων λόγων εἶναι ὡς χρὴ τὸν ἐπαινοῦντα καὶ εἰκόσι καὶ ὁμοιώσεισι προσχρῆσθαι, καὶ σχεδὸν ἐν τούτῳ τὸ μέγιστόν ἐστιν εὖ εἰκάσαι: τὸ δὲ εὖ ὧδε μάλιστ' ἂν ἵκρῖνοιτο, οὐκ ἦν τις τοῖς ὁμοίοις παραβάλλῃ οὐδ' ἦν πρὸς τὸ ὑποδεέστερον ποιῆται τὴν παράθεσιν, ἀλλ' ἦν πρὸς τὸ ὑπερέχον ὡς οἷόν τε προσβιβάζῃ τὸ ἐπαινούμενον.

οἷον εἴ τις κύνα ἐπαινῶν εἴποι ἀλώπεκος εἶναι μείζω αὐτὸν ἢ αἰλούρου, ἄρ' αὖ σοι δοκεῖ ὁ τοιοῦτος ἐπαινεῖν εἰδέναι; οὐκ ἂν εἴποις. ἀλλὰ μὴν οὐδ' εἰ λύκῳ φαίῃ ἴσον αὐτὸν ὑπάρχειν, οὐδὲ οὕτως μεγαλωστί ἐπήνεσεν. ἀλλὰ ποῦ τὸ ἴδιον τοῦ ἐπαίνου ἀποτελεῖται; ἦν ὁ κύων τῷ λέοντι εἰοικέναι λέγεται καὶ μέγεθος καὶ ἀλκὴν. ὥς ὁ τὸν Ὠρίωνος κύνα ἐπαινῶν ἔφη ποιητῆς λεοντοδάμαν αὐτὸν οὗτος γὰρ δὴ κυνὸς ἐντελὲς ἔπαινος. καὶ πάλιν εἴ τις Μίλωνα τὸν ἐκ Κρότωνος ἢ Γλαῦκον τὸν ἐκ Καρύστου ἢ Πολυδάμαντα ἐπαινέσαι θέλων ἔπειτα λέγοι ἰσχυρότερον ἕκαστον αὐτῶν γυναικὸς γενέσθαι, οὐκ ἂν οἶει γελασθῆναι αὐτὸν ἐπὶ τῇ ἀνοίᾳ τοῦ ἐπαίνου; ὅπου γε καὶ εἰ ἐνὸς ἀνδρὸς ἔλεγεν ἀμείνω εἶναι αὐτόν, οὐδὲ τοῦτο ἀπέχρησεν ἂν εἰς ἔπαινον. ἀλλὰ πῶς ἐπήνεσε ποιητῆς εὐδόκιμος τὸν Γλαῦκον, 'οὐδὲ ' Πολυδεύκεος βίαν “ φήσας ἀνατείνασθαι ἂν αὐτῷ ἐναντίας τὰς χεῖρας ‘ ‘οὐδὲ σιδάρεον Ἀλκμάνας τέκος ‘;’ ὁρᾷς ὁποίοις αὐτὸν θεοῖς εἵκασε; μᾶλλον δὲ καὶ αὐτῶν ἐκείνων ἀμείνω ἀπέφαινε. καὶ οὕτε αὐτὸς ὁ Γλαῦκος ἠγανάκτησεν τοῖς ἐφόροις τῶν ἀθλητῶν θεοῖς ἀντεπαινούμενος, οὕτε ἐκεῖνοι ἡμύναντο ἢ τὸν Γλαῦκον ἢ τὸν ποιητὴν ὥς ἀσεβοῦντα περὶ τὸν ἔπαινον, ἀλλὰ εὐδοκίμουν ἅμωφ καὶ ἐτιμῶντο ὑπὸ τῶν Ἑλλήνων, ὁ μὲν ἐπὶ τῇ ἀλκῇ, ὁ Γλαῦκος, ὁ δὲ ποιητῆς ἐπὶ τε τοῖς ἄλλοις καὶ ἐπ' αὐτῷ τούτῳ μάλιστα τῷ ἄσματι. μὴ δὴ θαυμάσης εἰ καὶ αὐτὸς εἰκάσαι βουλόμενος, ὅπερ ἦν τῷ ἐπαινοῦντι ἀναγκαῖον, ὑψηλοτέρῳ ἐχρησάμην τῷ παραδείγματι, τοῦτο ὑποβαλόντος τοῦ λόγου. [20] ἐπεὶ δὲ καὶ κολακείας ἐπεμνήσθη, ὅτι μὲν καὶ σὺ μισεῖς τοὺς κολακικούς, ἐπαινῶ μὲν σε, καὶ οὐκ ἐχρῆν ἄλλως. ἐθέλω δὲ σοι διακρίναι καὶ διορίσαι τό τε τοῦ ἐπαινοῦντος ἔργον καὶ τὴν τοῦ κολακῆς ὑπερβολήν. ὁ μὲν οὖν κόλαξ ἅτε τῆς χρείας ἔνεκα τῆς ἑαυτοῦ ἐπαινῶν, ἀληθείας δὲ ὀλίγην ποιούμενος τὴν πρόνοιαν, ἅπαντα ὑπερεπαινεῖν οἶεται δεῖν, ἐπιψευδόμενος καὶ προστιθεὶς παρ' αὐτοῦ τὰ πλεῖω, ὥς μὴ ἂν ὀκνήσῃ καὶ τὸν Θεοσίτην εὐμορφότερον ἀποφῆναι τοῦ Ἀχιλλέως καὶ τὸν Νέστορα φάναι τῶν ἐπὶ Ἴλιον στρατευσάντων τὸν νεώτατον εἶναι. διομόσαιτο δ' ἂν καὶ τὸν Κροίσου υἱὸν ὀξυηκοώτερον εἶναι τοῦ Μελάμποδος καὶ τὸν Φινέα ὀξύτερον δεδορκέναι τοῦ Λυγκέως, ἥνπερ μόνον κερδᾶναι τι ἐλπίσῃ ἐπὶ τῷ ψεύσματι. ὁ δὲ γε αὐτὸ τοῦτο ἐπαινῶν οὐχ ὅπως οὐδ' ἂν ψεύσαιτό τι ἢ προσθεῖη τῶν μηδὲ ὅλως προσόντων, τὰ δ' ὑπάρχοντα αὐτῷ φύσει ἀγαθὰ, κἂν μὴ πάνυ μεγάλα ἦ, παραλαβὼν ἐπηύξησε καὶ μείζω ἀπέφηνε: καὶ τολμήσειεν ἂν εἰπεῖν, ἵππον ἐπαινέσαι θέλων, φύσει κοῦφον ὧν ἴσμεν ζῶων καὶ δρομικόν, ὅτι

Ἄκρον ἐπ' ἀνθερίκων καρπὸν θέεν οὐδὲ κατέκλα.

καὶ πάλιν οὐκ ἂν ὀκνήσειεν φάναι ‘ ἀελλοπόδων δρόμον ἵππων.’ καὶ ἦν οἰκίαν ἐπαινῇ καλὴν καὶ ἄριστα κατεσκευασμένην, εἴποι ἂν

Ζηνὸς που τοιγδε γ' Ὀλυμπίου ἔνδοθεν αὐλή.

ὁ δὲ κόλαξ τοῦτο τὸ ἔπος κἂν περὶ τῆς συμβώτου καλύβης εἴποι, εἰ μόνον τι

παρὰ τοῦ συβώτου λαβεῖν ἐλπίσειεν ὅπου Κύναιθος ὁ Δημητρίου τοῦ Πολιορκητοῦ κόλαξ ἀπάντων αὐτῶ τῶν πρὸς τὴν κολακειάν καταναλωμένων ἐπῆναι ὑπὸ βηχὸς ἐνοχλούμενον τὸν Δημήτριον, ὅτι ἐμμελῶς ἐχρέμπετο.

[21] οὐ μόνον δὲ τοῦτο ἐκατέρου αὐτῶν γνώρισμά ἐστιν, τὸ τοὺς μὲν κόλακας οὐκ ὀκνεῖν καὶ ψεύδεσθαι τοῦ χαρίσασθαι ἔνεκα τοῖς ἐπαινουμένοις, ἐξαίρειν δὲ τοὺς ἐπαινοῦντας τὰ ὑπάρχοντα πειρᾶσθαι ἀλλὰ κάκειν οὐ μικρῶ διαλλάττουσιν, ὅτι οἱ μὲν κόλακες, ἐφ' ὅσον οἶόν τε αὐτοῖς, χρῶνται ταῖς ὑπερβολαῖς, οἱ ἐπαινοῦντες δὲ καὶ ἐν αὐταῖς ταύταις σωφρονοῦσιν καὶ ἐντὸς τῶν ὅρων μένουσιν. ταῦτά σοι ἀπὸ πολλῶν ὀλίγα κολακειάς καὶ ἐπαίνου ἀληθοῦς δεῖγματα, ὥς μὴ πάντας ὑποπτέυσης τοὺς ἐπαινοῦντας, ἀλλὰ διακρίνης καὶ παραμετρῆς τῷ οἰκείῳ μέτρῳ ἐκάτερον. [22] φέρ' οὖν, εἰ δοκεῖ, πρόσαγε τοῖς ὑπ' ἐμοῦ εἰρημένοις τοὺς κανόνας ἀμφοτέρους, ὥς μάθης εἶτε τούτῳ εἶτ' ἐκείνῳ ἐοίκασιν. ἐγὼ γὰρ εἰ μὲν τινα ἄμορφον οὔσαν ἔφην τῷ ἐν Κνίδῳ ἀγάλματι ὁμοίαν, γόης ἂν καὶ τοῦ Κυναίθου κολακικώτερος ὄντως νομιζοίμην εἰ δὲ τοιαύτην ὑπάρχουσαν οἶαν πάντες ἴσασιν, οὐ πάνυ ἐκ πολλοῦ διαστήματος ἦν τὸ τόλμημα. [23] τάχ' ἂν οὖν: - φαίης, μᾶλλον δὲ ἥδη εἰρηκας, 'ἐπαινεῖν μὲν σοι εἰς τὸ κάλλος ἐφέισθω: ἀνεπίφθονον μέντοι ποιήσασθαι τὸν ἔπαινον ἐχρῆν, ἀλλὰ μὴ θεαῖς ἀπεικάζειν ἄνθρωπον οὔσαν.' ἐγὼ δὲ — ἥδη γάρ με προάξεται τάληθές εἰπεῖν — οὐ θεαῖς σε, ^ ὦ βελτίστη, εἴκασα, τεχνιτῶν δὲ ἀγαθῶν δημιουργήμασιν λίθου καὶ χαλκοῦ ἢ ἐλέφαντος πεποιημένοις: τὰ δὲ ὑπ' ἀνθρώπων γεγενημένα οὐκ ἀσεβές, οἶμαι, ἀνθρώποις εἰκάζειν. ἐκτὸς εἰ μὴ σὺ τοῦτο εἶναι τὴν Ἀθηνᾶν ὑπεῖλψας τὸ ὑπὸ Φειδίου πεπλασμένον ἢ τοῦτο τὴν οὐρανίαν Ἀφροδίτην ὃ ἐποίησεν Πραξιτέλης ἐν Κνίδῳ οὐ πάνυ πολλῶν ἐτῶν. ἀλλ' ὅρα μὴ ἄσμενον ἦ τὰ τοιαῦτα περὶ τῶν θεῶν δοξάζειν, ὧν τάς γε ^ ἀληθεῖς εἰκόνας ἀνεφίκτους εἶναι ἀνθρωπίνη μιμήσει ἔγωγε ὑπολαμβάνω. [24] εἰ δὲ καὶ ὅτι μάλιστα σε αὐταῖς ἐκεῖναις εἴκασα, οὐκ ἐμὸν τοῦτο, οὐδὲ ἐγὼ πρῶτος ταύτην ἐτεμόμην τὴν ὁδόν, ἀλλὰ πολλοὶ καὶ ἀγαθοὶ ποιηταί, καὶ μάλιστα ὁ πολίτης ὁ σὸς Ὅμηρος, ὃν καὶ νῦν ἀναβιβάσομαι συναγορεύσοντά μοι, ἢ οὐδεμία μηχανὴ μὴ οὐχὶ καὶ αὐτὸν σὺν ἐμοὶ ἀλῶναι. ἐρήσομαι τοῖνυν αὐτόν, μᾶλλον δὲ σὲ ὑπὲρ αὐτοῦ — καὶ γὰρ διαμνημονεύεις εὖ ποιούσα τὰ χαριέστατα τῶν ἐρραψωδημένων αὐτῷ — τί σοι ἐκεῖνος ^ δοκεῖ, ὅποταν περὶ τῆς αἰχμαλώτου λέγῃ τῆς Βρισηίδος ὅτι χρυσεῖ Ἀφροδίτῃ ἰκέλη ἐπένθει τὸν Πάτροκλον; εἶτα μετὰ μικρόν, ὥς οὐχ ἱκανὸν εἰ μόνῃ τῇ Ἀφροδίτῃ εἰκοῦα ἔσται,

εἶπε δ' ἄρα — φησὶν — κλαίουσα γυνὴ εἰκοῦα θεῇσιν.

ὅποταν οὖν τὰ τοιαῦτα λέγῃ, μισεῖς κάκεινον καὶ ἀπορρίπτεις τὸ βιβλίον, ἢ δίδως αὐτῷ ἐλευθεριάζειν ἐν τῷ ἐπαίνῳ; ἀλλὰ κἂν σὺ μὴ δῶς, ὃ γε τοσοῦτος αἰὼν δέδωκεν, οὐδ' ἔστιν ὅστις αὐτόν ἐπὶ τούτῳ ἠτιάσατο, οὐδὲ ὁ μαστίξαι τολμήσας αὐτοῦ τὴν εἰκόνα οὐδ' ὅ τὰ νόθα ἐπισημηνάμενος τῶν ἐπῶν ἐν τῇ παραγραφῇ τῶν ὀβελῶν. εἶτα ἐκείνῳ μὲν ἐφεθήσεται βάρβαρον γυναικα, καὶ ταῦτα κλαίουσαν, τῇ χρυσεῖ Ἀφροδίτῃ εἰκάσαι, ἐγὼ δ', ἵνα μὴ τὸ κάλλος εἴπω,

διότι μὴ ἀνέχη ἀκούουσα, οὐκ ἂν παραβάλλοιμι θεῶν εἰκόσι γυναῖκα φαιδρὰν
καὶ μειδιῶσαν τὰ πολλά, ὅπερ θεοῖς ὅμοιον ἄνθρωποι ἔχουσιν; [25] ἐπὶ μὲν γε
τοῦ Ἀγαμέμνονος ὄρα ὅσῃν αὐτὸς φειδῶ ἐποίησατο τῶν θεῶν καὶ ὡς
ἐταμιεύσατο τὰς εἰκόνας εἰς τὸ σύμμετρον ὡς ὄμματα μὲν φησιν καὶ κεφαλὴν
ἵκελον αὐτὸν εἶναι τῷ Διί, τῷ Ἄρεϊ δὲ τὴν ζώνην, στέρνον δὲ τῷ Ποσειδῶνι,
διαιρῶν τὸν ἄνθρωπον κατὰ μέλη πρὸς τοσοῦτων θεῶν εἰκόνας· καὶ αὖ πάλιν
βροτολογῶ Ἄρεϊ φησὶν τιν' ἂ ὅμοιον εἶναι καὶ ἄλλον ἄλλῳ, θεοειδῆ τὸν
Φρύγα τὸν τοῦ Πριάμου, καὶ θεοεἶκελον πολλακίς τὸν Πηλέως. ἀλλὰ ἐπ' ἀνέμι
αὐθις ἐπὶ τὰ γυναικεῖα τῶν παραδειγμάτων ἀκούεις γὰρ δὴ πού αὐτοῦ
λέγοντος

Ἀρτέμιδι ἱκέλη ἥ ἐ χρυσῇ Ἀφροδίτῃ.

καὶ

οἷ ὁ δ' Ἄρτεμις εἴσι κατ' οὖρεος. [26] οὐ μόνον δὲ τοὺς ἀνθρώπους αὐτοῦς
θεοῖς ἀπεικάζει, ἀλλὰ καὶ τὴν Ἐυφύρβου κόμην ταῖς Χάρισιν ἀπείκασε, καὶ
ταῦτα αἵματι δεδευμένην. καὶ ὅλως τοσαῦτά ἐστιν τὰ τοιαῦτα ὡς μηδὲν εἶναι
μέρος τῆς ποιήσεως ὃ μὴ ταῖς θεαῖς εἰκόσιν διακεκόσμηται. ὥστε ἡ κάκεινα
ἐξαηλίφθω, ἡ καὶ ἡμῖν τὰ ὅμοια τολμᾶν ἐφείσθω. οὕτω δὲ τὸ κατὰ τὰς
εἰκόνας καὶ τὰς ὁμοιώσεις ἀνεύθυνόν ἐστιν ὥστε Ὅμηρος καὶ τὰς θεὰς αὐτὰς
οὐκ ὤκνησεν ἀπὸ τῶν ἐλαττόνων ἐπαινέσαι· τοὺς γοῦν τῆς Ἥρας ὀφθαλμοὺς
τοῖς τῶν βοῶν εἴκασεν ἕτερος δὲ τις ἰοβλέφαρον τὴν Ἀφροδίτῃν ἔφη. τὴν μὲν
γὰρ ῥοδοδάκτυλον τίς ἀγνοεῖ τῶν κἂν ἐπ' ἐλάχιστον τῇ Ὀμήρου ποιήσει
ὠμιληκότων; [27] καίτοι· τὰ μὲν τῆς μορφῆς ἔτι μετριώτερα, εἰ τις θεῶ εἰκέναι
λέγεται· ἀλλὰ τὰς προσηγορίας αὐτὰς πόσοι ἐμμήσαντο τὰς τῶν θεῶν,
Διονύσιοι καὶ Ἥφαιστῖνες καὶ Ζήνῳνες καὶ Ποσειδῶνιοι καὶ Ἑρμαῖ
προσαγορευόμενοι; Λητῶ δὲ γυνὴ τις ἐγένετο Εὐαγόρου τοῦ Κυπρίων
βασιλέως, καὶ ὅμως οὐκ ἠγανάκτησεν ἡ θεὸς δυναμένη λίθον αὐτὴν ὥσπερ
τὴν Νιόβην ἀπεργάσασθαι. ἐγὼ γὰρ τοὺς Αἰγυπτίους, οἵπερ καὶ
δεισιδαιμονέστατοι εἰσιν πάντων, ὅμως τοῖς θεοῖς ὀνόμασιν εἰς κόρον
ἐπιχρωμένους· σχεδὸν γοῦν τὰ πλεῖστα αὐτοῖς ἐξ οὐρανοῦ ἐστιν. [28] ὥστε οὐ
πρὸς γε σοῦ τὸ τοιοῦτον, ψοφοδεῶς διακεῖσθαι πρὸς τὸν ἔπαινον εἰ γὰρ τι ἐν
τῷ συγγράμματι πεπλημμέληται εἰς τὸ θεῖον, σὺ μὲν ἀνεύθυνος αὐτοῦ, ἐκτός
εἰ μὴ τίνα νομίζεις ἀκροάσεως εὐθυνα εἶναι, ἐμὲ δὲ ἀμνούντοι οἱ θεοί,
ἐπειδὴν πρὸ ἐμοῦ τὸν Ὅμηρον καὶ τοὺς ἄλλους ποιητὰς ἀμύνονται. ἀλλ'
οὐδέπω οὐδὲ τὸν ἄριστον τῶν φιλοσόφων ἡμύναντο εἰκόνα θεοῦ τὸν
ἄνθρωπον εἰπόντα εἶναι. πολλά ἔτι ἔχων πρὸς σὲ εἰπεῖν Πολυστράτου ἕνεκα
τούτου παύσομαι, ἵνα καὶ ἀπομνημονεῦσαι δυνηθῇ τὰ εἰρημένα.

Πολύστρατος [29] οὐκ οἶδα εἴ μοι τοῦτο δυνατόν ἔτι, ὃ Λυκῖνε· μακρὰ γὰρ
εἴρηται σοὶ καὶ ταῦτα, καὶ ὑπὲρ τὸ ὕδωρ τὸ ἐκκεχυμένον. πειράσομαι δ' ὅμως
ἐπιμνησθῆναι αὐτῶν. καὶ ὡς ὁρᾷς, ἥδη ἀποσοβῶ παρ' αὐτὴν ἐπιβυσάμενος τὰ
ῥήματα, ὡς μὴ τι παρεμπεσὸν ἄλλο συγγένη τὴν τάξιν αὐτῶν, εἰτά μοι συρίττεσθαι

συμβῆ πρὸς τῶν θεατῶν.

Λυκῖνος

αὐτῷ σοι μελήσει, ὦ Πολύστρατε, ὅπως ἄριστα ὑποκρίνη]. ἐγὼ δὲ ἐπείπερ ἅπαξ σοι τὸ δρᾶμα παραδέδωκα, νῦν μὲν ἐκποδὼν ἀποστήσομαι· ὅπότεν δὲ τὰς ψήφους ἀνακηρύττωσι τῶν κριτῶν, τότε ἤδη καὶ αὐτὸς παρέσομαι ὁψόμενος ὅποῖόν τι τὸ τέλος τοῦ ἀγῶνος ἔσται.

THE SYRIAN GODDESS — Περὶ τῆς Συρίας Θεοῦ

ἐστὶν ἐν Συ^αίῃ πόλις οὐ πολλὸν ἀπὸ τοῦ Ἐυφρήτεω ποταμοῦ, καλεῖται δὲ Ἰρή, καὶ ἔστιν ἰρὴ τῆς Ἥρης τῆς Ἀσσυρίας. δοκέει δέ μοι, τόδε τὸ οὖνομα οὐκ ἅμα τῇ πόλει οἰκεομένῃ] ἐγένετο, ἀλλὰ τὸ μὲν ἀρχαῖον ἄλλο ἦν, μετὰ δὲ σφίσι τῶν ἱρῶν μεγάλων γιγνομένων ἐς τόδε ἡ ἐπωνυμία ἀπίκετο. περὶ ταύτης ὧν τῆς πόλιος ἔρχομαι ἐρέων ὁκόσα ἐν αὐτῇ ἐστίν: ἐρέω δὲ καὶ νόμους τοῖσιν ἐς τὰ ἱρὰ χρέωνται, καὶ πανηγύριας τὰς ἄγουσιν καὶ θυσίας τὰς ἐπιτελέουσιν. ἐρέω δὲ καὶ ὁκόσα καὶ περὶ τῶν τὸ ἱρὸν εἰσαμένων μυθολογέουσι, καὶ τὸν νηὸν ὅπως ἐγένετο. γράφω δὲ Ἀσσύριος ἐὼν, καὶ τῶν ἀπηγγέομαι τὰ μὲν αὐτοψίῃ μαθὼν, τὰ δὲ παρὰ τῶν ἱρέων ἐδάην, ὁκόσα ἐόντα ἐμεῦ πρεσβύτερα ἐγὼ ἱστορέω.

[2] πρῶτοι μὲν ὧν ἀνθρώπων τῶν ἡμεῖς ἴδμεν Αἰγύπτιοι λέγονται, θεῶν τε ἐννοίην λαβεῖν καὶ ἱρὰ εἴσασθαι καὶ τεμένεα καὶ πανηγύριας ἀποδείξαι. πρῶτοι δὲ καὶ οὐνόματα ἱρὰ ἐγνώσαν καὶ λόγους ἱροὺς ἔλεξαν. μετὰ δὲ οὐ πολλοστέῳ χρόνῳ παρ' Αἰγυπτίων λόγον Ἀσσύριοι ἐς θεοὺς ἤκουσαν, καὶ ἱρὰ καὶ νηοὺς ἡγειραν, ἐν τοῖς καὶ

[3] ἀγάλματα ἔθεντο καὶ ξόανα ἐστήσαντο. τὸ δὲ παλαιὸν καὶ παρ' Αἰγυπτίοισιν ἀξόανοι νηοὶ ἔσαν. καὶ ἔστιν ἱρὰ καὶ ἐν Συρίῃ οὐ παρὰ πολὺ τοῖς Αἰγυπτίοισιν ἰσοχρονέοντα, τῶν ἐγὼ πλεῖστα ὅπωπα, τό γε τοῦ Ἡρακλέος τὸ ἐν Τύρῳ, οὐ τούτου τοῦ Ἡρακλέος τὸν Ἕλληνας αἰείδουσιν, ἀλλὰ τὸν ἐγὼ λέγω πολλὸν ἀρχαιότερος καὶ Τύριος ἦρως ἐστίν.

[4] ἐνὶ δὲ καὶ ἄλλο ἱρὸν ἐν Φοινίκῃ μέγα, τὸ Σιδόνιοι ἔχουσιν. ὥς μὲν αὐτοὶ λέγουσιν, Ἀστάρτης ἐστὶν Ἀστάρτην δ' ἐγὼ δοκέω Σεληναίην ἔμμεναι. ὥς δὲ μοί τις τῶν ἱρέων ἀπηγγέτο, Εὐρώπης ἐστὶν τῆς Κάδμου ἀδελφεῖς: ταύτην δὲ ἐοῦσαν Ἀγήνορος τοῦ βασιλέως θυγατέρα, ἐπειδὴ τε ἀφανὴς ἐγεγόνεεν οἱ Φοίνικες τῷ νηῷ ἐτιμήσαντο καὶ λόγον ἱρὸν ἐπ' αὐτῇ ἔλεξαν, ὅτι ἐοῦσαν καλὴν Ζεὺς ἐπόθεεν καὶ τὸ εἶδος εἰς ταῦρον ἀμειψάμενος ἤρπασεν καὶ μιν ἐς Κρήτην φέρων ἀπίκετο. τάδε μὲν καὶ τῶν ἄλλων Φοινίκων ἤκουον, καὶ τὸ νόμισμα τῷ Σιδόνιοι χρέωνται τὴν Εὐρώπην ἐφεζομένην ἔχει τῷ ταύρῳ τῷ Δί: τὸν δὲ νηὸν οὐκ ὁμολογέουσιν Εὐρώπης ἔμμεναι.

[5] ἔχουσι δὲ καὶ ἄλλο Φοίνικες ἱρὸν, οὐκ Ἀσσύριον ἀλλ' Αἰγύπτιον, τὸ ἐξ Ἡλίου πόλιος ἐς τὴν Φοινίκην ἀπίκετο. ἐγὼ μὲν μιν οὐκ ὅπωπα, μέγα δὲ καὶ τόδε καὶ ἀρχαῖον ἐστίν.

[6] εἶδον δὲ καὶ ἐν Βύβλῳ μέγα ἱρὸν Ἀφροδίτης Βυβλίδης, ἐν τῷ καὶ τὰ ὄργια ἐς Ἀδωνιν ἐπιτελέουσιν ἐδάην δὲ καὶ τὰ ὄργια. λέγουσι γὰρ δὴ ὧν τὸ ἔργον τὸ ἐς Ἀδωνιν ὑπὸ τοῦ συὸς ἐν τῇ χώρῃ τῇ σφετέρῃ γενέσθαι, καὶ μνήμην τοῦ πάθεος τύπτονται τε ἐκάστου ἔτεος καὶ θρηνέουσι καὶ τὰ ὄργια ἐπιτελέουσι καὶ σφίσι μεγάλα πένθεα ἀνὰ τὴν χώραν ἴσταται. ἐπεὰν δὲ ἀποτύψωνται τε καὶ ἀποκλαύσωνται, πρῶτα μὲν καταγίζουσι τῷ Ἀδώνιδι ὅπως ἐόντι νέκυι, μετὰ δὲ τῇ ἐτέρῃ ἡμέρῃ ζῶειν τέ μιν μυθολογέουσι καὶ ἐς τὸν ἡέρα πέμπουσι καὶ τὰς κεφαλὰς ξύρονται ὅπως Αἰγύπτιοι ἀποθανόντος Ἄπιος. γυναικῶν δὲ ὁκόσαι οὐκ ἐθέλουσι ξύρεσθαι, τοιγύνη ζημίην ἐκτελέουσιν ἐν μιῇ ἡμέρῃ ἐπὶ

πρήσει τῆς ὥρης ἴστανται· ἡ δὲ ἀγορὴ μούνοισι ξείνοισι παρακέεται, καὶ ὁ μισθὸς ἐς τὴν Ἀφροδίτην θυσίῃ γίγνεται.

[7] εἰσὶ δὲ ἔνιοι Βυβλίων οἱ λέγουσι παρὰ σφίσι τεθάφθαι τὸν Ὅσιριν τὸν Αἰγύπτιον, καὶ τὰ πένθεα καὶ τὰ ὄργια οὐκ ἐς τὸν Ἄδωνιν ἀλλ' ἐς τὸν Ὅσιριν πάντα πρήσσεσθαι. ἐρέω δὲ καὶ ὁκόθεν καὶ τάδε πιστὰ δοκέουσι. κεφαλὴ ἐκάστου ἔτεος ἐξ Αἰγύπτου ἐς τὴν Βύβλον ἀπικνέεται πλώουσα τὸν μεταξὺ πλόον ἐπτὰ ἡμερέων, καὶ μιν οἱ ἄνεμοι φέρουσι θείῃ ναυτιλίῃ· τρέπεται δὲ οὐδαμὰ, ἀλλ' ἐς μούνην τὴν Βύβλον ἀπικνέεται. καὶ ἔστι τὸ σύμπαν θωῦμα. καὶ τοῦτο ἐκάστου ἔτεος γίγνεται, τὸ καὶ ἡμεῦ παρεόντος ἐν Βύβλῳ ἐγένετο· καὶ τὴν κεφαλὴν ἐθεσάμην Βυβλίην.

[8] ἐνὶ δὲ καὶ ἄλλο θωῦμα ἐν τῇ χώρῃ τῇ Βυβλίῃ. ποταμὸς ἐκ τοῦ Λιβάνου τοῦ οὖρεος ἐς τὴν ἄλα ἐκδιδόι· οὖνομα τῷ ποταμῷ Ἄδωνις ἐπικέεται. ὁ δὲ ποταμὸς ἐκάστου ἔτεος αἱμάσσεται καὶ τὴν χροίην ὀλέσας ἐσπίπτει ἐς τὴν θάλασσαν καὶ φοινίσσει τὸ πολλὸν τοῦ πελάγους καὶ σημαίνει τοῖς Βυβλίοις τὰ πένθεα. μυθέονται δὲ ὅτι ταύτησι τῇσι ἡμέρησιν ὁ Ἄδωνις ἀνὰ τὸν Λίβανον τιτρώσκεται, καὶ τὸ αἶμα ἐς τὸ ὕδωρ ἐρχόμενον ἀλλάσσει τὸν ποταμὸν καὶ τῷ ῥόφῳ τὴν ἐπωνυμίην διδοῖ. ταῦτα μὲν οἱ πολλοὶ λέγουσιν. ἐμοὶ δέ τις ἀνὴρ Βύβλιος ἀληθέα δοκέων λέγειν ἐτέρην ἀπηγγέτο τοῦ πάθους αἰτίην. ἔλεγεν δὲ ὧδε· ὁ Ἄδωνις ὁ ποταμός, ὃ ξεῖνε, διὰ τοῦ Λιβάνου ἔρχεται· ὁ δὲ Λίβανος κάρτα ξανθόγεός ἐστιν. ἄνεμοι ὧν τρηχέες ἐκείνησι τῇσι ἡμέρησι ἰστάμενοι τὴν γῆν τῷ ποταμῷ ἐπιφέρουσιν ἐοῦσαν ἐς τὰ μάλιστα μυτῶδεα, ἡ δὲ γῆ μιν αἰμῶδεα τίθησιν καὶ τοῦδε τοῦ πάθους οὐ τὸ αἶμα, τὸ λέγουσιν, ἀλλ' ἡ χώρα αἰτίη· ὁ μὲν μοι Βύβλιος τοσάδε ἀπηγγέτο· εἰ δὲ ἀτρεκέως ταῦτα ἔλεγεν, ἐμοὶ μὲν δοκεῖ κάρτα θεῇ καὶ τοῦ ἀνέμου ἡ συντυχίη.

[9] ἀνέβην δὲ καὶ ἐς τὸν Λίβανον ἐκ Βύβλου, ὁδὸν ἡμέρης, πυθόμενος αὐτόθι ἀρχαῖον ἱρὸν Ἀφροδίτης ἔμμεναι, τὸ Κινύρης εἴσατο, καὶ εἶδον τὸ ἱρὸν, καὶ ἀρχαῖον ἦν. τάδε μὲν ἐστὶ τὰ ἐν τῇ Συρίῃ ἀρχαῖα καὶ

[10] μεγάλα ἱρά. τοσοῦτων δὲ ἐόντων ἐμοὶ δοκεῖ οὐδὲν τῶν ἐν τῇ ἱρῇ πόλει μέζον ἔμμεναι οὐδὲ νηὸς ἄλλος ἀγιώτερος οὐδὲ χώρῃ ἄλλῃ ἱροτέρῃ. ἐνὶ δὲ ἐν αὐτῷ καὶ ἔργα πολυτελέα καὶ ἀρχαῖα ἀναθήματα καὶ πολλὰ θωῦματα καὶ ξόανα θεοπρεπέα. καὶ θεοὶ δὲ κάρτα αὐτοῖσιν ἐμφανέες· ἰδρώει γὰρ δὴ ὧν παρὰ σφίσι τὰ ξόανα καὶ κινέεται καὶ χρησιμηγορεῖ, καὶ βοή δὲ πολλάκις ἐγένετο ἐν τῷ νηῷ κλεισθέντος τοῦ ἱροῦ, καὶ πολλοὶ ἤκουσαν. ναὶ μὴν καὶ ὄλβου πέρι ἐν τοῖσιν ἐγὼ οἶδα πρῶτόν ἐστιν πολλὰ γὰρ αὐτοῖσιν ἀπικνέεται χρήματα ἐκ τε Ἀραβίης καὶ Φοινίκων καὶ Βαβυλωνίων καὶ ἄλλα ἐκ Καππαδοκίης, τὰ δὲ καὶ Κίλικες φέρουσι, τὰ δὲ καὶ Ἀσσύριοι. εἶδον δὲ ἐγὼ καὶ τὰ ἐν τῷ νηῷ λάθρη ἀποκέεται, ἐσθῆτα πολλὴν καὶ ἄλλα ὀκόσα ἐς ἄργυρον ἢ ἐς χρυσὸν ἀποκέκριται. ὀρταὶ μὲν γὰρ καὶ πανηγύριες οὐδαμοῖσιν ἄλλοισιν ἀνθρώπων τοσαῖδε ἀποδεδέχεται.

[11] ἱστοροῦντι δὲ μοι ἐτέων πέρι, ὀκόσα τῷ ἱρῷ ἐστίν, καὶ τὴν θεὸν αὐτοὶ ἦντινα δοκέουσιν, πολλοὶ λόγοι ἐλέγοντο, τῶν οἱ μὲν ἱροί, οἱ δὲ ἐμφανέες, οἱ δὲ κάρτα μυθώδεις, καὶ ἄλλοι βάρβαροι, οἱ μὲν τοῖσιν Ἑλληνσιν ὁμολογέοντες· τοὺς ἐγὼ πάντας μὲν ἐρέω, δέκομαι δὲ οὐδαμὰ.

[12] οἱ μὲν ὦν πολλοὶ Δευκαλίωνα τὸν Σκύθεα τὸ ἱρὸν εἴσασθαι λέγουσιν, τοῦτον Δευκαλίωνα ἐπὶ τοῦ τὸ πολλὸν ὕδωρ ἐγένετο. Δευκαλίωνος δὲ περὶ λόγον ἐν Ἑλλήσιν ἤκουσα, τὸν Ἑλλήνες ἐπ' αὐτῷ λέγουσιν. ὁ δὲ μῦθος ὧδε ἔχει. ἦδε ἡ γενεή, οἱ νῦν ἄνθρωποι, οὐ πρῶτοι ἐγένοντο, ἀλλ' ἐκείνη μὲν ἡ γενεὴ πάντες ὤλοντο, οὗτοι δὲ γένεος τοῦ δευτέρου εἰσὶ, τὸ αὐτὶς ἐκ Δευκαλίωνος ἐς πληθὺν ἀπίκετο. ἐκείνων δὲ περὶ τῶν ἀνθρώπων τάδε μυθεόνται: ὕβρισται κάρτα ἐόντες ἀθέμιστα ἔργα ἐπρησσον, οὔτε γὰρ ὄρκια ἐφύλασσον οὔτε ξείνους ἐδέκοντο οὔτε ἱκετέων ἠνείχοντο, ἀνθ' ὧν σφίσιν ἡ μεγάλη συμφορὴ ἀπίκετο. αὐτίκα ἡ γῆ πολλὸν ὕδωρ ἐκδιδοῖ καὶ ὄμβροι μεγάλοι ἐγένοντο καὶ οἱ ποταμοὶ κατέβησαν μέζονες καὶ ἡ θάλασσα ἐπὶ πολλὸν ἀνέβη, ἐς ὃ πάντα ὕδωρ ἐγένοντο καὶ πάντες ὤλοντο, Δευκαλίων δὲ μόνος ἀνθρώπων ἐλίπετο ἐς γενεὴν δευτέρην εὐβουλίας τε καὶ τοῦ εὖσεβέος εἵνεκα. ἡ δὲ οἱ σωτηρίῃ ἦδε ἐγένετο: λάρνακα μεγάλην, τὴν αὐτὸς εἶχεν, ἐς ταύτην ἐσβιβάσας παῖδάς τε καὶ γυναῖκας ἐωυτοῦ ἐσέβη: ἐσβαίνοντι δὲ οἱ ἀπίκοντο σύες καὶ ἵπποι καὶ λεόντων γένεα καὶ ὄφεις καὶ ἄλλα ὀκόσα ἐν γῇ νέμονται, πάντα ἐς ζεύγεα. ὁ δὲ πάντα ἐδέκετο, καὶ μιν οὐκ ἐσίνοντο, ἀλλὰ σφι μεγάλη διόθεν φιλή ἐγένετο. καὶ ἐν μὴ λάρνακι πάντες ἐπλευσαν ἔστε τὸ ὕδωρ ἐπεκράτεεν τὰ μὲν Δευκαλίωνος περὶ Ἑλλήνες ἱστοροῦσι.

[13] τὸ δὲ ἀπὸ τούτου λέγεται λόγος ὑπὸ τῶν ἐν τῇ ἱρῇ πόλει μεγάλως ἄξιος θωυμάσαι, ὅτι ἐν τῇ σφετέρῃ χώρῃ] χάσμα μέγα ἐγένετο καὶ τὸ σύμπαν ὕδωρ κατεδέξατο: Δευκαλίων δέ, ἐπεὶ τάδε ἐγένετο, βωμούς τε ἔθετο καὶ νηὸν ἐπὶ τῷ χάσματι Ἦρης ἅγιον ἐστήσατο. ἐγὼ δὲ καὶ τὸ χάσμα εἶδον, καὶ ἔστιν ὑπὸ τῷ νηῷ κάρτα μικρόν. εἰ μὲν ὦν πάλαι καὶ μέγα ἐὼν νῦν τοιόνδε ἐγένετο, οὐκ οἶδα: τὸ δὲ ἐγὼ εἶδον, μικρόν ἐστιν. σῆμα δὲ τῆς ἱστορίας τότε πρήσσουσιν. δις ἐκάστου ἔτεος ἐκ θαλάσσης ὕδωρ ἐς τὸν νηὸν ἀπικνέεται. φέρουσι δὲ οὐκ ἱρέες μόνον, ἀλλὰ πᾶσα Συρίη καὶ Ἀραβίη, καὶ πέρηθεν τοῦ Εὐφρήτεω πολλοὶ ἄνθρωποι ἐς θάλασσαν ἔρχονται καὶ πάντες ὕδωρ φέρουσιν, τὸ πρῶτα μὲν ἐν τῷ νηῷ ἐκχέουσι, μετὰ δὲ ἐς τὸ χάσμα κατέρχεται, καὶ δέκεται τὸ χάσμα μικρὸν ἐὼν ὕδατος χρῆμα πολλόν. τὰ δὲ ποιέοντες Δευκαλίωνα ἐν τῷ ἱρῷ τόνδε νόμον θέσθαι λέγουσι συμφορῆς τε καὶ εὐεργεσίας μνῆμα ἔμμεναι. Ὁ μὲν ὦν ἀρχαῖος αὐτοῖσι λόγος ἀμφὶ τοῦ

[14] ἱροῦ τοιόσδε ἐστίν. ἄλλοι δὲ Σεμίραμιν τὴν Βαβυλωνίην, τῆς δὴ πολλὰ ἔργα ἐν τῇ Ἀσίῃ ἐστίν, ταύτην καὶ τότε τὸ ἔδος εἴσασθαι νομίζουσιν, οὐκ Ἦρῃ δὲ εἴσασθαι ἀλλὰ μητρὶ ἐωυτῆς, τῆς Δερκετῶ οὐνομα. Δερκετοῦς δὲ εἶδος ἐν Φοινίκῃ ἐθεησάμην, θέημα ξένον ἡμισὴ μὲν γυνή, τὸ δὲ ὀκόσον ἐκ μηρῶν ἐς ἄκρους πόδας ἰχθύος οὐρὴ ἀποτείνεται. ἡ δὲ ἐν τῇ ἱρῇ πόλει πᾶσα γυνή ἐστίν, πίστιες δὲ τοῦ λόγου αὐτοῖσιν οὐ κάρτα ἐμφανέες. ἰχθύας χρῆμα ἱρὸν νομίζουσιν καὶ οὐκοτε ἰχθύων ψαύουσι: καὶ ὄρνιθας τοὺς μὲν ἄλλους σιτέονται, περιστερὴν δὲ μούνην οὐ σιτέονται, ἀλλὰ σφίσιν ἦδε ἱρή. τὰ δὲ γιννόμενα δοκέει αὐτοῖς ποιέεσθαι Δερκετοῦς καὶ Σεμιράμιος εἵνεκα, τὸ μὲν ὅτι Δερκετῶ μορφήν ἰχθύος ἔχει, τὸ δὲ ὅτι τὸ Σεμιράμιος τέλος ἐς περιστερὴν ἀπίκετο. ἀλλ' ἐγὼ τὸν μὲν νηὸν ὅτι Σεμιράμιος ἔργον ἐστίν τάχα κου δέξομαι: Δερκετοῦς δὲ τὸ ἱρὸν ἔμμεναι οὐδαμὰ πείθομαι, ἐπεὶ καὶ παρ' Αἰγυπτίων ἐνίοισιν ἰχθύας οὐ σιτέονται, καὶ τάδε οὐ Δερκετοῦ χαρίζονται.

[15] ἔστιν δὲ καὶ ἄλλος λόγος ἱρός, τὸν ἐγὼ σοφοῦ ἀνδρὸς ἤκουσα, ὅτι ἡ μὲν θεὴ Ῥέη ἐστίν, τὸ δὲ ἱρὸν Ἄττεω ποίημα. Ἄττης δὲ γένος μὲν Λυδὸς ἦν, πρῶτος δὲ τὰ ὄργια τὰ ἐς Ῥέην ἐδιδάξατο. καὶ τὰ Φρύγες καὶ Λυδοὶ καὶ Σαμίοθρακες ἐπιτελέουσιν, Ἄττεω πάντα ἔμαθον. ὥς γάρ μιν ἡ Ῥέη ἔτεμεν, βίου μὲν ἀνδρηίου ἀπεπαύσατο, μορφὴν δὲ θηλέην ἡμείψατο καὶ ἐσθῆτα γυναικίην ἐνεδύσατο καὶ ἐς πᾶσαν γῆν φοιτῶν ὄργιά τε ἐπετέλεεν καὶ τὰ ἔπαθεν ἀπηγέετο καὶ Ῥέην ἥιδεν. ἐν τοῖσιν καὶ ἐς Συρίην ἀπίκετο. ὥς δὲ οἱ πέρην Εὐφρήτew ἄνθρωποι οὔτε αὐτὸν οὔτε ὄργια ἐδέκοντο, ἐν τῷδε τῷ χώρῳ τὸ ἱρὸν ἐποιήσατο. σημήια δέ: ἡ θεὸς τὰ πολλὰ ἐς Ῥέην ἐπικνέεται λέοντες γάρ μιν φέρουσι καὶ τύμπανον ἔχει καὶ ἐπὶ τῇ κεφαλῇ πυργοφορεῖ, ὁκοίην Ῥέην Λυδοὶ ποιέουσιν. ἔλεγεν δὲ καὶ Γάλλων πέρι, οἱ εἰσιν ἐν τῷ ἱρῷ, ὅτι Γάλλοι Ἥρῃ μὲν οὐδαμὰ, Ῥέῃ δὲ τέμνονται καὶ Ἄττεα μιμέονται. τὰ δὲ μοι εὐπρεπέα μὲν δοκέει ἔμμεναι, ἀληθέα δὲ οὐ: ἐπεὶ καὶ τῆς τομῆς ἄλλην αἰτίην ἤκουσα

[16] πολλὸν πιστοτέρεην. ἀνδάνει δέ μοι ἃ λέγουσιν τοῦ ἱροῦ πέρι τοῖς Ἕλλησι τὰ πολλὰ ὁμολογέοντες, τὴν μὲν θεὸν Ἥρην δοκέοντες, τὸ δ' ἔργον Διονύσου τοῦ Σεμέλης ποίημα: καὶ γὰρ δὴ Διόνυσος ἐς Συρίην ἀπίκετο κείνην ὁδὸν τὴν ἡλθεν ἐς Αἰθιοπίην. καὶ ἔστι πολλὰ ἐν τῷ ἱρῷ Διονύσου ποιητέω σήματα, ἐν τοῖσι καὶ ἐσθῆτες βάρβαροι καὶ λίθοι Ἰνδοὶ καὶ ἐλεφάντων κέρα, τὰ Διόνυσος ἐξ Αἰθιόπων ἤνεικεν, καὶ φαλλοὶ δὲ ἐστᾶσι ἐν τοῖσι προπυλαίοισι δύο κάρτα μεγάλοι, ἐπὶ τῶν ἐπίγραμμα τοιόνδε ἐπιγέγραπται, ‘ τοῦσδε φαλλοὺς Διόνυσος Ἥρῃ μητρυιῇ ἀνέθηκα.’ τὸ ἐμοὶ μὲν νυν καὶ τότε ἀρκέει, ἐρέω δὲ καὶ ἄλλ' ὅ τι ἐστὶν ἐν τῷ νηῷ Διονύσου ὄργιον. φαλλοὺς Ἕλληνες Διονύσῳ ἐγείρουσιν, ἐπὶ τῶν καὶ τοιόνδε τι φέρουσιν, ἄνδρας μικροὺς ἐκ ξύλου πεποημένους, μεγάλα αἰδοῖα ἔχοντες: καλέεται δὲ τὰδε νευρόσπαστα. ἔστι δὲ καὶ τότε ἐν τῷ ἱρῷ: ἐν δεξιῇ τοῦ νηοῦ κάθηται μικρὸς ἀνὴρ χάλκεος ἔχων αἰδοῖον μέγα.

[17] τοσάδε μὲν ἀμφὶ τῶν οἰκιστῶν τοῦ ἱροῦ μυθολογέουσιν. ἤδη δὲ ἐρέω καὶ τοῦ νηοῦ πέρι θέσιός τε ὅπως ἐγένετο καὶ ὅστις μιν ἐποιήσατο. λέγουσι τὸν νηὸν τὸν νῦν ἑόντα μὴ ἔμμεναι τὸν τὴν ἀρχὴν γεγεννημένον, ἄλλ' ἐκεῖνον μὲν κατενεχθῆναι χρόνῳ ὕστερον, τὸν δὲ νῦν ἑόντα Στρατονίκης ἔμμεναι ποίημα, γυναικὸς τοῦ Ἀσσυρίων βασιλέως. δοκέει δέ μοι ἡ Στρατονίκη ἐκεῖνη ἔμμεναι, τῆς ὁ πρόγονος ἡρήσατο, τὸν ἡλεγξεν τοῦ ἱητροῦ ἐπινοίῃ: ὥς γάρ μιν ἡ συμφορὴ κατέλαβεν, ἀμηχανῶν τῷ κακῷ αἰσχυρῷ δοκέοντι κατ' ἡσυχίην ἐνόσεεν, ἔκειτο δὲ ἀλγῶν οὐδέν, καὶ οἱ ἢ τε χροὴ πάμπαν ἐτρέπετο καὶ τὸ σῶμα δι' ἡμέρης ἐμαραίνετο. ὁ δὲ ἱητρὸς ὥς εἶδε μιν ἐς οὐδὲν ἐμφανὲς ἄρρωστέοντα, ἔγνω τὴν νοῦσον ἔρωτα ἔμμεναι. ἔρωτος δὲ ἀφανέος πολλὰ σημήια, ὀφθαλμοὶ τε ἀσθενέες καὶ φωνὴ καὶ χροὴ καὶ δάκρυα. μαθὼν δὲ ταῦτα ἐποίησε: χειρὶ μὲν τῇ δεξιῇ εἶχε τοῦ νεηνίσκου τὴν καρδίην, ἐκάλεε δὲ τοὺς ἀνὰ τὴν οἰκίην πάντας: ὁ δὲ τῶν μὲν ἄλλων ἐσιόντων πάντων ἐν ἡρεμίῃ μεγάλη ἦν, ὥς δὲ ἡ μητρυιῇ ἀπίκετο, τὴν τε χροὴν ἡλλάξατο καὶ ἰδρώειν ἄρξατο καὶ τρόμφ εἶχετο καὶ ἡ καρδίη ἀνεπάλλετο. τὰ δὲ γινόμενα ἐμφανέα τῷ ἱητρῷ τὸν

[18] ἔρωτα ἐποίηεν, καὶ μιν ὧδε ἰήσατο. καλέσας τοῦ νεηνίσκου τὸν πατέρα

κάρτα ὀρρωδέοντα, 'ἦδε ἡ νοῦσος,' ἔφη, 'ἦν ὁ παῖς ὅδε ἀρρωστέει, οὐ νοῦσός ἐστιν, ἀλλὰ ἀδίκῃ: ὅδε γάρ τοι ἀλγέει μὲν οὐδέν, ἔρως δέ μιν καὶ φρενοβλαβείη ἔχει. ἐπιθυμείει δὲ τῶν οὐδαμὰ τεύζεται, φιλέων γυναῖκα ἐμήν, τὴν ἐγὼ οὕτι μετήσομαι.' ὁ μὲν ὦν τοιάδε σοφίη ἐψεύδετο. ὁ δὲ αὐτίκα ἐλίσσετο, 'πρὸς τε σοφίης καὶ ἡτρικῆς, μὴ μοι παῖδα ὀλέσῃς: οὐ γὰρ ἐθέλων ταύτη συμφορῇ ἔσχετο, ἀλλὰ οἱ ἡ νοῦσος ἀεκουσίη. τῷ σὺ μηδαμὰ ζηλοτυπέων πένθος ἐγείρει πάσῃ βασιληίῃ μηδὲ ἡτρὸς ἐὼν φόνον προξενέειν ἡτρικῇ.' ὁ μὲν ὥδε ἀγνῶς ἐὼν ἐδέετο. ὁ δὲ μιν αὐτίς ἀμείβετο, 'ἀνόσια σπεύδεις γάμον ἐμὸν ἀπαιρεόμενος ἡδὲ ἡτρὸν ἄνδρα βιώμενος. σὺ δὲ κῶς ἂν αὐτὸς ἔπρηξας, εἴ τοι σὴν γυναῖκα ἐπόθειεν, ἐμεῦ τὰδε δεόμενος;' ὁ δὲ πρὸς τὰδε ἔλεγεν ὡς οὐδ' αὐτὸς ἂν κοτε γυναικὸς ἐφείσατο οὐδὲ παιδὶ σωτηρίης ἐφθόνεεν, εἰ καὶ τι μητρυιῆς ἐπεθύμεεν οὐ γὰρ ὁμοίην συμφορὴν ἔμμεναι γαμετὴν ἢ παῖδα ὀλέσαι. ὡς δὲ τὰδε ὁ ἡτρὸς ἤκουσεν, 'τί τοι,' ἔφη, 'ἐμὲ λίσσεσαι; καὶ γάρ τοι σὴν γυναῖκα ποθέει: τὰ δὲ ἐγὼ ἔλεγον πάντα ἔην ψεῦδεα.' πείθεται μὲν τουτέοις, καὶ τῷ μὲν παιδὶ λείπει καὶ γυναῖκα καὶ βασιληίην, αὐτὸς δὲ ἐς τὴν Βαβυλωνίην χώραν ἀπύκετο καὶ πόλιν ἐπὶ τῷ Εὐφρήτῃ ἐπώνυμον ἐωυτοῦ ἐποίησατο, ἔνθα οἱ καὶ ἡ τελευτὴ ἐγένετο. ὥδε μὲν ὁ ἡτρὸς ἔρωτα ἔγνω τε καὶ ἰήσατο.

[19] ἦδε δὴ ὦν ἡ Στρατονίκη ἔτι τῷ προτέρῳ ἀνδρὶ συνοικέουσα ὄναρ τοιόνδε ἐθεήσατο, ὥς μιν ἡ Ἥρῃ ἐκέλευεν ἐγείραι οἱ τὸν ἐν τῇ ἱρῇ πόλει νηόν, εἰ δὲ ἀπειθέοι, πολλὰ οἱ καὶ κακὰ ἀπέειλεν. ἡ δὲ τὰ μὲν πρῶτα οὐδεμίαν ὥρην ἐποίεετο μετὰ δέ, ὥς μιν μεγάλῃ νοῦσος ἔλαβεν, τῷ τε ἀνδρὶ τὴν ὄψιν ἀπηγήσατο καὶ τὴν Ἥρην ἰλάσκετο καὶ στήσειν τὸν νηὸν ὑπέδεξατο. καὶ αὐτίκα ὑγία γενομένην ὁ ἀνὴρ ἐς τὴν ἱρὴν πόλιν ἔπεμπε, σὺν δὲ οἱ καὶ χρήματα καὶ στρατιὴν πολλήν, τοὺς μὲν οἰκοδομέειν, τοὺς δὲ καὶ τοῦ ἀσφαλέος εἵνεκα. καλέσας δὲ τινα τῶν ἐωυτοῦ φίλων, νεηνίην κάρτα καλόν, τῷ οὖνομα ἦν Κομβάβος, 'ἐγὼ τοι,' ἔφη, 'ὦ Κομβάβε, ἐσθλὸν ἐόντα φιλέω τε μάλιστα φίλων ἐμῶν καὶ πάμπαν ἐπαινέω σοφίης τε καὶ εὐνοίης τῆς ἐς ἡμέας, ἦν δὴ ἐπεδέξαο. νῦν δέ μοι χρειῶ μεγάλης πίστιος, τῷ σε θέλω γυναικὶ ἐμῇ ἐσπόμενον ἔργον τέ μοι ἐπιτελέσαι καὶ ἱρὰ τελέσαι καὶ στρατιῆς ἐπικρατέειν σοὶ δὲ ἀπικομένῳ ἐξ ἡμέων τιμὴ μεγάλη ἔσσεται.' Πρὸς τὰδε ὁ Κομβάβος αὐτίκα λίσσετο πολλὰ λιπαρέων μὴ μιν ἐκπέμπειν μηδὲ πιστεύειν οἱ τὰ πολλὸν ἐωυτοῦ μέζονα χρήματα καὶ γυναῖκα καὶ ἔργον ἱρόν. τὰ δὲ ὀρρώδεεν μὴ κοτέ οἱ ζηλοτυπὴ χρόνῳ ὑστέρῳ ἐς τὴν Στρατονίκην 'γένοιτο,

[20] τὴν μούνος ἀπάξειν ἔμελλεν. ὡς δὲ οὐδαμὰ ἐπειθέτο, ὁ δὲ ἱκεσίης δευτέρης ἄπτεται δοῦναί οἱ χρόνον ἐπὶ ἡμέρων, μετὰ δὲ ἀποστείλαί μιν τελέσαντὰ τι τῶν μάλιστα ἐδέετο. τυχὼν δὲ ῥηιδίως, ἐς τὸν ἐωυτοῦ οἶκον ἀπικνέεται καὶ πεσὼν χαμᾶζε τοιάδε ὠδύρετο 'ὦ δειλαιο, τί μοι ταύτης τῆς πίστιος; τί δέ μοι ὁδοῦ, τῆς τέλος ἦδη δέρκομαι; νέος μὲν ἐγὼ καὶ γυναικὶ καλῇ ἔσομαι. τὸ δέ μοι μεγάλη συμφορὴ ἔσσεται, εἰ μὴ ἔγωγε πᾶσαν αἰτίην κακοῦ ἀποθήσομαι: τῷ με χρῆν μέγα ἔργον ἀποτελέσαι, τό μοι πάντα φόβον ἰήσεται.' Τάδε εἰπὼν ἀτελέα ἐωυτὸν ἐποίεεν, καὶ ταμῶν τὰ αἰδοῖα ἐς ἀγγίγιον μικρὸν κατέθετο σμύρνην τε ἅμα καὶ μέλιτι καὶ ἄλλοις θυώμασι: καὶ ἔπειτα σφρηγίδι τὴν ἐφόρεε σημηνάμενος τὸ τρῶμα ἰήτο, μετὰ δέ, ὥς μιν

ὁδοιπορέειν ἐδόκεεν, ἀπικόμενος ἐς τὸν βασιλέα πολλῶν παρεόντων διδοῖ τε ἅμα τὸ ἀγγήιον καὶ λέγει ὧδε ‘ὦ δέσποτα, τόδε μοι μέγα κειμήλιον ἐν τοῖσι οἰκείοισι ἀπεκέατο, τὸ ἐγὼ κάρτα ἐπόθεον νῦν δὲ ἐπεὶ μεγάλην ὁδὸν ἔρχομαι, παρὰ σοὶ τόδε θήσομαι. σὺ δέ μοι ἀσφαλῆως ἔχειν τόδε γάρ μοι χρυσοῦ βέλτερον, τόδε μοι ψυχῆς ἐμῆς ἀντάξιον. εὖτ’ ἂν δὲ ἀπίκωμαι, σὸν αὖτις ἀποίσομαι.’ ὁ δὲ δεξάμενος ἐτέρῃ σφρηγίδι ἐσημαίνετο καὶ τοῖσι ταμίησι φρουρέειν ἐνετείλατο.

[21] Κομβάβος μὲν νυν τὸ ἀπὸ τοῦδε ἀσφαλέα ὁδὸν ἦνυν ἀπικόμενοι δὲ ἐς τὴν ἱρὴν πόλιν σπουδῇ τὸν νηὸν οἰκοδόμεον καὶ σφίσι τρία ἔτεα ἐν τῷ ἔργῳ ἐξεγένετο, ἐν τοῖσι ἀπέβαινε τάπερ ὁ Κομβάβος ὁρῳόδεν. ἡ Στρατονίκη γὰρ χρόνον ἐπὶ πολλὸν συνόντα μιν ποθέειν ἄρχετο, μετὰ δὲ οἱ καὶ κάρτα ἐπεμήνατο. καὶ λέγουσιν οἱ ἐν τῇ ἱρῇ πόλει τὴν Ἥρην τουτέων αἰτίνην ἐθέλουσαν γενέσθαι, Κομβάβον ἐσθλὸν μὲν ἐόντα λαθέειν μηδαμὰ, Στρατονίκην δὲ τίσασθαι, ὅτι οὐ ῥηιδίως τὸν νηὸν ὑπίσχετο.

[22] ἡ δὲ τὰ μὲν πρῶτα ἐσωφρόνεεν καὶ τὴν νοῦσον ἔκρυπτεν ὥς δὲ οἱ τὸ κακὸν μέζον ἡσυχίης ἐγένετο, ἐς ἐμφανὲς ἐτρύχετο κλαίεσκέν τε δι’ ἡμέρης καὶ Κομβάβον ἀνεκαλέετο καὶ οἱ πάντα Κομβάβος ἦν. τέλος δὲ ἀμυχανέουσα τῇ συμφορῇ εὐπρεπέα ἱκεσίην ἐδίζητο. ἄλλω μὲν ὦν τὸν ἔρωτα ὁμολογέειν ἐφυλάσσετο, αὐτὴ δὲ ἐπιχειρεῖν αἰδέετο. ἔπινοεε ὦν τοιάδε, οἶνω ἐωυτὴν μεθύσασα ἐς λόγους οἱ ἐλθεῖν. ἅμα δὲ οἶνω ἐσιόντι παρρησίῃ τε ἐσέρχεται καὶ ἡ ἀποτυχίῃ οὐ κάρτα αἰσχρή, ἀλλὰ τῶν πρησσομένων ἕκαστα ἐς ἀγνοίην ἀναχωρεῖ. ὥς δὲ οἱ ἐδόκεε, καὶ ἐποίεε ταῦτα. καὶ ἐπεὶ ἐκ δείπνου ἐγένοντο, ἀπικομένη ἐς τὰ οἰκεῖα ἐν τοῖσι Κομβάβος αὐλίζετο, λίσσετό τε καὶ γούνων ἄπτετο καὶ τὸν ἔρωτα ὁμολόγηεν. ὁ δὲ τὸν τε λόγον ἀπηνέως ἀπεδέκετο καὶ τὸ ἔργον ἀνείνετο καὶ οἱ τὴν μέθην ἐπεκάλεεν. ἀπειλούσης δὲ μέγα τι κακὸν ἐωυτὴν ἐργάσασθαι, δέισας πάντα οἱ λόγον ἔφηνεν καὶ πᾶσαν τὴν ἐωυτοῦ πάθην ἀπηγγέσατο καὶ τὸ ἔργον ἐς ἐμφανὲς ἤνεικεν. ἰδοῦσα δὲ ἡ Στρατονίκη τὰ οὐποτε ἔλπετο, μανίης μὲν ἐκείνης ἔσχετο, ἔρωτος δὲ οὐδαμὰ ἐλήθετο, ἀλλὰ πάντα οἱ συνεοῦσα ταύτην παραμυθίην ἐποίεετο ἔρωτος ἀπρήκτοιο. ἔστιν ὁ ἔρως οὗτος ἐν τῇ ἱρῇ πόλει καὶ ἔτι νῦν γίνεται: γυναικες Γάλλων ἐπιθυμέουσι καὶ γυναιξὶ Γάλλοι ἐπιμαίνονται, ζηλοτυπεί δὲ οὐδεὶς, ἀλλὰ σφίσι τὸ χρῆμα κάρτα ἱρὸν νομίζουσιν.

[23] τὰ δ’ ὦ ν ἐν τῇ ἱρῇ πόλει ἀμφὶ τὴν Στρατονίκην οὐδαμὰ τὸν ‘ βασιλέα λέληθεν, ἀλλὰ πολλοὶ ἀπικνεόμενοι κατηγόρεον καὶ τὰ γινόμενα ἀπηγέοντο. ἐπὶ τοῖσι περιαλγέων ἐξ ἀτελέος τοῦ ἔργου Κομβάβον μετεκάλεεν. ἄλλοι δὲ λέγουσι λόγον οὔτι ἀληθέα, τὴν Στρατονίκην, ἐπειδὴ ἀπέτυχε τῶν ἐδέετο, αὐτὴν γράψασαν ἐς τὸν ἄνδρα τοῦ Κομβάβου κατηγορέειν πείρην οἱ ἐπικαλέουσιν, καὶ τὸ Ἑλληνες Σθενεβοίης πέρι λέγουσι καὶ Φαίδρης τῆς Κνωσσίης, ταυτὶ καὶ Ἀσσύριοι ἐς Στρατονίκην μυθολογέουσιν. ἐγὼ μὲν νυν οὐδὲ Σθενεβοίην πείθομαι οὐδὲ Φαίδρην τοιάδε ἐπιτελέσαι, εἰ τὸν Ἱππόλυτον ἀτρεκέως ἐπόθεε Φαίδρη. ἀλλὰ τὰ μὲν ἐχέτω ὅκως καὶ ἐγένετο.

[24] ὥς δὲ ἡ ἀγγελίῃ ἐς τὴν ἱρὴν: πόλιν ἀπίκετο ἔγνω τε ὁ Κομβάβος τὴν αἰτίνην, θαρσέων τε ἦεν, ὅτι οἱ ἡ ἀπολογίῃ οἴκοι ἐλείπετο, καὶ μιν ἐλθόντα ὁ βασιλεὺς αὐτίκα μὲν ἔδυσεν τε καὶ ἐν φρουρῇ εἶχεν μετὰ δέ, παρεόντων οἱ

τῶν φίλων οἱ καὶ τότε πεμπομένῳ τῷ Κομβάβῳ παρεγένοντο, παραγαγὼν ἐς μέσον κατηγορεῖν ἄρχετο καὶ οἱ μοιχεῖν τε καὶ ἀκολασίην προὔφερον κάρτα δὲ δεινοπαθέων πίστιν τε καὶ φιλίην ἀνεκαλέετο, λέγων τρισσὰ Κομβάβον ἀδικεῖν μοιχόν τε ἐόντα καὶ ἐς πίστιν ὑβρίσαντα καὶ ἐς θεὸν ἀσεβέοντα, τῆς ἐν τῷ ἔργῳ τοιάδε ἔπρηξεν. πολλοὶ δὲ παρεστεῶτες ἤλεγχον ὅτι ἀναφανδὸν σφέας ἀλλήλοισι συνεόντας εἶδον. πᾶσιν δὲ τέλος ἐδόκεεν αὐτίκα θνήσκειν Κομβάβον θανάτου ἄξια ἐργασμένον.

[25] ὁ δὲ τέως μὲν ἐστήκεεν λέγων οὐδέν ἐπεὶ δὲ ἤδη ἐς τὸν φόνον ἦγετο, φθέγγατό τε καὶ τὸ κειμήλιον αἶτεε, ἠ λέγων ὥς ἀναιρέει μιν οὐχ ὕβριος οὐδὲ γάμων εἵνεκα, ἀλλὰ ἐκείνων ἐπιθυμέων τὰ οἱ ἀπιῶν παρεθήκατο. πρὸς τάδε ὁ βασιλεὺς καλέσας τὸν ταμίην ἐκέλευεν ἐνεῖκαί τὰ οἱ φρουρέειν ἔδωκεν ὥς δὲ ἦνικεν, λύσας τὴν σφρηγίδα ὁ Κομβάβος τὰ τε ἐνεόντα ἐπέδειξεν καὶ ἑωυτὸν ὁκοῖα ἐπεπόνθεεν, ἔλεξέ τε, ὅ βασιλεῦ, τάδε τοι ἐγὼ ὀρρωδέων, εὐτέ με ταύτην ὁδὸν ἔπεμπες, ἀέκων ἦν καὶ ἐπεὶ με ἀναγκαίη μεγάλη ἐκ σέο κατέλαβεν, τοιάδε ἐπετέλεσα, ἐσθλά μὲν ἐς δεσπότηα, ἐμοὶ δὲ οὐκ εὐτυχέα. τοιόσδε μέντοι ἐὼν ἀνδρὸς ἐπ' ἀδικίην ἐγκαλέομαι.'

[26] ὁ δὲ πρὸς τάδε ἀμβώσας ἠ περιέβαλὲν τέ μιν καὶ δακρύων ἅμα ἔλεγεν, ὅ Κομβάβε, τί μέγα κακὸν εἰργάσαο; τί δὲ σεαυτὸν οὕτως ἀεικέλιον ἔργον μούνος ἀνδρῶν ἠ ἐπρηξας; τὰ οὐ πάμπαν ἐπαινέω. ὅ σχέτλιε, ὅς τοιάδε ἔτλης, οἷα μήτε σὲ παθέειν μήτε ἐμὲ ιδέσθαι ὠφελεν οὐ γάρ μοι ταύτης ἀπολογίης ἔδεεν. ἀλλ' ἐπεὶ δαίμων τοιάδε ἠθέλεν, πρῶτα μὲν σοι τίσις ἐξ ἡμέων ἔσσεται, αὐτέων συκοφαντέων ὁ θάνατος, μετὰ δὲ μεγάλη δωρεὴ ἀπίξεται χρυσός τε πολλὸς καὶ ἄργυρος ἅπλετος καὶ ἐσθῆτες Ἀσσύριαί καὶ ἵπποι βασιλῆιοι. ἀπίξεται δὲ παρ' ἡμεᾶς ἄνευ ἐσαγγελέος οὐδέ τις ἀπέρξει σε ἡμετέρης ὄψιος, οὐδ' ἦν γυναικὶ ἅμα εὐνάζωμαι.' τάδε εἶπέν τε ἅμα καὶ ἐποίειν: καὶ οἱ μὲν αὐτίκα ἐς φόνον ἦγοντο, τῷ δὲ τὰ δῶρα ἐδέδοτο καὶ ἡ φιλή μέζων ἐγεγόνεεν. ἐδόκεεν δὲ οὐδεὶς ἔτι Ἀσσυρίων Κομβάβῳ σοφίην καὶ εὐδαιμονίην εἶκελος. μετὰ δὲ αἰτησάμενος ἐκτελέσαι τὰ λείποντα τῷ νηῷ — ἀτελέα γάρ μιν ἀπολελοίπειν — αὐτὶς ἐπέμπετο, καὶ τὸν τε νηὸν ἐξετέλεσε καὶ τὸ λοιπὸν αὐτοῦ ἔμενεν. ἔδωκεν δὲ οἱ βασιλεὺς ἀρετῆς τε καὶ εὐεργεσίης εἵνεκα ἐν τῷ ἱρῷ ἐστάναι χάλκεον καὶ ἔτι ἐς τιμὴν ἐν τῷ ἱρῷ Κομβάβος χάλκεος, Ἑρμοκλέος τοῦ Ῥοδίου ποίημα, μορφὴν μὲν ὁκοίῃ γυνή, ἐσθῆτα δὲ ἀνδρικήν ἔχει. λέγεται δὲ τῶν φίλων τοὺς μάλιστα οἱ εὐνοέοντας ἐς παραμυθίην τοῦ πάθεος κοινωνίην ἐλέσθαι τῆς συμφορῆς: ἔτεμον γὰρ ἑωυτοὺς καὶ δίαιταν τὴν αὐτὴν ἐκείνῳ διαιτέοντο. ἄλλοι δὲ ἱρολογέουσιν ἐπὶ τῷ πρήγματι, λέγοντες ὥς ἡ Ἥρη φιλέουσα Κομβάβον πολλοῖσι τὴν τομὴν ἐπὶ νόον ἔβαλλεν, ὅκως μὴ μούνος ἐπὶ τῇ ἀνδρῇ

[27] λυπέοιτο. τὸ δὲ ἔθος τοῦτο ἐπειδὴ ἅπαξ ἐγένετο, ἔτι νῦν μένει: καὶ πολλοὶ ἐκάστου ἔτεος ἐν τῷ ἱρῷ τάμνονται καὶ θηλύνονται, εἴτε Κομβάβον παραμυθεόμενοι εἴτε καὶ Ἥρη χαρίζονται: τάμνονται δ' ὧν. ἐσθῆτα δὲ οἶδε οὐκέτι ἀνδρῇν ἔχουσιν, ἀλλὰ εἵματά τε γυναικῆα φορέουσιν καὶ ἔργα γυναικῶν ἐπιτελέουσιν. ὥς δὲ ἐγὼ ἤκουον, ἀνακέαται καὶ τουτέων ἐς Κομβάβον ἡ αἰτίη: συνενείχθη γάρ οἱ καὶ τάδε. ξείνῃ γυνὴ ἐς πανήγυριν ἀπικομένη, ἰδοῦσα καλὸν τε ἐόντα καὶ ἐσθῆτα ἔτι ἀνδρῇν ἔχοντα, ἔρωτι

μεγάλῳ ἔσχετο, μετὰ δὲ μαθοῦσα ἀτελέα ἔοντα ἑωυτὴν διειργάσατο. ἐπὶ τοῖσι Κομβάβος, ἀθυμέων ὅτι οἱ ἀτυχῶς τὰ ἐς Ἀφροδίτην ἔχει, ἐσθῆτα ὕψι ἀνδρῶν ἐνεδύσατο, ὅπως μηκέτι ἑτέρῃ γυνὴ ἴσα ἐξαπατέοιτο. ἦδε αἰτίη Γάλλοισι στολῆς θηλέης. Κομβάβου μὲν μοι τοσάδε εἰρήσθω, Γάλλων δὲ αὖτις ἐγὼ λόγῳ ὑστέρω μεμνήσομαι, τομῆς τε αὐτέων, ὅπως τάμνονται, καὶ ταφῆς ὁκοίην θάπτονται, καὶ ὅτευ εἵνεκα ἐς τὸ ἱρὸν οὐκ ἐσέρχονται: πρότερον δέ μοι. θυμὸς εἰπεῖν θέσις τε περὶ τοῦ νηοῦ καὶ μεγάθεος, καὶ δῆτα ἐρέω.

[28] ὁ μὲν χῶρος αὐτός, ἐν τῷ τὸ ἱρὸν ἵδρυται, λόφος ἐστίν, κέαται δὲ κατὰ μέσον μάλιστα τῆς πόλιος, καὶ οἱ τείχεα δοιὰ περικέαται. τῶν δὲ τειχέων τὸ μὲν ἀρχαῖον, τὸ δὲ οὐ πολλὸν ἡμέων πρεσβύτερον. τὰ δὲ προπύλαια τοῦ ἱεροῦ ἐς ἄνεμον βορέην ἀποκέκρινται, μέγαθος ὅσον τε ἑκατὸν ὀργυιέων. ἐν τούτοισι τοῖσι προπυλαίοις καὶ οἱ φαλλοὶ ἐστᾶσι τοὺς Διόνυσος ἐστήσατο, ἡλικίην καὶ οἶδε τριηκοσίων ὀργυιέων. ἐς τουτέων τὸν ἕνα φαλλὸν ἀνὴρ ἐκάστου ἔτεος δις ἀνέρχεται οἰκέει τε ἐν ἄκρῳ τῷ φαλλῷ χρόνον ἐπὶ ἡμερέων. αἰτίη δὲ οἱ τῆς ἀνόδου ἦδε λέγεται. οἱ μὲν πολλοὶ νομίζουσιν ὅτι ὑποῦ τοῖσι θεοῖσιν ὁμιλεῖ καὶ ἀγαθὰ ξυναπάσῃ Συρίῃ αἰτέει, οἱ δὲ τῶν εὐχολέων ἀγχοῦθεν ἐπαῖουσιν. ἄλλοιςιν δὲ δοκέει καὶ τάδε Δευκαλίωνος εἵνεκα ποιέεσθαι, ἐκεῖνης ξυμφορῆς μνήματα, ὅκοτε οἱ ἄνθρωποι ἐς τὰ οὖρεα καὶ ἐς τὰ περιμήκεα τῶν δεινδρέων ἦσαν τὸ πολλὸν ὕδωρ ὀρρωδέοντες. ἐμοὶ μὲν νυν καὶ τάδε ἀπίθανα. δοκέω γε μὲν Διονύσῳ σφέας καὶ τάδε ποιέειν, συμβάλλομαι δὲ τουτέοις. φαλλοὺς ὅσοι Διονύσῳ ἐγείρουσι, ἐν τοῖσι φαλλοῖσι καὶ ἄνδρας ξυλίνους κατίζουσιν, ὅτευ μὲν εἵνεκα ἐγὼ οὐκ ἐρέω. δοκέει δ' ὦν μοι, καὶ ὅδε ἐς ἐκεῖνον μῆμιν τοῦ ξυλίνου ἀνδρὸς ἀνέρχεται.

[29] ἡ δὲ οἱ ἄνοδος τοιγδε: σειρῇ μικρῇ ἑωυτόν τε ἅμα καὶ τὸν φαλλὸν περιβάλλει, μετὰ δὲ ἐπιβαίνει ξύλων προσφυῶν τῷ φαλλῷ ὁκόσον ἐς χώραν ἄκρου ποδός: ἀνίων δὲ ἅμα ἀναβάλλει τὴν σειρὴν ἀμφοτέρωθεν ὅκωσπερ ἡνιοχέων. εἰ δέ τις τόδε μὲν οὐκ ὅπωπεν, ὅπωπεν δὲ φοινικοβατέοντας ἢ ἐν Ἀραβίῃ ἢ ἐν Αἰγύπτῳ ἢ ἄλλοθι κου, οἶδε τὸ λέγω. Ἐπεὰν δὲ ἐς τέλος ἵκηται τῆς ὁδοῦ, σειρὴν ἑτέραν ἀφείς τὴν αὐτὸς ἔχει, μακρὴν ταύτην, ἀνέλκει τῶν οἱ θυμὸς, ξύλα καὶ εἴματα καὶ σκεῦεα, ἀπὸ τῶν ἑδρῶν συνδέων ὁκοίην καλὴν ἱζάνει, μίμνει τε χρόνον τῶν εἰπόν ἡμερέων. πολλοὶ δὲ ἀπικνεόμενοι χρυσόν τε καὶ ἄργυρον, οἱ δὲ χαλκόν, τὰ νομίζουσιν, ἐς ἔχινον ἢ πρόσθε κείμενον κατιᾶσιν, λέγοντες τὰ οὐνόματα ἑκαστος. παρεστεῶς δὲ ἄλλος ἄνω ἀγγέλλει: ὁ δὲ δεξάμενος τοῦνομα εὐχολῆν ἐς ἑκαστον ποιέεται, ἅμα δὲ εὐχόμενος κροτέει ποίημα χάλκεον, τὸ αἰδεῖ μέγα καὶ τρηχὺ κινεόμενον. εὐδὲ δὲ οὐδαμά: ἦν γάρ μιν ὕπνος ἔλη ποτέ, σκορπίος ἀνίων ἀνεγείρει τε καὶ ἀεικέα ἐργάζεται, καὶ οἱ ἦδε ἡ ζημίη τοῦ ὕπνου ἐπικέαται. τὰ μὲν ὦν ἐς τὸν σκορπίον μυθέονται ἰρά τε καὶ θεοπρεπέα: εἰ δὲ ἀτρεκέα ἐστίν, οὐκ ἔχω ἐρέειν. δοκέει δέ μοι, μέγα ἐς ἀγρυπνίην συμβάλλεται καὶ τῆς πτώσιος ἢ ὀρρωδῆς. Φαλλοβατέων μὲν δὴ περὶ τοσάδε ἀρκέει. ὁ

[30] δὲ νηὸς ὁρέει μὲν ἐς ἡέλιον ἀνιόντα, εἶδος δὲ καὶ ἐργασίην ἐστὶν ὁκοίους νηοὺς ἐν Ἰωνίῃ ποιέουσιν. ἑδρῇ μεγάλῃ ἀνέχει ἐκ γῆς μέγαθος ὀργυιέων δυοῖν, ἐπὶ τῆς ὁ νηὸς ἐπικέαται. ἄνοδος ἐς αὐτὸν λίθου πεποιήται, οὐ κάρτα μακρὴ. ἀνελθόντι δὲ θωῦμα μὲν καὶ ὁ πρόνηος μέγα παρέχεται

θύρησί τε ἡσκηται χρυσέησιν ἔνδοθεν δὲ ὁ νηὸς χρυσοῦ τε πολλοῦ ἀπολάμπεται καὶ ἡ ὀροφὴ πᾶσα χρυσή. ἀπόζει δὲ αὐτοῦ ὁδμὴ ἀμβροσίη ὁκοίη λέγεται τῆς χώρης τῆς Ἀραβίης, καὶ σοι τηλόθεν ἀνίοντι προσβάλλει πνοιὴν κάρτα ἀγαθὴν καὶ ἦν αὐτὶς ἀπίης, οὐδαμὰ λείπεται, ἀλλὰ σευ τὰ τε εἴματα ἐς πολλὸν ἔχει τὴν πνοιὴν καὶ σὺ ἐς πάμπαν αὐτῆς μνήσσαι.

[31] ἔνδοθεν δὲ ὁ νηὸς οὐκ ἀπλὸς ἐστίν, ἀλλὰ ἐν αὐτῷ θάλαμος ἄλλος πεποίηται. ἄνοδος καὶ ἐς τοῦτον ὀλίγη· θύρησι δὲ οὐκ ἡσκηται, ἀλλὰ ἐς ἀντίον ἅπας ἀναπέπταται. ἐς μὲν ὧν τὸν μέγαν νηὸν πάντες ἐσέρχονται, ἐς δὲ τὸν θάλαμον οἱ ἱερεῖς μῶνον, οὐ μέντοι πάντες οἱ ἱερεῖς, ἀλλὰ οἱ μάλιστα ἀγχίθεοι τὲ εἰσιν καὶ οἵσι πᾶσα ἐς τὸ ἱερὸν μέλεται θεραπῆ. ἐν δὲ τῷδε εἶται τὰ ἔδεα, ἧ τε Ἥρη καὶ τὸν αὐτοὶ Δία ἐόντα ἐτέρω οὐνόματι κληίζουσιν. ἄμφω δὲ χρύσειοι τέ εἰσιν καὶ ἄμφω ἔξονται· ἀλλὰ τὴν μὲν Ἥρην λέοντες φέρουσιν, ὁ δὲ ταύροις ἐφέζεται. Καὶ δῆτα τὸ μὲν τοῦ Διὸς ἄγαλμα ἐς Δία πάντα ὀρή καὶ κεφαλὴν καὶ εἴματα καὶ ἔδρη,

[32] καὶ μιν οὐδὲ ἐθέλων ἄλλως εἰκάσεις. ἡ δὲ Ἥρη σκοπέοντί τοι πολυειδέα μορφήν ἐκφάνει· καὶ τὰ μὲν ζῦμπαντα ἀτρεκεῖ λόγῳ Ἥρη ἐστὶν, ἔχει δὲ τι καὶ Ἀθηναίης καὶ Ἀφροδίτης καὶ Σεληναίης καὶ Ῥέης καὶ Ἀρτέμιδος καὶ Νεμέσιος καὶ Μοιρέων. χειρὶ δὲ τῇ μὲν ἐτέρῃ σκῆπτρον ἔχει, τῇ ἐτέρῃ δὲ ἄτρακτον, καὶ ἐπὶ τῇ κεφαλῇ ἀκτῖνὰς τε φορέει καὶ πύργον καὶ κεστὸν τῷ μῶνῃ τὴν Οὐρανίην κοσμέουσιν. ἔκτοσθεν δὲ οἱ χρυσὸς τε ἄλλος περικέεται καὶ λίθοι κάρτα πολυτελέες, τῶν οἱ μὲν λευκοί, οἱ δὲ ὕδατῶδες, πολλοὶ δὲ οἰνώδες, πολλοὶ δὲ πυρώδες, ἔτι δὲ ὄνυχες οἱ Σαρδῶοι πολλοὶ καὶ ὑάκινθοι καὶ σμάραγδοι, τὰ φέρουσιν Αἰγύπτιοι καὶ Ἴνδοι καὶ Αἰθίοπες καὶ Μῆδοι καὶ Ἀρμένιοι καὶ Βαβυλώνιοι. τὸ δὲ δὴ μέζονος λόγου ἄξιον, τοῦτο ἀπηγήσομαι· λίθον ἐπὶ τῇ κεφαλῇ φορέει· λυχνὶς καλέεται, οὐνομα δὲ οἱ τοῦ ἔργου ἢ συντυχίη. ἀπὸ τούτου ἐν νυκτὶ σέλας πολλὸν ἀπολάμπεται, ὑπὸ δὲ οἱ καὶ ὁ νηὸς ἅπας οἶον ὑπὸ λυχνοῖσι φαίνεται, ἐν ἡμέρῃ δὲ τὸ μὲν φέγγος ἀσθενέει, ἰδέην δὲ ἔχει κάρτα πυρώδεα, καὶ ἄλλο θωυμαστόν ἐστιν ἐν τῷ ξοάνῳ. ἦν ἐστὲως ἀντίος ἐσορέης, ἐς σὲ ὀρή καὶ μεταβαίνοντι τὸ βλέμμα ἀκολουθεῖ· καὶ ἦν ἄλλος ἐτέρωθεν ἱστορή, ἴσα καὶ ἐς ἐκεῖνον ἐκτελέει.

[33] ἐν μέσῳ δὲ ἀμφοτέρων ἔστηκεν ξόανον ἄλλο χρύσειον, οὐδαμὰ τοῖσι ἄλλοις ξοάνοις εἴκελον. τὸ δὲ μορφήν μὲν ἰδίην οὐκ ἔχει, φορέει δὲ τῶν ἄλλων θεῶν εἶδεα. καλέεται δὲ σημήιον καὶ ὑπ' αὐτῶν Ἀσσυρίων, οὐδέ τι οὐνομα ἴδιον αὐτῷ ἔθεντο, ἀλλ' οὐδὲ γενέσιος αὐτοῦ καὶ εἶδος λέγουσιν. καὶ μιν οἱ μὲν ἐς Διόνυσον, ἄλλοι δὲ ἐς Δευκαλίωνα, οἱ δὲ ἐς Σεμίραμιν ἄγουσιν καὶ γὰρ δὴ ὧν ἐπὶ τῇ κορυφῇ αὐτοῦ περιστερὴ χρυσή ἐφέστηκεν, τοῦνεκα δὴ μυθέονται Σεμράμιος ἔμμεναι τότε σημήιον. ἀποδημέει δὲ δις ἐκάστου ἔτεος ἐς θάλασσαν ἐς κομιδὴν τοῦ εἶπον ὕδατος.

[34] ἐν αὐτῷ δὲ τῷ νηῷ ἐσιόντων ἐν ἀριστερῇ κέεται πρῶτα μὲν θρόνος Ἡελίου, αὐτοῦ δὲ ἔδος οὐκ ἔνι· μόνου γὰρ Ἡελίου καὶ Σεληναίης ξόανα οὐ δεικνύουσιν. ὅτε δὲ εἵνεκα ὧδε νομίζουσιν, ἐγὼ καὶ τότε ἔμαθον, λέγουσι τοῖσι μὲν ἄλλοις θεοῖς ὅσιον ἔμμεναι ξόανα ποιέεσθαι, οὐ γὰρ σφέων ἐμφανέα πάντεσι τὰ εἶδεα· ἡλῖος δὲ καὶ Σεληναίη πάμπαν ἐναργεῖς καὶ σφέας πάντες ὀρέουσι. κοίη ὧν αἰτίη ξοανουργίης τοῖσι ἐν τῷ ἡέρι

φαινομένοισι;

[35] μετὰ δὲ τὸν θρόνον τοῦτον κέαται ξόανον Ἀπόλλωνος, οὐκ οἶον ἐώθεε ποιέεσθαι: οἱ μὲν γὰρ ἄλλοι πάντες Ἀπόλλωνα νέον τε ἡγῆνται καὶ πρωθήβην ποιέουσιν, μῦνοι δὲ οὗτοι Ἀπόλλωνος γενειήτεω ξόανον δεικνύουσιν. καὶ τάδε ποιέοντες ἐωυτοὺς μὲν ἐπαινεύουσιν, Ἑλλήνων δὲ κατηγορεῦσιν καὶ ἄλλων ὁκόσοι Ἀπόλλωνα παῖδα θέμενοι ἰλάσκονται. αἰτὴ δὲ ἦδε. δοκέει αὐτέοισι ἀσοφίῃ μεγάλῃ ἔμμεναι ἀτελέα ποιέεσθαι τοῖσι θεοῖσι τὰ εἶδεα, τὸ δὲ νέον ἀτελὲς ἔτι νομίζουσιν. ἐν δὲ καὶ ἄλλο τῷ σφετέρῳ Ἀπόλλωνι καινουργέουσι: μῦνοι Ἀπόλλωνα εἵμασι κοσμέουσιν.

[36] ἔργων δὲ αὐτοῦ περὶ πολλὰ μὲν ἔχω εἰπεῖν, ἐρέω δὲ τὸ μάλιστα θωμάζειν ἄξιον. πρῶτα δὲ τοῦ μαντηίου ἐπιμνήσομαι. μαντήια πολλὰ μὲν παρ' Ἑλλήσι, πολλὰ δὲ καὶ παρ' Αἰγυπτίοισι, τὰ δὲ καὶ ἐν Λιβύῃ, καὶ ἐν τῇ δὲ Ἀσίῃ πολλὰ ἔστιν. ἀλλὰ τὰ μὲν οὔτε ἱρέων ἄνευ οὔτε προφητέων φθέγγονται, ὁδε δὲ αὐτὸς τε κινέεται καὶ τὴν μαντηίην ἐς τέλος αὐτουργεῖ. τρόπος δὲ αὐτῆς - τοιόσδε. εὐτ' ἂν ἐθέλῃ χρησηγορεύειν, ἐν τῇ ἔδρῃ πρῶτα κινέεται, οἱ δὲ μιν ἱρέες αὐτίκα ἀείρουσιν ἣν δὲ μὴ ἀείρωσιν, ὁ δὲ ἰδρώει καὶ ἐς μέζον ἔτι κινέεται. εὐτ' ἂν δὲ ὑποδύντες φέρωσιν, ἄγει σφέας πάντῃ περιδινέων καὶ ἐς ἄλλον ἐξ ἐτέρου μεταπηδέων. τέλος ὁ ἀρχιερεὺς ἀντιάσας ἐπερέεταί μιν περὶ ἀπάντων πρηγμάτων: ὁ δὲ ἦν τι μὴ ἐθέλῃ ποιέεσθαι, ὀπίσω ἀναχωρεῖ, ἣν δὲ τι ἐπαινέῃ, ἄγει ἐς τὸ πρόσω τοὺς προφέροντας ὅκωσπερ ἡνιοχέων. οὕτως μὲν συναγείρουσι τὰ θέσφατα, καὶ οὔτε ἱρὸν πρῆγμα οὐδὲν οὔτε ἴδιον τούτου ἄνευ ποιέουσιν. λέγει δὲ καὶ τοῦ ἔτεος περὶ καὶ τῶν ὥρέων αὐτοῦ πασέων, καὶ ὁκότε οὐκ ἔρονται λέγει δὲ καὶ τοῦ σημηίου περὶ, κότε

[37] χρή μιν ἀποδημέειν τὴν εἶπον ἀποδημίην. ἐρέω δὲ καὶ ἄλλο, τὸ ἐμεῦ παρεόντος ἔπραξεν. οἱ μὲν μιν ἱρέες ἀείροντες ἔφερον, ὁ δὲ τοὺς μὲν ἐν γῇ κάτω ἔλιπεν, αὐτὸς δὲ ἐν τῷ ἡέρι μῦνος ἐφορέετο.

[38] μετὰ δὲ τὸν Ἀπόλλωνα ξόανόν ἐστιν Ἀτλαντος, μετὰ δὲ Ἑρμέω καὶ Εἰλειθυίῃς.

[39] τὰ μὲν ὧν ἐντὸς τοῦ νηοῦ ὥδε κεκοσμέεται: ἔξω δὲ βωμός τε κέαται μέγας χάλκεος, ἐν δὲ καὶ ἄλλα ξόανα μυρία χάλκεα βασιλέων τε καὶ ἱρέων: καταλέξω δὲ τῶν μάλιστα ἄξιον μνήσασθαι. ἐν ἀριστερῇ τοῦ νεῶ Σεμιράμιος ξόανον ἔστηκεν ἐν δεξιῇ τὸν νηὸν ἐπιδεικνύουσα. ἀνέστη δὲ δι' αἰτὴν τοιήνδε. ἀνθρώποισιν ὁκόσοι Συρίην οἰκέουσιν νόμον ἐποίεετο ἑαυτὴν μὲν ὅκως θεὸν ἰλάσκεσθαι, θεῶν δὲ τῶν ἄλλων καὶ αὐτῆς Ἥρης ἀλογεῖν. καὶ ὥδε ἐποίεον. μετὰ δὲ ὥς οἱ θεόθεν ἀπίκοντο νοῦσοί τε καὶ συμφοραί ^ καὶ ἄλγεα, μανίης μὲν ἐκείνης ἀπεπαύσατο καὶ θνητὴν ἐωυτὴν ὁμολόγεεν καὶ τοῖσιν ὑπηκόοισιν αὐτὶς ἐκέλευεν ἐς Ἥρην τρέπεσθαι. τούνεκα δὴ ἔτι τοιήδε ἀνέστηκεν, τοῖσιν ἀπικνεομένοισι τὴν Ἥρην ἰλάσκεσθαι δεικνύουσα, καὶ θεὸν οὐκέτι ἐωυτὴν ἀλλ' ἐκείνην ὁμολογέουσα.

[40] εἶδον δὲ καὶ αὐτόθι Ἑλένης ἄγαλμα καὶ Ἑκάβης καὶ Ἀνδρομάχης καὶ Πάριδος καὶ Ἑκτορος καὶ Ἀχιλλέος. εἶδον δὲ καὶ Νειρέος εἶδος τοῦ Ἀγλαΐης, καὶ Φιλομήλην καὶ Πρόκνην ἔτι γυναῖκας, καὶ αὐτὸν Τηρέα ὄρνιθα, καὶ ἄλλο ἄγαλμα Σεμιράμιος, καὶ Κομβάβου τὸ κατέλεξα, καὶ Στρατονίκης κάρτα καλόν, καὶ Ἀλεξάνδρου αὐτῷ ἐκείνῳ εἴκελον, παρὰ δὲ οἱ Σαρδανάπαλλος

ἔστηκεν ἄλλη μορφή καὶ ἄλλη στολῇ.

[41] ἐν δὲ τῇ αὐτῇ ἄφεται νέμονται βόες μεγάλοι καὶ ἵπποι καὶ ἄετοι καὶ ἄρκτοι καὶ λέοντες, καὶ ἀνθρώπους οὐδαμὰ σίνονται, ἀλλὰ πάντες ἱροὶ τέ εἰσι καὶ χειροήθεις.

[42] ἱρέες δὲ αὐτοῖσι πολλοὶ ἀποδεδέχεται, τῶν οἱ μὲν τὰ ἱρία σφάζουσιν, οἱ δὲ σπονδηφορέουσιν, ἄλλοι δὲ πυρφόροι καλέονται καὶ ἄλλοι παραβώμιοι. ἐπ' ἐμεῦ δὲ πλείονες καὶ τριηκοσίων ἐς τὴν θυσίην ἀπικνέοντο. ἐσθῆς δὲ αὐτέοισι πᾶσι λευκή, καὶ πῖλον ἐπὶ τῇ κεφαλῇ ἔχουσιν. ἀρχιερεὺς δὲ ἄλλος ἐκάστου ἔτεος ἐπιγίγνεται, πορφυρέην τε μούνος οὗτος φορέει καὶ τιάρην χρυσήν.

[43] ἀναδέεται. ἔστι δὲ καὶ ἄλλο πλῆθος ἀνθρώπων ἱρῶν αὐλητέων τε καὶ συριστέων καὶ Γάλλων, καὶ γυναῖκες ἐπιμανέες τε καὶ φρενοβλαβέες.

[44] θυσίῃ δὲ δις ἐκάστης ἡμέρης ἐπιτελέεται, ἐς τὴν πάντες ἀπικνέονται. Διὶ μὲν ὧν κατ' ἡσυχίην θύουσιν οὔτε αἰδόντες οὔτε αὐλέοντες· εὖτ' ἂν δὲ τῇ Ἥρῃ κατάρχωνται, αἰδίδουσίν τε καὶ αὐλέουσιν καὶ κρόταλα ἐπικροτεύουσιν. καὶ μοι τοῦτου περὶ σαφὲς οὐδὲν εἰπεῖν ἐδύναντο.

[45] ἔστι δὲ καὶ λίμνη αὐτόθι, οὐ πολλὸν ἐκὰς τοῦ ἱροῦ, ἐν τῇ ἰχθύες ἱροὶ τρέφονται πολλοὶ καὶ πολυειδέες. γίνονται δὲ αὐτῶν ἔνιοι κάρτα μεγάλοι· οὗτοι δὲ καὶ οὐνόματα ἔχουσιν καὶ ἔρχονται καλεόμεροι· ἐπ' ἐμέο δέ τις ἦν ἐν αὐτοῖσι χρυσοφορέων. ἐν τῇ πτέρυγι ποίημα χρύσειον αὐτέῳ ἀνακέατο, καὶ μιν ἐγὼ πολλάκις ἐθεησάμην, καὶ εἶχεν τὸ ποίημα.

[46] βάθος δὲ τῆς λίμνης πολλόν. ἐγὼ μὲν οὐκ ἐπειρήθην, λέγουσι δ' ὧν καὶ διηκοσίων ὀργυιέων πλεόν ἔμμεναι. κατὰ μέσον δὲ αὐτῆς βωμὸς λίθου ἀνέστηκεν. δοκοίς ἂν ἄφνω ἰδὼν πλῶειν τέ μιν καὶ τῷ ὕδατι ἐποχέεσθαι, καὶ πολλοὶ ὧδε νομίζουσιν ἐμοὶ δὲ δοκεῖ στυλὸς ὕφεστεως μέγας ἀνέχειν τὸν βωμόν. ἔστεπται δὲ αἰεὶ καὶ θυώματα ἔχει, πολλοὶ δὲ καὶ ἐκάστης ἡμέρης κατ' εὐχὴν ἐς αὐτὸν νηχόμενοι στεφανηφορέουσιν.

[47] γίνονται δὲ αὐτόθι καὶ πανηγυρίες τε μέγισται, καλέονται δὲ ἐς τὴν λίμνην καταβάσεις, ὅτι ἐν αὐτῇσι ἐς τὴν λίμνην τὰ ἱρὰ πάντα κατέρχεται. ἐν τοῖσιν ἡ Ἥρῃ πρώτη ἀπικνέεται, τῶν ἰχθύων εἵνεκα, μὴ σφέας ὁ Ζεὺς πρῶτος ἴδηται· ἦν γὰρ τότε γένηται, λέγουσιν ὅτι πάντες ἀπόλλυνται. καὶ δῆτα ὁ μὲν ἔρχεται ὀψόμενος, ἡ δὲ πρόσω ἵσταμένη ἀπειργεῖ τέ μιν καὶ πολλὰ λιπαρέουσα ἀποπέμπει.

[48] μέγισται δὲ αὐτοῖσι πανηγύριες αἱ ἐς θάλασσαν νομίζονται. ἀλλ' ἐγὼ τούτων περὶ σαφὲς οὐδὲν ἔχω εἰπεῖν· οὐ γὰρ ἦλθον αὐτὸς οὐδὲ ἐπειρήθην ταύτης τῆς ὁδοιορίας. τὰ δὲ ἐλθόντες ποιέουσιν, εἶδον καὶ ἀπηγήσομαι. ἀγγήιον ἕκαστος ὕδατι σεσαγμένον φέρουσιν, κηρῷ δὲ τάδε σεσήμανται. καὶ μιν οὐκ αὐτοὶ λυσάμενοι χέονται, ἀλλ' ἔστιν ἀλεκτρυὼν ἱρός, οἰκέει δὲ ἐπὶ τῇ λίμνῃ, ὃς ἐπεὶ σφέων δέξεται τὰ ἀγγήια, τὴν τε σφρηγίδα ὀρῇ καὶ μισθὸν ἀρνύμενος ἀνά τε λύει τὸν δεσμὸν καὶ τὸν κηρὸν ἀπαιρέεται· καὶ πολλὰ μνῆες ἐκ τούτου τοῦ ἔργου τῷ ἀλεκτρυόνι ἀγείρονται. ἔνθεν δὲ ἐς τὸν νηὸν αὐτοὶ ἐνείκαντες σπένδουσιν τε καὶ θύσαντες ὀπίσω ἀπονοστέουσιν.

[49] ὁορτέων δὲ πασέων τῶν οἶδα μεγίστην τοῦ εἵαρος ἀρχομένου ἐπιτελέουσιν, καὶ μιν οἱ μὲν πυρὴν, οἱ δὲ λαμπάδα καλέουσιν. θυσίην δὲ ἐν

αὐτῇ τοιήνδε ποιέουσιν. δένδρεα μεγάλα ἐκκόψαντες τῇ αὐλῇ ἐστάσι, μετὰ δὲ ἀγινέοντες αἰγὰς τε καὶ οἷας καὶ ἄλλα κτήνεα ζωὰ ἐκ τῶν δενδρέων ἀπαρτέουσιν· ἐν δὲ καὶ ὀρνίθες καὶ εἴματα καὶ χρύσεα καὶ ἀργύρεα ποιήματα. ἐπεὰν δὲ ἐντελέα πάντα ποιήσωνται, περινεύκοντες τὰ ἱρὰ περὶ τὰ δένδρεα πυρὴν ἐνιάσιν, τὰ δὲ αὐτίκα πάντα καίονται. ἐς ταύτην τὴν ὀρτὴν πολλοὶ ἄνθρωποι ἀπικνέονται ἔκ τε Συρίας καὶ τῶν πέριξ χωρέων πασέων, φέρουσιν τε τὰ ἐωυτῶν ἱρὰ ἕκαστοι καὶ τὰ σημήια ἕκαστοι ἔχουσιν ἐς τάδε μεμιμημένα.

[50] ἐν ῥητῇσι δὲ ἡμέρησι τὸ μὲν πλῆθος ἐς τὸ ἱρὸν ἀγείρονται, Γάλλοι δὲ πολλοὶ καὶ τοὺς ἔλεξα, οἱ ἱροὶ ἄνθρωποι, τελέουσι τὰ ὄργια, τάμνονταί τε τοὺς πήχεας καὶ τοῖσι νώτοιςι πρὸς ἀλλήλους τύπτονται. πολλοὶ δὲ σφίσι παρεστεῶτες ἐπαυλέουσι, πολλοὶ δὲ τύμπανα παταγέουσιν, ἄλλοι δὲ αἰδίδουσιν ἔνθεα καὶ ἱρὰ ἄσματα. τὸ δὲ ἔργον ἐκτὸς τοῦ νηοῦ τόδε γίνεται, οὐδὲ ἐσέρχονται ἐς τὸν νηὸν ὁκόσοι τόδε ποιέουσιν.

[51] ἐν ταύτησι τῇσι ἡμέρησι καὶ Γάλλοι γίνονται. ἐπεὰν γὰρ οἱ ἄλλοι αὐλέωσι τε καὶ ὄργια ἠ ποιέωνται, ἐς πολλοὺς ἤδη ἡ μανίη ἀπικνέεται, καὶ πολλοὶ ἐς θένν ἀπικόμενοι μετὰ δὲ τοιάδε ἔπρηξαν. καταλέξω, δὲ καὶ τὰ ποιέουσιν. ὁ νεηνίης ὄτῳ τάδε ἀποκέαται ῥίνας τὰ εἴματα μεγάλη βοῇ ἐς μέσον ἔρχεται καὶ ξίφος ἀναιρέεται· τὸ δὲ πολλὰ ἔτη, ἐμοὶ δοκέει, καὶ τοῦτο ἔστηκε. λαβὼν δὲ αὐτίκα τάμνει ἐωυτὸν θέει τε διὰ τῆς πόλιος καὶ τῇσι χερσὶ φέρει τὰ ἔταμεν. ἐς ὁκοίην δὲ οἰκίην τάδε ἀπορρίψει, ἐκ ταύτης ἐσθῆτά τε θηλέην καὶ κόσμον τὸν γυναικῆιον λαμβάνει. τάδε μὲν ἐν τῇσι τομῇσι ποιέουσιν.

[52] ἀποθανόντες δὲ Γάλλοι οὐκ ὁμοίην ταφὴν τοῖσιν ἄλλοιςι θάπτονται, ἀλλ' ἐὰν ἀποθάνῃ Γάλλος, ἐταῖροί μιν αἰείραντες ἐς τὰ προάστεια φέρουσιν, θέμενοι δὲ αὐτὸν καὶ τὸ φέρτρον τῷ ἐκόμισαν, ὑπερθε λίθοις βάλλουσιν, καὶ τάδε πρῆξαντες ὀπίσω ἀπονοστέουσιν. φυλάξαντες δὲ ἐπτὰ ἡμερέων ἀριθμὸν οὕτως ἐς τὸ ἱρὸν ἐσέρχονται· πρὸ δὲ τουτέων ἦν ἐσέλθωσιν, οὐκ

[53] ὅσια ποιέουσιν. νόμοιςι δὲ ἐς ταῦτα χρέωνται τουτέοιςι. ἦν μὲν τις αὐτέων νέκυν ἴδῃται, ἐκείνην τὴν ἡμέρην ἐς τὸ ἱρὸν οὐκ ἀπικνέεται, τῇ ἐτέρῃ δὲ καθήρας ἐωυτὸν ἐσέρχεται. αὐτῶν δὲ τῶν οἰκείων τοῦ νέκυος ἕκαστοι φυλάξαντες ἀριθμὸν ἡμερέων τριήκοντα καὶ τὰς κεφαλὰς ξυράμενοι ἐσέρχονται· πρὶν δὲ τάδε ποιῆσαι, οὐ σφίσι ἐσιέναι ὅσιον.

[54] θύουσιν δὲ βόας ἄρσενάς τε καὶ θήλεας καὶ αἰγὰς καὶ οἷας. σύας δὲ μούνον ἐναγέας νομίζοντες οὔτε θύουσιν οὔτε σιτέονται. ἄλλοι δ' οὐ σφέας ἐναγέας, ἀλλὰ ἱρούς νομίζουσιν. ὀρνίθων τε αὐτέοιςι περιστερὴ δοκέει χρῆμα ἱρότατον καὶ οὐδὲ ψαύειν αὐτέων δικαίεουσιν· καὶ ἦν ἀέκοντες ἄψωνται, ἐναγέες ἐκείνην τὴν ἡμέρην εἰσὶ. τοῦνεκα δὲ αὐτέοιςι σύννομοι τέ εἰσι καὶ ἐς τὰ οἰκεῖα ἐσέρχονται καὶ τὰ πολλὰ ἐν γῇ νέμονται.

[55] λέξω δὲ καὶ τῶν πανηγυριστέων τὰ ἕκαστοι ποιέουσιν. ἀνὴρ εὗτ' ἂν ἐς τὴν ἱρὴν πόλιν πρῶτον ἀπικνέται, ἠ κεφαλὴν μὲν ὅδε καὶ ὀφρύας ἐξύρατο, μετὰ δὲ ἱρεύσας οἷν τὰ μὲν ἄλλα κρεουργεῖ τε καὶ εὐωχέεται, τὸ δὲ νάκος χαμαὶ θέμενος ἐπὶ τούτου ἐς γόνυ ἔζεται, πόδας δὲ καὶ κεφαλὴν τοῦ κτήνεος ἐπὶ τὴν ἐωυτοῦ κεφαλὴν ἀναλαμβάνει· ἅμα δὲ εὐχόμενος αἰτέει τὴν μὲν παρεοῦσαν θυσίην δέκεσθαι, μέζω δὲ ἐσαυτίς ὑπισχνέεται. τελέσας δὲ ταῦτα,

τὴν κεφαλὴν αὐτοῦ τε στέφεται καὶ τῶν ἄλλων ὁκόσοι τὴν αὐτὴν ὁδὸν ἀπικνέονται, ἅρας δὲ ἀπὸ τῆς ἐωυτοῦ ὁδοιπορέει, ὕδασι τε ψυχροῖσι χρεόμενος λουτρῶν τε καὶ πόσιος εἵνεκα καὶ ἐς πάμπαν χαμοκοιτέων οὐ γὰρ οἱ εὐνῆς ἐπιβῆναι ὅσιον πρὶν τὴν τε ὁδὸν ἐκτελέσαι

[56] καὶ ἐς τὴν ἐωυτοῦ αὐτὶς ἀπικέσθαι. ἐν δὲ τῇ ἱρῇ πόλει ἐκδέκεται μιν ἀνὴρ ξεινοδόκος ἀγνοέοντα· ῥητοὶ γὰρ δὴ ὦν ἐκάστης πόλιος αὐτόθι ξεινοδοκοὶ εἰσὶν, καὶ τόδε πατρόθεν οἴκοι δέκονται. καλέονται δὲ ὑπὸ Ἀσσυρίων οἶδε διδάσκαλοι, ὅτι σφίσι πάντα ὑπηγέονται.

[57] θύουσι δὲ οὐκ ἐν αὐτῷ τῷ ἱρῷ, ἀλλ' ἐπεὰν παραστήσῃ τῷ βωμῷ τὸ ἱρήιον, ἐπισπείσας αὐτὶς ἄγει ζῶν ἐς τὰ οἰκεῖα, ἐλθὼν δὲ κατ' ἐωυτὸν θύει τε καὶ εὐχεται.

[58] ἔστιν δὲ καὶ ἄλλης θυσίης τρόπος τοιόσδε. στέψαντες τὰ ἱρήια, ζῶα ἐκ τῶν προφυλαίων ἀπιᾶσιν, τὰ δὲ κατενεχθέντα θνήσκουσιν. ἔνιοι δὲ καὶ παῖδας ἐωυτῶν ἐντεῦθεν ἀπιᾶσιν, οὐκ ὁμοίως τοῖς κτήνεσιν, ἀλλ' ἐς πῆρην ἐνθέμενοι χειρὶ κατάγουσιν, ἅμα δὲ αὐτέοισιν ἐπικερτομέοντες λέγουσιν ὅτι οὐ παῖδες, ἀλλὰ βόες εἰσὶν.

[59] στίζονται δὲ πάντες, οἱ μὲν ἐς καρπούς, οἱ δὲ ἐς αὐχένας· καὶ ἀπὸ τοῦδε ἅπαντες Ἀσσύριοι στιγματηφορέουσιν .

[60] ποιέουσι δὲ καὶ ἄλλο μούνοισι Ἑλλήνων Τροιζηνίοισι ὁμολογέοντες. λέξω δὲ καὶ τὰ ἐκεῖνοι ποιέουσιν. Τροιζήνιοι τῇσι παρθένοισι καὶ τοῖσιν ἡιθέοισι νόμον ἐποιήσαντο μὴ μιν ἄλλως γάμον ἰέναι, πρὶν Ἴππολύτῳ κόμας κείρασθαι· καὶ ὧδε ποιέουσιν. τοῦτο καὶ ἐν τῇ ἱρῇ πόλει γίγνεται. οἱ μὲν νεηνία τῶν γενεῶν ἀπάρχονται, τοῖς δὲ νέοισι πλοκάμους ἱρούς ἐκ γενετῆς ἀπιᾶσιν, τοὺς ἐπεὰν ἐν τῷ ἱρῷ γένωνται, τάμνουσιν τε καὶ ἐς ἄγγεα καταθέντες οἱ μὲν ἀργύρεα, πολλοὶ δὲ χρύσεια ἐν τῷ νηῷ προσηλώσαντες ἀπίασιν ἐπιγράψαντες ἕκαστοι τὰ οὐνόματα. τοῦτο καὶ ἐγὼ νέος ἔτι ὦν ἐπετέλεσα, καὶ ἔτι μευ ἐν τῷ ἱρῷ καὶ ὁ πλόκαμος καὶ τὸ οὔνομα.

OF PANTOMIME — Περι Ὀρχήσεως

ἐπεὶ τοίνυν, ὦ Κράτων, δεινὴν τινα ταύτην κατηγορίαν ἐκ πολλοῦ, οἶμαι, παρεσκευασμένος κατηγόρηκας ὀρχήσεών τε καὶ αὐτῆς ὀρχηστικῆς, καὶ προσέτι ἡμῶν γε τῶν χαιρόντων τῇ τοιαύτῃ θεᾷ ὡς ἐπὶ φαύλῳ καὶ γυναικείῳ πράγματι μεγάλην σπουδὴν ποιουμένων, ἄκουσον ὅσον τοῦ ὀρθοῦ διημάρτηκας καὶ ὡς λέληθας σεαυτὸν τοῦ μεγίστου τῶν ἐν τῷ βίῳ ἀγαθῶν κατηγορῶν. καὶ συγγνώμη σοι εἰ ἐξ ἀρχῆς βίῳ αὐχμηρῷ συζῶν καὶ μόνον τὸ σκληρὸν ἀγαθὸν ἡγούμενος ὑπ' ἀπειρίας αὐτῶν κατηγορίας ἄξια εἶναι νενόμικας.

Κράτων [2] ἀνὴρ δὲ τίς ὢν ὅλως,^ καὶ ταῦτα παιδεία σύντροφος καὶ φιλοσοφία τὰ μέτρια ὠμίληκώς, ἀφέντος, ὦ Λυκῖνε, τοῦ περὶ τὰ βελτίω σπουδάζειν καὶ τοῖς παλαιοῖς συνεῖναι κάθηται καταυλούμενος, θηλυδρίαν ἄνθρωπον ὁρῶν ἐσθῆσι μαλακαῖς καὶ ἄσματος ἀκολάστοις ἐναβρυνόμενον καὶ μιμούμενον ἐρωτικὰ γύναια, τῶν πάλοι τὰς μαχλοτάτας, Φαίδρας καὶ Παρθενόπας καὶ Ῥοδόπας τινάς, καὶ ταῦτα πάντα ὑπὸ κρούμασιν καὶ τερετίσμασι καὶ ποδῶν κτύπῳ, καταγέλαστα ὡς ἀληθῶς πράγματα καὶ ἥκιστα ἐλευθέρῳ ἀνδρὶ καὶ οἷῳ σοὶ πρέποντα; ὥστε ἐγῶγε πυθόμενος ὡς ἐπὶ τοιαύτῃ θεᾷ σχολάζοις, οὐκ ἠδέσθην μόνον ὑπὲρ σοῦ ἀλλὰ καὶ ἡνιάθην εἰ Πλάτωνος καὶ Χρυσίππου καὶ Ἀριστοτέλους ἐκλαθόμενος κάθησαι τὸ ὅμοιον πεπονθὼς τοῖς τὰ ὧτα περῷ κνωμένοις, καὶ ταῦτα μυρίων ἄλλων ὄντων ἀκουσμάτων καὶ θεαμάτων σπουδαίων, εἰ τούτων τις δέοιτο, τῶν κυκλίων αὐλητῶν καὶ τῶν κιθάρα τὰ ἔννομα προσαδόντων, καὶ μάλιστα τῆς σεμνῆς τραγῳδίας καὶ τῆς φαιδροτάτης κωμῳδίας, ἅπερ καὶ ἐναγώνια εἶναι ἤξιῳται. [3] πολλῆς οὖν, ὦ γενναῖε, τῆς ἀπολογίας σοι δεῖσθαι πρὸς τοὺς πεπαιδευμένους, εἰ βούλει μὴ παντάπασιν ἐκκεκρίσθαι καὶ τῆς τῶν σπουδαίων ἀγέλης ἐξεληλάσθαι. καίτοι τό γε ἄμεινον ἐκεῖνόν ἐστιν, οἶμαι, ἀρνήσθαι τὸ πᾶν ἰάσασθαι καὶ μηδὲ τὴν ἀρχὴν ὁμολογεῖν τι τοιοῦτον παρανενομησθαι σοι. πρὸς δ' οὖν τοῦπιόν ὅρα ὅπως μὴ λάθῃς ἡμῖν ἐξ ἀνδρὸς τοῦ πάλοι Λυδὴ τις ἢ Βάκχη γενόμενος, ὅπερ οὐ σὸν ἂν ἐγκλημα εἴη μόνον, ἀλλὰ καὶ ἡμῶν, εἰ μὴ σε κατὰ τὸν Ὀδυσσεά τοῦ λωτοῦ ἀποσπάσαντες ἐπὶ τὰς συνήθεις διατριβὰς ἐπανάζομεν πρὶν λάθῃς τελέως ὑπὸ τῶν ἐν τῷ θεάτρῳ Σειρήνων κατεσχημένος. καίτοι ἐκεῖναι μὲν τοῖς ὥσιν μόνοις ἐπεβούλευον καὶ διὰ τοῦτο κηροῦ ἐδέησεν πρὸς τὸν παράπλου αὐτῶν σὺ δὲ καὶ δι' ὀφθαλμῶν ἔοικας ὅλος δεδουλωσθαι.

Λυκῖνος [4] παπαῖ, ὦ Κράτων, ὡς κάρχαρόν τινα ἔλυσας ἐφ' ἡμᾶς τὸν σαυτοῦ κύνα. πλὴν τό γε παράδειγμα,, τὴν τῶν Λωτοφάγων καὶ Σειρήνων εἰκόνα, πάνυ ἀνομοιοτάτην μοι δοκεῖς εἰρηκέναι ὧν πέπονθα, παρ' ὅσον τοῖς μὲν τοῦ λωτοῦ γευσάμενοις καὶ τῶν Σειρήνων ἀκούσασιν ὄλεθρος ἦν τῆς τε ἐδωδῆς καὶ τῆς ἀκροάσεως τοῦπιτίμιον, ἐμοὶ δὲ πρὸς τῷ τὴν ἡδονὴν παρὰ πολὺ ἡδῖω πεφυκέναι ^ καὶ τό τέλος ἀγαθὸν ἀποβέβηκεν οὐ γὰρ εἰς λήθην τῶν οἴκοι οὐδ' εἰς ἀγνωσίαν τῶν κατ' ἐμαυτὸν περισταται, ἀλλ' εἰ χρὴ μηδὲν ὀκνήσαντα εἰπεῖν, μακρῷ πινυτώτερος καὶ τῶν ἐν τῷ βίῳ διορατικώτερος ἐκ τοῦ θεάτρου σοι ἐπανελήλυθα. μᾶλλον δέ, τὸ τοῦ Ὀμήρου αὐτὸ εἰπεῖν καλόν,

ὅτι ὁ τοῦτο ἰδὼν τὸ θέαμα ‘τερψάμενος νεῖται καὶ πλείονα εἰδώς.’

Κράτων

Ἡράκλεις, ὦ Λυκῖνε, οἷα πέπονθας, ὅς οὐδ’ αἰσχύνῃ ἐπ’ αὐτοῖς, ἀλλὰ καὶ σεμνυνομένῳ ἔοικας. τὸ γοῦν δεινότατον τοῦτό ἐστιν, ὅτι μὴδὲ ἰάσεώς τινα ἡμῖν ὑποφαίνεις ἐλπίδα, ἐπαινεῖν τολμῶν τὰ οὕτως αἰσχρὰ καὶ κατάπτυστα.

Λυκῖνος [5] εἰπέ μοι, ὦ Κράτων, ταυτὶ δὲ περὶ ὀρχήσεως καὶ τῶν ἐν τῷ θεάτρῳ γινομένων ἰδὼν πολλάκις αὐτὸς ἐπιτιμᾷς, ἢ ἀπείρατος ὢν τοῦ θεάματος ὁμῶς αἰσχρὸν αὐτὸ καὶ κατάπτυστον, ὡς φῆς, νομίζεις; εἰ μὲν γὰρ εἶδες, ἐξ ἴσου ἡμῖν καὶ σὺ γεγένησαι: εἰ δὲ μή, ὅρα μὴ ἄλογος ἢ ἐπιτίμησις εἶναί σου δόξη καὶ θρασεῖα, κατηγοροῦντος ὢν ἀγνοεῖς.

Κράτων

ἔτι ‘ γὰρ τοῦτό μοι τὸ λοιπὸν ἦν, ἐν βαθεῖ τούτῳ τῷ πώγωνι καὶ πολιᾷ τῇ κόμῃ καθῆσθαι μέσον ἐν τοῖς γυναίκοις καὶ τοῖς μεμηνόσιν ἐκείνοις θεαταῖς, κροτοῦντά τε προσέτι καὶ ἐπαίνους ἀπρεπεστάτους ἐπιβοῶντα ὀλέθρῳ τινὶ ἀνθρώπῳ ἐς οὐδὲν δέον κατακλωμένῳ.

Λυκῖνος

συγγνωστά σου ταῦτα, ὦ Κράτων. εἰ δέ μοι πεισθείης ποτὲ καὶ ὅσον πείρας ἔνεκα παράσχοις σεαυτὸν ἀναπετάσας τοὺς ὀφθαλμούς, εὖ οἶδα ὡς οὐκ ἀνάσχοιο ἂν μὴ οὐχὶ πρὸ τῶν ἄλλων θεᾶν ἐν ἐπιτηδείῳ καταλαμβάνων ὅθεν καὶ ὄψει ἀκριβῶς καὶ ἀκούσῃ ἅπαντα.

Κράτων

μὴ ὥρας ἂν ἴκοίμην, εἴ τι τοιοῦτον ἀνασχοίμην ποτέ, ἔστ’ ἂν δασύς τε εἶην τὰ σκέλη καὶ τὸ γένειον ἀπαράτιλτος: ὡς νῦν γε καὶ σὲ ἤδη ἔλεῶ τελέως ἡμῖν ἐκβεβακχευμένον.

Λυκῖνος [6] βούλει οὖν ἀφέμενος, ὦ ἐταῖρε, τῶν βλασφημιῶν τούτων ἀκούσαι μού τι περὶ ὀρχήσεως λέγοντος καὶ τῶν ἐν αὐτῇ καλῶν, καὶ ὡς οὐ τερπνὴ μόνον ἀλλὰ καὶ ὠφέλιμός ἐστιν τοῖς θεωμένοις, καὶ ὅσα παιδεύει καὶ ὅσα διδάσκει, καὶ ὡς ρυθμίζει τῶν ὁρώντων τὰς ψυχὰς, καλλίστοις θεάμασιν ἐγγυμνάζουσα καὶ ἀρίστοις ἀκούσμασιν ἐνδιατρίβουσα καὶ κοινόν τι ψυχῆς καὶ σώματος κάλλος ἐπιδεικνυμένη; τὸ γὰρ καὶ μετὰ μουσικῆς καὶ ρυθμοῦ ταῦτα πάντα ποιεῖν οὐ ψόγος ἂν αὐτῆς ἀλλ’ ἐπαινος μᾶλλον εἶη.

Κράτων

ἐμοὶ μὲν οὐ πάνυ σχολὴ μεμνόντος ἀνθρώπου ἀκροᾶσθαι τὴν νόσον τὴν αὐτοῦ ἐπαινοῦντος: σὺ δὲ εἰ βούλει ληρόν τινα κατασκεδάσαι μου, ἔτοιμος φιλικὴν ταύτην λειτουργίαν ὑποστῆναι καὶ παρασχεῖν τὰ ὅτα, καὶ ἄνευ κηροῦ παρακούειν τῶν φαύλων δυνάμενος. ὥστε ἤδη σιωπήσομαί σοι, καὶ λέγε ὅποσα ἐθέλεις ὡς μὴδὲ ἀκούοντός τινος.

Λυκῖνος

[7] εὖ γε, ὦ Κράτων, καὶ τούτου ἐδεόμην μάλιστα: εἴη γὰρ μετ' ὀλίγον ἂν εἰ λήρος εἶναι σοι δόξει τὰ λεχθησόμενα. καὶ πρῶτόν γε ἐκεῖνο πάνυ ἡγνοηκέναι μοι δοκεῖς, ὥς οὐ νεώτερον τὸ τῆς ὀρχήσεως ἐπιτήδευμα τοῦτο ἐστὶν οὐδὲ χθὲς καὶ πρῶην ἀρξάμενον, οἷον κατὰ τοὺς προπάτορας ἡμῶν ἢ τοὺς ἐκείνων, ἀλλ' οἳ γε τάληθέστατα ὀρχήσεως πέρι γενεαλογοῦντες ἅμα τῇ πρώτῃ γενέσει τῶν ὄλων φαῖεν ἂν σοι καὶ ὄρχησιν ἀναφῦναι, τῷ ἀρχαίῳ ἐκείνῳ Ἐρωτι συναναφανεῖσαν. ἡ γοῦν χορεία τῶν ἀστέρων καὶ ἡ πρὸς τοὺς ἀπλανεῖς τῶν πλανήτων συμπλοκὴ καὶ εὐρυθμὸς αὐτῶν κοινωνία καὶ εὐτακτὸς ἀρμονία τῆς πρωτογόνου ὀρχήσεως δείγματα ἐστὶν. κατ' ὀλίγον δὲ αὐξανομένη καὶ τῆς πρὸς τὸ βέλτιον ἀεὶ προσθήκης τυγχάνουσα, νῦν ὅκειν ἐς τὸ ἀκρότατον ἀποτετελέσθαι καὶ γεγενῆσθαι ποικίλον τι καὶ παναρμόνιον καὶ πολύμουσον ἀγαθόν.

[8] πρῶτον δὲ φασιν Ῥέαν ἡσθεῖσαν τῇ τέχνῃ ἐν Φρυγίᾳ μὲν τοὺς Κορύβαντας, ἐν Κρήτῃ δὲ τοὺς Κουρήτας ὀρχεῖσθαι κελεῦσαι, καὶ οὐ τὰ μέτρια ὦνато τῆς τέχνης αὐτῶν, οἳ γε περιορχούμενοι διεσώσαντο αὐτῇ τὸν Δία, ὥστε καὶ σῶστρα εἰκότως ἂν ὁ Ζεὺς ὀφείλῃεν ὁμολογοῖν αὐτοῖς, ἐκφυγὼν διὰ τὴν ἐκείνων ὄρχησιν τοὺς πατρώους ὀδόντας. ἐνόπλιος δὲ αὐτῶν ἡ ὄρχησις ἦν, τὰ ξίφη μεταξὺ κροτούντων πρὸς τὰς ἀσπίδας καὶ πηδώντων ἐνθεὸν τι καὶ πολεμικόν. Μετὰ δέ, Κρητῶν οἱ κράτιστοι ἐνεργῶς ἐπιτηδεύσαντες αὐτὸ ἄριστοι ὀρχησται ἐγένοντο, οὐχ οἱ ἰδιῶται μόνον, ἀλλὰ καὶ οἱ βασιλικώτεροι καὶ πρωτεύειν ἀξιοῦντες. ὁ γοῦν Ὅμηρος τὸν Μηριόνην, οὐκ αἰσχῦναι βουλόμενος ἀλλὰ κοσμήσαι, ὀρχηστήν προσεῖπεν, καὶ οὕτως ἄρα ἐπίσημος ἦν καὶ γνώριμος ἅπασιν ἐπὶ τῇ ὀρχηστικῇ ὥστε οὐχ οἱ Ἕλληνες μόνον ταῦτα ἠπίσταντο περὶ ταῦτα ἀλλὰ καὶ οἱ Τρῶες αὐτοί, καίτοι πολέμιοι ὄντες: ἑώρων γάρ, οἶμαι, καὶ τὴν ἐν τῷ πολεμεῖν αὐτοῦ κουφότητα καὶ εὐρυθμίαν, ἣν ἐξ ὀρχήσεως ἐκέκτητο. φησὶν δὲ τὰ ἔπη ὧδέ πως: Μηριόνη, τάχα κέν σε καὶ ὀρχηστήν περ ἐόντα ἔγχος ἐμὸν κατέπαυσε. καὶ ὅμως οὐ κατέπαυσεν αὐτὸν ἄτε γὰρ ἡσκημένος ἐν τῇ ὀρχηστικῇ, ῥαδίως, οἶμαι, διεδίδρασκεν τὰς ἐπ' αὐτὸν ἀφέσεις τῶν ἀκοντίων.

[9] πολλοὺς δὲ καὶ ἄλλους τῶν ἡρώων εἰπεῖν ἔχων τοῖς αὐτοῖς ἐγγεγυμνασμένους καὶ τέχνην τὸ πρᾶγμα πεπονημένους, ἱκανὸν ἡγοῦμαι τὸν Νεοπτόλεμον, Ἀχιλλέως μὲν παῖδα ὄντα, πάνυ δὲ διαπρέψαντα ἐν τῇ ὀρχηστικῇ καὶ εἶδος τὸ κάλλιστον αὐτῇ προστεθεικότα, Πυρρίχιον ἀπ' αὐτοῦ κεκλημένον καὶ ὁ Ἀχιλλεύς, ταῦτα ὑπὲρ τοῦ παιδὸς πυνθανόμενος, μᾶλλον ἔχαιρεν, οἶμαι, ἢ ἐπὶ τῷ κάλλει καὶ τῇ ἄλλῃ ἀλκῇ αὐτοῦ. τοιγαροῦν τὴν Ἴλιον, τέως ἀνάλωτον οὖσαν, ἡ ἐκείνου ὀρχηστικὴ καθεῖλεν καὶ εἰς ἔδαφος κατέρριψεν.

[10] Λακεδαιμόνιοι μὲν, ἄριστοι Ἑλλήνων εἶναι δοκοῦντες, παρὰ Πολυδεύκους καὶ Κάστορος καρνατίζειν μαθόντες ὀρχήσεως δὲ καὶ τοῦτο εἶδος, ἐν Καρύαις τῆς Λακωνικῆς διδασκόμενον ἂν ἅπαντα μετὰ Μουσῶν ποιοῦσιν, ἄχρι τοῦ πολεμεῖν πρὸς αὐλὸν καὶ ῥυθμὸν καὶ εὐτακτον ἔμβασιν τοῦ ποδός: καὶ τὸ πρῶτον σύνθημα Λακεδαιμονίοις πρὸς τὴν μάχην ὁ αὐλὸς

ἐνδίδωσιν. τοιγαροῦν καὶ ἐκράτουν ἀπάντων, μουσικῆς αὐτοῖς καὶ εὐρυθμίας ἡγουμένης. ἴδοις δ' ἂν νῦν ἔτι καὶ τοὺς ἐφήβους αὐτῶν οὐ μείον ὀρχεῖσθαι ἢ ὀπλομαχεῖν μανθάνοντας· ὅταν γὰρ ἀκροχειρισάμενοι καὶ παίσαντες καὶ παισθέντες ἐν τῷ μέρει παύσωνται, εἰς ὄρχησιν αὐτοῖς ἢ ἀγωνία τελευτᾷ, καὶ αὐλητῆς μὲν ἐν τῷ μέσῳ κάθεται ἐπαυλῶν καὶ κτυπῶν τῷ ποδί, οἱ δὲ κατὰ στοῖχον ἀλλήλοις ἐπόμενοι σχήματα παντοῖα ἐπιδείκνυνται πρὸς ρυθμὸν ἐμβαίνοντες, ἄρτι μὲν πολεμικά, μετ' ὀλίγον δὲ χορευτικά, ἃ Διονύσῳ

[11] καὶ Ἀφροδίτῃ φίλα. τοιγαροῦν καὶ τὸ ἄσμα ὃ μεταξὺ ὀρχοῦμενοι ἄδουσιν Ἀφροδίτης ἐπὶ κλησὶς ἐστὶν καὶ Ἑρώτων, ὅς συγκωμάζουσιν αὐτοῖς καὶ συνορχοῖντο. καὶ θάτερον δὲ τῶν ἁσμάτων — δύο γὰρ ἄδεται — διδασκαλίαν ἔχει ὡς χρὴ ὀρχεῖσθαι. ‘ πόρρω ‘ γάρ, φασίν, ‘ὦ παῖδες, πόδα μετάβατε καὶ κωμάξατε ^ βέλτιον,’ τουτέστιν ἄμεινον ὀρχήσασθε. ὅμοια δὲ καὶ οἱ τὸν ὄρμον καλούμενον ὄρμον

[12] καλούμενον ποιοῦσιν. ὁ δὲ ὄρμος ὀρχησὶς ἐστὶν κοινὴ ἐφήβων τε καὶ παρθένων, παρ' ἓνα χορευόντων καὶ ὡς ἀληθῶς ὄρμῳ ἐοικότων καὶ ἡγεῖται μὲν ὁ ἔφηβος τὰ νεανικά ὀρχοῦμενος καὶ ὅσοις ὕστερον ἐν πολέμῳ χρήσεται, ἢ παρθένος δὲ ἔπεται κοσμίως τὸ θῆλυ χορεῦειν διδάσκουσα, ὡς εἶναι τὸν ὄρμον ἐκ σωφροσύνης καὶ ἀνδρείας πλεκόμενον. καὶ αἱ γυμνοπαιδαίαι ^ δὲ αὐτοῖς ὁμοίως ὀρχησὶς ἐστὶν.

[13] ἃ δὲ Ὅμηρος ὑπὲρ Ἀριάδνης ἐν τῇ ἀσπίδι πεποίηκεν καὶ τοῦ χοροῦ ὃν αὐτῇ Δαίδαλος ἤσκησεν ὡς ἀνεγνωκότε σοι παρήμι, καὶ τοὺς ὀρχηστὰς δὲ τοὺς δύο οὓς ἐκεῖ ὁ ποιητὴς κυβιστητῆρας καλεῖ, ἡγουμένους τοῦ χοροῦ, καὶ πάλιν ἃ ἐν τῇ αὐτῇ ἀσπίδι λέγει· ‘κοῦροι δ' ὀρχηστήρες ἐδίνεον,’ ^ ὡς τι κάλλιστον τοῦτο τοῦ Ἡφαίστου ἐμποιήσαντος τῇ ἀσπίδι. τοὺς μὲν γὰρ Φαίακας καὶ πάνυ εἰκὸς ἦν ὀρχήσει χαίρειν, ἄβρους τε ὄντας καὶ ἐν πάσῃ εὐδαιμονίᾳ διατρίβοντας. ὁ γοῦν Ὅμηρος τοῦτο αὐτῶν μάλιστα θαυμάζοντα πεποίηκε τὸν Ὀδυσσεά καὶ τὰς μαρμαρυγὰς τῶν ποδῶν θεώμενον.

[14] ἐν μὲν γε Θεσσαλίᾳ τοσοῦτον ἐπέδωκεν τῆς ὀρχηστικῆς ἢ ἄσκησις, ὥστε τοὺς προστάτας καὶ προαγωνιστὰς αὐτῶν προορχηστήρας ἐκάλουν καὶ δηλοῦσι τοῦτο αἱ τῶν ἀνδριάντων ἐπιγραφαὶ οὓς τοῖς ἀριστεύουσιν ἀνίστασαν ‘προῦκρινεν’ γάρ, φασίν ‘προορχηστήρα ἅ πόλις.’ καὶ αὖθις, ‘Εἰλατίωνι τὰν εἰκόνα ὁ δᾶμος εὖ ὀρχησαμένῳ τὰν μάχαν.’

[15] ἐὼ λέγειν, ὅτι τελετὴν οὐδεμίαν ἀρχαίαν ἐστὶν εὑρεῖν ἄνευ ὀρχήσεως, Ὅρφεως δηλαδὴ καὶ Μουσαίου καί. τῶν τότε ἀρίστων ὀρχηστῶν καταστησάμενων αὐτάς, ὡς τι κάλλιστον καὶ τοῦτο νομοθετησάντων, σὺν ρυθμῷ καὶ ὀρχήσει μυεῖσθαι. ὅτι δ' οὕτως ἔχει, τὰ μὲν ὄργια σιωπᾶν ἄξιον τῶν ἀμυήτων ἔνεκα, ἐκεῖνο δὲ πάντες ἀκούουσιν, ὅτι τοὺς ἐξαγορεύοντας τὰ μυστήρια ἐξορχεῖσθαι λέγουσιν οἱ πολλοί.

[16] ἐν Δήλῳ δὲ γε οὐδὲ αἱ θυσαίαι ἄνευ ὀρχήσεως ἀλλὰ σὺν ταύτῃ καὶ μετὰ μουσικῆς ἐγίνοντο. παίδων χοροὶ συνελθόντες ὑπ' αὐλῷ καὶ κιθάρᾳ οἱ μὲν ἐχόρευον, ὑπὸρχοῦντο δὲ οἱ ἄριστοι προκριθέντες ἐξ αὐτῶν. τὰ γοῦν τοῖς χοροῖς γραφόμενα τούτοις ἄσματα ὑπορχήματα ἐκαλεῖτο καὶ ἐμπέπληστο τῶν τοιούτων ἡ λύρα.

[17] καὶ τί σοι τοὺς Ἑλληνας λέγω, ὅπου καὶ Ἴνδοι ἐπειδὴν ἔωθεν

ἀναστάντες προσεύχονται τὸν Ἥλιον, οὐχ ὥσπερ ἡμεῖς τὴν χεῖρα κύσαντες ἡγούμεθα ἐντελῇ ἡμῶν εἶναι, τὴν εὐχὴν, ἀλλ' ἐκεῖνοι πρὸς τὴν ἀνατολὴν στάντες ὀρχήσῃ τὸν Ἥλιον ἀσπάζονται, σχηματίζοντες ἑαυτοὺς σιωπῇ καὶ μιμούμενοι τὴν χορείαν τοῦ θεοῦ· καὶ τοῦτ' ἐστὶν Ἰνδῶν καὶ εὐχὴ καὶ χοροὶ καὶ θυσία. διὸ καὶ τούτοις ἰλεοῦνται τὸν θεὸν δῖς, καὶ ἀρχομένης καὶ δυομένης τῆς ἡμέρας.

[18] Αἰθίοπες δέ γε καὶ πολεμοῦντες σὺν ὀρχήσῃ αὐτὸ δρῶσιν, καὶ οὐκ ἂν ἀφείη τὸ βέλος Αἰθίοψ ἀνὴρ ἀφελὼν τῆς κεφαλῆς — ταύτη γὰρ ἀντὶ φαρέτρας χρῶνται περιδέοντες αὐτῇ ἀκτινῆδὸν τὰ βέλη — εἰ μὴ πρότερον ὀρχήσαιο καὶ τῷ σχήματι ἀπειλήσειε καὶ προεκφοβήσειε τῇ ὀρχήσῃ τὸν πολέμιον.

[19] ἄξιον δέ, ἐπεὶ τὴν Ἰνδικὴν καὶ τὴν Αἰθιοπίαν διεξεληλύθαμεν, καὶ ἐς τὴν γείτονα αὐτῶν Αἴγυπτον καταβῆναι τῷ λόγῳ. δοκεῖ γάρ μοι ὁ παλαιὸς μῦθος καὶ Πρωτέα τὸν Αἰγύπτιον οὐκ ἄλλο τι ἢ ὀρχηστὴν τινα γενέσθαι λέγειν, μιμητικὸν ἄνθρωπον καὶ πρὸς πάντα σχηματίζεσθαι καὶ μεταβάλλεσθαι δυνάμενον, ὥς καὶ ὕδατος ὑγρότητα μιμεῖσθαι καὶ πυρὸς ὀξύτητα ἐν τῇ τῆς κινήσεως σφοδρότητι καὶ λέοντος ἀγριότητα καὶ παρδάλεως θυμὸν καὶ δένδρου δόνημα, καὶ ὅλως ὅ τι καὶ θελήσειεν. ὁ δὲ μῦθος παραλαβὼν πρὸς τὸ παραδοξότερον τὴν φύσιν αὐτοῦ διηγῆσατο, ὥς γιγνομένου ταῦτα ἅπερ ἐμμεῖτο. ὅπερ δὴ καὶ τοῖς νῦν ὀρχουμένοις πρόσσεστιν, ἴδοις τ' ἂν οὖν αὐτοὺς πρὸς τὸν καιρὸν ἠὲ ὡκέως διαλλαττομένους καὶ αὐτὸν μιμουμένους τὸν Πρωτέα. εἰκάζειν δὲ χρὴ καὶ τὴν Ἑμπουσάν τὴν ἐς μυρίας μορφὰς μεταβαλλομένην τοιαύτην τινὰ ἄνθρωπον ὑπὸ τοῦ μύθου παραδεδῶσθαι.

[20] ἐπὶ τούτοις δίκαιον μηδὲ τῆς Ῥωμαίων ὀρχήσεως ἀμνημονεῖν, ἣν οἱ εὐγενέστατοι αὐτῶν τῷ πολεμικωτάτῳ τῶν θεῶν Ἄρει, οἱ Σάλιοι καλούμενοι ἱερωσύνης δὲ τοῦτο ὄνομα, ὀρχοῦνται,

[21] σεμνοτάτην τε ἅμα καὶ ἱερωτάτην. Βιθυνὸς δὲ μῦθος, καὶ οὗτος οὐ πάνυ τῶν Ἰταλιωτικῶν ἀλλότριος, φησὶν τὸν Πρίαπον δαίμονα πολεμιστὴν, τῶν Τιτάνων οἶμαι ἓνα ἢ τῶν Ἰδαίων Δακτύλων τοῦτο ἔργον πεποιημένον, τὰ ἐνόπλια παιδεύειν, παραλαβόντα παρὰ τῆς Ἥρας τὸν Ἄρη, παῖδα μὲν ἔτι, σκληρὸν δὲ καὶ πέρα τοῦ μετρίου ἀνδρικόν, μὴ πρότερον ὅπλομαχεῖν διδάξαι πρὶν τέλειον ὀρχηστὴν ἀπειργάσατο. καὶ ἐπὶ τούτῳ καὶ μισθὸς αὐτῷ παρὰ τῆς Ἥρας ἐγένετο, δεκάτην ἀεὶ τῶν ἐκ πολέμου περιγιγνομένων τῷ Ἄρει παρ' αὐτοῦ λαμβάνειν.

[22] τὰ μὲν γὰρ Διονυσιακὰ καὶ Βακχικὰ οἶμαί σε μὴ περιμένειν ἐμοῦ ἀκοῦσαι, ὅτι ὀρχησις ἐκεῖνα πάντα ἦν. τριῶν γοῦν οὐσῶν τῶν γενικωτάτων ὀρχήσεων, κόρδακος καὶ σικιννίδος καὶ ἐμμελείας, οἱ Διονύσου θεράποντες οἱ Σάτυροι ταύτας ἐφευρόντες ἀφ' αὐτῶν ἐκάστην ὠνόμασαν, καὶ ταύτῃ τῇ τέχνῃ χρώμενος ὁ Διόνυσος, φασὶν Τυρρηνοὺς καὶ Ἰνδοὺς καὶ Λυδοὺς ἐχειρώσατο καὶ φύλον οὕτω μάχιμον τοῖς αὐτοῦ θιάσοις κατωρχήσατο.

[23] ὥστε, ὦ θαυμάσιε, ὅρα μὴ ἀνόσιον ἢ κατηγορεῖν ἐπιτηδεύματος θεοῦ τε ἅμα καὶ μυστικοῦ καὶ τοσοῦτοις θεοῖς ἐσπουδασμένου καὶ ἐπὶ τιμῇ αὐτῶν δρωμένου καὶ τοσαύτην τέρψιν ἅμα καὶ παιδείαν ἠὲ ὠφέλιμον παρεχομένου.

θαυμάζω δέ σου κάκεϊνο, εἰδὼς Ὅμηρου καὶ Ἡσιόδου μάλιστα ἐραστὴν ὄντα σε αὖθις γάρ ἐπὶ τοὺς ποιητὰς ἐπάνειμι, πῶς ἀντιφθέγγεσθαι ἐκείνοις τολμᾷς πρὸ τῶν πάντων ὄρχησιν ἐπαινοῦσιν. ὁ μὲν γὰρ Ὅμηρος τὰ ἥδιστα καὶ κάλλιστα καταλέγων, ὕπνον καὶ φιλότητα καὶ μολπὴν καὶ ὄρχησιν, μόνην ταύτην ἀμύμονα ὠνόμασεν, προσμαρτυρήσας νῆ Δία καὶ τὸ ἡδὺ τῇ μολπῇ, ἅπερ ἀμφοτέρω τῇ ὀρχηστικῇ] πρόσσεστιν, καὶ ὦδὴ γλυκερὰ καὶ ὀρχησμός ἂ ἀμύμων, ὃν σὺ νῦν μωμᾶσθαι ἐπινοεῖς. καὶ πάλιν ἐν ἐτέρῳ μέρει τῆς ποιήσεως: ἄλλω μὲν γὰρ ἔδωκε θεὸς πολεμῆϊα ἔργα, ἄλλω δ' ὀρχηστὴν τε καὶ ἱμερόεσσαν αἰοιδὴν. ἱμερόεσσα γὰρ ὡς ἀληθῶς ἡ μετ' ὀρχήσεως ὦδὴ καὶ δῶρον θεῶν τοῦτο κάλλιστον. καὶ ἔοικεν εἰς δύο διηρηκῶς ὁ Ὅμηρος τὰ πάντα πράγματα, πόλεμον καὶ εἰρήνην, τοῖς τοῦ πολέμου μόνῃ ταῦτα

[24] ὡς κάλλιστα ἀντιτεθεικέναι. ὁ δὲ Ἡσιόδος, οὐ παρ' ἄλλου ἀκούσας ἀλλ' ἰδὼν αὐτὸς ἔωθεν εὐθὺς ὀρχουμένας τὰς Μούσας, ἐν ἀρχῇ τῶν ἐπῶν τοῦτο περὶ αὐτῶν τὸ μέγιστον ἐγκώμιον διηγεῖται, ὅτι ' περὶ κρήνην ἰοειδέα πόσς' ἄπαλοῖσιν ὀρχεῦνται,' τοῦ πατρὸς τὸν βωμὸν περιχορεύουσαι. ἀλλὰ σὺ μὲν, ὦ γενναῖε, μονονουχὶ θεομαχῶν

[25] ὑβρίζεις εἰς τὴν ὀρχηστικὴν ὁ Σωκράτης δέ, σοφώτατος ἀνὴρ, εἴ γε πιστευτέον τοῦτο περὶ αὐτοῦ λέγοντι τῷ Πυθίῳ, οὐ μόνον ἐπὶ τὴν ὀρχηστικὴν ἀλλὰ καὶ ἐκμαθεῖν αὐτὴν ἡξίου, μέγιστον νέμων ἂ εὐρυθμία καὶ εὐμουσία καὶ κινήσει ἐμμελεῖ καὶ εὐσχημοσύνη τοῦ κινουμένου: καὶ οὐκ ἡδεῖτο γέρον ἀνὴρ ἐν τῶν σπουδαιοτάτων μαθημάτων καὶ τοῦτο ἡγούμενος εἶναι. καὶ ἐμελλέν γε ἐκεῖνος περὶ ὀρχηστικὴν οὐ μετρίως σπουδάσασθαι, ὅς γε καὶ τὰ μικρὰ οὐκ ὤκνει μαθάνειν, ἀλλὰ καὶ εἰς τὰ διδασκαλεῖα τῶν αὐλητρίδων ἐφοῖτα καὶ παρ' ἐταίρας γυναικὸς οὐκ ἀπηξίου σπουδαῖόν τι ἀκούειν, τῆς Ἀσπασίας. καίτοι ἐκεῖνος ἄρτι ἀρχομένην ἑώρα τότε τὴν τέχνην καὶ οὐδέπω εἰς τοσοῦτον κάλλος διηρθρωμένην. εἰ δὲ τοὺς νῦν ἐπὶ μέγιστον αὐτὴν προαγαγόντας ἐθεᾶτο, εὖ οἶδα, πάντων ἂν ἐκεῖνός γε ἀφέμενος μόνω τῷ θεάματι τούτῳ τὸν νοῦν ἂν προσεῖχεν καὶ τοὺς παῖδας οὐκ ἂν ἄλλο τι πρὸ αὐτοῦ ἐδιδάξατο.

[26] δοκεῖς δέ μοι, ὅταν κωμωδίαν καὶ τραγωδίαν ἐπαινῇς, ἐπιλελῆσθαι ὅτι καὶ ἐν ἑκατέρῃ ἐκείνων ὀρχήσεως ἰδίον τι εἶδός ἐστιν, οἷον τραγικὴ ἂ μὲν ἡ ἐμμέλεια, κωμωδικὴ δὲ ὁ κόρδαξ, ἐνίοτε δὲ καὶ τρίτης, ἂ σικιννίδος, προσλαμβανομένης. ἐπεὶ δὲ ἐν ἀρχῇ καὶ προετίμησας τῆς ὀρχήσεως τὴν τραγωδίαν καὶ κωμωδίαν καὶ αὐλητὰς κυκλίους καὶ κιθαρωδίαν, ἐναγώνια ταῦτα καὶ διὰ τοῦτο σεμνὰ προσεῖπὼν, φέρε νῦν ἀντεξετάσωμεν τῇ ὀρχήσει ἕκαστον αὐτῶν. καίτοι τὸν μὲν αὐλόν, εἰ δοκεῖ, καὶ τὴν κιθάραν παρῶμεν: μέρη γάρ τῆς τοῦ ὀρχηστοῦ ὑπηρεσίας καὶ ταῦτα.

[27] τὴν τραγωδίαν δέ γε ἀπὸ τοῦ σχήματος πρώτου καταμάθωμεν οἷα ἐστίν, ὡς εἰδεχθὲς ἅμα καὶ φοβερὸν θέαμα εἰς μῆκος ἄρρυθμον ἡσκημένος ἄνθρωπος, ἐμβάταις ὑψηλοῖς ἐποχούμενος, πρόσωπον ὑπὲρ κεφαλῆς ἀνατεινόμενον ἐπικείμενος καὶ στόμα κεκλινμένον πάλμμεγα ὡς καταπιόμενος τοὺς θεατάς. ἐὼ λέγειν προστερνίδια καὶ προγαστρίδια, προσθετὴν καὶ ἐπιτεχνητὴν παχύτητα προσποιούμενος, ὡς μὴ τοῦ μήκους ἢ ἀρρυθμίας ἐν λεπτῷ μᾶλλον ἐλέγχοιτο: εἴτ' ἔνδοθεν αὐτὸς κεκραγὼς, ἑαυτὸν ἀνακλῶν καὶ

κατακλῶν, ἐνίοτε καὶ περιάδων τὰ ἱαμβεῖα καί, τὸ δὴ αἰσχιστον, μελωδῶν τὰς συμφοράς, καὶ μόνης τῆς φωνῆς ὑπεύθυνον παρέχων ἑαυτόν: τὰ γὰρ ἄλλα τοῖς ποιηταῖς ἐμέλησεν πρὸ πολλοῦ ποτε γενομένοις. καὶ μέχρι μὲν Ἀνδρομάχῃ τις ἢ Ἑκάβῃ ἐστίν, φορητὸς ἢ ὥδῃ: ὅταν δὲ Ἡρακλῆς αὐτὸς εἰσελθὼν μονωδῇ, ἐπιλαθόμενος αὐτοῦ καὶ μήτε τὴν λεοντὴν αἰδεσθεῖς μήτε τὸ ρόπαλον ὃ περὶκειται, σολοικίαν εὖ φρονῶν εἰκότως φαίη ἂν τις τὸ πρᾶγμα.

[28] καὶ γὰρ αὖ ὅπερ ἐνεκάλεις τῇ ὀρχηστικῇ, τὸ ἄνδρας ὄντας μιμεῖσθαι γυναῖκας, κοινὸν τοῦτο καὶ τῆς τραγωδίας καὶ τῆς κωμωδίας ἔγκλημα ἂν εἴη: πλείους γοῦν ἐν αὐταῖς τῶν ἀνδρῶν αἰ

[29] γυναῖκες. ἡ κωμωδία δὲ καὶ τῶν προσώπων αὐτῶν τὸ καταγέλαστον μέρος τοῦ τερπνοῦ αὐτῇ νενόμικεν, οἷα Δάων καὶ Τιβείων καὶ μαγεῖρων πρόσωπα. τὸ δὲ τοῦ ὀρχηστοῦ σχῆμα ὡς μὲν κόσμιον καὶ εὐπρεπὲς οὐκ ἐμὲ χρή λέγειν, δηλα γὰρ τοῖς μὴ τυφλοῖς ταῦτα: τὸ δὲ πρόσωπον αὐτὸ ὡς κάλλιστον καὶ τῷ ὑποκειμένῳ δράματι εἰκότως, οὐ κεκηνὸς δὲ ὡς ἐκεῖνα ἄλλα συμμεμυκὸς ἔχει γὰρ

[30] πολλοὺς τοὺς ὑπὲρ αὐτοῦ βοῶντας. πάλαι μὲν γὰρ αὐτοὶ καὶ ἦδον καὶ ὠρχοῦντο: εἴτ' ἐπειδὴ κινουμένων τὸ ἄσθμα τὴν ὥδην ἐπετάραττεν, ἄμεινον ἔδοξεν ἄλλους αὐτοῖς ὑπάδειν.

[31] αἱ δὲ ὑποθέσεις κοιναὶ ἀμφοτέροις, καὶ οὐδὲν τι διακεκριμέναι τῶν τραγικῶν αἰ ὀρχηστικάι, πλὴν ὅτι ποικιλωτέραι αὗται καὶ πολυμαθέστεραι καὶ μυρίας μεταβολὰς ἔχουσαι.

[32] εἰ δὲ μὴ ἐναγώνιος ἡ ὀρχησις, ἐκείνην εἶναι φημι αἰτίαν, τὸ δόξα τοῖς ἀγωνοθέταις μεῖζον καὶ σεμνότερον τὸ πρᾶγμα ἢ ὥστε εἰς ἐξέτασιν καλεῖσθαι. ἐγὼ λέγειν ὅτι πόλις ἐν Ἰταλίᾳ, τοῦ Χαλκιδικοῦ γένους ἡ ἀρίστη, καὶ τοῦτο ὥσπερ τι κόσμημα τῷ παρ' αὐτοῖς ἀγῶνι προστέθεικεν.

[33] ἐθέλω δέ σοι ἐνταῦθα ἡδὴ ἀπολογήσασθαι ὑπὲρ τῶν παραλελειμμένων τῷ λόγῳ παμπόλλων ὄντων, ὡς μὴ δόξαν ἀγνοίας ἢ ἀμαθίας παράσχωμαι. οὐ γὰρ με λέληθεν ὅτι πολλοὶ πρὸ ἡμῶν περὶ ὀρχήσεως συγγεγραφότες τὴν πλείστην διατριβὴν τῆς γραφῆς ἐποιήσαντο πάντα τῆς ὀρχήσεως τὰ εἶδη ἐπεξιόντες καὶ ὀνόματα αὐτῶν καταλέγοντες καὶ οἷα ἐκάστη καὶ ὑφ' ὅτου εὑρέθη, πολυμαθίας ταύτην ἐπιδείξιν ἡγούμενοι παρέξειν. ἐγὼ δὲ μάλιστα μὲν τὴν περὶ ταῦτα φιλοτιμίαν ἀπειρόκαλόν τε καὶ ὀνυμαθὴ καὶ ἐμαυτῷ ἄκαιρον οἶομαι

[34] εἶναι καὶ διὰ τοῦτο παρήμι: ἔπειτα δὲ κάκεῖνὸ σε ἀξιώ ἐννοεῖν καὶ μεμνησθαι, ὅτι μοι νῦν οὐ πᾶσαν ὀρχησιν πρόκειται γενεαλογεῖν, οὐδὲ τοῦτον τὸν σκοπὸν ὑπεστησάμην τῷ λόγῳ, ὀρχήσεων ὀνόματα καταριθμήσασθαι, πλὴν ὅσων ἐν ἀρχῇ ὀλίγων ἐπεμνήσθην τὰς γενικωτέρας αὐτῶν προχειρισάμενος: ἀλλὰ τό γε ἐν τῷ παρόντι μοι κεφάλαιον τοῦ λόγου τοῦτό ἐστιν, τὴν νῦν ὀρχησιν καθεστῶσαν ἐπαινέσαι καὶ δεῖξαι ὅσα ἐν αὐτῇ τερπνὰ καὶ χρήσιμα περιλαβοῦσα ἔχει, οὐ πάλαι ἀρξαμένη ἐς τοσοῦτο κάλλος ἐπιδιδόναί, ἀλλὰ κατὰ τὸν Σεβαστὸν μάλιστα. αἱ μὲν γὰρ πρῶται ἐκεῖναι ὥσπερ τινὲς ρίζαι καὶ θεμέλιοι ἡ τῆς ὀρχήσεως ἦσαν, τὸ δὲ ἄνθος αὐτῆς καὶ τὸν τελεώτατον καρπὸν, ὅσπερ ἡ νῦν μάλιστα ἐς τὸ ἀκρότατον ἀποτετέλεσται,

τοῦτον ^ οὖν ὁ ἡμέτερος λόγος διεξέρχεται, παρὲς τὸ θερμανστρίζειν καὶ γέρανον ὀρχεῖσθαι καὶ τὰ ἄλλα ὥς μηδὲν τῇ νῦν ταύτῃ ἔτι προσήκοντα. οὐδὲ γὰρ ἐκεῖνο τὸ Φρύγιον τῆς ὀρχήσεως εἶδος, τὸ παροίνιον καὶ συμποτικόν, μετὰ μέθης γιγνόμενον ἀγροίκων πολλάκις πρὸς αὐλημα γυναικεῖον ὀρχουμένων σφοδρὰ καὶ καματηρὰ ^ πηδήματα, καὶ νῦν ἔτι ταῖς ἀγροικίαις ἐπιπολάζοντα, ^ ὑπ' ἀγνοίας παρέλιπον, ἀλλ' ὅτι μηδὲν ταῦτα τῇ νῦν ὀρχήσει κοινωνεῖ. καὶ γὰρ ὁ Πλάτων ἐν τοῖς Νόμοις τὰ μὲν τινα εἶδη ἐπαινεῖ ταύτης, τὰ δὲ πάνυ ἀπαξιῶι, διαιρῶν αὐτὰ ἕξ τε τὸ τερπνὸν καὶ τὸ χρήσιμον καὶ ἀπελαύνων αὐτῶν τὰ ἀσχημονέστερα, προτιμῶν δὲ καὶ θαυμάζων θάτερα.

[35] καὶ περὶ μὲν αὐτῆς ὀρχήσεως τοσαῦτα: τὸ γὰρ πάντα ἐπεξιόντα μακύνειν τὸν λόγον ἀπειρόκαλον. ἃ δὲ τὸν ὀρχηστὴν αὐτὸν ἔχειν χρή καὶ ὅπως δεῖ ἡσκήσθαι καὶ ἃ μεμαθηκέναι καὶ οἷς κρατύνειν τὸ ἔργον, ἥδη σοι δίδεμι, ὥς μάθης οὐ τῶν ῥαδίων καὶ τῶν εὐμεταχειρίστων οὖσαν τὴν τέχνην, ἀλλὰ πάσης παιδεύσεως ἕς τὸ ἀκρότατον ἀφικνουμένην, οὐ μουσικῆς μόνον ἀλλὰ καὶ ῥυθμικῆς καὶ μετρικῆς, καὶ τῆς σῆς φιλοσοφίας μάλιστα, τῆς τε φυσικῆς καὶ τῆς ἠθικῆς: τὴν γὰρ διαλεκτικὴν αὐτῆς περιεργίαν ἄκαιρον αὐτῇ νενόμικεν. οὐ μὴν οὐδὲ ῥητορικῆς ἀφέστηκεν, ἀλλὰ καὶ ταύτης μετέχει, καθ' ὅσον ἦθους τε καὶ πάθους ἐπιδεικτική ἐστιν, ὧν καὶ οἱ ῥήτορες γλίσχονται. οὐκ ἀπήλλακται δὲ καὶ γραφικῆς καὶ πλαστικῆς, ἀλλὰ καὶ τὴν ἐν ταύταις εὐρυθμίαν μάλιστα μιμουμένη φαίνεται, ὥς μηδὲν ἀμείνω μήτε Φειδίαν αὐτῆς μήτε Ἀπελλῆν εἶναι δοκεῖν.

[36] πρὸ πάντων δὲ Μνημοσύνην καὶ τὴν θυγατέρα αὐτῆς Πολύμνιαν ἴλεων ἔχειν αὐτῇ πρόκειται, καὶ μεμνησθαι πειράται ἀπάντων. κατὰ γὰρ τοὶ τὸν Ὀμηρικὸν Κάλχαντα τὸν ὀρχηστὴν εἰδέναι χρή 'τά τ' ἐόντα τά τ' ἐσόμενα πρὸ τ' ἐόντα,' ὥς μηδὲν αὐτὸν διαλανθάνειν, ^ ἀλλ' εἶναι πρόχειρον τὴν μνήμην αὐτῶν. καὶ τὸ μὲν κεφάλαιον τῆς ὑποσχέσεως, ^ μιμητικὴ τίς ἐστιν ἐπιστήμη καὶ δεικτικὴ καὶ τῶν ἐννοηθέντων ἐξαγορευτικὴ καὶ τῶν ἀφανῶν σαφηνιστικὴ, καὶ ὅπερ ὁ Θουκυδίδης περὶ τοῦ Περικλέους ἔφη ἐπαινῶν τὸν ἄνδρα, τοῦτο καὶ τὸ τοῦ ὀρχηστοῦ ἀκρότατον ἂν ἐγκώμιον εἴη, γινῶναι τε τὰ δέοντα καὶ ἐρμηνεῦσαι αὐτά: ἐρμηνεῖαν δὲ νῦν τὴν σαφήνειαν τῶν σχημάτων λέγω. ἡ δὲ πᾶσα τῷ ἔργῳ χορηγία ἢ παλαιὰ ἱστορία ἐστίν, ὥς προεῖπον, καὶ ἡ πρόχειρος

[37] αὐτῆς μνήμη τε καὶ μετ' εὐπρεπείας ἐπίδειξις: ἀπὸ γὰρ χάους εὐθύς καὶ τῆς πρώτης τοῦ κόσμου γενέσεως ἀρξάμενον χρή αὐτὸν ἅπαντα εἰδέναι ἄχρι τῶν κατὰ τὴν Κλεοπάτραν τὴν Αἰγυπτίαν. τούτῳ γὰρ τῷ διαστήματι περιωρίσθω ἡμῖν ἡ τοῦ ὀρχηστοῦ πολυμαθία καὶ τὰ διὰ μέσου μάλιστα ἴστω, Οὐρανοῦ τομὴν, Ἀφροδίτης γονάς, Τιτάνων μάχην, Διὸς γένεσιν, Ῥέας ἀπάτην, λίθου ὑποβολήν, Κρόνου δεσμά, τὸν τῶν τριῶν

[38] ἀδελφῶν κληρον. εἶτα ἐξῆς Γιγάντων ἐπανάστασιν, πυρὸς κλοπὴν, ἀνθρώπων πλάσιν, Προμηθέως κόλασιν, Ἑρωτος ἰσχὺν ἐκατέρου, ^ καὶ μετὰ ταῦτα Δήλου πλάνην καὶ Λητοῦς ὠδίναν καὶ Πύθωνος ἀναίρεσιν καὶ Τιτυοῦ ἐπιβουλήν καὶ τὸ μέσον τῆς γῆς εὕρισκόμενον πτήσει τῶν ἀετῶν.

[39] Δευκαλίωνα ἐπὶ τούτοις, καὶ τὴν μεγάλην ἐπ' ἐκείνου τοῦ βίου ναυαγίαν, καὶ λάρνακα μίαν λείψανον τοῦ ἀνθρωπίνου ^ γένους

φυλάττουσαν, καὶ ἐκ λίθων ἀνθρώπους πάλιν εἶτα Ἰάκχου σπαραγμὸν καὶ Ἥρας δόλον καὶ Σεμέλης κατάφλεξιν καὶ Διονύσου ἀμφοτέρας τὰς γονάς, καὶ ὅσα περὶ Ἀθηνᾶς καὶ ὅσα περὶ Ἥφαιστου καὶ Ἐριχθονίου, καὶ τὴν ἔριν τὴν περὶ τῆς Ἀττικῆς, καὶ Ἀλιρρόθιον καὶ τὴν πρώτην ἐν Ἀρείῳ πάγῳ κρίσιν, καὶ ὅλως τὴν Ἀττικὴν πᾶσαν μυθολογίαν:

[40] : ἐξαιρέτως δὲ τὴν Δήμητρος πλάνην καὶ Κόρης εὗρεσιν καὶ Κελεοῦ ξενίαν καὶ Τριπτολέμου γεωργίαν καὶ Ἰκαρίου ἀμπελουργίαν καὶ τὴν Ἥριγόνης συμφοράν, καὶ ὅσα περὶ Βορέου καὶ ὅσα περὶ Ὠρειθυίας καὶ Θησέως καὶ Αἰγέως. ἔτι δὲ τὴν Μηδείας ὑποδοχὴν καὶ αὐθις ἐς Πέρσας φυγὴν καὶ τὰς Ἐρεχθέως θυγατέρας καὶ τὰς Πανδίωνος, ἃ τε ἐν Θράκῃ ἔπαθον καὶ ἔπραξαν. εἶτα ὁ Ἀκάμας καὶ ἡ Φυλλίς καὶ ἡ προτέρα δὲ τῆς Ἑλένης ἀρπαγὴ καὶ ἡ στρατεία τῶν Διοσκούρων ἐπὶ τὴν πόλιν καὶ τὸ Ἱππολύτου πάθος καὶ Ἡρακλειδῶν κάθοδος: Ἀττικά γάρ καὶ ταῦτα εἰκότως ἂν νομίζοιτο. ταῦτα μὲν τὰ Ἀθηναίων ὀλίγα πάννυ δείγματος ἕνεκα ἐκ πολλῶν τῶν παραλελειμμένων διήλθον.

[41] ἐξῆς δὲ τὰ Μέγαρα καὶ Νῆσος καὶ Σκύλλα καὶ πορφυροῦς πλόκαμος καὶ Μίνωος πόρος καὶ περὶ τὴν εὐεργέτιν ἀχαριστία. οἷς ἐξῆς ὁ Κιθαιρῶν καὶ τὰ Θηβαίων καὶ Λαβδακιδῶν πάθη καὶ Κάδμου ἐπιδημία καὶ βοδὸς ὄκλασις καὶ ὄφεως ὀδόντες καὶ Σπαρτῶν ἀνάδοσις καὶ αὐθις τοῦ Κάδμου εἰς δράκοντα μεταβολή καὶ πρὸς λύραν τείχισις καὶ μανία τοῦ τειχοποιοῦ καὶ τῆς γυναικὸς αὐτοῦ τῆς Νιόβης ἡ μεγαλαυχία καὶ ἡ ἐπὶ τῷ πένθει σιγὴ καὶ τὰ Πενθέως καὶ Ἀκταίωνος καὶ τὰ Οἰδίποδος καὶ Ἡρακλῆς σὺν τοῖς ἄθλοις αὐτοῦ ἅπασιν καὶ ἡ τῶν παίδων σφαγή.

[42] εἶθ' ἡ Κόρινθος πλέα καὶ αὕτη μύθων, τὴν Γλαύκην καὶ τὸν Κρέοντα ἔχουσα, καὶ πρὸ αὐτῶν τὸν Βελλεροφόντην καὶ τὴν Σθενέβοιαν καὶ Ἥλιου μάχην καὶ Ποσειδῶνος, καὶ μετὰ ταῦτα τὴν Ἀθάμαντος μανίαν καὶ τῶν Νεφέλης παίδων ἐπὶ τοῦ κριοῦ τὴν; διαέριον φυγὴν, ... Ἴνους ^ καὶ Μελικέρτου ὑποδοχὴν.

[43] ἐπὶ τούτοις τὰ Πελοπιδῶν καὶ Μυκῆναι καὶ τὰ ἐν αὐταῖς καὶ πρὸ αὐτῶν, Ἰναχος καὶ Ἰὼ καὶ ὁ φρουρὸς αὐτῆς Ἄργος καὶ Ἀτρεὺς καὶ Θυέστης καὶ Ἀερόπη, καὶ τὸ χρυσοῦν ἄρνιον καὶ Πελοπείας ^ γάμος καὶ Ἀγαμέμνονος σφαγὴ καὶ Κλυταιμῆστρας τιμωρία καὶ ἔτι πρὸ τούτων ἡ τῶν ἐπτὰ λοχαγῶν στρατεία καὶ ἡ τῶν φυγάδων γαμβρῶν τοῦ Ἀδράστου ὑποδοχὴ καὶ ὁ ἐπ' αὐτοῖς χρησμός καὶ ἡ τῶν πεσόντων ἀταφία καὶ Ἀντιγόνης διὰ ταῦτα καὶ Μενοικέως ἀπώλεια.

[44] καὶ τὰ ἐν Νεμέᾳ δέ, ἡ Ὑψιπύλη καὶ Ἀρχέμορος, ἀναγκαιότατα τῷ ὀρχηστῇ μνημονεύματα. καὶ πρὸ αὐτῶν εἴσεται τὴν Δανάης παρθένευσιν καὶ Περσέως γένεσιν καὶ τὸν ἐπὶ τὰς Γοργόνας ἄθλον αὐτῷ προηρημένον, ὃ οἰκεία καὶ ἡ Αἰθιοπικὴ διήγησις, Κασσιέπεια καὶ Ἀνδρομέδα καὶ Κηφεύς, οὗς καὶ ἄστροις ἐγκατέλεξεν ἡ τῶν μετὰ ταῦτα πίστις. κάκεῖνα δὲ τὰ ἀρχαῖα τὰ Αἰγύπτου καὶ Δαναοῦ εἴσεται καὶ τὴν ἐπιθαλάμιον ἐπιβουλήν.

[45] οὐκ ὀλίγα δὲ καὶ ἡ Λακεδαιμῶν τοιαῦτα παρέχεται, τὸν Ὑάκινθον καὶ τὸν τοῦ Ἀπόλλωνος ἀντεραστὴν Ζέφυρον καὶ τὴν ὑπὸ τῷ δίσκῳ τοῦ μεираκίου σφαγὴν καὶ τὸ ἐκ τοῦ αἵματος ἄνθος καὶ τὴν ἐν αὐτῷ αἰάζουσαν

ἐπιγραφὴν, καὶ τὴν Τυνδάρω ἀνάστασιν καὶ τὴν Διὸς ἐπὶ τούτῳ κατ' Ἀσκληπιοῦ ὄργην ἔτι δὲ καὶ τὸν Πάριδος ξενισμόν καὶ τὴν Ἑλένης ἀρπαγὴν μετὰ τὴν. ἐπὶ τῷ μῆλῳ

[46] κρίσιν. νομιστέον γὰρ τῇ Σπαρτιατικῇ ἱστορίᾳ καὶ τὴν Ἰλιακὴν συνῆφθαι, πολλὴν οὖσαν καὶ πολυπρόσωπον καθ' ἕκαστον γοῦν τῶν ἐκεῖ πεσόντων δρᾶμα τῇ σκηνῇ πρόκειται: καὶ μεμνησθαι δὲ τούτων δεῖ μάλιστα, ἅπὸ τῆς ἀρπαγῆς εὐθὺς ἄχρι τῶν ἐν τοῖς νόστοις γεγενημένων καὶ τῆς Αἰνείου πλάνης καὶ Διδουῆς ἔρωτος. ὧν οὐκ ἀλλότρια καὶ τὰ περὶ τὸν Ὀρέστην δράματα καὶ τὰ ἐν Σκυθίᾳ τῷ ἥρωϊ τετολμημένα. οὐκ ἀπωδὰ δὲ καὶ τὰ πρὸ τούτων, ἀλλὰ τοῖς Ἰλιακοῖς συγγενῇ, Ἀχιλλέως ἐν Σκύρῳ παρθένευσις καὶ Ὀδυσσέως μανία καὶ Φιλοκτήτου ἐρημία, καὶ ὅλως ἡ πᾶσα Ὀδύσσειος πλάνη καὶ Κίρκη καὶ Τηλέγονος καὶ ἡ Αἰόλου τῶν ἀνέμων δυναστεία καὶ τὰ ἄλλα μέχρι τῆς τῶν μνηστήρων τιμωρίας: καὶ πρὸ τούτων ἡ κατὰ Παλαμήδους ἐπιβουλὴ καὶ ἡ Ναυπλίου ὄργη καὶ ἡ Αἴαντος μανία καὶ ἡ θατέρου ἐν ταῖς πέτραις ἀπώλεια.

[47] ἔχει πολλὰς καὶ Ἥλις ἀφορμὰς τοῖς ὀρχεῖσθαι πειρωμένοις, τὸν Οἰνόμαον, τὸν Μυρτίλον, τὸν Κρόνον, τὸν Δία, τοὺς πρώτους τῶν Ὀλυμπίων

[48] ἀγωνιστάς. πολλὴ δὲ καὶ ἡ κατ' Ἀρκαδίαν μυθολογία, Δάφνης φυγὴ, Καλλιστοῦς θηρίωσις, Κενταύρων παροιμία, Πανὸς γοναί, Ἀλφειοῦ ἔρως καὶ ὕφαλος ἀποδημία.

[49] ἀλλὰ κἂν εἰς τὴν Κρήτην ἀφίκη τῷ λόγῳ, πάμπολλα κάκεῖθεν ἡ ὀρχησις ἐρανίζεται, τὴν Εὐρώπην, τὴν Πασιφάην, τοὺς ταύρους ἀμφοτέρους, τὸν λαβύρινθον, τὴν Ἀριάδνην, τὴν Φαίδραν, τὸν Ἀνδρόγεων, τὸν Δαίδαλον, τὸν Ἴκαρον, τὸν Γλαῦκον, τὴν Πολυίδου μαντικὴν, τὸν Τάλω, τὸν

[50] χαλκοῦν τῆς Κρήτης περίτολον. κἂν εἰς Αἰτωλίαν μετέλθης, κάκεῖ πολλὰ ἡ ὀρχησις καταλαμβάνει, τὴν Ἀλθαίαν, τὸν Μελέαγρον, τὴν Ἀταλάντην, τὸν δαλόν, καὶ ποταμοῦ καὶ Ἡρακλέους πάλιν καὶ Σειρήνων γένεσιν καὶ Ἐχινάδων ἀνάδοσιν καὶ μετὰ τὴν μανίαν Ἀλκμαίωνος οἰκησιν εἴτα Νέσσον καὶ Δηϊανειράς ζηλοτυπίαν, ἐφ' ἣ τὴν ἐν Οἴτῃ πυράν.

[51] ἔχει καὶ Θράκη πολλὰ τῷ ὀρχησομένῳ ἀναγκαῖα, τὸν Ὀρφέα, τὸν ἐκείνου σπαραγμὸν καὶ τὴν λάλον αὐτοῦ κεφαλὴν τὴν ἐπιπλέουσαν τῇ λύρᾳ, καὶ τὸν Αἴμον καὶ τὴν Ῥοδόπην, καὶ τὴν

[52] Λυκούργου κόλασιν. καὶ Θεσσαλία δὲ ἔτι πλείω παρέχεται, τὸν Πελίαν, τὸν Ἰάσονα, τὴν Ἀλκηστιν, τὸν τῶν πεντήκοντα νέων στόλον, τὴν Ἀργώ,

[53] τὴν λάλον αὐτῆς τρόπιν, τὰ ἐν Λήμνῳ, τὸν Αἰήτην, τὸν Μηδείας ὄνειρον, τὸν Ἀψύρτου σπαραγμὸν καὶ τὰ ἐν τῷ παράπλῳ γεγόμενα, καὶ μετὰ ταῦτα τὸν Πρωτεσίλαον καὶ τὴν Λαοδάμειαν.

[54] κἂν εἰς τὴν Ἀσίαν πάλιν διαβῆς, πολλὰ κάκεῖ δράματα: ἡ γὰρ Σάμος εὐθὺς καὶ τὸ Πολυκράτους πάθος καὶ τῆς θυγατρὸς αὐτοῦ μέχρι Περσῶν πλάνη, καὶ τὰ ἔτι ἀρχαιότερα, ἡ τοῦ Ταντάλου φλυαρία καὶ ἡ παρ' αὐτῷ θεῶν ἐστίασις καὶ ἡ Πέλοπος κρεουργία καὶ ὁ ἐλεφάντινος ὄμιος αὐτοῦ.

[55] καὶ ἐν Ἰταλίᾳ δὲ ὁ Ἡριδανὸς καὶ Φαέθων καὶ αἵγειροι ἀδελφαὶ θρηνοῦσαι καὶ ἤλεκτρον δακρύουσαι

[56] . εἴσεται δὲ ὁ τοιοῦτος καὶ τὰς Ἑσπερίδας καὶ τὸν φρουρὸν τῆς χρυσοῆς

ὀπώρας δράκοντα καὶ τὸν Ἀτλαντος μόχθον καὶ τὸν Γηρυόνην καὶ τὴν

[57] ἐξ Ἑρθεΐας ἔλασιν τῶν βοῶν. οὐκ ἀγνοήσει δὲ καὶ τὰς μυθικὰς μεταμορφώσεις ἀπάσας, ὅσοι εἰς δένδρα ἢ θηρία ἢ ὄρνεα ἠλλάγησαν καὶ ὅσαι ἐκ γυναικῶν ἄνδρες ἐγένοντο, τὸν Καινέα λέγω καὶ τὸν Τειρεσίαν καὶ τοὺς τοιούτους.

[58] καὶ ἐν Φοινίκῃ δὲ Μύρραν καὶ τὸ Ἀσσύριον ἐκεῖνο πένθος μεριζόμενον, καὶ ταῦτα εἴσεται, καὶ τὰ νεώτερα δὲ ὅσα μετὰ τὴν Μακεδόνων ἀρχὴν ἐτολήθη ὑπὸ τε Ἀντιπάτρου καὶ παρὰ Σελεύκῳ

[59] ἐπὶ τῷ Στρατονίκῃ ἔρωτι. τὰ γὰρ Αἰγυπτίων, μυστικώτερα ὄντα, εἴσεται μὲν, συμβολικώτερον δὲ ἐπιδείξεται: τὸν Ἑπαφὸν λέγω καὶ τὸν Ὅσιριν καὶ τὰς τῶν θεῶν εἰς τὰ ζῶα μεταβολάς. πρὸ πάντων δὲ τὰ περὶ τοὺς ἔρωτας αὐτῶν καὶ αὐτοῦ τοῦ Διὸς καὶ εἰς ὅσα ἑαυτὸν μετεσκεύασεν

[60] εἴσεται, καὶ ἡ τὴν ἐν Αἶδου ἅπασαν τραγωδίαν καὶ τὰς κολάσεις καὶ τὰς ἐφ' ἐκάστῃ αἰτίας καὶ τὴν Πειρίθου καὶ Θησέως ἄχρι τοῦ Αἶδου ἐταιρείαν.

[61] συνελόντι δὲ εἰπεῖν, οὐδὲν τῶν ὑπὸ τοῦ Ὀμήρου καὶ Ἡσιόδου καὶ τῶν ἀρίστων ποιητῶν καὶ μάλιστα τῆς τραγωδίας λεγομένων ἀγνοήσει. Ταῦτα πάνυ ὀλίγα ἐκ πολλῶν, μᾶλλον δὲ ἀπείρων τὸ πλῆθος, ἐξελὼν τὰ κεφαλαιωδέστερα κατέλεξα, τὰ ἄλλα τοῖς τε ποιηταῖς ἄδειν ἀφείξαι καὶ τοῖς ὀρχησταῖς αὐτοῖς δεικνύναι καὶ σοὶ προσεξευρίσκειν καθ' ὁμοιότητα τῶν προειρημένων, ἅπερ ἅπαντα πρόχειρα καὶ πρὸς τὸν καιρὸν ἕκαστον τῷ ὀρχηστῇ προπεπορισμένα καὶ προτεταμιευμένα κεῖσθαι ἀναγκαῖον.

[62] ἐπεὶ δὲ μιμητικὸς ἐστὶ καὶ κινήμασι τὰ ἀδόμενα δείξειν ὑπισχεῖται, ἀναγκαῖον αὐτῷ, ὅπερ καὶ τοῖς ῥήτορσι, σαφένειαν ἀσκεῖν, ὥς ἕκαστον τῶν δεικνυμένων ὑπ' αὐτοῦ δηλοῦσθαι μηδενὸς ἐξηγητοῦ δεόμενον, ἀλλ' ὅπερ ἔφη ὁ Πυθικὸς χρησμός, δεῖ τὸν θεώμενον ὀρχησιν καὶ κωφοῦ συνιέναι καὶ μὴ λαλέοντος τοῦ ὀρχηστοῦ ἀκούειν.

[63] ὃ δὴ καὶ Δημήτριον τὸν Κυνικὸν παθεῖν λέγουσιν. ἐπεὶ γὰρ καὶ αὐτὸς ὁμοία σοὶ κατηγορεῖ τῆς ὀρχηστικῆς, λέγων τοῦ αὐλοῦ καὶ τῶν συρίγγων καὶ τῶν κτύπων ἀρεργόν τι τὸν ὀρχηστὴν εἶναι, μηδὲν αὐτὸν πρὸς τὸ δρᾶμα συντελοῦντα, κινούμενον δὲ ἄλογον ἄλλως κίνησιν καὶ μάταιον, οὐδενὸς αὐτῇ νοῦ προσόντος, τῶν δὲ ἀνθρώπων τοῖς περὶ τὸ πρᾶγμα γοητευομένων, ὥστε ἐσθῆτι σηρικῇ καὶ προσωπεῖφ εὐπρεπεῖ, αὐτῷ τε καὶ τερετίσμασι καὶ τῇ τῶν ἁδόντων εὐφωνίᾳ, οἷς κοσμεῖσθαι μηδὲν ὄν τὸ τοῦ ὀρχηστοῦ πρᾶγμα, ὁ τότε κατὰ τὸν Νέρωνα εὐδοκιμῶν ὀρχηστής, οὐκ ἀσύνετος, ὥς φασιν, ἀλλ' εἰ καὶ τις ἄλλος ἔν τε ἱστορίας μνήμῃ καὶ κινήσεως κάλλει διενεγκών, ἐδεήθη τοῦ Δημητρίου εὐγνώμονεστάτην, οἶμαι, τὴν δέησιν, ἰδεῖν ὀρχούμενον, ἔπειτα κατηγορεῖν αὐτοῦ καὶ ὑπέσχετό γε ἄνευ αὐλοῦ καὶ ἁσμάτων ἐπιδείξεσθαι αὐτῷ. καὶ οὕτως ἐποίησεν: ἡσυχίαν γὰρ τοῖς τε κτυποῦσι καὶ τοῖς αὐλοῦσι καὶ αὐτῷ παραγγείλας τῷ χορῷ, αὐτὸς ἐφ' ἑαυτοῦ ὥρχήσατο τὴν Ἀφροδίτης καὶ Ἄρεος μοιχείαν, Ἥλιον μνηύοντα, καὶ Ἥφαιστον ἐπιβουλεύοντα καὶ τοῖς δεσμοῖς ἀμφοτέρους, τὴν τε Ἀφροδίτην καὶ τὸν Ἄρη, σαγηνεύοντα, καὶ τοὺς ἐφεστῶτας θεοὺς ἕκαστον αὐτῶν, καὶ αἰδουμένην μὲν τὴν Ἀφροδίτην, ὑποδεδοικότα δὲ καὶ ἱκετεύοντα τὸν Ἄρη, καὶ ὅσα τῇ ἱστορίᾳ ταύτῃ πρόσεστιν, ὥστε τὸν Δημήτριον ὑπερησθέντα τοῖς γιγνομένοις τοῦτον

ἐπαινον ἀποδοῦναι τὸν μέγιστον τῷ ὀρχηστῇ ἀνέκραγε γὰρ καὶ μεγάλη τῇ φωνῇ ἀνεφθέγγατο, ‘ ἀκούω, ἄνθρωπε, ἃ ποιεῖς: οὐχ ὁρῶ μόνον, ἀλλὰ μοι δοκεῖς ταῖς χερσὶν αὐταῖς λαλεῖν.’

[64] ἐπεὶ δὲ κατὰ τὸν Νέρωνα ἔσμεν τῷ λόγῳ, βούλομαι καὶ βαρβάρου ἀνδρὸς τὸ ἐπὶ τοῦ αὐτοῦ ὀρχηστοῦ γενόμενον εἰπεῖν, ὅπερ μέγιστος ἐπαινος ὀρχηστικῆς γένοιτ’ ἂν. τῶν γὰρ ἐκ τοῦ Πόντου βαρβάρων βασιλικὸς τις ἄνθρωπος κατὰ τι χρέος ἤκων ὡς τὸν Νέρωνα ἐθεᾶτο μετὰ τῶν ἄλλων τὸν ὀρχηστὴν ἐκεῖνον οὕτω σαφῶς ὀρχούμενον ὡς καίτοι μὴ ἐπακούοντα τῶν ἁδομένων — ἡμέλλην γάρ τις ὦν ἐτύγγανεν — συνεῖναι ἀπάντων. καὶ δὴ ἀπὼν ἤδη ἐς τὴν οἰκείαν, [^] τοῦ Νέρωνος δεξιουμένου καὶ ὃ τι βούλοιο αἰτεῖν κελεύοντος καὶ δώσειν ὑπισχνουμένου, ‘ τὸν ὀρχηστὴν,’ ἔφη, ‘δούς τὰ μέγιστα εὐφρανεῖς.’ τοῦ δὲ Νέρωνος ἐρομένου, ‘τί ἂν σοι χρήσιμος γένοιτο ἐκεῖ,’ ‘προσοίκους,’ ἔφη, ‘βαρβάρους ἔχω, οὐχ ὁμογλώττους, καὶ ἐρμηνέων οὐ ῥάδιον εὐπορεῖν πρὸς αὐτούς. ἦν οὖν τινος δέωμαι, διανεύων οὗτος ἕκαστά μοι ἐρμηνεύσει.’ τοσοῦτον ἄρα καθίκετο αὐτοῦ ἡ μίμησις τῆς ὀρχήσεως ἐπίσημός τε καὶ σαφὴς φανεῖσα.

[65] ἡ δὲ πλείστη διατριβὴ καὶ ὁ σκοπὸς τῆς ὀρχηστικῆς ἡ ὑπόκρισις ἐστίν, ὡς ἔφην, κατὰ τὰ αὐτὰ καὶ τοῖς ῥήτορσιν ἐπιτηδευομένη, καὶ μάλιστα τοῖς τὰς καλουμένας ταύτας μελέτας διεξιούσιν: οὐδὲν γοῦν καὶ ἐν ἐκείνοις μᾶλλον ἐπαινοῦμεν ἢ τὸ [^] εἰκέναι τοῖς ὑποκειμένοις προσώποις καὶ μὴ ἀπὸ δᾶ εἶναι τὰ λεγόμενα τῶν εἰσαγομένων ἀριστέων ἢ τυραννοκτόνων ἢ πενήτων ἢ γεωργῶν, ἀλλ’ ἐν ἐκάστῳ τούτων τὸ ἴδιον καὶ τὸ ἐξαίρετον δείκνυσθαι.

[66] ἐθέλω γοῦν σοὶ καὶ ἄλλου βαρβάρου ῥῆσιν ἐπὶ τούτοις εἰπεῖν, ἰδὼν γὰρ πέντε πρόσωπα τῷ ὀρχηστῇ παρεσκευασμένα — τοσοῦτων γὰρ μερῶν τὸ δρᾶμα ἦν — ἐζήτει, ἓνα ὁρῶν τὸν ὀρχηστὴν, τίνες οἱ ὀρχησόμενοι καὶ ὑποκρινόμενοι τὰ λοιπὰ προσωπεῖα εἶεν ἐπεὶ δὲ ἔμαθεν ὅτι αὐτὸς ὑποκρινεῖται καὶ ὑπορχήσεται τὰ πάντα, ‘ἐλελήθεις,’ ἔφη, ‘ὧ βέλτιστε, σῶμα μὲν τοῦτο ἔν, πολλὰς τὰς ψυχὰς ἔχων.’

[67] ταῦτα μὲν ὁ βάρβαρος. οὐκ ἀπεικότως δὲ καὶ οἱ Ἱταλιῶται τὸν ὀρχηστὴν παντόμιμον καλοῦσιν, ἀπὸ τοῦ δρωμένου σχεδόν. καλὴ γὰρ ἡ ποιητικὴ παραίνεσις ἐκεῖνη, τό, ‘ὧ παῖ, ποντίου θηρὸς πετραίου νόον ἔχων [^] πάσαις πολίεσσιν ὁμίλει,’ καὶ τῷ ὀρχηστῇ ἀναγκαῖα: καὶ δεῖ προσφύντα τοῖς πράγμασιν συνοικειοῦν ἑαυτὸν ἐκάστῳ τῶν δρωμένων. τὸ δὲ ὅλον ἦθη καὶ πάθη δείξειν καὶ ὑποκρινεῖσθαι ἡ ὀρχησις ἐπαγγέλλεται, νῦν μὲν ἐρῶντα, νῦν δὲ ὀργιζόμενόν τινα εἰσάγουσα, καὶ ἄλλον μεμνηότα καὶ ἄλλον λελυπημένον, καὶ ἅπαντα ταῦτα μεμετρημένως. τὸ γοῦν παραδοξότατον, τῆς αὐτῆς ἡμέρας ἄρτι μὲν Ἀθάμας μεμνηῶς, ἄρτι δὲ Ἰνὼ φοβουμένη δείκνυται, καὶ ἄλλοτε Ἀτρεὺς ὁ αὐτός, καὶ μετὰ μικρὸν Θυέστης, εἴτα Αἰγισθος ἢ Ἀερόπη: καὶ πάντα ταῦτα εἰς ἄνθρωπός ἐστιν,

[68] τὰ μὲν οὖν ἄλλα θεάματα καὶ ἀκούσματα ἐνὸς ἐκάστου ἔργου τὴν ἐπίδειξιν ἔχει ἢ γὰρ αὐλός ἐστίν ἢ κιθάρα ἢ διὰ φωνῆς μελωδία ἢ τραγικὴ δραματοποιία ἢ κωμικὴ γελοιοποιία: ὁ δὲ ὀρχηστής τὰ πάντα ἔχει συλλαβόν, καὶ ἔνδυσιν ποικίλην καὶ παμμιγῇ τὴν παρασκευὴν αὐτοῦ ἰδεῖν, αὐλόν, σύριγγα, ποδῶν κτύπον, κυμβάλου ψόφον, ὑποκριτοῦ εὐφωνίαν, ἁδόντων

ὁμοφωνίαν.

[69] ἔτι δὲ τὰ μὲν ἄλλα θατέρου τῶν ἐν τῷ ἀνθρώπῳ ἔργα ἐστίν, τὰ μὲν ψυχῆς, τὰ δὲ σώματος· ἐν δὲ τῇ ὀρχήσει ἀμφοτέρα συμμέμικται. καὶ γὰρ διανοίας ἐπίδειξιν τὰ γινόμενα ἔχει καὶ σωματικῆς ἀσκήσεως ἐνέργειαν, τὸ δὲ μέγιστον ἡ σοφία τῶν ὀρωμένων καὶ τὸ μηδὲν ἔξω λόγου. Λεσβῶναξ γοῦν ὁ Μυτιληναῖος, ἀνὴρ καλὸς καὶ ἀγαθός, χειρισόφους τοὺς ὀρχηστὰς ἀπεκάλει καὶ ἦει ἐπὶ τὴν θέαν αὐτῶν ὡς βελτίων ἀναστρέψων ἀπὸ τοῦ θεάτρου. Τιμοκράτης δὲ ὁ διδάσκαλος αὐτοῦ ἰδὼν ποτε ἄπαξ, οὐκ ἐξεπίτηδες ἐπιστάς, ὀρχηστὴν τὰ αὐτοῦ ποιοῦντα, ‘οἴου με,’ ἔφη ‘θεάματος ἢ πρὸς φιλοσοφίαν αἰδῶς ἀπεστέρηκεν.’

[70] εἰ δ’ ἔστιν ἀληθὴ ἃ περὶ ψυχῆς ὁ Πλάτων λέγει, τὰ τρία μέρη αὐτῆς καλῶς ὁ ὀρχηστὴς δείκνυσιν, τὸ θυμικὸν ὅταν ὀργιζόμενον ἐπιδείκνυται, τὸ ἐπιθυμητικὸν ὅταν ἐρῶντας ὑποκρίνηται, τὸ λογιστικὸν ὅταν ἕκαστα τῶν παθῶν χαλινάγωγι· τοῦτο μὲν γε ἐν ἅπαντι μέρει τῆς ὀρχήσεως καθάπερ ἡ ἀφῆ ἐν ταῖς αἰσθήσεσιν παρέσπαρται.[^] κάλλους δὲ προνοῶν καὶ τῆς ἐν τοῖς αἰσθήσεσιν εὐμορφίας, τί ἄλλο ἢ τὸ τοῦ Ἀριστοτέλους ἐπαληθεύει, τὸ κάλλος ἐπαινοῦντος καὶ μέρος τρίτον ἡγουμένου τὰγαθοῦ καὶ τοῦτο εἶναι; ἤκουσα δέ τινος καὶ περιττότερόν τι νεανιευομένου ὑπὲρ τῆς τῶν ὀρχηστικῶν προσωπείων σιωπῆς, ὅτι καὶ αὕτη Πυθαγορικόν τι δόγμα αἰνίττεται.

[71] ἔτι δὲ τῶν ἄλλων ἐπιτηδευμάτων τῶν μὲν τὸ τερπνόν, τῶν δὲ τὸ χρήσιμον ὑπὸ σκηνῶν, μόνῃ ὀρχησὶς ἅμωφ ἔχει, καὶ πολὺ γε τὸ χρήσιμον ὠφελιμώτερον ὅσῳ μετὰ τοῦ τερπνοῦ γίγνεται. πόσῳ γὰρ τοῦτο ὄραν ἥδιον ἢ πυκτεύοντας νεανίσκους καὶ αἵματι ῥεομένους, καὶ παλαιόντας ἄλλους ἐν κόνει, οὓς ἡ ὀρχησὶς πολλάκις ἀσφαλέστερον ἅμα καὶ εὐμορφότερον καὶ τερπνότερον ἐπιδείκνυται. τὴν μὲν οὖν γε σύντονον κίνησιν τῆς ὀρχηστικῆς καὶ στροφῆς αὐτῆς καὶ περιαγωγῆς καὶ πηδήματα καὶ ὑπτιασμούς τοῖς μὲν ἄλλοις τερπνὰ εἶναι συμβέβηκεν ὁρῶσιν, τοῖς δὲ ἐνεργοῦσιν αὐτοῖς ὑγιεινότερα: γυμνασίων γάρ τὸ κάλλιστόν τε ἅμα καὶ εὐρυθμότατον τοῦτο φαίνειν ἂν ἔγωγε εἶναι, μαλάττον μὲν τὸ σῶμα καὶ κάμπτον καὶ κουφίζον καὶ εὐχερὲς εἶναι πρὸς μεταβολὴν διδάσκον, ἰσχὺν τε οὐ μικρὰν περιποιῶν τοῖς σώμασιν.

[72] πῶς οὖν οὐ παναρμόνιον τι χρῆμα ὀρχησὶς, θήγουσα μὲν τὴν ψυχὴν, ἀσκοῦσα δὲ καὶ τὸ σῶμα, τέρπουσα δὲ τοὺς ὀρώντας, διδάσκουσα δὲ πολλὰ τῶν πάλοι ὑπ’ αὐλοῖς καὶ κυμβάλοις καὶ μελῶν εὐρυθμίᾳ καὶ κηλήσει διὰ τε ὀφθαλμῶν καὶ ἀκοῆς; εἴτ’ οὖν ἡ φωνῆς εὐμοιρίαν ζητεῖς, ποῦ ἂν ἀλλαχόθι εὐροις, ἢ ποῖον πολυφωνότερον ἄκουσμα ἢ ἐμμελέστερον; εἴτε αὐλοῦ καὶ σύριγγος τὸ λιγυρώτερον, ἄλλως καὶ τούτων ἐν ὀρχήσει ἀπολαῦσαι σοι πάρεστιν. ἐὼ λέγειν ὡς ἀμείνων τὸ ἦθος ὁμιλῶν τῇ τοιαύτῃ θεᾷ γενήσῃ, ὅταν ὁρᾷς ἡ τὸ θέατρον μισοῦν μὲν τὰ κακῶς γινόμενα, ἐπιδακρῶν δὲ τοῖς ἀδικουμένοις, καὶ ὅλως τὰ ἥθη τῶν ὀρώντων παιδαγωγοῦν.

[73] ὁ δὲ ἐστὶ μάλιστα ἐπὶ τῶν ὀρχηστῶν ἐπαινεῖσαι, τοῦτο ἤδη ἐρῶ: τὸ γὰρ ἰσχὺν τε ἅμα καὶ ὑγρότητα τῶν μελῶν ἐπιτηδεύειν ὁμοίως παράδοξον εἶναι μοι δοκεῖ ὡς εἴ τις ἐν τῷ αὐτῷ καὶ Ἡρακλέους τὸ καρτερόν καὶ Ἀφροδίτης τὸ ἄβρὸν δεικνύει.

[74] ἐθέλω δὲ ἤδη καὶ ὑποδείξαι σοι τῷ λόγῳ ὅποιον χρή εἶναι τὸν ἄριστον ὀρχηστὴν ἐν τε ψυχῇ καὶ σώματι. καίτοι τῆς μὲν ψυχῆς προεῖπον τὰ πλεῖστα μνημονικόν τε ‘ γάρ εἶναι ^ καὶ εὐφυᾶ καὶ συνετόν καὶ ὀξὺν ἐπινοῆσαι καὶ καιροῦ μάλιστα ἐστοχάσθαι φημί δεῖν αὐτόν, ἔτι δὲ κριτικόν τε ποιημάτων καὶ ἁσμάτων καὶ μελῶν τῶν ἀρίστων διαγνωστικόν καὶ τῶν κακῶς πεποιημένων ἐλεγκτικόν

[75] . τὸ δὲ σῶμα κατὰ τὸν Πολυκλείτου κανόνα ἤδη ἐπιδείξειν μοι δοκῶ: μήτε γὰρ ὑψηλὸς ἄγαν ἔστω καὶ πέρα τοῦ μετρίου ἐπιμήκης μήτε ταπεινὸς καὶ νανώδης τὴν φύσιν, ἀλλ’ ἔμμετρος ἀκριβῶς, οὔτε πολὺσαρκος, ἀπίθανον γάρ, οὔτε λεπτὸς ἐς ὑπερβολήν: σκελετῶδες τοῦτο καὶ νεκρικόν.

[76] ἐθέλω γοῦν σοι καὶ δήμου τινὸς οὐ φαύλου τὰ τοιαῦτα ἐπισημαίνεσθαι βοᾶς εἰπεῖν οἱ γὰρ Ἀντιοχεῖς, εὐφροεστάτη πόλις καὶ ὀρχησιν μάλιστα πρεσβεύουσα, οὕτως ἐπιτηρεῖ τῶν λεγομένων καὶ τῶν γιγνομένων ἕκαστα, ὥς μηδένα μηδὲν αὐτῶν διαλανθάνειν. μικροῦ μὲν γὰρ ὀρχηστοῦ εἰσελθόντος καὶ τὸν Ἑκτορα ὀρχουμένου μιᾷ φωνῇ πάντες ἀνεβόησαν, ‘ ὦ ^ Αστυάναξ, Ἑκτωρ δὲ ποῦ; ‘ ἄλλοτε δέ ποτε μηκίστου τινὸς ὑπὲρ τὸ μέτριον ὀρχεῖσθαι τὸν Καπανέα ἐπιχειροῦντος καὶ προσβάλλειν τοῖς Θηβαίων τείχεσιν, ‘ ὑπέρβηθι,’ ἔφησαν, ‘ τὸ τεῖχος, οὐδέν σοι δεῖ κλίμακος.’ καὶ ἐπὶ τοῦ παχέος δὲ καὶ πιμελοῦς ὀρχηστοῦ πηδᾶν μεγάλα πειρωμένου, ‘ δεόμεθα,’ ἔφασαν, ‘ φεῖσαι ^ τῆς θυμέλης.’ τὸ δὲ ἐναντίον τῷ πάνυ λεπτῷ ἐπεβόησαν, ‘ καλῶς ἔχε,’ ὥς νοσοῦντι. τούτων οὐ τοῦ γελοίου ἔνεκα ἐπεμνήσθην, ^ ἀλλ’ ὥς ἴδης ὅτι καὶ δῆμοι ὅλοι μεγάλην σπουδὴν ἐποιήσαντο ἐπὶ τῇ ὀρχηστικῇ, ὥς ρυθμίζειν τὰ καλὰ καὶ τὰ αἰσχροῦς αὐτῆς δύνασθαι.

[77] εὐκίνητος δὲ τὸ μετὰ τοῦτο πάντως ἔστω καὶ τὸ σῶμα λελυμένος τε ἅμα καὶ συμπεπηγὼς, ὥς λυγίζεσθαι τε ὅπῃ καιρὸς καὶ συνεστάναι

[78] καρτερῶς, εἰ τούτου δέοι. ὅτι δὲ οὐκ ἀπήλλακται ὀρχησις καὶ τῆς ἐναγωνίου χειρονομίας ἀλλὰ μετέχει καὶ τῶν Ἑρμοῦ καὶ Πολυδεύκου καὶ Ἡρακλέους ἐν ἀθλήσει καλῶν ἰδοῖς ἂν ἐκάστη τῶν μιμήσεων ἐπισχών. Ἡροδότῳ μὲν οὖν τὰ δι’ ὁμμάτων φαινόμενα πιστότερα εἶναι τῶν ὥτων δοκεῖ: ὀρχήσῃ, δὲ καὶ τὰ ὥτων καὶ ὀφθαλμῶν πρόσσεστιν. οὕτω δὲ

[79] θέλγει ὀρχησις ὥστε ἂν ἔρῳν τις εἰς τὸ θέατρον παρέλθοι, ἐσωφρονίσθη ἰδὼν ὅσα ἔρωτος κακὰ τέλη: καὶ λύπη ἐχόμενος ἐξέρχεται τοῦ θεάτρου φαιδρότερος ὥσπερ τι φάρμακον ληθεδανὸν καὶ κατὰ τὸν ποιητὴν νηπενθές τε καὶ ἄχολον πίων. σημεῖον δὲ τῆς πρὸς τὰ γιννόμενα οἰκειότητος καὶ τοῦ γνωρίζειν ἕκαστον τῶν ὁρώντων τὰ δεικνύμενα τὸ καὶ δακρύειν πολλάκις τοὺς θεατάς, ὁπότεν τι οἰκτρὸν καὶ ἐλεεινὸν φαίνεται. ἡ μὲν γε Βακχικὴ ὀρχησις ἐν Ἰωνίᾳ μάλιστα καὶ ἐν Πόντῳ σπουδαζομένη, καίτοι σατυρικὴ οὔσα, οὕτω κεχείρωται τοὺς ἀνθρώπους τοὺς ἐκεῖ ὥστε κατὰ τὸν τεταγμένον ἕκαστοι καιρόν, ἀπάντων ἐπιλαθόμενοι τῶν ἄλλων, κάθηνται δι’ ἡμέρας τιτᾶνας καὶ κορύβαντας καὶ σατύρους καὶ βουκόλους ὁρώντες. καὶ ὀρχοῦνται γε ταῦτα οἱ εὐγενέστατοι καὶ πρωτεύοντες ἐν ἐκάστη τῶν πόλεων, οὐχ ὅπως αἰδοῦμενοι ἀλλὰ καὶ μέγα φρονοῦντες ἐπὶ τῷ πράγματι μᾶλλον ἢ περ ^ ἐπ’ εὐγενείαις καὶ λειτουργίαις καὶ ἀξιώμασι προγονικοῖς.

[80] ἐπεὶ δὲ τὰς ἀρετὰς ἔφην τὰς ὀρχηστικάς, ἄκουε καὶ τὰς κακίας αὐτῶν.

τάς μὲν οὖν ἐν σώματι ἤδη ἔδειξα, τὰς δὲ τῆς διανοίας οὕτως ἐπιτηρεῖν, οἶμαι, δύναιο ἄν. πολλοὶ γὰρ αὐτῶν ὑπ' ἀμαθίας — ἀμύχανον γὰρ ἅπαντας εἶναι σοφοὺς — καὶ σολοικίας δεινὰς ἐν τῇ ὀρχήσει ἐπιδείκνυνται, οἱ μὲν ἄλογα κινούμενοι καὶ μηδέν, ὥς φασι, πρὸς τὴν χορδὴν, ἕτερα μὲν γὰρ ὁ πούς, ἕτερα δ' ὁ ῥυθμὸς λέγει· οἱ δὲ εὐρυθμα μὲν, τὰ πράγματα δὲ μετάχρονα ἢ πρόχρονα, οἷον ἐγὼ ποτε ἰδὼν μέμνημαι. τὰς γὰρ Διὸς γονὰς ὀρχούμενός τις καὶ τὴν τοῦ Κρόνου τεκνοφαγίαν παρωρχεῖτο τὰς Θυέστου συμφοράς, τῷ ὁμοίῳ παρηγμένος. καὶ ἄλλος τὴν Σεμέλῃν ὑποκρινόμενος βαλλομένην τῷ κεραυνῷ τὴν Γλαύκην αὐτῇ εἵκαζε μεταγενεστέραν οὔσαν. ἀλλ' οὐκ ἀπὸ γε τῶν τοιούτων ὀρχηστῶν ὀρχήσεως αὐτῆς, οἶμαι, καταγνωστέον οὐδὲ τὸ ἔργον αὐτὸ μισητέον, ἀλλὰ τοὺς μὲν, ὥσπερ εἰσίν, ἀμαθεῖς νομιστέον, ἐπαινετέον δὲ τοὺς ἐννόμως καὶ κατὰ ῥυθμὸν τῆς τέχνης ἱκανῶς ἕκαστα δρῶντας.

[81] ὅλως δὲ τὸν ὀρχηστὴν δεῖ πανταχόθεν ἀπηκριβῶσθαι, ὥς εἶναι τὸ πᾶν εὐρυθμον, εὖμορφον, σύμμετρον, αὐτὸ αὐτῷ ἐοικός, ἀσυκοφάντητον, ἀνεπιληπτον, μηδαμῶς ἐλλειπές, ἐκ τῶν ἀρίστων κεκραμένον, τὰς ἐνθυμήσεις ὀξύν, τὴν παιδεῖαν βαθύν, τὰς ἐννοίας ἀνθρώπινον μάλιστα. ὁ γοῦν ἔπαινος αὐτῷ τότε ἂν γίγνοιτο ἐντελὴς παρὰ τῶν θεατῶν ὅταν ἕκαστος τῶν ὁρῶντων γνωρίζῃ τὰ αὐτοῦ, μᾶλλον δὲ ὥσπερ ἐν κατόπτρῳ τῷ ὀρχηστῇ ἑαυτὸν βλέπῃ καὶ ἃ πάσχειν αὐτὸς καὶ ἃ ποιεῖν εἴωθεν· τότε γὰρ οὐδὲ κατέχειν ἑαυτοὺς οἱ ἄνθρωποι ὑφ' ἡδονῆς δύνανται, ἀλλ' ἄθρόοι πρὸς τὸν ἔπαινον ἐκχέονται, τὰς τῆς ἑαυτοῦ ψυχῆς ἕκαστος εἰκόνας ὁρῶντες καὶ αὐτοὺς γνωρίζοντες. ἀτεχνῶς γὰρ τὸ Δελφικὸν ἐκεῖνο τὸ Γνῶθι σεαυτὸν ἐκ τῆς θέας αὐτοῖς περιγίγνεται, καὶ ἀπέρχονται ἀπὸ τοῦ θεάτρου ἃ τε χρὴ αἰρεῖσθαι καὶ ἃ φεύγειν μεμαθηκότες καὶ ἃ πρότερον ἠγνόουν διδαχθέντες.

[82] γίνεται δέ, ὥσπερ ἐν λόγοις, οὕτω δὲ καὶ ἐν ὀρχήσει ἢ πρὸς τῶν πολλῶν λεγομένη κακοζηλία ὑπερβαίνοντων τὸ μέτρον τῆς μιμήσεως καὶ πέρα τοῦ δέοντος ἐπιτείνοντων, καὶ εἰ μέγα τι δεῖξαι δέοι, ὑπερμέγεθες ἐπιδεικνυμένων, καὶ εἰ ἀπαλόν, καθ' ὑπερβολὴν θηλυνομένων, καὶ τὰ ἀνδρώδη ἄχρι τοῦ ἀγρίου καὶ θηριώδους προαγόντων.

[83] οἷον ἐγὼ ποτε μέμνημαι ἰδὼν ποιοῦντα ὀρχηστὴν εὐδοκιμοῦντα πρότερον, συνετὸν μὲν τὰ ἄλλα καὶ θαυμάζεσθαι ὥς ἀληθῶς ἄξιον, οὐκ οἶδα δὲ ἥτινι τύχῃ εἰς ἀσχήμονα ὑπόκρισιν δι' ὑπερβολὴν μιμήσεως ἐξοκείλαντα. ὀρχούμενος γὰρ τὸν Αἴαντα μετὰ τὴν ἦτταν εὐθὺς μαινόμενον, εἰς τοσοῦτον ὑπερεξέπεσεν ὥστε οὐχ ὑποκρίνασθαι μανίαν ἀλλὰ μαίνεσθαι αὐτὸς εἰκότως ἂν τινι ἔδοξεν. ἐνὸς γὰρ τῶν τῷ σιδηρῷ ὑποδήματι κτυπούντων τὴν ἐσθῆτα κατέρρηξεν, ἐνὸς δὲ τῶν ὑπαυλούντων τὸν αὐλὸν ἀρπάσας τοῦ Ὀδυσσεύος πλησίον ἐστῶτος καὶ ἐπὶ τῇ νίκῃ μέγα φρονούντος διεῖλε τὴν κεφαλὴν κατενεγκών, καὶ εἴ γε μὴ ὁ πῖλος ἀντέσχευεν καὶ τὸ πολὺ τῆς πληγῆς ἀπεδέξατο, ἀπωλώλει ἂν ὁ κακοδαίμων Ὀδυσσεύς, ὀρχηστῇ παραπαίοντι περιπεσών. ἀλλὰ τό γε θέατρον ἅπαν συνεμεμῆναι τῷ Αἴαντι καὶ ἐπῆδων καὶ ἐβόων καὶ τὰς ἐσθῆτας ἀνερρίπτουν, οἱ μὲν συρφετώδεις καὶ αὐτὸ τοῦτο ἰδιῶται τοῦ μὲν εὐσχήμονος οὐκ ἐστοχασμένοι οὐδὲ τὸ χεῖρον ἢ τὸ κρεῖττον ὁρῶντες, ἄκραν δὲ μίμησιν τοῦ πάθους τὰ τοιαῦτα οἴομενοι εἶναι· οἱ ἀστειότεροι δὲ συνιέντες μὲν καὶ αἰδοῦμενοι ἐπὶ τοῖς γινομένοις, οὐκ ἐλέγχοντες δὲ σιωπῇ τὸ πρᾶγμα,

τοῖς δὲ ἐπαίνοις καὶ αὐτοὶ τὴν ἄνοιαν τῆς ὀρχήσεως ἐπικαλύπτοντες, καὶ ἀκριβῶς ὀρῶντες ὅτι οὐκ Αἴαντος ἀλλὰ ὀρχηστοῦ μανίας τὰ γινόμενα ἦν. οὐ γὰρ ἀρκεσθεῖς τούτοις ὁ γενναῖος ἄλλο ἢ μακρῷ τούτου γελοιότερον ἔπραξε: καταβὰς γὰρ εἰς τὸ μέσον ἐν τῇ βουλῇ δύο ὑπατικῶν μέσος ἐκαθέζετο, πάνυ δεδιότων μὴ καὶ αὐτῶν τινα ὥσπερ κριὸν μαστιγῶσθαι λαβών. καὶ τὸ πρᾶγμα οἱ μὲν ἐθαύμαζον, οἱ δὲ ἐγέλων, οἱ δὲ ὑπώπτευνον μὴ ἄρα ἐκ τῆς ἄγαν μιμήσεως εἰς τὴν τοῦ πάθους ἀλήθειαν ὑπηνέχθη. καὶ

[84] αὐτὸν μέντοι φασὶν ἀνανήψαντα οὕτως μετανοῆσαι ἐφ' οἷς ἐποίησεν ὥστε καὶ νοσῆσαι ὑπὸ λύπης, ὡς ἀληθῶς ἐπὶ μανίᾳ κατεγνωσμένον. καὶ ἐδήλωσέ γε τοῦτο σαφῶς αὐτός αἰτούντων γὰρ αὖθις τῶν στασιωτῶν ἢ αὐτοῦ τὸν Αἴαντα ὀρχήσασθαι αὐτοῖς, παραιτησάμενος, 'τὸν ὑποκριτὴν,' ἔφη ἢ πρὸς τὸ θέατρον, 'ἰκανόν ἐστιν ἅπαξ μανῆναι.' μάλιστα δὲ αὐτὸν ἠνίασεν ὁ ἀνταγωνιστὴς καὶ ἀντίτεχνος: τοῦ γὰρ ὁμοίου Αἴαντος αὐτῷ γραφέντος οὕτω κοσμίως καὶ σωφρόνως τὴν μανίαν ὑπεκρίνατο ὡς ἐπαινεθῆναι, μείνας ἐντὸς τῶν τῆς ὀρχήσεως ὅρων καὶ μὴ παροινήσας εἰς τὴν ὑπόκρισιν.

[85] ταυτὰ σοι, ὦ φιλότης, ὀλίγα ἐκ παμπόλλων παρέδειξα ὀρχήσεως ἔργα καὶ ἐπιτηδεύματα, ὡς μὴ πάνυ ἄχθοιό μοι ἐρωτικῶς θεωμένῳ αὐτά. εἰ δὲ βουληθῇς κοινωνησαί μοι τῆς θέας, εὖ οἶδα ἐγὼ πάνυ ἀλωσόμενόν σε καὶ ὀρχηστομανήσοντά γε προσέτι. ὥστε οὐδὲν δεήσομαι τὸ τῆς Κίρκης ἐκεῖνο πρὸς σὲ εἰπεῖν, τὸ θαυμᾶ μ' ἔχει ὡς οὐτι πῶν τάδε φάρμακ' ἐθέλχθης, θελχθήσῃ γάρ, καὶ μὰ Δί' οὐκ ὄνου κεφαλὴν ἢ συὸς καρδίαν ἔξεις, ἀλλ' ὁ μὲν νόος σοι ἐμπεδώτερος ἔσται, σὺ δὲ ὑφ' ἡδονῆς οὐδὲ ὀλίγον τοῦ κυκεῶνος ἄλλῳ μεταδώσεις πιεῖν. ὅπερ γὰρ ὁ Ὅμηρος περὶ τῆς Ἑρμοῦ ράβδου τῆς χρυσεῆς λέγει, ὅτι καὶ 'ἀνδρῶν ὄμματα θέλγει δι' αὐτῆς ὣν ἐθέλει, τοὺς δ' αὖτε καὶ ὑπνώοντας ἐγείρει, τοῦτο ἀτεχνῶς ὀρχησις ποιεῖ καὶ τὰ ὄμματα θέλγουσα καὶ ἐγρηγορέναι ποιοῦσα καὶ ἐπεγείρουσα τὴν διάνοιαν πρὸς ἕκαστα τῶν δρωμένων.

Κράτων

καὶ μὴν ἤδη ἐγώ, ὦ Λυκῖνε, πείθομαι τέ σοι καὶ ἀναπεπταμένα ἔχω καὶ τὰ ὄτα καὶ τὰ ὄμματα. καὶ μέμνησό γε, ὦ φιλότης, ἐπειδὰν εἰς τὸ θέατρον ἦς, κάμοι παρὰ σαυτῷ θέαν καταλαμβάνειν, ὡς μὴ μόνος ἐκείθεν σοφώτερος ἡμῖν ἐπαινίσις.

LEXIPHANES — Λεξιφάνης

Λεξιφάνης ὁ καλὸς μετὰ βιβλίου;

Λεξιφάνης

νῆ Δί', ὦ Λυκῖνε, γράμμα ἐστὶν τητινόν τι τῶν ἐμῶν κομιδῇ νεοχμόν.

Λυκῖνος

ἤδη γάρ τι καὶ περὶ αὐχμῶν ἡμῖν γράφεις;

Λεξιφάνης

οὐδ' ἤτα, οὐδὲ αὐχμόν εἶπον, ἀλλὰ ὥρα σοι τὸ ἀρτιγραφὲς οὕτω καλεῖν. σὺ δὲ κυψελόβυστα ἔοικας ἔχειν τὰ ὦτα.

Λυκῖνος

σύγγνωθι, ὦ ἐταῖρε: πολὺ γὰρ τοῦ αὐχμοῦ τὸ νεοχμόν μετέχει. ἀλλ' εἰπέ μοι, τίς ὁ νοῦς τῷ συγγράμματι;

Λεξιφάνης

ἀντισυμποσιάζω τῷ Ἀρίστωνος ἐν αὐτῷ.

Λυκῖνος

πολλοὶ μὲν οἱ Ἀρίστωνες: σὺ δὲ ὅσον ἀπὸ τοῦ συμποσίου τὸν Πλάτωνά μοι ἔδοξας λέγειν.

Λεξιφάνης

ὀρθῶς ἀνέγνως. τὸ δὲ λεγόμενον ὡς ἄλλω παντὶ ἀνόητον ἂν ἦν.

Λυκῖνος

οὐκοῦν ὀλίγα μοι αὐτοῦ ἀνάγνωθι τοῦ βιβλίου, ὅπως μὴ παντάπασιν ἀπολειποίμην τῆς ἐστιάσεως: νέκταρος γάρ τινος ἔοικας οἰνοχοήσῃν ἡμῖν ἀπ' αὐτοῦ.

Λεξιφάνης

τὸν μὲν εἴρωνα πεδοῖ κατάβαλε: σὺ δὲ εὖπορα ποιήσας τὰ ὦτα ἤδη ἄκουε. ἀπέστω δὲ ἡ ἐπιβύστρα ἡ Κυψελίς.

Λυκῖνος

λέγε θαρρῶν, ὡς ἔμοιγε οὔτε Κύψελός τις οὔτε Περίανδρος ἐν τοῖς ὧσιν κάθεται.

Λεξιφάνης

σκόπει δὴ μεταξὺ, ὅπως διαπεραίνομαι, ὦ Λυκῖνε, τὸν λόγον, εἰ εὐαρχός τὲ ^

ἐστι καὶ πολλὴν τὴν εὐλογίαν ἐπιδεικνύμενος καὶ εὖλεξις, ἔτι δὲ εὐώνυμος.

Λυκῖνος

ἔοικε τοιοῦτος εἶναι σός γε ὢν. ἀλλ' ἄρξαι ποτέ.

Λεξιφάνης

[2] ‘ εἴτα δειπνήσομεν,’ ἡ δ' ὅς ὁ Καλλικλῆς, ‘εἴτα τὸ δειλινὸν περιδινησόμεθα ἐν Λυκείῳ, νῦν δ' ἤδη καιρὸς ἐστὶν χρίεσθαι τὸ ἡλιοκαὲς καὶ πρὸς τὴν εἴλην θέρεσθαι καὶ λουσαμένους ἀρτοσιτεῖν: καὶ ἤδη γε ἀπιτητέα. σὺ δέ, ὦ παῖ, στλεγγίδα μοι καὶ βύρσαν καὶ φωσώνια καὶ ρύμματα ναυστολεῖν ἐς τὸ βαλανεῖον καὶ τοῦπίλουτρον κομίζειν: ἔχεις δὲ χαμᾶζε παρὰ τὴν ἐγγυοθήκην δὴ ὀβολῶ. σὺ δὲ τί καὶ πράξεις, ὦ Λεξιφάνης, ἥξεις ἢ ἐλινύσεις ἔτι αὐτόθι;’ ‘κἀγώ,’ ἦν δὲ ἐγώ, ‘ τρίπαλαι λουτιῶ: οὐκ εὐπόρως τε γὰρ ἔχω καὶ τὰ ἀμφὶ τὴν τράμιν μαλακίζομαι ἐπ' ἀστράβης ὀχηθεῖς. ὁ γὰρ ἀστραβηλάτης ἐπέσπερχεν καίτοι ἀσκωλιάζων αὐτός. ἀλλὰ καὶ ἐν αὐτῷ οὐκ ἀκμῆς ἦν τῷ ἀγρῷ κατέλαβον γὰρ τοὺς ἐργάτας λιγυρίζοντας τὴν θερινὴν ᾧδὴν, τοὺς δὲ τάφον τῷ ἐμῷ πατρὶ κατασκευάζοντας. συντυμβωρυχήσας οὖν αὐτοῖς καὶ τοῖς ἀναχοῦσιν τὰ ἄνδρα καὶ αὐτὸς ὀλίγα συγχειροπονήσας ἐκείνους μὲν διαφῆκα τοῦ τε κρύους ἔνεκα καὶ ὅτι καύματα ἦν οἶσθα δ' ὥς ἐν κρύει σφοδρῶ γίνεται τὰ καύματα. ἐγὼ δὲ περιελθὼν τὰ ἀρώματα σκόροδά τε εὖρον ἐν αὐτοῖς πεφυκότα καὶ γηπαττάλους τινὰς ἀνορύξας καὶ τῶν σκανδίκων καὶ βρακάνων λαχανευσάμενος, ἔτι δὲ κάχυρος πριάμενος — οὐπω δ' οἱ λειμῶνες ἀνθοσμίαί ἦσαν, ὥς αὐτοποδητὶ βαδίζειν — ἀνατεθεῖς ἐπὶ τὴν ἀστράβην ἐδάρην τὸν ὄρρον καὶ νῦν βαδίζω τε ὁδυνηρῶς καὶ ἰδίῳ θαμὰ καὶ μαλακίῳ τὸ σῶμα καὶ δέομαι διανεῦσαι ἐν τῷ ὕδατι ἐπὶ πλείστον: χαίρω δὲ “

[3] μετὰ κάματον ἀπολούμενος. ἀποθρέξομαι οὖν καὶ αὐτὸς ὥς ἂν τὸν παῖδα, ὃν εἰκὸς ἦ παρὰ τῇ λεκιθοπώλιδι ἢ παρὰ τῷ γρυναιοπώλῃ] με περιμένειν καίτοι προηγόρευτο αὐτῷ ἐπὶ τὰ γέλγη ἂν ἀπαντᾶν. ἀλλ' εἰς καιρὸν οὐτοσί αὐτὸς ἐμπολήσας γε, ὥς ὁρῶ, πυριάτην τέ τινα καὶ ἐγκρυφίας καὶ γήτεια καὶ φύκας ἂν οἶβον τουτονὶ καὶ λωγάνιον καὶ τοῦ βοὸς τὸ πολύπτυχον ἔγκατον καὶ φώκτας. εὖ γε, ὦ Ἀττικίων, ὅτι μοι ἄβατον ἐποίησας τὸ πολὺ τῆς ὁδοῦ.’ ‘ἐγὼ δέ,’ ἡ δ' ὅς, ‘ σῖλλος, ὦ δέσποτα, γεγένημαι σὲ περιορῶν. σὺ δὲ ποῦ χθὲς ἐδεῖνταις; μὴν παρὰ Ὀνομακρίτῳ;’ ‘ οὐ, μὰ Δί!.’ ἦν δ' ἐγώ, ‘ ἀλλ' ἀγρόνδε ᾧχόμεν ψύττα κατατείνας; οἶσθα δ' ὥς φίλαγρός εἰμι. ὑμεῖς δὲ ἴσως ᾤεσθέ με λαταγεῖν κοττάβους. ἀλλ' εἰσιὼν ταῦτά τε καὶ τὰ ἄλλα ἡδύνειν καὶ τὴν κάρδοπον “

[4] σμῆν, ὥς θριδακίνας μάττοιτε ἡμῖν. ἐγὼ δὲ ξηραλοιφήσω ἀπελθών.’ ‘ καὶ ἡμεῖς,’ ἡ δ' ὅς ὁ Φιλῖνος, ‘ἐγὼ τε καὶ Ὀνόμαρχος καὶ Ἑλλάνικος οὐτοσί ἐνόμεθα: καὶ γὰρ ὁ γνώμων σκιάζει μέσσην τὴν πόλιν, καὶ δέος μὴ ἐν λουτρῷ ἀπολουσώμεθα κατόπιν τῶν Καριμάντων μετὰ τοῦ σύρφακος βύζην ὠστιζόμενοι.’ καὶ ὁ Ἑλλάνικος ἔφη, ‘ἐγὼ δὲ καὶ δυσωπῶ: καὶ γὰρ τὰ κόρα μοι ἐπιτεθόλωσθον καὶ σκαρδαμύττω θαμὰ καὶ ἀρτίδακρὺς εἰμι καὶ τὰ ὄμματά μοι φαρμακᾶ καὶ δέομαι Ἀσκληπιάδου τινὸς ὀφθαλμοσόφου, ὃς τaráξας καὶ ἐγχεᾶς μοι φάρμακον ἀπερυθριάσαι τε ποιήσει τοὺς ὀφθαλμοὺς καὶ μηκέτι τι

λημαλέους εἶναι μηδὲ διερόν βλέπειν.’

[5] τοιαῦτα ἅττα διεξιόντες ἅπαντες οἱ παρόντες ἀπήειμεν κάπειδὴ περ ἤκομεν εἰς τὸ γυμνάσιον ἀψησθημένοι ἤδη, ὁ μὲν τις ἀκροχειριασμῷ, ὁ δὲ τραχηλισμῷ καὶ ὀρθοπάλῃ ἐχρήτο, ὁ δὲ λίπα χρισάμενος ἐλυγίζετο, ὁ δὲ ἀντέβαλλε τῷ κωρύκῳ, ὁ δὲ μολυβδαίνας χερμαδίους δράγδην ^ ἔχων ἐχειροβόλει. εἴτα συντριβέντες καὶ ἀλλήλους κατανωτισάμενοι καὶ ἐμπαίζαντες τῷ γυμνασίῳ ἐγὼ μὲν καὶ Φιλῖνος ἐν τῇ θερμῇ πυέλῳ καταιονθέντες ἐξήειμεν: οἱ λοιποὶ δὲ τὸ ψυχροβαφὲς κάρα δελφινίσαντες παρένεον ὑποβρύχιοι θαυμασίως. ἀναστρέψαντες δ’ αὖθις ἄλλος ἄλλοσε ἄλλα ἐδρῶμεν. ἐγὼ μὲν ὑποδησάμενος ἐξυόμην τὴν κεφαλὴν τῇ ὀδοντωτῇ ξύστρα: καὶ γὰρ οὐ κηπίον, ἀλλὰ σκάφιον ἐκεκάρμην, ὥς ἂν οὐ πρὸ πολλοῦ τὸν κόννον καὶ τὴν κορυφαίαν ἀποκεκομηκώς: ἄλλος ἐθερμοτράγει, ὁ δ’ ἡμῖν τὸν νῆστιν, ὁ δὲ ἀραιὰς ποιῶν τὰς ῥαφανίδας ἐμυστιλᾷτο τοῦ ἰχθυεροῦ ζωμοῦ, ἄλλος ἥσθιεν φαυλίας, ὁ δὲ ἐρρόφει τῶν κριθῶν.

[6] κάπειδὴ καιρὸς ἦν, ἐπ’ ἀγκῶνος ἐδείπνουμεν ἔκειντο δὲ καὶ ὀκλαδία καὶ ἀσκάνται. τὸ μὲν δὴ δεῖπνον ἦν ἀπὸ συμφορῶν. παρεσκευάστο δὲ πολλὰ καὶ ποικίλα, δίχηλα ὕεια καὶ σχελίδες καὶ ἡτριάα καὶ τοκάδος ὑὸς τὸ ἐμβρυοδόχον ἔντερον καὶ λοβὸς ἐκ ταγήνου καὶ μυττωτὸς καὶ ἀβυρτάκη καὶ τοιαῦταί τινες καρυκεῖαι καὶ θρυμματίδες καὶ θρία καὶ μελιτοῦτται: ^ τῶν δὲ ὑποβρυχίων τὰ σελάχια πολλὰ καὶ ὅσα ὀστράκινα τὸ δέρμα καὶ τεμάχη Ποντικά τῶν ἐκ σαργάνης καὶ κωπαῖδες καὶ ὄρνις σύντροφος καὶ ἀλεκτρυνὼν ἤδη ἀπωδὸς καὶ ἰχθὺς ἦν παράσιτος: καὶ οἷν δὲ ὄλον ἵπνοκαῖ ἔιχομεν καὶ βοὸς λειπογνώμονος κωλῆν. ἄρτοι μέντοι ἦσαν σιφαῖοι, οὐ φαῦλοι, καὶ ἄλλοι νουμήνιοι, ὑπερήμεροι τῆς ἐορτῆς, καὶ λάχανα τὰ τε ὑπόγεια καὶ τὰ ὑπερφυῖ: οἶνος δὲ ἦν οὐ γέρων, ἀλλὰ τῶν ἀπὸ βύρσης, ἤδη μὲν ἀγλευκῆς, ἄπεπτος δὲ ἔτι.

[7] ποτήρια δὲ ἔκειτο παντοῖα ἐπὶ τῆς δελφίδος ^ τραπέζης, ὁ κρυψιμέτωπος καὶ τρυήλης ^ Μεντορουργῆς εὐλαβῇ ἔχων τὴν κέρκον καὶ βομβυλιὸς καὶ δειροκύπελλον καὶ γηγενῇ πολλὰ οἷα Θηρικλῆς ὦπτα, εὐρυχαδῇ τε καὶ ἄλλα εὖστομα, τὰ μὲν Φωκαῖθεν, τὰ δὲ Κνιδόθεν, πάντα μέντοι ἀνεμοφόρητα καὶ ὑμενόστρακα. κυμβία δὲ ἦν καὶ φιαλίδες καὶ ποτήρια γραμματικά, ὥστε μεστὸν ἦν τὸ κυλικεῖον.

[8] ὁ μὲντοι ἵπνολέβης ὑπερπαφλάζων ἐς κεφαλὴν ἡμῖν ἐπέτρεπε τοὺς ἄνθρακας. ἐπίνομεν δὲ ἀμυστὶ καὶ ἤδη ἀκροθώρακες ἦμεν: εἴτ’ ἐχρίομεθα βακχάριδι καὶ εἰσεκύκλησέ τις ἡμῖν τὴν ποδοκτύπην καὶ τριγωνίστριαν: μετὰ δὲ ὁ μὲν τις ἐπὶ τὴν κατήλιφα ἀναρριχησάμενος ... ἐπιφόρημα ἐξήτει, ὁ δὲ ληκίνδα ἔπαιζεν, ἄλλος ἐρρικνουτο σὺν γέλῳ τὴν ὀσφύν.

[9] καὶ ἐν ταῦτῳ λελουμένοι εἰσεκώμασαν ἡμῖν αὐτεπάγγελτοι Μεγαλόνυμός τε ὁ δικοδίφης καὶ Χαιρέας ὁ χρυσοτέκτων ὁ κατὰ νώτου ποικίλος καὶ ὁ ὠτοκάταξις Εὐδημος. καὶ γὰρ ἠρόμην αὐτοὺς, τί παθόντες ὄψε ἤκοιεν. ὁ μὲν οὖν Χαιρέας, ‘ἐγώ,’ ἦ δ’ ὅς, ‘λήρὸν τινα ἐκρότουν καὶ ἐλλόβια καὶ πέδας τῇ θυγατρὶ τῇ ἐμῇ καὶ διὰ τοῦτο ὑμῖν ἐπιδείπνιος ἀφίγμαι,’ ‘ἐγὼ δέ,’ ἦ δ’ ὅς ὁ Μεγαλόνυμος, ‘περὶ ἄλλα εἶχον ἦν μὲν γὰρ ἄδικος ἡ ἡμέρα, ὥς ἴστε, καὶ ἄλογος: ὥς ἂν οὖν ἐχεγλωττίας οὐσης οὔτε ῥησιμετρεῖν εἶχον οὔτε

ήμερολεγδὸν προσυδρονομεῖσθαι: πυθόμενος δὲ ὅτι ὁ στρατηγὸς ὀπτός ἐστιν, λαβὼν ἄχρηστα ἱμάτια εὐήτρια καὶ ἀφόρητα ὑποδήματα ἐξέφρησα ἐμαυτόν. “

[10] εἴτ' εὐθὺς ἐντυγχάνω δαδούχῳ τε καὶ ἱεροφάντῃ καὶ τοῖς ἄλλοις ἄρρητοποιοῖς Δεινίαν σύρουσιν ἄγδην ἐπὶ τὴν ἀρχήν, ἐγκλημα ἐπάγοντας ὅτι ὠνόμαζεν αὐτούς, καὶ ταῦτα εὖ εἰδὼς ὅτι ἐξ οὐπὲρ ὠσιώθησαν, ἀνώνυμοί τέ εἰσι καὶ οὐκέτι ὀνομαστοὶ ὥς ἂν ἱερώνυμοι ἤδη γεγεννημένοι.’ ‘οὐκ οἶδα,’ ἦν δ’ ἐγώ, ‘ὄν λέγεις τὸν Δεινίαν αἰκάλλει δ’ οὖν με τοῦνομα.’ ‘ἔστιν,’ ἦ δ’ ὅς, ‘ἐν τοῖς σκιραφείοις ἐγκαπικῆδαλος ἂνθρωπος τῶν αὐτοληκῦθων καὶ τῶν αὐτοκαβδάλων, αἰεὶ κουριῶν, ἐνδρομίδας ὑποδοῦμενος ἢ βαυκίδας, ἀμφιμάσχαλον ἔχων.’ ‘τί οὖν,’ ἦν δ’ ἐγώ, ‘ἔδωκεν ἀμηγέπη δίκην ἢ λάξ πατήσας ὄχρετο;’ ‘καὶ μὴν ἐκεῖνός γε,’ ἦ δ’ ὅς, ‘ὁ τέως σαυλούμενος, ἡδὴ ἔμπεδός ἐστιν: ὁ γὰρ στρατηγὸς καίτοι ἀτιμαγελοῦντι καρπόδεσμά τε αὐτῷ περιθεις καὶ περιδέραιον ἐν ποδοκάκαις καὶ ποδοστράβαις ἐποίησεν εἶναι. ὥστε ἐνδεσμος ὢν ὑπέβδυλλέν τε ὁ κακοδαίμων ὑπὸ τοῦ δέους καὶ πορδαλέος ἦν καὶ χρήματα ἀντίψυχα διδόναι ἠθέλεν.’ “

[11] ἐμὲ δέ,’ ἦ δ’ ὅς, ὁ Εὐδημος, ‘ὑπὸ τὸ ἀκροκνεφὲς μετεστείλατο Δαμασίας ὁ πάλαι μὲν ἀθλητὴς καὶ πολυνίκης, νῦν δὲ ἡδὴ ὑπὸ γήρωος ἐξαθλος ὢν: οἶσθα τὸν χαλκοῦν τὸν ἑστῶτα ἐν τῇ ἀγορᾷ. καὶ τὰ μὲν πιτῶν τὰ δὲ εὖων διετέλεσεν, ἐξοικειῶν γὰρ ἔμελλε τήμερον εἰς ἀνδρὸς τὴν θυγατέρα καὶ ἡδὴ ἐκάλλυνεν αὐτήν. εἴτα Τερμέριόν τι κακὸν ἐμπεσὼν διέκοψε τὴν ἑορτήν: ὁ γὰρ υἱὸς αὐτοῦ ὁ Δίων, οὐκ οἶδ’ ἐφ’ ὅτῳ λυπηθεῖς, μᾶλλον δὲ θεοσεχθρία σχεθεῖς, ἀπῆγξεν ἑαυτόν, καὶ εὖ ἴστε, ἀπωλώλει ἂν, εἰ μὴ ἐγὼ ἐπιστάς ἀπηγγόνισά τε αὐτόν καὶ παρέλυσα τῆς ἐμβροχῆς, ἐπὶ πολὺ τε ὀκλαῶ παρακαθήμενος ἐπένυσσον ἂν τὸν ἄνθρωπον, βαυκαλῶν καὶ διακωδωνίζων, μὴ πῃ ἔτι συνεχῆς εἴη τὴν φάρυγγα. τὸ δὲ μάλιστα ὄνησαν ἐκεῖνο ἦν, ὅτι ἀμφοτέραις κατασχὼν αὐτοῦ τὰ ἄκρα διεπίεσα.’ “

[12] μὲν ἐκεῖνον,’ ἦν δ’ ἐγώ, ‘φῆς Δίωνα τὸν καταπύγονα καὶ λακκοσχέαν, τὸν μύρωνα καὶ σχινοτρώκταν νεανίσκον, ἀναφλῶντα καὶ βλιμάζοντα, ἦν τινα πεῶδη καὶ πόσθωνα αἰσθεται; μίνθων ἂν ἐκεῖνός γε καὶ λαικαλέος.’ ‘ἀλλὰ τοὶ γε τὴν θεόν,’ ἦ δ’ ὅς ὁ Εὐδημος, ‘θαυμάσας — Ἄρτεμις γάρ ἐστιν αὐτοῖς ἐν μέσῃ τῇ αὐλῇ, Σκοπάδειον ἔργον — ταύτῃ προσπεσόντες ὃ τε Δαμασίας καὶ ἡ γυνὴ αὐτοῦ, πρεσβύτες ἡδὴ καὶ τὴν κεφαλὴν πολιὰς ἀκριβῶς, ἰκέτευον ἐλεῆσαι σφᾶς: ἡ δὲ αὐτίκα ἐπένευσεν, καὶ σῶς ἦν, καὶ νῦν Θεόδωρον, μᾶλλον δὲ περιφανῶς Ἄρτεμίδωρον ἔχουσι τὸν νεανίσκον. ἀνέθεσαν οὖν αὐτῇ τά τε ἄλλα καὶ βέλη καὶ τόξα, ὅτι χαίρει τούτοις: τοξότις γάρ καὶ ἐκηβόλος καὶ τηλέμαχος ἡ Ἄρτεμις.’ “

[13] πίνωμεν οὖν,’ ἦ δ’ ὅς ὁ Μεγαλῶνυμος, ‘καὶ γὰρ καὶ λάγυνον τουτονὶ παρηβηκότος ἤκω ὑμῖν κομίζων καὶ τυροῦ τροφαλίδας ἂν καὶ ἐλαίας χαμαιπετεῖς — φυλάττω δ’ αὐτάς ὑπὸ σφραγῖσιν θριπηδέστοις — καὶ ἄλλας ἐλαίας νευστάς καὶ πῆλινα ταυτὶ ποτήρια, ὀξύστρακα, εὐπυνδᾶκωτα, ὥς ἐξ αὐτῶν πίνοιμεν, καὶ πλακοῦντα ἐξ ἐντέρων κρωβυλώδη τὴν πλοκὴν. σὺ δ’, ὦ παῖ, πλεόν μοι τοῦ ὕδατος ἔγχει, ὥς μὴ καραιβαρεῖν ἀρξάμην κᾷτά σοι τὸν παιδοβοσκὸν καλῶ ἐπὶ σέ: ἴστε γὰρ ὥς ὀδυνῶμαι καὶ διέμπιλον ἔχω τὴν κεφαλὴν. μετὰ “

[14] δὲ τὸν ποτὸν συνυθλήσομεν οἷα ^ καὶ ἅτ' ἐώθαμεν: οὐ γὰρ ἄκαιρον δῆπουθεν ἐν οἴνῳ φλύειν.' ἐπαινῶ τοῦτο,' ἦν δ' ἐγώ, ' καὶ γὰρ ὅτιπερ ὄφελός ἐσμεν τῆς ἀττικίσεως ἄκρον.' εἷ λέγεις,' ἦ δ' ὅς ὁ Καλλικλῆς: 'τὸ γὰρ ἐρεσχηλεῖν ἀλλήλους συχνάκις λάλης θηγάνη γίγνεται.' ἐγὼ δέ, ' ἦ δ' ὅς ὁ Εὐδήμος—'κρύος γάρ ἐστιν — ἥδιον ἂν εὐζωροτέρῳ ὑποπκνάζοιμι: καὶ γὰρ χειμοθνῆς εἰμι, καὶ χλιανθεῖς ἥδιον ἂν ^ ἀκούοιμι τῶν χειρεσόφων τούτων, τοῦ τε αὐλητοῦ καὶ τῆς βαρβιτωδοῦ.' ‘ ‘

[15] τί ταῦτα ἔφησθα, ὦ Εὐδήμει; ἦν' δ' ἐγώ ' ἀλογίαν ἡμῖν ἐπιτάττεις ὡς ἀστόμοις οὖσι καὶ ἀπεγλωτισμένοις; ἐμοὶ δὲ ἡ γλῶττά τε ἤδη λογαῖ καὶ δὴ ἀνηγόμεν γε ὡς ἀρχαιολογήσων ὑμῖν καὶ κατανύσων ἀπὸ γλώττης ἅπαντας. ἀλλὰ σὺ τὸ ὅμοιον εἰργάσω με ὥσπερ εἴ τις ὀλκάδα τριάρμενον ἐν οὐρίῳ πλέουσας, ἐμπεπνευματωμένου τοῦ ἀκατίου, εὐφοροῦσάν τε καὶ ἀκροκυματοῦσαν, ἔκτοράς τινας ἀμφιστόμους καὶ ἰσχάδας σιδηρὰς ἀφείς καὶ ναυσιπέδας ἀναχαίττει τοῦ δρόμου τὸ ρόθιον, φθόνῳ τῆς εὐνημίας.' ‘ Οὐκοῦν,' ἦ δ' ὅς, 'σὺ μὲν, εἰ βούλει, πλεῖ καὶ νεῖ καὶ θεῖ κατὰ τοῦ κλύδωνος, ἐγὼ δ' ἀπόγειος πίνων ἅμα ὥσπερ ὁ τοῦ Ὀμήρου Ζεὺς ἡ ἀπὸ φαλάκρων ἡ ἀπὸ τῆς ἀκρουρανίας ὄψομαι διαφερόμενον σέ τε καὶ τὴν ναῦν πρύμνηθεν ὑπὸ τοῦ ἀνέμου κατουρουμένην.'

Λυκῖνος [16] ἄλλος, ὦ Λεξιφάνες, καὶ ποτοῦ καὶ ἀναγνώσεως. ἐγὼ γοῦν ἤδη μεθύω σοι καὶ ναυτιῶ καὶ ἦν μὴ τάχιστα ἐξεμέσω πάντα ταῦτα ὅποσα διεξελήλυθας, εὖ ἴσθι, κορυβαντιάσειν μοι δοκῶ περιβομβούμενος ὑφ' ὧν κατεσκεδάσας μου ὀνομάτων. καίτοι τὸ μὲν πρῶτον γελᾶν ἐπῆει μοι ἐπ' αὐτοῖς, ἐπειδὴ δὲ πολλὰ καὶ πάντα ὅμοια ἦν, ἡλέουν σε τῆς κακοδαμονίας ὁρῶν εἰς λαβύρινθον ἄφυκτον ἐμπεπτακότα καὶ νοσοῦντα νόσον τὴν μεγίστην, μᾶλλον δὲ μελαγχολῶντα. [17] ζητῶ οὖν πρὸς ἐμαυτὸν ὁπόθεν τὰ τοσαῦτα κακὰ συνελέξω καὶ ἐν ὁπόσῳ χρόνῳ καὶ ὅπου κατακλείσας εἶχες τοσοῦτον ἐσμὸν ἀτόπων καὶ διαστρόφων ὀνομάτων, ὧν τὰ μὲν αὐτὸς ἐποίησας, τὰ δὲ κατορυγμένα ποθὲν ἀνασπῶν κατὰ τὸ ἱαμβεῖον ^ ὅλοιο θνητῶν ἐκλέγων τὰς συμφοράς: τοσοῦτον βόρβορον συνερανίσας κατήντησάς μου μηδὲν σε δεινὸν εἰργασμένου. δοκεῖς δέ μοι μήτε φίλον τινὰ ἢ οἰκεῖον ἢ εὐνουν ἔχειν μήτε ἀνδρὶ ἐλευθέρῳ πώποτε καὶ παρρησίαν ἄγοντι ἐντετυχηκέσαι, ὅς τάληθες εἰπὼν ἔπαυσεν ἂν σε ὑδέρῳ μὲν ἐχόμενον καὶ ὑπὸ τοῦ πάθους διαρραγῆναι κινδυνεύοντα, σαρτῶ δὲ εὐσαρκον εἶναι δοκοῦντα καὶ εὐρωστίαν οἰόμενον τὴν συμφορὰν καὶ ὑπὸ μὲν τῶν ἀνοήτων ἐπαινούμενον ἀγνοοῦντων ἃ πάσχεις, ὑπὸ δὲ τῶν πεπαιδευμένων εἰκότως ἐλεούμενον. [18] ἀλλ' εἰς καλὸν γὰρ τουτονὶ Σώπολιν ὁρῶ τὸν ἱατρὸν προσιόντα, φέρε τούτῳ ἐγχειρίσαντές σε καὶ διαλεχθέντες ὑπὲρ τῆς νόσου ἱασίν τινά σοι εὐρώμεθα: συνετὸς γὰρ ἀνὴρ ^ καὶ πολλοὺς ἤδη παραλαβὼν ὥσπερ σὲ ἡμιμανεῖς καὶ κορυζώντας ἀπήλλαξεν ἐγγέας φάρμακον. χαῖρε, Σώπολι, καὶ τουτονὶ Λεξιφάνην παραλαβὼν ἐταῖρον, ὡς οἴσθα, ἡμῖν ὄντα, λήρῳ δὲ νῦν καὶ ξένη περὶ τὴν φωνὴν νόσῳ ξυνόντα καὶ κινδυνεύοντα ἤδη τελέως ἀπολωλέναι σῶσον ἐνὶ γέ τῳ τρόπῳ.

Λεξιφάνης [19] μὴ ἐμέ, Σώπολι, ἀλλὰ τουτονὶ Λυκῖνον, ὅς περιφανῶς

μακκοῦ καὶ ἀνδρας πεφρενωμένους ὀλισθογνωμονεῖν οἶται καὶ κατὰ τὸν Μνησάρχου τὸν Σάμιον σιωπὴν καὶ γλωτταργίαν ἡμῖν ἐπιβάλλει. ἀλλὰ μὰ τὴν ἀναίσχυντον Ἀθηνᾶν καὶ τὸν μέγαν θηριομάχον Ἡρακλέα οὐδ' ὅσον τοῦ γρῦ καὶ τοῦ φνεῖ φροντιοῦμεν αὐτοῦ: ὅττεύομαι γοῦν μηδὲ ὅλως ἐντυγχάνειν αὐτῷ. ἔοικα δὲ καὶ ῥιναυλήσειν ἢ τοιαῦτα ἐπιτιμῶντος ἀκούων. καὶ ἤδη γε ἄπειμι παρὰ τὸν ἐταῖρον Κλεινίαν, ὅτι πυνθάνομαι χρόνου ἤδη ἀκάθαρτον εἶναι αὐτῷ τὴν γυναῖκα καὶ ταύτην νοσεῖν, ὅτι μὴ ῥεῖ. ὥστε οὐκέτι οὐδ' ἀναβαίνει αὐτήν, ἀλλ' ἄβατος καὶ ἀνήροτός ἐστιν.

Σώπολις [20] τί δὲ νοσεῖ, ὦ Λυκῖνε, Λεξιφάνης;

Λυκῖνος

αὐτὰ ταῦτα, ὦ Σώπολι. οὐκ ἀκούεις οἷα φθέγγεται; καὶ ἡμᾶς τοὺς νῦν προσομιλοῦντας καταλιπὼν πρὸ χιλίων ἐτῶν ἡμῖν διαλέγεται διαστρέφων τὴν γλῶτταν καὶ ταυτὶ τὰ ἀλλόκοτα συντιθεῖς καὶ σπουδὴν ποιούμενος ἐπ' αὐτοῖς, ὡς δὴ τι μέγα ὄν, εἴ τι ξενίζοι καὶ τὸ καθεστηκὸς νόμισμα τῆς φωνῆς παρακόπτοι.

Σώπολις

μὰ Δί' οὐ μικράν τινα λέγεις τὴν νόσον, ὦ Λυκῖνε. βοηθητέα γοῦν τῷ ἀνδρὶ πάσῃ μηχανῇ καὶ — κατὰ θεὸν γὰρ τῶν χολόντων ἢ τινι φάρμακον τουτὶ κερασάμενος ἀπῆειν, ὡς πιὼν ἐμέσειε — φέρε πρῶτος αὐτὸς πῖθι, ὦ Λεξιφάνης, ὡς ὑγιῆς ἡμῖν καὶ καθαρὸς γέναιοι, τῆς τοιαύτης τῶν λόγων ἀτοπίας κενωθείς. ἀλλὰ πείσθητί μοι καὶ πῖθι καὶ ῥάων ἔση.

Λεξιφάνης

οὐκ οἶδ' ὃ καὶ δράσετέ με, ὦ Σώπολι, σύ τε καὶ Λυκῖνος, πιπίσκοντες τουτοῦ τοῦ φαρμάκου. δέδοικα γοῦν μὴ πῶμα ἢ γένοιτό μοι τοῦτο τῶν λόγων τὸ πόμα.

Λυκῖνος

πῖθι καὶ μὴ μέλλε, ὡς ἀνθρώπινα ἤδη φρονοίης καὶ λέγοις.

Λεξιφάνης

ἰδοὺ πείθομαι καὶ πίομαι. φεῦ, τί τοῦτο; πολὺς ὁ βορβορυγμός. ἐγγαστρίμυθόν τινα ἔοικα πεπωκέναι

Σώπολις

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[21] ἄρξαι δὴ ἐμεῖν. βαβαί. πρῶτον τουτὶ τὸ μῶν, εἴτα μετ' αὐτὸ ἐξελήλυθεν τὸ κᾶτα, εἴτα ἐπ' αὐτοῖς τὸ ἦ δ' ὅς καὶ ἀμηγέπη καὶ λῶστε καὶ δήπουθεν καὶ συνεχῆς τὸ ἄττα. βίασαι δ' ὅμως, καὶ κάθεσ εἰς τὴν φάρυγγα τοὺς δακτύλους. οὐδέπω τὸ ἱκταρ ἐμήμεκας οὐδὲ τὸ σκορδιναῖσθαι οὐδὲ τὸ τευτάζεσθαι οὐδὲ

τὸ σκύλλεσθαι. ^ πολλὰ ἔτι ὑποδέδυκε καὶ μεστή σοι αὐτῶν ἡ γαστήρ. ἄμεινον δέ, εἰ καὶ κάτω διαχωρήσειεν ἂν ἔνια: ἡ γοῦν σιληπορδία μέγαν τὸν ψόφον ἐργάσεται συνεκπεσοῦσα μετὰ τοῦ πνεύματος. ἀλλ' ἤδη μὲν καθαρὸς οὐτοσί πλην εἴ τι μεμένηκεν ὑπόλοιπον ἐν τοῖς κάτω ἐντέροις. σὺ δὲ τὸ μετὰ τοῦτο παραλαβὼν αὐτόν, ὃ Λυκῖνε, μεταπαίδευε καὶ δίδασκε ἃ χρὴ λέγειν.

Λυκῖνος [22] οὕτω ποιήσομεν, ὃ Σώπολι, ἐπειδήπερ ἡμῖν προωδοποιῆται τὰ παρὰ σοῦ: καὶ πρὸς σέ τὸ λοιπόν, ὃ Λεξιφανες, ἡ συμβουλή. εἴπερ ἄρ' ἐθέλεις ὡς ἀληθῶς ἐπαινέσθαι ἐπὶ λόγοις κὰν τοῖς πλήθεσιν εὐδοκιμεῖν, τὰ μὲν τοιαῦτα πάντα φεῦγε καὶ ἀποτρέπου, ἀρξάμενος δὲ ἀπὸ τῶν ἀρίστων ποιητῶν καὶ ὑπὸ διδασκάλοις αὐτοὺς ἀναγνοὺς μέτιθι ἐπὶ τοὺς ῥήτορας, καὶ τῇ ἐκείνων φωνῇ συντραφεῖς ἐπὶ τὰ Θουκυδίδου καὶ Πλάτωνος ἐν καιρῷ μέτιθι, πολλὰ καὶ τῇ καλῇ κωμῳδίᾳ καὶ τῇ σεμνῇ τραγῳδίᾳ ἐγγεγυμνασμένος: παρὰ γὰρ τούτων ἅπαντα τὰ κάλλιστα ἀπανθισάμενος ἔση τις ἐν λόγοις: ὡς νῦν γε ἐλελήθεις σαυτὸν τοῖς ὑπὸ τῶν κοροπλάθων εἰς τὴν ἀγορὰν πλαττομένοις ἑοικώς, κεχρωσμένος μὲν τῇ μίλτῳ καὶ τῷ κυανῷ, τὸ δ' ἔνδοθεν πῆλινός τε καὶ εὐθρυπτος ὢν. [23] ἐὰν ταῦτα ποιῇς, πρὸς ὀλίγον τὸν ἐπὶ τῇ ἀπαιδευσίᾳ ἔλεγχον ὑπομείνας καὶ μὴ αἰδесθεῖς μεταμανθάνων, θαρρῶν ὁμιλήσεις τοῖς πλήθεσι καὶ οὐ καταγελασθήσῃ ὥσπερ νῦν οὐδὲ διὰ στόματος ἐπὶ τῷ χεῖρονι τοῖς ἀρίστοις ἔση, Ἑλληνα καὶ Ἀττικὸν ἀποκαλούντων σε τὸν μηδὲ βαρβάρων ἐν τοῖς σαφισταῖς ἀριθμεῖσθαι ἄξιον. πρὸ πάντων δὲ ἐκεῖνο μέμνησό μοι, μὴ μιμεῖσθαι τῶν ὀλίγων πρὸ ἡμῶν γενομένων σοφιστῶν τὰ φανυλότατα μηδὲ περιεσθίειν ἐκεῖνα ὥσπερ νῦν, ἀλλὰ τὰ μὲν τοιαῦτα καταπατεῖν, ζηλοῦν δὲ τὰ ἀρχαῖα τῶν παραδειγμάτων. μηδέ σε θελγέτωσαν αἱ ἀνεμῶναι τῶν λόγων, ἀλλὰ κατὰ τὸν τῶν ἀθλητῶν νόμον ἡ στερρά σοι τροφή συνήθης ἔστω, μάλιστα δὲ Χάρισι καὶ Σαφηνείᾳ θῦε, ὧν πάμπλου λίαν [24] νῦν ἀπελέλειψο. καὶ ὁ τῦφος δὲ καὶ ἡ μεγαλαυχία καὶ ἡ κακοήθεια καὶ τὸ βρενθύεσθαι καὶ λαρυγγίζειν ἀπέστω, καὶ τὸ διασιλλαίνειν τὰ τῶν ἄλλων καὶ οἶεσθαι ὅτι πρῶτος ἔση αὐτός, ἦν τὰ πάντων συκοφαντῆς. καὶ μὴν κάκεῖνο οὐ μικρόν, μᾶλλον δὲ τὸ μέγιστον ἁμαρτάνεις, ὅτι οὐ πρότερον τὰς διανοίας τῶν λέξεων προπαρεσκευασμένος ἔπειτα κατακοσμεῖς τοῖς ῥήμασιν καὶ τοῖς ὀνόμασιν, ἀλλὰ ἦν που ῥῆμα ἔκφυλον εὗρης ἢ αὐτὸς πλασάμενος οἰηθῆς εἶναι καλόν, τούτῳ ζητεῖς διάνοιαν ἐφαρμόσαι καὶ ζημίαν ἡγῇ, ἂν μὴ παραβύσης αὐτό που, κὰν τῷ λεγομένῳ μηδ' ἀναγκαῖον ᾗ, οἷον πρῶην τὸν θυμάλωπα ^ οὐδὲ εἰδῶς ὅ τι σημαίνει, ἀπέρριψας οὐδὲν ἑοικότα τῷ ὑποκειμένῳ. καὶ οἱ μὲν ἰδιῶται πάντες ἐτεθήπεσαν ὑπὸ τοῦ ξένου πληγέντες τὰ ὅτα, οἱ πεπαιδευμένοι δὲ ἐπ' ἀμφοτέροις, καὶ σοὶ καὶ τοῖς ἐπαινοῦσιν, ἐγέλων. [25] τὸ δὲ πάντων καταγελαστότατον ἐκεῖνό ἐστιν, ὅτι ὑπεράττικος εἶναι ἀξιῶν καὶ τὴν φωνὴν εἰς τὸ ἀρχαιότατον ἀπηκριβωμένος τοιαῦτα ἔνια, μᾶλλον δὲ τὰ πλεῖστα, ἐγκαταμινύεις τοῖς λόγοις ἃ μηδὲ παῖς ἄρτι μανθάνων ἀγνοήσειεν ἂν: ^ οἷον ἐκεῖνα πῶς οἶε κατὰ γῆς δύναι ηὔχόμην ἀκούων σου ἐπιδεικνυμένου, ὅτε χιτώνιον μὲν καὶ τὸ ἀνδρεῖον ὥρου λέγεσθαι, δουλάρια δὲ καὶ τοὺς ἄρρενας τῶν ἀκολούθων ἀπεκάλεις, ἃ τίς οὐκ οἶδεν ὅτι χιτώνιον μὲν γυναικὸς ἐσθῆς, δουλάρια δὲ τὰ θήλεα καλοῦσιν; καὶ ἄλλα πολλὰ τούτων προφανέστερα, οἷον

τὸ ἵπτατο καὶ τὸ ἀπαντῶμενος καὶ τὸ καθεσθεῖς, οὐδὲ μετοικικὰ τῆς Ἀθηναίων φωνῆς. ἡμεῖς οὐδὲ ποιητὰς ἐπαινοῦμεν τοὺς κατάγλωττα ^ γράφοντας ποιήματα. τὰ δὲ σά, ὡς περὶ μέτροις παραβάλλειν, καθάπερ ὁ Δωσιάδα Βωμὸς ἂν εἶη καὶ ἡ τοῦ Λυκόφρονος Ἀλεξάνδρα, καὶ εἴ τις ἔτι τούτων τὴν φωνὴν κακοδαιμονέστερος. ἂν ταῦτα ζηλώσης καὶ μεταμάθῃς, ἄριστα βεβουλευμένος ὑπὲρ σεαυτοῦ ἔσῃ· ἦν δὲ λάθῃς αὐθις εἰς τὴν λιχνείαν κατολισθὼν, ἐμοὶ μὲν ἀποπεπλήρωται ἡ παραίνεσις, σὺ δὲ σεαυτὸν αἰτιάσῃ, ἂν γε καὶ ξυνῆς χείρων γενόμενος.

THE EUNUCH — Εὐνοῦχος

πόθεν, ὦ Λυκῖνε, καὶ τί γελῶν ἡμῖν ἀφῖξαι; ἀεὶ μὲν γὰρ φαιδρὸς ὢν τυγχάνεις, τοῦτι δὲ πλέον τοῦ συνήθους εἶναί μοι δοκεῖ, ἐφ' ὅτῳ μὴδὲ κατέχειν δυνατὸς εἶ τὸν γέλῳτα.

Λυκῖνος

ἐξ ἀγορᾶς μὲν ἤκω σοι, ὦ Πάμφιλε· τοῦ γέλῳτος δὲ αὐτίκα κοινωνὸν ποιήσομαί σε, ἣν ἀκούσης οἷα δίκη δικαζομένη παρεγενόμην, φιλοσόφων πρὸς ἀλλήλους ἐριζόντων.

Πάμφιλος

καὶ τοῦτο μὲν ὡς ἀληθῶς γελοῖον λέγεις, τὸ φιλοσοφοῦντας δικάζεσθαι πρὸς ἀλλήλους, δέον, εἰ καὶ τι μέγα εἴη, κατ' εἰρήνην ἐν σφίσι διαλύεσθαι τὰ ἐγκλήματα.

Λυκῖνος [2] πόθεν, ὦ μακάριε, κατ' εἰρήνην ἐκεῖνοι, οἱ γε ξυμπεσόντες ὅλας ἀμάξας βλασφημιῶν κατεσκέδασαν ἀλλήλων, κεκραγότες καὶ ὑπερδιατεινόμενοι;

Πάμφιλος

ἦ που, ὦ Λυκῖνε, περὶ τῶν λόγων διεφέροντο τὰ συνήθη ταῦτα, ἑτερόδοξοι τυγχάνοντες;

Λυκῖνος

οὐδαμῶς, ἀλλ' ἑτεροῖόν τι τοῦτο ἦν· ὁμόδοξοι γὰρ ἄμφω καὶ ἀπὸ τῶν αὐτῶν λόγων. δίκη δὲ ὅμως συνειστήκει καὶ δικασταὶ ψηφοφοροῦντες ἦσαν οἱ ἄριστοι καὶ πρεσβύτετοι καὶ σοφώτατοι τῶν ἐν τῇ πόλει καὶ ἐφ' ὧν ἂν τις ἡδέσθῃ παρὰ μέλος τι φθεγξάμενος, οὐχ ὅπως ἐς τοσαύτην ἀναισχυντίαν τραπόμενος,

Πάμφιλος

οὐκοῦν λέγοις ἂν ἤδη τὸ κεφάλαιον τῆς δίκης, ὥς καὶ αὐτὸς εἰδείην ὃ τι σοι τὸ κεκινηκὸς εἴη τὸν τοσοῦτον γέλῳτα.

Λυκῖνος [3] συντέτακται μὲν, ὦ Πάμφιλε, ὡς οἶσθα, ἐκ βασιλέως μισθοφορά τις οὐ φαύλη κατὰ γένη τοῖς φιλοσόφοις, Στωϊκοῖς λέγω καὶ Πλατωνικοῖς καὶ Ἐπικουρείοις, ἔτι δὲ καὶ τοῖς ἐκ τοῦ Περιπάτου, τὰ ἴσα τούτοις ἅπασιν. ἔδει δὲ ἀποθανόντος αὐτῶν τινος ἄλλον ἀντικαθίστασθαι δοκιμασθέντα ψήφῳ τῶν ἀρίστων. καὶ τὰ ἄθλα οὐ βοεῖη τις ἦν, κατὰ τὸν ποιητὴν, οὐδὲ ἱερεῖον, ἀλλὰ μῦραι κατὰ τὸν ἐνιαυτόν, ἐφ' ὅτῳ συνεῖναι τοῖς νέοις.

Πάμφιλος

οἶδα ταῦτα: καὶ τινὰ φασιν αὐτῶν ἔναγχος ἀποθανεῖν, τῶν Περιπατητικῶν οἶμαι τὸν ἕτερον.

Λυκῖνος

αὕτη, ὦ Πάμφιλε, ἡ Ἑλένη ὑπὲρ ἧς ἐμονομάχουν πρὸς ἀλλήλους, καὶ ἄχρι γε τούτου γελοῖον οὐδὲν πλὴν ἢ ἐκεῖνο ἴσως, ἢ τὸ φιλοσόφους εἶναι φάσκοντας καὶ χρημάτων καταφρονεῖν ἔπειτα ὑπὲρ τούτων ὥς ὑπὲρ πατρίδος κινδυνευούσης καὶ ἱερῶν πατρῶων καὶ τάφων προγονικῶν ἀγωνίζεσθαι.

Πάμφιλος

καὶ μὴν καὶ τὸ δόγμα τοῦτ' ὅτι ἐστὶν τοῖς Περιπατητικοῖς, τὸ μὴ σφόδρα καταφρονεῖν χρημάτων, ἀλλὰ τρίτον τι ἀγαθὸν καὶ τοῦτο οἶσθαι.

Λυκῖνος

ὀρθῶς λέγεις. φασὶ γὰρ οὖν ταῦτα, καὶ κατὰ [4] τὰ πάτρια ἐγίνετο αὐτοῖς ὁ πόλεμος. τὰ μετὰ ταῦτα δὲ ἤδη ἄκουε. πολλοὶ μὲν γὰρ καὶ ἄλλοι τὸν ἐπιτάφιον τοῦ ἀποθανόντος ἐκείνου ἠγωνίζοντο: δύο δὲ μάλιστα ἦσαν οἱ ἀμφίριστοι αὐτῶν, Διοκλῆς τε ὁ πρεσβύτερος — οἶσθα ὃν λέγω, τὸν ἐριστικὸν — καὶ Βαγῶας ὁ εὐνοῦχος εἶναι δοκῶν. τὰ μὲν οὖν τῶν λόγων προηγώνιστο αὐτοῖς καὶ τὴν ἐμπειρίαν ἐκάτερος τῶν δογμάτων ἐπεδέδεικτο καὶ ὅτι τοῦ Ἀριστοτέλους καὶ τῶν ἐκείνῳ δοκούντων εἶχετο: καὶ [5] μὰ τὸν Δί' οὐδέτερος αὐτῶν ἀμείνων ἦν. τὸ δ' οὖν τέλος τῆς δίκης ἐς τοῦτο περιέστη: ἀφόμενος γὰρ ὁ Διοκλῆς τοῦ δεικνύναι τὰ αὐτοῦ μετέβαινεν ἐπὶ τὸν Βαγῶαν καὶ διελέγγχειν ἐπειρᾶτο μάλιστα τὸν βίον αὐτοῦ: κατὰ ταῦτα δὲ καὶ ὁ Βαγῶας ἀντεξήταζε τὸν ἐκείνου βίον.

Πάμφιλος

εἰκότως, ὦ Λυκῖνε: καὶ τὰ πλείω γε τοῦ λόγου περὶ τούτου μᾶλλον ἐχρῆν εἶναι αὐτοῖς: ὥς ἔγωγε, εἰ δικάζων ἐτύγχανον, ἐπὶ τῷ τοιούτῳ τὸ πλεῖον διατριῖναι ἂν μοι δοκῶ, τὸν ἄμεινον βιοῦντα μᾶλλον ἢ τὸν ἐν τοῖς λόγοις αὐτοῖς προχειρότερον ζητῶν καὶ οἰκειότερον τῇ νίκῃ νομίζων.

Λυκῖνος [6] εὖ λέγεις, καὶ μὲ ὁμόψηφον ἐν τούτῳ ἔχεις. ἐπεὶ δὲ ἅλις μὲν εἶχον βλασφημιῶν, ἅλις δὲ ἐλέγχων, τὸ τελευταῖον ἤδη ὁ Διοκλῆς ἔφη μηδὲ τὴν ἀρχὴν θεμιτὸν εἶναι τῷ Βαγῶα μεταποιεῖσθαι φιλοσοφίας καὶ τῶν ἐπ' αὐτῇ ἀριστείων εὐνούχῳ γε ὄντι, ἀλλὰ τοὺς τοιούτους οὐχ ὅπως τούτων ἀποκεκλεισθαι ἡξίου, ἀλλὰ καὶ ἱερῶν αὐτῶν καὶ περιρραντηρίων καὶ τῶν κοινῶν ἀπάντων συλλόγων, δυσσιώνιστόν τι ἀποφαίνων καὶ δυσάντητον θέαμα, εἴ τις ἔωθεν ἐξῶν ἐκ τῆς οἰκίας ἴδοι τοιοῦτόν τινα. καὶ πολὺς ἦν ὁ περὶ τούτου λόγος, οὔτε ἄνδρα οὔτε γυναῖκα εἶναι τὸν εὐνοῦχον λέγοντος, ἀλλὰ τι σύνθετον καὶ μικτόν καὶ τερατῶδες, ἔξω τῆς ἀνθρωπείας φύσεως.

Πάμφιλος

καινόν γε τὸ ἐγκλημα φής, ὦ Λυκῖνε, καὶ ἤδη γελαῖν καὶ αὐτός, ὦ ἑταῖρε,

προάγομαι τῆς παραδόξου ταύτης κατηγορίας ἀκούων. τί δ' οὖν ἄτερος; ἄρα τὴν ἡσυχίαν ἤγαγεν, ἥ τι πρὸς ταῦτα καὶ αὐτὸς ἀντεῖπεν ἐτόλμησεν;

Λυκῖνος [7] τὰ μὲν πρῶτα ὑπ' αἰδοῦς καὶ δειλίας — οἰκεῖον γὰρ αὐτοῖς τὸ τοιοῦτον — ἐπὶ πολὺ ἐσιώπα καὶ ἡρυθρία καὶ ἰδίων φανερός ἦν, τέλος δὲ λεπτὸν τι καὶ γυναικεῖον ἐμφυγεῖς οὐ δίκαια ποιεῖν ἔφη τὸν Διοκλέα φιλοσοφίας ἀποκλείοντα εὐνοῦχον ὄντα, ἧς καὶ γυναιξὶ μετεῖναι: καὶ παρήγοντο Ἀσπασία καὶ Διοτίμα καὶ Θαργηλία συνηγορήσους αὐτῷ, καὶ τις Ἀκαδημαῖκός εὐνοῦχος ἐκ Πελασγῶν τελῶν, ^ ὀλίγον πρὸ ἡμῶν εὐδοκίμησας ἐν τοῖς Ἑλλήσιν. ὁ Διοκλῆς δὲ κάκεῖνον αὐτόν, εἰ περιῆν ^ καὶ τῶν ὁμοίων μετεποιεῖτο, εἶρξαι ^ ἂν οὐ καταπλαγείς αὐτοῦ τὴν παρὰ τοῖς πολλοῖς δόξαν καὶ τινὰς καὶ αὐτὸς ἀπεμνημόνευε λόγους καὶ πρὸς ἐκεῖνον ὑπὸ τε Στωϊκῶν καὶ Κυνικῶν μάλιστα εἰρημένους πρὸς τὸ γελοϊότερον ἐπὶ τῷ ἀτελεῖ τοῦ σώματος. [8] ἐν τούτοις ἦν τοῖς δικασταῖς ἡ διατριβή: καὶ τὸ κεφάλαιον ἤδη τοῦ σκέμματος τοῦτο ἐτύγχανεν, ^ εἰ δοκιμαστέος εὐνοῦχος ἐπὶ φιλοσοφίαν παραγγέλλων ^ καὶ νέων προστασίαν ἐγγχειρισθῆναι ἀξίων, τοῦ μὲν καὶ σχῆμα καὶ σώματος εὐμοιρίαν προσεῖναι φιλοσόφῳ δεῖν λέγοντος, καὶ τὸ μέγιστον, πάγων βαθὺν ἔχειν αὐτόν καὶ τοῖς προσιοῦσι καὶ μανθάνειν βουλομένοις ἀξιόπιστον καὶ πρέποντα ταῖς μυρίαις ἃς χρή παρὰ βασιλέως ἀποφέρεισθαι, τὸ δὲ τοῦ εὐνοῦχου καὶ τῶν βακῆλων χεῖρον εἶναι: τοὺς μὲν γὰρ κἂν πεπειρᾶσθαι ποτε ἀνδρείας, τοῦτον δὲ ἐξ ἀρχῆς εὐθὺς ἀποκεκόφθαι καὶ ἀμφίβολόν τι ζῶν εἶναι κατὰ ταῦτα ταῖς κορώναις, αἱ μὴτε περιστρεφῆς μὴτε κόραξιν ἐναριθμοῖντο [9] ἂν, τοῦ δ' οὐ σωματικὴν λέγοντος εἶναι τὴν κρίσιν, ἀλλὰ τῆς ^ ψυχῆς καὶ τῆς γνώμης ἐξέτασιν δεῖν γίνεσθαι καὶ τῆς τῶν δογμάτων ἐπιστήμης. εἴθ' ὁ Ἀριστοτέλης ἐκαλεῖτο μάρτυς τοῦ λόγου, εἰς ὑπερβολὴν θαυμάσας Ἑρμείαν τὸν εὐνοῦχον τὸν ἐκ τοῦ Ἀταρνέως τύραννον ἄχρι τοῦ καὶ θύειν αὐτῷ κατὰ ταῦτα τοῖς θεοῖς. καὶ τι καὶ ἐτόλμα προστιθέναι ὁ Βαγῶας τοιοῦτον, ὥς πολὺ ἐπιτηδειότερος τοῖς νέοις εὐνοῦχος διδάσκαλος οὐδὲ διαβολὴν τινα πρὸς αὐτοὺς ἐνδέξασθαι δυνάμενος οὐδὲ τὸ τοῦ Σωκράτους ἐκεῖνο ἔγκλημα παθεῖν ἂν ὥς διαφθεῖρων τὰ μειράκια. ἐπεὶ δὲ καὶ εἰς τὸ ἀγένειον μάλιστα ἐσκώφη, χαριέντως τοῦτο, ὥς γοῦν ᾤετο, προσέρριπεν: 'εἰ γὰρ ἀπὸ πάγωνος,' ἔφη, 'βαθέος κρίνεσθαι δέοι τοὺς φιλοσοφούντας, τὸν τράγον ἂν δικαιοτέρον προκριθῆναι πάντων.' [10] ἐν τούτῳ τρίτος ἄλλος παρεστώς — τὸ δὲ ὄνομα ἐν ἀφανεί κείσθω — καὶ μὴν ἔφη, 'ὧ ἄνδρες δικασταί, οὐτοσί ὁ τὰς γνάθους λεῖος καὶ τὸ φώνημα γυναικεῖος καὶ τὰ ἄλλα εὐνοῦχῳ ἐοικώς εἰ ἀποδύσαιτο, πάνυ ἀνδρείος ὑμῖν φανεῖται: εἰ δὲ μὴ ψεύδονται οἱ περὶ αὐτοῦ λέγοντες, καὶ μοιχὸς ἐάλω ποτέ, ὥς ὁ ἄξων φησίν, ἄρθρα ἐν ἄρθροις ἔχων. ἀλλὰ τότε μὲν ἐς τὸν εὐνοῦχον ἀναφυγὼν καὶ τοῦτο κρησφύγετον εὐρόμενος ἀφείθη, ἀπιστησάντων τῇ κατηγορίᾳ τῶν τότε δικαστῶν ἀπὸ γε τῆς φανερᾶς ὀψεως: νῦν δὲ κἂν παλινφθῆσαι μοι δοκεῖ τοῦ προκειμένου μισθοῦ ἔνεκα.' [11] τούτων δὲ λεγομένων παρὰ πάντων μὲν γέλως ἐγίγνετο, ὥς τὸ εἰκός. Βαγῶας δὲ μᾶλλον ἐταράττετο καὶ παντοῖος ἦν, ἐς μυρία τρεπόμενος ^ χρώματα καὶ ψυχρῷ τῷ ἰδρώτι ρέομενος, καὶ οὔτε συγκατατίθεσθαι τῷ περὶ ^ τῆς μοιχείας ἐγκλήματι

καλῶς ἔχειν ᾧτο οὔτε ἀχρεῖον αὐτῷ τὴν κατηγορίαν ταύτην ἐς τὸν παρόντα ἀγῶνα ἡγεῖτο εἶναι.

Πάμφιλος

γελοῖα, ὦ Λυκῖνε, ὡς ἀληθῶς ταῦτα καὶ ἔοικεν οὐ τὴν τυχοῦσαν ὑμῖν διατριβὴν παρεσχῆσθαι. τὸ δ' οὖν τέλος τί ἐγένετο καὶ πῶς ἔγνωσαν ὑπὲρ αὐτῶν οἱ δικασταί;

Λυκῖνος ^[12] οὐχ ὁμόψηφοι πάντες ἦσαν, ἀλλ' οἱ μὲν ἡξίουσαν ἀποδύσαντας αὐτὸν ὥσπερ τοὺς ἀργυρωνήτους ἐπισκοπεῖν εἰ δύναται ^ φιλοσοφεῖν τὰ γε πρὸς τῶν ὄρχεων: οἱ δὲ ἔτι γελοιότερον μεταστειλαμένους τινὰς τῶν ἐξ οἰκῆματος γυναικῶν κελεύειν αὐτὸν συνεῖναι καὶ ὀπυῖειν, καὶ τινὰ τῶν δικαστῶν τὸν πρεσβύτατόν τε καὶ πιστότατον ἐφ'esτωτα ὄραν εἰ φιλοσοφεῖ. μετὰ δὲ ἐπεὶ πάντα ὁ γέλως κατεῖχε καὶ οὐδείς ὅστις οὐ τὴν γαστέρα ἤλγει βρασσόμενος ὑπ' αὐτοῦ, ἔγνωσαν ἀναπόμπιμον ἐς τὴν Ἰταλίαν ἐκπέμψαι τὴν δίκην. ^[13] καὶ νῦν ἄτερος μὲν πρὸς τὴν τῶν λόγων ἐπίδειξιν, ὥς φασιν, γυμνάζεται καὶ παρασκευάζεται καὶ κατηγορίαν συγκροτεῖ καὶ τὸ τῆς μοιχείας ἔγκλημα ὑποκινεῖ, ἐναντιώτατον αὐτῷ καὶ οὗτος κατὰ τοὺς φαύλους τῶν ῥητόρων τοῦτο ποιῶν καὶ εἰς τοὺς ἄνδρας τὸν ἀντίδικον ἐκ τοῦ ἐγκλήματος καταλέγων: τῷ Βαγῶα δὲ ἕτερα, ὥς φασι, μέλει καὶ ἀνδρίζεται τὰ πολλὰ καὶ διὰ χειρὸς ἔχει τὸ πρᾶγμα καὶ τέλος κρατήσιν ἐλπίζει ἣν ἐπιδείξῃ ὥς οὐδὲν χείρων ἐστὶν τῶν τὰς ἵππους ἀναβαινόντων ὄνων. αὕτη γάρ, ὦ ἑταῖρε, φιλοσοφίας ἀρίστη κρίσις ἔοικεν εἶναι καὶ ἀπόδειξις ἀναντίλεκτος. ὥστε καὶ τὸν υἱὸν — ἔτι δέ μοι κομιδῇ νέος ἐστὶν — εὐξαίμην ἂν οὐ τὴν γνώμην οὐδὲ τὴν γλῶτταν ἀλλὰ τὸ αἰδοῖον ἔτοιμον ἐς φιλοσοφίαν ἔχειν.

ASTROLOGY — Περὶ τῆς Ἀστρολογίας

ἀμφι τε ὄνρανου ἀμφί τε ἀστῆρων ἡ γραφή, οὐκ αὐτῶν ἀστέρων οὐδ' αὐτοῦ πβρι ὄνρανου, ἀλλὰ μαντείας καὶ ἀληθείης, ἥ δὴ ἐκ τούτων ἐς ἀνθρώπων βίον ἔρχεται. ὁ δέ μοι λόγος οὐκ ὑποθημοσύνην ἔχει οὐδὲ διδασκαλίην ἐπαγγέλλεται ὅπως ταύτην τὴν μαντοσύνην διενεκτέον, ἀλλὰ μέμφομαι ὁκόσοι σοφοὶ ἐόντες τὰ μὲν ἄλλα ἐπασκέουσι καὶ παισὶ ᾤ τοῖς ἑωυτῶν ἀπηγέονται, μούνην δὲ ἀστρολογίην οὔτε τιμέουσιν οὔτε

[2] ἐπασκέουσιν. καὶ ἡ μὲν σοφίη παλαιὴ οὐδὲ νέον ἐς ἡμέας ἀπίκετο, ἀλλ' ἔστιν ἔργον ἀρχαίων βασιλέων θεοφιλέων. οἱ δὲ νῦν ἀμαθὴ καὶ ῥαθυμίη καὶ προσέτι μισοπονήη κείνοισί τε ἀντίζωα φρονέουσιν καὶ εὐτ' ἂν ἀνδράσιν ἐπικυρέωσιν ψεύδεα μαντευομένοις, ἅστων τε κατηγοροῦσιν καὶ αὐτὴν ἀστρολογίην μισέουσιν, οὐδέ μιν οὔτε ὑγίεια οὔτε ἀληθέα νομίζουσιν, ἀλλὰ λόγον ψευδέα καὶ ἀνεμώλιον, οὐ δικαίως, ἐμοὶ δοκεῖ, φρονέοντες: οὐδὲ γὰρ τέκτονος ἀϊδρήη τεκτοσύνης αὐτῆς ἀδικίη οὐδὲ αὐλητέω ἀμουσίη μουσικῆς ἀσοφίη, ἀλλ' οἱ μὲν ἀμαθέες τῶν τεχνῶν, ἐκάστη δ' ἐν ἑωυτῇ σοφίη.

[3] πρῶτον μὲν ὧν ἂν Αἰθίοπες τόνδε τὸν λόγον ἀνθρώποισι κατεστήσαντο. αἰτίη δὲ αὐτέοισι τὰ μὲν ἡ σοφίη τοῦ ἔθνους — καὶ γὰρ τᾶλλα τῶν ἄλλων σοφώτεροι Αἰθίοπες — τὰ δὲ καὶ τῆς οἰκῆσιος ἡ εὐμοιρίη: αἰεὶ γὰρ σφέας εὐδίη καὶ γαληναίη περικέαται, οὐδὲ τῶν τοῦ ἔτεος τροπέων ἀνέχονται, ἀλλ' ἐν μιῇ ὥρῃ οἰκέουσιν. ἰδόντες ὧν πρῶτα τὴν σεληναίην οὐκ ἐς πάνπαν ὁμοίην φαινομένην, ἀλλὰ πολυειδέα τε γιγνομένην καὶ ἐν ἄλλοτε ἄλλῃ μορφῇ τρεπομένην, ἐδόκεεν αὐτέοισιν τὸ χρῆμα θωύματος καὶ ἀπορίης ἄξιον. ἐνθεν δὲ ζητέοντες εὗρον τούτων τὴν αἰτίην, ὅτι οὐκ ἴδιον τῇ σεληναίῃ τὸ φέγγος, ἀλλὰ οἱ παρ' ἡελίου

[4] ἔρχεται. εὗρον δὲ καὶ τῶν ἄλλων ἀστέρων τὴν φορὴν, τοὺς δὴ πλάνητας ἡμεῖς καλέομεν — μούνοι γὰρ τῶν ἄλλων κινέονται — φύσιν τε αὐτῶν καὶ δυναστείην καὶ ἔργα τὰ ἕκαστος ἐπιτελέουσιν. ἐν δὲ καὶ οὐνόματα αὐτέοισιν ἐπέθεσαν, οὐκ οὐνόματα, ὅπως ἐδόκεον, ἀλλὰ σημήια.

[5] ταῦτα μὲν ὧν Αἰθίοπες ἐν τῇ οὐρανῷ ἐπέβλεψαν, μετὰ δὲ γείτοσιν οὗσιν Αἰγυπτίοισιν ἀτελέα τὸν λόγον παρέδοσαν, Αἰγύπτιοι δὲ παρὰ σφέων ἐκδεξάμενοι ἡμεργέα τὴν μαντικὴν ἐπὶ μέζον ἡγειραν, μέτρα τε τῆς ἐκάστου κινήσιος ἐσημήναντο καὶ ἐτέων ἀριθμὸν καὶ μηνῶν καὶ ὥρέων διετάξαντο. καὶ μηνῶν μὲν σφίσι μέτρον ἡ σεληναίη καὶ ἡ ταύτης ἀναστροφή ἐγένετο, ἔτεος

[6] δὲ ἡἑλιος καὶ ἡ τοῦ ἡελίου περίφορος. οἱ δὲ καὶ ἄλλα ἐμήσαντο πολλὸν μέζω τούτων ἐκ γὰρ δὴ τοῦ παντὸς ἡέρος καὶ ἀστέρων τῶν ἄλλων ἀπλανέων τε καὶ εὐσταθέων ἂν καὶ οὐδαμᾶ κινεομένων δυώδεκα μοίρας ἐτάμοντο τοῖσι ἂν κινεομένοισι, καὶ οἰκία . . ζῶα ἐόντα ἕκαστον αὐτῶν ἐς ἄλλην μορφήν μεμιμέαται, τὰ μὲν ἐνάλια, τὰ δὲ ἀνθρώπων, τὰ δὲ θηρῶν, τὰ δὲ πτηνῶν, τὰ δὲ κτηνῶν.

[7] ἀπὸ τέω δὴ καὶ ἱερὰ τὰ Αἰγύπτια πολυειδέα ποιέεται: οὐ γὰρ πάντες Αἰγύπτιοι ἐκ τῶν δυώδεκα μοιρέων πασέων ἐμαντεύοντο, ἄλλοι δὲ ἄλλοιῃσι

μοίρησιν ἐχρέοντο, καὶ κριὸν μὲν σέβουσιν ὁκόσοι ἐς κριὸν ἀπέβλεπον, ἰχθύας δὲ οὐ σιτέονται ὁκόσοι ἰχθύας ἐπεσημήναντο, οὐδὲ τράγον κτείνουσιν ὅσοι αἰγόκερων ἤδεσαν, καὶ οἱ ἄλλοι τὰ ἄλλα ὡς ἕκαστοι ἱλάσκονται. ναὶ μὴν καὶ ταῦρον ἐς τιμὴν τοῦ ἡερίου ταύρου σεβίζονται, καὶ ὁ Ἄπις αὐτοῖς χρῆμα ἱερώτατον τὴν χώραν ἐπινέμεται καὶ οἱ ἐκεῖ μαντήϊόν γε ἠ ἀνατιθέασιν σημήϊον τῆς ἐκείνου τοῦ ταύρου μαντικῆς.

[8] οὐ μετὰ πολλὸν δὲ καὶ Λίβυες ἐπέβησαν τοῦ λόγου· καὶ γὰρ τὸ Λιβύων μαντήϊον τὸ Ἄμμωνος, καὶ τοῦτο ἐς τὸν ἡέρα καὶ ἐς τὴν τούτου σοφίην ἰδρυτο, ἠ παρ' ὃ τὸν Ἄμμωνα καὶ οὗτοι κριοπρόσωπον

[9] ποιέονται. ἔγνωσαν δὲ τούτων ἕκαστα καὶ Βαβυλώνιοι, οὗτοι μὲν, λέγουσιν, καὶ πρὸ τῶν ἄλλων, ἐμοὶ δὲ δοκεῖ, πολλὸν ὕστερον ἐς τούτους ὁ λόγος ἀπῆκετο.

[10] Ἑλλήνες δὲ οὔτε παρ' Αἰθιοπῶν οὔτε παρ' Αἰγυπτίων ἀστρολογίης πέρι οὐδὲν ἤκουσαν, ἀλλὰ σφίσιν Ὀρφεὺς ὁ Οἰάγρου καὶ Καλλιόπης πρῶτος τάδε ἀπηγήσατο, οὐ μάλα ἐμφανέως, οὐδὲ ἐς φάος τὸν λόγον προήνεγκεν, ἀλλ' ἐς γοητεῖν καὶ ἱερολογίην, οἷη διανοίη ἐκείνου. πηξάμενος γὰρ λύρην ὄργια τε ἐποιέετο καὶ τὰ ἱερὰ ἤειδεν· ἡ δὲ λύρη ἐπτάμιτος ἐοῦσα τὴν τῶν κινεομένων ἀστέρων ἀρμονίην συνεβάλλετο. ταῦτα Ὀρφεὺς διζήμενος καὶ ταῦτα ἀνακινέων πάντα ἔθελεγεν καὶ πάντων ἐκράτεεν οὐ γὰρ ἐκείνην τὴν λύρην ἔβλεπεν οὐδὲ οἱ ἄλλης ἔμελε μουσουργίης, ἀλλ' αὕτη Ὀρφείος ἡ μεγάλη λύρη, Ἑλληνέες τε τάδε τιμέοντες μοίρην ἐν τῷ οὐρανῷ ἠ ἀπέκριναν καὶ ἀστέρες πολλοὶ καλέονται λύρη Ὀρφείος. ἦν δέ κοτε Ὀρφέα ἴδης ἢ λίθοισιν ἢ χροῖτῃ μεμιμημένον, μέσῳ ἔξεται ἵκελος ἀείδοντι, μετὰ χερσὶν ἔχων τὴν λύρην, ἀμφὶ δὲ μιν ζῶα μυρία ἔστηκεν, ἐν οἷς καὶ ταῦρος καὶ ἄνθρωπος καὶ λέων καὶ τῶν ἄλλων ἕκαστον. εὖτ' ἂν ἐκεῖνα ἴδης, μέμνησό μοι τούτων, κοίη ἐκείνου αἰοιδῇ, κοίη δὲ καὶ ἡ λύρη, κοῖος δὲ καὶ ταῦρος ἢ ὁκοῖος λέων Ὀρφεὺς ἐπαῖουσιν. ἦν δὲ τὰ λέγω αἷτια γνοίης, σὺ δὲ καὶ ἐν τῷ οὐρανῷ δέρκεο ἕκαστον τούτων.

[11] λέγουσιν δὲ Τειρεσίην ἄνδρα Βοιωτίων, τοῦ δὴ κλέος μαντοσύνης πέρι πολλὸν αἰρείται, τοῦτον τὸν Τειρεσίην ἐν Ἑλλήσιν εἰπεῖν ὅτι τῶν πλανεομένων ἀστέρων οἱ μὲν θήλεες οἱ δὲ ἄρρενες ἐόντες οὐκ ἴσα ἐκτελέουσιν τῷ καὶ μιν διφυέα γενέσθαι καὶ ἀμφίβιον Τειρεσίην μυθολογέουσιν, ἄλλοτε μὲν θῆλυν ἄλλοτε δὲ ἄρρενα.

[12] Ἀτρεὺς ἠ δὲ καὶ Θυέστεω περὶ τῇ πατρώϊῃ βασιλῆϊ φιλονεικόντων ἤδη τοῖσιν Ἑλλήσιν ἀναφανδὸν ἀστρολογίης τε καὶ σοφίης τῆς οὐρανίης μάλιστ' ἔμελεν, καὶ τὸ ξυνὸν τῶν Ἀργείων ἄρχειν ἔγνωσαν ἐωυτῶν ὅστις τοῦ ἐτέρου σοφίην προφερέστερος. ἔνθα δὴ Θυέστης μὲν τὸν κριὸν σφίσιν τὸν ἐν τῷ οὐρανῷ σημενάμενος ἐπέδειξεν, ἀπὸ τέω δὴ ἄρνα χρύσειον Θυέστη γενέσθαι μυθολογέουσιν. Ἀτρεὺς δὲ τοῦ ἡελίου πέρι καὶ τῶν ἀντολέων αὐτοῦ λόγον ἐποιήσατο, ὅτι οὐκ ἐς ὁμοίην φορὴν ἡελίος τε καὶ ὁ κόσμος κινέονται, ἀλλ' ἐς ἀντίξοον ἀλλήλοισι ἀντιδρομέουσιν, καὶ αἱ νῦν δύσεις δοκέουσιν, τοῦ κόσμου δύσεις ἐοῦσαι, τοῦ ἡελίου ἀντολαὶ εἰσιν. τάδε εἰπόντα βασιλέα μιν Ἀργεῖοι ἐποιήσαντο, καὶ μέγα κλέος ἐπὶ σοφίῃ αὐτοῦ ἐγένετο.

[13] ἐγὼ δὲ καὶ περὶ Βελλεροφόντεω τοιαύδε φρονέω· πτηνὸν μὲν οἱ γενέσθαι

ὥς ἵππον οὐ μάλα πειθομαι, δοκέω δέ μιν ταύτην τὴν σοφίην μετέποντα ^ ὑψηλά τε φρονέοντα καὶ ἄστροισιν ὁμιλέοντα ἐς οὐρανὸν οὐχὶ τῷ ἵππῳ ἀναβῆναι ἀλλὰ τῇ διανοίῃ.

[14] ἴσα δέ μοι καὶ ἐς Φρίξον τὸν Ἀθάμαντος εἰρήσθω, τὸν δὴ κριῶ χρυσέῳ δι' αἰθέρος ἐλάσαι μυθέονται. ναὶ μέντοι καὶ Δαίδαλον τὸν Ἀθηναῖον ξείνη μὲν ἡ ἱστορίη, δοκέω γε μὴν ^ οὐκ ἔξω ἀστρολογίης, ἀλλὰ οἱ αὐτὸς μάλιστα ἐχρήσατο καὶ

[15] παιδὶ τῷ ἑωυτοῦ κατηγήσατο. Ἴκαρος δέ, νεότητι καὶ ἀτασθαλίῃ χρεόμενος καὶ οὐκ ἐπιεικτὰ διζήμενος ἀλλὰ ἐς πόλον ^ ἀερθεὶς τῷ νῶ, ἐξέπεσε τῆς ἀληθείης καὶ παντὸς ἀπεσφάλῃ τοῦ λόγου καὶ ἐς πέλαγος κατηνέχθη ἀβύσσων πρηγμάτων, τὸν Ἕλληνες ἄλλως μυθολογεύουσιν καὶ κόλπον ἐπ' αὐτῷ ἐν τῇδε τῇ θαλάσσῃ Ἰκάριον εἰκὴ καλέουσιν.

[16] τάχα δέ καὶ Πασιφάη, παρὰ Δαίδαλου ἀκούσασα ταύρου τε περὶ τοῦ ἐν τοῖς ἄστροισι φαινομένου καὶ αὐτῆς ἀστρολογίης, ἐς ἔρωτα τοῦ λόγου ἀπίκετο, ἔνθεν νομίζουσιν ὅτι Δαίδαλός μιν τῷ ταύρῳ ἐνύμφευσεν.

[17] εἰσὶν δέ οἱ καὶ κατὰ μέρεα τὴν ἐπιστήμην διελόντες ἕκαστοι αὐτῶν ἄλλα ἐπενοήσαντο, οἱ μὲν τὰ ἐς τὴν σεληναίην, οἱ δὲ τὰ ἐς Δία, οἱ δὲ τὰ ἐς ἥλιον συναγείραντες, δρόμου τε αὐτῶν πέρι

[18] καὶ κινήσιος καὶ δυνάμιος. καὶ Ἐνδυμίων μὲν

[19] τὰ ἐς τὴν σεληναίην συνετάξατο,^ Φαέθων δὲ τοῦ ἡλίου δρόμον ἐτεκμήρατο, οὐ μὲν γε ἀτρεκέως, ἀλλ' ἀτελέα τὸν λόγον ἀπολιπὼν ἀπέθανεν. οἱ δὲ τάδε ἀγνοέοντες Ἡελίου παῖδα Φαέθοντα δοκέουσιν καὶ μῦθον ἐπ' αὐτέῳ οὐδαμὰ πιστὸν διηγέονται. ἐλθόντα γάρ μιν παρὰ τὸν Ἥλιον τὸν πατέρα αἰτέειν τὸ τοῦ φωτὸς ἄρμα ἡνιοχέειν, τὸν δὲ δοῦναι τὲ οἱ καὶ ὑποθέσθαι τῆς ἵππασίης τὸν νόμον. ὁ δὲ Φαέθων ἐπειδὴ ἀνέβη τὸ ἄρμα, ἡλικίῃ καὶ ἀπειρίῃ ἄλλοτε μὲν πρόσγειος ἡνιόχεεν, ἄλλοτε δὲ πολλὸν τῆς γῆς ἀπαιωρούμενος: τοὺς δὲ ἀνθρώπους κρύος τε καὶ θάλλπος οὐκ ἀνασχετὸν διέφθειρεν. ἐπὶ τοῖσι δὴ τὸν Δία ἀγανακτέοντα βαλεῖν πρηστήρι Φαέθοντα μεγάλῳ. πεσόντα δέ μιν αἱ ἀδελφαὶ περιστᾶσαι πένθος μέγα ἐποίηον, ἔστε μετέβαλον τὰ εἶδεα, καὶ νῦν εἰσιν αἶγειροι καὶ τὸ ἤλεκτρον ἐπ' αὐτῷ δάκρυον σταλαοῦσιν. οὐχ οὕτω ταῦτα ἐγένετο οὐδὲ ὅσιον αὐτοῖσι πείθεσθαι, οὐδὲ Ἥλιος παῖδα ἐποίησατο, οὐδὲ ὁ παῖς αὐτῷ ἀπέθανεν.

[20] λέγουσιν δέ καὶ ἄλλα Ἕλληνες πολλὰ μυθώδεα, τοῖσι ἐγὼ οὐ μάλα τι πειθομαι. κῶς γὰρ δὴ ὅσιον πιστεῦσαι παῖδα Αἰνείην τῆς Ἀφροδίτης γενέσθαι καὶ Διὸς Μίνω καὶ Ἄρεος Ἀσκάλαφον καὶ Αὐτόλυκον Ἑρμέω; ἀλλ' οὗτοι ἕκαστος αὐτέων θεοφιλέες ἐγένοντο καὶ σφίσι γεινομένοισι ^ τῷ μὲν ἡ Ἀφροδίτῃ, τῷ δὲ ὁ Ζεὺς, τῷ δὲ ὁ Ἄρης ἐπέβλεψαν. ὁκόσοι γὰρ δὴ ἀνθρώποισι ἐν τῇ γενεῇ ταύτῃ ^ οἰκοδεσποτεύουσι, οὗτοι ὅκως τοκέες ἑωυτοῖσι πάντα ἱκέλους ^ ἐκτελέουσιν καὶ χρόνῃ καὶ μορφῇ καὶ ἔργα καὶ διανοίῃν, καὶ βασιλεὺς μὲν ὁ Μίνως Διὸς ἡγεομένου, καλὸς ^ δὲ Αἰνείης Ἀφροδίτης βουλήσει ἐγένετο, κλέπτῃς δὲ Αὐτόλυκος, ἡ δὲ οἱ κλεπτικὴ ἐξ Ἑρμέω ἀπίκετο.

[21] οὐ μὲν ὦν οὐδὲ τὸν Κρόνον Ζεὺς ἔδησεν οὐδὲ ἐς Τάρταρον ἔρριπεν οὐδὲ τὰ ἄλλα ἐμήσατο ὁκόσα ἄνθρωποι νομίζουσιν, ἀλλὰ φέρεται γὰρ ὁ

Κρόνος τὴν ἕξω φορὴν πολλὸν ἀπ' ἡμέων καὶ οἱ νωθρὴ τε ἡ κίνησις καὶ οὐ ῥηιδίῃ τοῖσιν ἀνθρώποισιν ὀρέεσθαι. διὸ δὴ μιν ἐστάναι λέγουσιν ὄκως πεπεδημένον. τὸ δὲ βάθος τὸ πολλὸν τοῦ ἡέρος Τάρταρος καλεῖται.

[22] μάλιστα δ' ἔκ τε Ὀμήρου τοῦ ποιητέω καὶ τῶν Ἡσιόδου ἐπέων μάθοι ἂν τις τὰ πάλαι τοῖς ἀστρολογέουσιν ὁμοφωνέοντα. εὖτ' ἂν δὲ τὴν σειρὴν τοῦ Διὸς ἀπηγέηται καὶ τοῦ Ἡελίου τὰς βόας τὰ δὴ ἐγὼ ἡματα εἶναι συμβάλλομαι, καὶ τὰς πόλιας τὰς ἐν τῇ ἀσπίδι Ἥφαιστος ἐποίησατο καὶ τὸν χορὸν καὶ τὴν ἀλωὴν . . τὰ μὲν γὰρ ὁκόσα ἐς τὴν Ἀφροδίτῃν αὐτῷ καὶ τοῦ Ἄρεος τὴν μοιχείην λέλεκται, καὶ ταῦτα ἐμφανέα οὐκ ἄλλοθεν ἢ ἐκ τῆσδε τῆς σοφίης πεποιημένα: ἡ γὰρ δὴ ὦν Ἀφροδίτης καὶ τοῦ Ἄρεος ὁμοδρομίῃ τὴν Ὀμήρου αἰοιδὴν ἀπεργάζεται. ἐν ἄλλοις δὲ ἔπεισι τὰ ἔργα ἐκάστου αὐτῶν διωρίσατο, τῇ Ἀφροδίτῃ μὲν εἰπὼν, ἀλλὰ σὺ γ' ἱμερόεντα μετέρχεο ἔργα γάμοιο: τὰ δὲ τοῦ πολέμου, ταῦτα δ' Ἄρηι θεῷ καὶ Ἀθὴνῃ πάντα μελήσει.

[23] ἅπερ οἱ παλαιοὶ ἰδόντες μάλιστα μαντήϊσιν ἐχρέοντο καὶ οὐ πάρεργον αὐτὴν ἐποιέοντο, ἀλλ' οὔτε πόλιας ὥκιζον οὔτε τείχεα περιεβάλλοντο οὔτε φόνους ἐργάζοντο οὔτε γυναικας ἐγάμεον, πρὶν ἂν δὴ πάντα μάντεων ἀκοῦσαι ἕκαστα. καὶ γὰρ δὴ τὰ μαντήια αὐτέοις οὐκ ἕξω ἀστρολογίης ἦν, ἀλλὰ παρὰ μὲν Δελφοῖς παρθένος ἔχει τὴν προφητεῖαν σύμβολον τῆς παρθένου τῆς οὐρανίης, καὶ δράκων ὑπὸ τῷ τρίποδι φθέγγεται ὅτι καὶ ἐν τοῖσιν ἄστροις δράκων φαίνεται, καὶ ἐν Διδύμοις δὲ μαντήιον τοῦ Ἀπόλλωνος, ἐμοὶ δοκέει, καὶ τοῦτο ἐκ τῶν ἡερίων Διδύμων ὀνομάζεται.

[24] οὕτω δὲ αὐτοῖσι χρῆμα ἱρότατον ἡ μαντοσύνη ἐδόκεεν, ὥστε δὴ Ὀδυσσεὺς ἐπειδὴ ἔκαμεν πλανεόμενος, ἐθελήσας ἀτρεκέως ἀκοῦσαι περὶ τῶν ἐωυτοῦ πρηγμάτων, ἐς τὸν Αἴδην ἀπίκητο, οὐκ ὄφρα ἰδῇ νέκυας καὶ ἀτερπέα χῶρον ἄλλ' ἐς λόγους ἐλθεῖν Τειρεσίῃ ἐπιθυμέων. καὶ ἐπειδὴ ἐς τὸν χῶρον ἦλθεν ἔνθα οἱ Κίρκη ἐσήμηνεν καὶ ἔσκαψεν τὸν βόθρον καὶ τὰ μῆλα ἔσφαξεν, πολλῶν νεκρῶν παρεόντων, ἐν τοῖσι καὶ τῆς μητρὸς τῆς ἐωυτοῦ, τοῦ αἵματος πιεῖν ἐθελόντων οὐ πρότερον ἐπῆκεν ἢ οὐδενί, οὐδὲ αὐτῇ μητρί, πρὶν Τειρεσίῃν γεύσασθαι καὶ ἐξαναγκάσαι εἰπεῖν οἱ τὸ μαντήιον: καὶ ἀνέσχετο διψῶσαν ὀρέων τῆς μητρὸς τὴν σκίην.

[25] Λακεδαιμονίοις δὲ Λυκοῦργος τὴν πολιτεῖν πασαν ἐκ τοῦ οὐρανοῦ διετάξατο καὶ νόμον σφίσις ἐποίησατο μηδαμὰ . . μηδὲ ἐς πόλεμον προχωρεῖν πρὶν τὴν σεληναῖν πλήρεα γενέσθαι: οὐ γὰρ ἴσῃν ἐνόμιζεν ἢ εἶναι τὴν δυναστείην αὐξανομένης τῆς σεληναῖς καὶ ἀφανιζομένης,

[26] πάντα δὲ ὑπ' αὐτῇ διοικέεσθαι. ἀλλὰ μούνοι Ἀρκάδες ταῦτα οὐκ ἐδέξαντο οὐδὲ ἐτίμησαν ἀστρολογίην, ἀνοίῃ δὲ καὶ ἀσοφίῃ ἢ λέγουσιν καὶ τῆς σεληναῖς ἔμμεναι προγενέστεροι.

[27] οἱ μὲν πρὸ ἡμῶν οὕτω κάρτα ἦσαν φιλομάντιες, οἱ δὲ νῦν, οἱ μὲν αὐτέων ἀδύνατα εἶναι λέγουσιν ἀνθρώποισι τέλος εὖρασθαι μαντικῆς: οὐ γὰρ εἶναι μιν οὔτε πιστὴν οὔτε ἀληθεά, οὐδὲ τὸν Ἄρεα ἢ τὸν Δία ἐν τῷ οὐρανῷ ἡμέων ἔνεκα κινέεσθαι, ἀλλὰ τῶν μὲν ἀνθρωπηίων πρηγμάτων οὐδεμίαν ὥρην ἐκείνοι, ποιέοντα οὐδ' ἔστιν αὐτέοις πρὸς τάδε κοινωνίη, κατὰ σφέας δὲ χρείῃ τῆς περιφορῆς

[28] ἀναστρέφονται. ἄλλοι δ' ἀστρολογίην ἀψευδέα μὲν, ἀνωφελέα δὲ εἶναι

λέγουσιν οὐ γὰρ ὑπὸ μαντοσύνη ἀλλάσσεσθαι ὁκόσα τῇσι μοίρησι δοκέοντα ἐπέρχεται.

[29] ἐγὼ δὲ πρὸς τάδε ἄμφω ἐκεῖνα ἔχω εἰπεῖν, ὅτι οἱ μὲν ἀστέρες ἐν τῷ οὐρανῷ τὴν σφετέρην εἰλέονται, πάρεργον δὲ σφίσι τῆς κινήσιος τῶν κατ' ἡμέας ἕκαστον ἐπιγίγνεται. ἢ ἐθέλεις ἵππου μὲν θέοντος καὶ ὀρνίθων καὶ ἀνδρῶν κινεομένων ^ λίθους ἀνασαλεύεσθαι καὶ κάρφεια δονέεσθαι ὑπὸ τῶν ἀνέμων τοῦ δρόμου, ὑπὸ δὲ τῇ δίνῃ τῶν ἀστέρων μηδὲν ἄλλο γίγνεσθαι; καὶ ἐκ μὲν ὀλίγου πυρὸς ἀπορροίη ἐς ἡμέας ἔρχεται, καὶ τὸ πῦρ οὐ δι' ἡμέας καίει τι οὐδέ οἱ μέλει τοῦ ἡμετέρου θάλπεος, ἀστέρων δὲ οὐδεμίην ἀπορροίην δεχόμεθα; καὶ μέντοι τῇ ἀστρολογίῃ τὰ μὲν φαῦλα ἐσθλὰ ποιῆσαι ἀδύνατά ἐστιν οὐδὲ ἀλλάξαι τι τῶν ἀπορρεόντων πρηγμάτων, ἀλλὰ τοὺς χρεομένους τάδε ὠφελέει: τὰ μὲν ἐσθλὰ εἰδότας ἀπιζόμενα ^ πολλὸν ἀπόπροσθεν εὐφρανέει, τὰ δὲ φαῦλα εὐμαρέως δέχονται: οὐ γὰρ σφισιν ἀγνοέουσιν ἐπέρχεται, ἀλλ' ἐν μελέτῃ καὶ προσδοκίῃ ῥήϊδια καὶ πρηέα ἡγεῖται. τάδε ἀστρολογίης περὶ ἐγὼν ὑπολαμβάνω.

AMORES — Ἔρωτες

Λυκινος

[1] Ἐρωτικῆς παιδιᾶς, ἐταῖρέ μοι Θεόμνηστε, ἐξ ἑωθινοῦ πεπλήρωκας ἡμῶν τὰ κεκμηκότα πρὸς τὰς συνεχεῖς σπουδὰς ὧτα, καὶ μοι σφόδρα διψῶντι τοιαύτης ἀνέσεως εὐκαιρος ἡ τῶν ἱλαρῶν σου λόγων ἐρρῦή χάρις· ἀσθενῆς γὰρ ἡ ψυχὴ διηνεκοῦς σπουδῆς ἀνέχεσθαι, ποθοῦσι δ' οἱ φιλότιμοι πόνοι μικρὰ τῶν ἐπαχθῶν φροντίδων χαλασθέντες εἰς ἡδονὰς ἀνίσσονται. πάνυ δὲ με ὑπὸ τὸν ὀρθρον ἡ τῶν ἀκολάστων σου διηγημάτων αἰμύλη καὶ γλυκεῖα πειθῶ κατεύφραγκεν, ὥστ' ὀλίγου δεῖν Ἀριστείδης ἐνόμιζον εἶναι τοῖς Μιλησιακοῖς λόγοις ὑπερκελούμενος, ἄχθομαι τε νῆ τοὺς σοὺς ἔρωτας, οἷς πλατὺς εὐρέθης σκοπός, ὅτι πέπαυσαι διηγούμενος· καὶ σε πρὸς αὐτῆς ἀντιβολοῦμεν Ἀφροδίτης, εἰ περιττά με λέγειν ἔοικας, εἴ τις ἄρρην ἢ καὶ νῆ Δία θῆλυς ἀφεῖται σοι πόθος, ἡρέμα τῇ μνήμῃ ἐκκαλέσασθαι. καὶ γὰρ ἄλλως ἑορταστικὴν ἄγομεν ἡμέραν Ἡράκλεια θύοντες· οὐκ ἀγνοεῖς δὲ δήπου τὸν θεὸν ὡς ὁξὺς ἦν πρὸς Ἀφροδίτην· ἥδιστα οὖν δοκεῖ μοι τῶν λόγων τὰς θυσίας προσήσσεσθαι.

Θεομνηστος

[2] Θᾶπτον ἄν μοι, ὦ Λυκῖνε, θαλάττης κύματα καὶ πυκνὰς ἀπ' οὐρανοῦ νιφάδας ἀριθμήσειας ἢ τοὺς ἔμοις ἔρωτας. ἐγὼ γοῦν ἅπασαν αὐτῶν κενὴν ἀπολελεῖσθαι φαρέτταν νομίζω, κἂν ἐπ' ἄλλον τινὰ πτῆναι θελήσωσιν, ἄνοπλος αὐτῶν ἡ δεξιὰ γελασθήσεται· σχεδὸν γὰρ ἐκ τῆς ἀντίπαιδος ἡλικίας εἰς τοὺς ἐφήβους κριθεὶς ἄλλαις ἀπ' ἄλλων ἐπιθυμίαις βουκολοῦμαι· διάδοχοι ἔρωτες ἀλλήλων καὶ πρὶν ἢ λῆξαι τῶν προτέρων, ἄρχονται δεύτεροι, κάρηνα Λερναῖα τῆς παλιμφυοῦς Ὑδρας πολυπλοκώτερα μῆδ' Ἰόλεων βοηθὸν ἔχειν δυνάμενα· πυρὶ γὰρ οὐ σβέννυται πῦρ. οὕτως τις ὑγρὸς τοῖς ὄμμασιν ἐνοικεῖ μύωψ, ὃς ἅπαν κάλλος εἰς αὐτὸν ἀρπάζων ἐπ' οὐδενὶ κόρῳ παύεται· καὶ συνεχὲς ἀπορεῖν ἐπέρχεται μοι, τίς οὗτος Ἀφροδίτης ὁ χόλος· οὐ γὰρ Ἡλιάδης ἐγὼ τις οὐδὲ Λημνιάδων ὕβρεις οὐδὲ Ἱπολύτειον ἀγροικίαν ὠφρυμένος, ὡς ἐρεθίσαι τῆς θεοῦ τὴν ἅπαιστον ταύτην ὀργήν.

Λυκινος

[3] Πέπαυσο τῆς ἐπιπλάστου καὶ δυσχεροῦς ταύτης ὑποκρίσεως, Θεόμνηστε. ἄχθη γὰρ ὅτι τούτῳ τῷ βίῳ ἡ τύχη προσεκλήρωσεν, καὶ χαλεπὸν εἶναι νομίζεις, εἰ γυναιξὶν ὠραίαις καὶ μετὰ παίδων τὸ καλὸν ἀνθούτων ὁμιλεῖς; ἀλλὰ σοι καὶ καθαρσίῳ τάχα δεήσῃ πρὸς τὸ δυσχερὲς οὕτω νόσημα· δεινὸν γὰρ τὸ πάθος. ἀλλ' οὐχὶ τοῦτον τὸν πολὺν ἐκχέας λῆρον εὐδαίμονα σαυτὸν εἶναι νομεῖς, ὅτι σοι ὁ θεὸς οὐκ αὐχμηρὰν γεωργίαν ἐπέκλωσεν οὐδὲ ἐμπορικὰς ἄλας καὶ στρατιώτην ἐν ὅπλοις βίον, ἀλλὰ λιπαρὰι παλαῖστροι μέλουσί σοι καὶ φαιδρὰ μὲν ἐσθῆς μέχρι ποδῶν τὴν τρυφὴν καθεμμένη,

διακριδὸν δ' ἡσκημένης κόμης ἐπιμέλεια; τῶν γε μὴν ἐρωτικῶν ἡμέρων αὐτὸ τὸ βασανίζον εὐφραίνει καὶ γλυκὺς ὁδὸς ὁ τοῦ πόθου δάκνει· πειράσας μὲν γὰρ ἐλπίζεις, τυχὼν δ' ἀπολέλαικας· ἴση δὲ ἡδονὴ τῷ παρεῖναι καὶ τὸ μέλλον. ἔναγχος γοῦν διηγούμενου σου τὸν πολύν, ὥς παρ' Ἑσιόδῳ, κατάλογον ὧν ἀρχῆθεν ἠράσθης, ἱλαραὶ μὲν τῶν ὁμμάτων αἱ βολαὶ τακερῶς ἀνυγραίνοντο, τὴν φωνὴν δ' ἴσην τῇ Λυκάμβου θυγατρὶ λεπτὸν ἀφιδύνων ἀπ' αὐτοῦ τοῦ σχήματος εὐθὺς δῆλος ἦς οὐκ ἐκείνων μόνων, ἀλλὰ καὶ τῆς ἐπ' αὐτοῖς μνήμης ἔρων. ἀλλ', εἴ τί σοι τοῦ κατὰ τὴν Ἀφροδίτην περίπλου λείψανον ἀφεῖται, μηδὲν ἀποκρύψει, τῷ δὲ Ἡρακλεῖ τὴν θυσίαν ἐντελὴ παράσχου.

Θεομνηστος

[4] Βουφάγος μὲν ὁ δαίμων, ὃ Λυκῖνε, καὶ ταῖς ἀκάπνοις, φασί, τῶν θυσιῶν ἥκιστα τερπόμενος. ἐπεὶ δ' αὐτοῦ τὴν ἐτήσιον ἐορτὴν λόγῳ γεραίρομεν, αἱ μὲν ἐμαὶ διηγῆσεις ἐξ ἑωθινοῦ παραταθεῖσαι κόρον ἔχουσιν, ἡ δὲ σὴ Μοῦσα τῆς συνήθους μεθαρμοσασμένη σπουδῆς ἱλαρῶς τῷ θεῷ συνδιημερευσάτω, καί μοι γενοῦ δικαστῆς ἴσος, ἐπεὶ μηδ' εἰς ἕτερόν σε τοῦ πάθους ῥέποντα ὀρῶ, ποτέρους ἀμείνονας ἡγῇ, τοὺς φιλόπαιδας ἢ τοὺς γυναῖοις ἀσμενίζοντας; ἐγὼ μὲν γὰρ ὁ πληγεὶς ἐκατέρῳ καθάπερ ἀκριβῆς τρυτάνῃ ταῖς ἐπ' ἀμφοτέρα πλάστιγξιν ἰσορρόπως ταλαντεύομαι, σὺ δ' ἐκτὸς ὧν ἀδεκάστω κριτῇ τῷ λογισμῷ τὸ βέλτιον αἰρήσῃ. πάντα δὴ περιελὼν ἀκκισμὸν, ὃ φιλότης, ἦν πεπίστευκέν σοι ψῆφον ἢ περὶ τῶν ἐμῶν ἐρώτων κρίσις, ἥδη φέρε.

Λυκινος

[5] Παιδιᾶς, ὃ Θεόμνηστε, καὶ γέλωτος ἡγῇ τὴν διήγησιν; ἡ δ' ἐπαγγέλλεται καὶ σπουδαῖον. ἐγὼ γοῦν ἐξ ὑπογύου τῆς ἐπιχειρήσεως ἡψάμην, εἰδὼς ὅτι λίαν ἀλλοία παιδιᾶς ἐξότε δυοῖν ἀνδροῖν ἀκηκοῶς περὶ τούτοις συντόνως ἀμιλλωμένοις ἔτι τὴν μνήμην ἐναυλον ἔχω. διήρητο δ' αὐτῶν ἅμα τοῖς λόγοις τὰ πάθη καὶ οὐχ ὥσπερ σὺ κατ' εὐκολίαν ψυχῆς ἄϋπνος ὧν διττοὺς ἄρτυσαι μισθοῦς,

τὸν μὲν βουκολέων, τὸν δ' ἄργυφα μῆλα νομεύων,

ἀλλ' ὁ μὲν ὑπερφυῶς παιδικοῖς ἦδετο τὴν θήλειαν Ἀφροδίτην βάραθρον ἡγούμενος, ὁ δ' ἄγνεύων ἄρρενος ἔρωτος ἐς γυναῖκας ἐπτόητο. δυοῖν οὖν μαχομένοις παθοῖν ἀγωνοθετήσας ἄμιλλαν οὐδ' ἂν εἶπεῖν δυναίμην ὥς ὑπερρυφράνθην· καί μοι τὰ τῶν λόγων ἵχνη ταῖς ἀκοαῖς ἐνεσφράγισται σχεδὸν ὥς ἀρτίως εἰρημένα. πᾶσαν οὖν ὑποτιμῆσεως ἀφορμὴν ἐκποδὼν ἀποθέμενος ἅ παρ' ἀμφοῖν ἤκουσα λεγόντων κατ' ἀκριβὲς ἐπέξιμί σοι.

Θεομνηστος

Καὶ μὴν ἔγωγε ἐπαναστὰς ἔνθεν ἀπαντικρὺ καθεδουμαί σου,

δέγμενος Αἰακίδην ὅποτε λήξειεν αἰείδων. σὺ δ' ἡμῖν τὰ πάλαι κλέα τῆς

ἐρωτικῆς διαφορᾶς μελωδία περαίνειν.

Λυκινος

[6] Ἐπ' Ἰταλίαν μοι διανοομένῳ ταχυναυτοῦν σκάφος εὐτρέπιστο τούτων τῶν δικρότων, οἷς μάλιστα χρῆσθαι Λιβυρνοὶ δοκοῦσιν ἔθνος Ἰονίῳ κόλῳ παρῳκισμένον. ὥς δ' ἔνῃν, πάντας ἐπιχωρίους θεοὺς προσκυνήσας καὶ Δία ξένιον ἵλεω συνεφάψασθαι τῆς ἀποδήμου στρατείας ἐπικαλεσάμενος ἀπ' ἄστεος ὀρικῷ ζεύγει κατήειν ἐπὶ θάλασσαν· εἶτα τοὺς παραπέμποντάς με δεξιωσάμενος – ἡκολούθει δὲ παιδείας λιπαρῆς ὄχλος, οἱ συνεχῆς ἡμῖν ἐντυγχάνοντες ἀνιαρῶς διεξέγυννυτο – τῆς πρύμνης οὖν ἐπιβὰς ἐγγὺς ἐμαυτὸν ἴδρυσεν τοῦ κυβερνήτου. καὶ ῥοθίῳ τῷ τῶν ἐλατήρων μετὰ μικρὸν ἀπὸ τῆς γῆς ἀναχθέντες, ἐπειδὴ μάλα καὶ κατόπιν ἡμᾶς ἐποίμαινον αὖραι, τὸν ἰστὸν ἐκ τῶν μεσοκοίλων ἄραντες καρχησίῳ τὸ κέρας προσεστείλαμεν· εἶτ' ἄθρόας κατὰ τῶν κάλων τὰς ὀθόνας ἐκχέαντες ἡρέμα πιμπλαμένου τοῦ λίνου κατ' οὐδὲν οἶμαι βέλους ἐλάττονι ῥοίζῳ διυπτάμεθα βαρὺ τοῦ κύματος ὑποβρυχωμένου περὶ τὴν σχίζουσαν αὐτὸ πρῶραν.

[7] ἀλλ' ἄ γε μὴν ἐν τῷ μεταξὺ παράπλῳ σπουδῆς ἢ παιδείας ἐχόμενα συνηνέχθη, καιρὸς οὐ πάνυ μηκύνειν. ὥς δὲ τῆς Κυλικίας τὴν ἑφαλὸν ἀμείψαντες εἰχόμεθα τοῦ Παμφυλίου κόλπου, Χελιδονέας ὑπερθέοντες οὐκ ἀμοχθεὶ τοὺς εὐτυχεῖς τῆς παλαιᾶς Ἑλλάδος ὅρους, ἐκάστη τῶν Λυκιακῶν πόλεων ἐπεξενούμεθα μύθοις τὰ πολλὰ χαίροντες· οὐδὲν γὰρ ἐν αὐταῖς σαφές εὐδαιμονίας ὀράται λείψανον· ἄχρι τῆς Ἠλιάδος ἀψάμενοι Ῥόδου τὸ συνεχές τοῦ μεταξὺ πλοῦ διαναπαῦσαι πρὸς ὀλίγον ἐκρίναμεν.

[8] οἱ μὲν οὖν ἐρέται τὸ σκάφος ἔξαλον ἐς γῆν ἀνασπάσαντες ἐγγὺς ἐσκήνωσαν, ἐγὼ δ' εὐτρεπισμένου μοι ξενῶνος ἀπαντικρὺ τοῦ Διονυσίου κατὰ σχολὴν ἐβάδιζον ὑπερφυοῦς ἀπολαύσεως ἐμπιμπλάμενος· ἔστιν γὰρ ὄντως ἡ πόλις Ἠλίου πρέπον ἔχουσα τῷ θεῷ τὸ κάλλος. ἐκπεριῶν δὲ τὰς ἐν τῷ Διονυσίῳ στοὰς ἐκάστην γραφὴν κατώπτευν ἅμα τῷ τέρποντι τῆς ὄψεως ἡρωϊκοὺς μύθους ἀνανεούμενος· εὐθὺ γάρ μοι δὴ τρεῖς προσερρύησαν ὀλίγου διαφόρου πᾶσαν ἱστορίαν ἀφηγούμενοι· τὰ δὲ πολλὰ καὶ αὐτὸς εἰκασίᾳ προϋλάμβανον.

[9] ἤδη δὲ τῆς θεᾶς ἄλις ἔχοντι καὶ διανοομένῳ μοι βαδίζειν οἴκαδε τὸ ἥδιστον ἐπὶ ξένης ἀπήντησέ μοι κέρδος, ἄνδρες ἐκ παλαιοῦ χρόνου συνήθεις, οὓς οὐδ' αὐτὸς ἀγνοεῖν μοι δοκεῖς πολλάκις ἡμῖν ἰδὼν ἐπιφοιτῶντας ἐνταῦθα, τὸν ἐκ Κορίνθου Χαρικλέα νεανίαν οὐκ ἄμορφον, ἔχοντά τι καὶ κομωτικῆς ἀσκήσεως ἅτε οἶμαι γυναίοις ἐνωραϊζόμενον· ἅμα δ' αὐτῷ καὶ Καλλικρατίδαν τὸν Ἀθηναῖον τὸν τρόπον ἀπλοϊκόν· προηγουμένως γὰρ πολιτικῶν λόγων προϊστάτο καὶ ταυτησί τῆς ἀγοραίου ῥητορικῆς. ἦν δὲ καὶ τῷ σώματι γυμναστικός, οὐ δι' ἄλλο τί μοι δοκεῖν τὰς παλαιστρας ἀγαπᾶν ἢ διὰ τοὺς παιδικοὺς ἔρωτας· ὅλος γὰρ εἰς τοῦτο ἐπτόητο. τῷ δὲ πρὸς τὸ θῆλυ μίσει πολλὰ καὶ Προμηθεὶ κατηρᾶτο. πόρρωθεν οὖν ἰδὼν ἐκάτερός με γήθους καὶ χαρᾶς πλέοι προσέδραμον· εἶθ' ὅποια φιλεῖ, δεξιωσάμενοι πρὸς αὐτὸν ἐλθεῖν

ἐκάτερος ἡξίουν με. κἀγὼ φιλονεικοῦντας ὁρῶν περαιτέρω, Τὸ μὲν τήμερον, εἶπον, ὦ Καλλικρατίδα καὶ Χαρίκλεις, ἅμφω καλῶς ἔχον ἐστὶν ὑμᾶς παρ' ἐμοὶ φοιτᾶν, ἵνα μὴ πλείω τὴν ἔριν ἐγείρητε· ταῖς δὲ ἐφεξῆς ἡμέραις – τρεῖς γὰρ ἐνταῦθα ἢ τέτταρας διέγνωνκα μένειν – ἀμοιβαίως ἀνθεστιάσετε με, κλήρω διακριθεῖς ὁ πρότερος.

[10] δοκεῖ ταῦτα. κἀκείνην μὲν τὴν ἡμέραν εἰσιτάρχουν ἐγώ, τῇ δ' ἐπιούσῃ Καλλικρατίδας, εἶτα μετ' αὐτὸν ὁ Χαρικλῆς. ἐώρων δὴ καὶ παρὰ τὴν ἐστίασιν ἐναργῆ τῆς ἐκατέρου διαθέσεως τεκμήρια· ὁ μὲν γὰρ Ἀθηναῖος εὐμόρφοις παισὶν ἐξήσκητο, καὶ πᾶς οἰκέτης αὐτῷ σχεδὸν ἀγένειος ἦν μέχρι τοῦ πρώτου ὑπογράφοντος αὐτοὺς χνοῦ παραμένοντες, ἐπειδὰν δὲ ἰούλοις αἱ παρειαὶ πυκασθῶσιν, οἰκονόμοι καὶ τῶν Ἀθήνησι χωρίων κηδεμόνες ἀπεστέλλοντο. Χαρίκλει γέ μὴν πολλὸς ὀρχηστρίδων καὶ μουσουργῶν χορὸς εἶπετο καὶ πᾶν τὸ δωμάτιον ὡς ἐν Θεσμοφορίοις γυναικῶν μεστὸν ἦν ἀνδρὸς οὐδ' ἀκαρῆ παρόντος, εἰ μὴ τί που νήπιον ἢ γέρον ὑπερῆλιξ ὀνοποιοὺς ὀφθεῖν, χρόνου ζηλοτυπίας ὑποψίαν οὐκ ἔχοντος. ἦν μὲν οὖν, ὡς ἔφην, καὶ ταῦθ' ἱκανὰ τῆς ἀμφοτέρων γνώμης δείγματα. πολλάκις γέ μὴν ἐπ' ὀλίγον ἀψιμαχίαι τινὲς αὐτοῖς ἐκινήθησαν, οὐχ ὡς πέρας ἔχειν τι τὴν ζήτησιν. ἀλλ' ἐπεὶ καιρὸς ἦν ἀνάγεσθαι, σύμπλους ἐβελήσαντας αὐτοὺς ἐπηγόμην· διεννοοῦντο γὰρ εἰς τὴν Ἰταλίαν ἀπαίρειν ὁμοίως ἐμοί.

[11] καὶ δόξαν ἡμῖν Κνίδω προσορμῆσαι κατὰ θέαν καὶ τοῦ Ἀφροδίτης ἱεροῦ – ὑμνεῖται δὲ τούτου τὸ τῆς Πραξιτέλους εὐχερείας ὄντως ἐπαφρόδιτον – ἡρέμα τῇ γῇ προσηνέχθημεν αὐτῆς οἶμαι τῆς θεοῦ λιπαρᾶ γαλήνῃ πομποστολούσης τὸ σκάφος. τοῖς μὲν οὖν ἄλλοις ἔμελον αἱ συνήθεις παρασκευαί, ἐγὼ δὲ τὸ ἐρωτικὸν ζεῦγος ἐκατέρωθεν ἐξαπνήμενος κύκλῳ περιῆειν τὴν Κνίδον οὐκ ἀγελαστὶ τῆς κεραμευτικῆς ἀκολασίας μετέχων ὡς ἐν Ἀφροδίτῃ πόλει. στοὰς δὲ Σωστράτου καὶ τᾶλλα ὅσα τέρπειν ἡμᾶς ἐδύνατο, πρῶτον ἐκπεριελθόντες ἐπὶ τὸν νεὼν τῆς Ἀφροδίτης βαδίζομεν, νῶ μὲν, ἐγὼ τε καὶ Χαρίκλῆς, πάνυ προθύμως, Καλλικρατίδας δ' ὡς ἐπὶ θέαν θήλειαν ἄκων, ἥδιον ἂν οἶμαι τῆς Ἀφροδίτης Κνιδίας τὸν ἐν Θεσπιαῖς ἀντικαταλλαζάμενος Ἑρώτα.

[12] καὶ πῶς εὐθὺς ἡμῖν ἀπ' αὐτοῦ τοῦ τεμένους Ἀφροδίσιοι προσέπνευσαν αὔραι· τὸ γὰρ αἶθριον οὐκ εἰς ἔδαφος ἄγονον μάλιστα λίθων πλαξὶ λείαις ἐστρωμένον, ἀλλ' ὡς ἐν Ἀφροδίτῃ ἅπαν ἦν γόνιμον ἡμέρων καρπῶν, ἃ ταῖς κόμαις εὐθαλέσιν ἄχρι πόρρω βρύοντα τὸν πέριξ ἀέρα συνωρόφουν. περιττόν γε μὴν ἢ πυκνόκαρπος ἐτεθῆλει μυρρίνη παρὰ τὴν δέσποιναν αὐτῆς δαυιλῆς πεφυκυῖα τῶν τε λοιπῶν δένδρων ἕκαστον, ὅσα κάλλους μετεῖληχεν· οὐδ' αὐτὰ γέροντος ἤδη χρόνου πολὺα καθαύαινε, ἀλλ' ὑπ' ἀκμῆς σφριγῶντα νέοις κλωσὶν ἦν ὥρια. τούτοις δ' ἀνεμέμικτο καὶ τὰ καρπῶν μὲν ἄλλως ἄγονα, τὴν δ' εὐμορφίαν ἔχοντα καρπὸν, κυπαρίττων γε καὶ πλατανίστων αἰθήρια μήκη καὶ σὺν αὐταῖς αὐτόμολος Ἀφροδίτης ἢ τῆς θεοῦ πάλαι φυγὰς Δάφνη. παντὶ γε μὴν δένδρῳ περιπλέγδην ὁ φίλεως προσείρπυζε κιττός. ἀμφιλαφεῖς ἄμπελοι πυκνοῖς κατήρηντο βότρυσιν· τερπνοτέρα γὰρ Ἀφροδίτῃ μετὰ Διονύσου καὶ τὸ παρ' ἀμφοῖν ἡδὺ σύγκρατον, εἰ δ' ἀποζευχθεῖεν ἀλλήλων,

ἤττον εὐφραίνουσιν. ἦν δ' ὑπὸ ταῖς ἄγαν παλινσκόις ὕλαις ἱλαραὶ κλισίαι τοῖς ἐνεσιτᾶσθαι θέλουσιν, εἰς ἃ τῶν μὲν ἀστικῶν σπανίως ἐπεφοίτων τινές, ἀθρόος δ' ὁ πολιτικὸς ὄχλος ἐπανηγύριζεν ὄντως ἀφροδισιάζοντες.

[13] ἐπεὶ δ' ἱκανῶς τοῖς φυτοῖς ἐτέρφθημεν, εἴσω τοῦ νεῶ παρῆειμεν. ἡ μὲν οὖν θεὸς ἐν μέσῳ καθίδρυται – Παρίας δὲ λίθου δαίδαλμα κάλλιστον – ὑπερήφανον καὶ σεσηρότι γέλῳτι μικρὸν ὑπομειδιῶσα. πᾶν δὲ τὸ κάλλος αὐτῆς ἀκάλυπτον οὐδεμιᾶς ἐσθῆτος ἀμπεχούσης γεγύμνεται, πλὴν ὅσα τῇ ἐτέρα χεὶρὶ τὴν αἰδῶ λεληθότως ἐπικρύπτειν. τοσοῦτόν γε μὴν ἡ δημιουργὸς ἴσχυσε τέχνη, ὥστε τὴν ἀντίτυπον οὕτω καὶ καρτερὰν τοῦ λίθου φύσιν ἐκάστοις μέλεσιν ἐπιπρέπειν.

ὁ γοῦν Χαρικλῆς ἐμμανές τι καὶ παράφορον ἀναβοήσας, Εὐτυχέστατος, εἶπεν, θεῶν ὁ διὰ ταύτην δεθείς Ἄρης, καὶ ἅμα προσδραμὼν λιπαρέσι τοῖς χεῖλεσιν ἐφ' ὅσον ἦν δυνατόν ἐκτείνων τὸν αὐχένα κατεφύλει· σιγῇ δ' ἐφεστῶς ὁ Καλλικρατίδας κατὰ νοῦν ἀπεθαύμαζεν.

ἔστι δ' ἀμφίθυρος ὁ νεὼς καὶ τοῖς θέλουσι κατὰ νότου τὴν θεὸν ἰδεῖν ἀκριβῶς, ἵνα μηδὲν αὐτῆς ἀθαύμαστον ᾖ. δι' εὐμαρείας οὖν ἐστὶ τῇ ἐτέρα πύλῃ παρελθοῦσιν τὴν ὀπισθεν εὐμορφίαν διαθρῆσαι. [14] δόξαν οὖν ὅλην τὴν θεὸν ἰδεῖν, εἰς τὸ κατόπιν τοῦ σηκοῦ περιήλθομεν. εἴτ' ἀνοιγείσης τῆς θύρας ὑπὸ τοῦ κλειδοφύλακος ἐμπεπιστευμένου γυναίου θάμβος αἰφνίδιον ἡμᾶς εἶχεν τοῦ κάλλους.

ὁ γοῦν Ἀθηναῖος ἡσυχῇ πρὸ μικροῦ βλέπων ἐπεὶ τὰ παιδικὰ μέρη τῆς θεοῦ κατώπτειν, ἀθρόως πολὺ τοῦ Χαρικλέους ἐμμανέστερον ἀνεβόησεν, Ἡράκλεις, ὅση μὲν τῶν μεταφρένων εὐρυθμία, πῶς δ' ἀμφιλαφεῖς αἱ λαγόνες, ἀγκάλισμα χειροπληθές· ὥς δ' εὐπερίγραφοι τῶν γλουτῶν αἱ σάρκες ἐπικυρτοῦνται μῆτ' ἄγαν ἐλλειπείς αὐτοῖς ὁστέοις προσεσταλμένοι μῆτε εἰς ὑπέρογκον ἐκκεχυμένοι πιότητα. τῶν δὲ τοῖς ἰσχύοις ἐνεσφραγισμένων ἐξ ἐκατέρων τύπων οὐκ ἂν εἶποι τις ὡς ἡδὺς ὁ γέλως· μηροῦ τε καὶ κνήμης ἐπ' εὐθὺ τεταμένης ἄχρι ποδὸς ἡκριβωμένοι ῥυθμοί. τοιοῦτος ἄρα Γανυμήδης ἐν οὐρανῷ Διὶ τὸ νέκταρ ἡδίων ἐγχεῖ· παρὰ μὲν γὰρ Ἥβης οὐκ ἂν ἐγὼ διακονουμένης ποτὸν ἐδεξάμην. ἐνθεαστικῶς ταῦτα τοῦ Καλλικρατίδου βοῶντος ὁ Χαρικλῆς ὑπὸ τοῦ σφόδρα θάμβους ὀλίγου δεῖν ἐπεπῆγει τακερόν τι καὶ ῥέον ἐν τοῖς ὄμμασι πάθος ἀνυγραίνων.

[15] ἐπεὶ δὲ τοῦ θαυμάζειν ὁ κόρος ἡμᾶς ἀπήλλαξεν, ἐπὶ θατέρου μηροῦ σπῖλον εἶδομεν ὥσπερ ἐν ἐσθῆτι κηλὶδα· ἤλεγχε δ' αὐτοῦ τὴν ἀμορφίαν ἡ περὶ τᾶλλα τῆς λίθου λαμπρότης. ἐγὼ μὲν οὖν πιθανῇ τάληθές εἰκασία τοπάζων φύσιν ᾧμην τοῦ λίθου τὸ βλεπόμενον εἶναι· πάθος γὰρ οὐδὲ τούτων ἔστιν ἔξω, πολλὰ δὲ τοῖς κατ' ἄκρον εἶναι δυναμένοις καλοῖς ἡ τύχη παρεμποδίζει. μέλαιναν οὖν ἐσπιλῶσθαι φυσικὴν τινα κηλὶδα νομίζων καὶ κατὰ τοῦτο τοῦ Πραξιτέλους ἐθαύμαζον, ὅτι τοῦ λίθου τὸ δύσμορφον ἐν τοῖς ἤττον ἐλέγχεσθαι δυναμένοις μέρεσιν ἀπέκρυπεν.

ἡ δὲ παρεστῶσα πλησίον ἡμῶν ζάκορος ἀπίστου λόγου καινὴν παρέδωκεν ἱστορίαν· ἔφη γὰρ οὐκ ἀσήμου γένους νεανίαν – ἡ δὲ πρᾶξις ἀνώνυμον αὐτὸν ἐσίγησεν – πολλάκις ἐπιφοιτῶντα τῷ τεμένει σὺν δειλαίῳ δαίμονι ἐρασθῆναι

τῆς θεοῦ καὶ πανήμερον ἐν τῷ ναῷ διατρίβοντα κατ' ἀρχὰς ἔχειν δεισιδαίμονος ἀγιστείας δόκησιν· ἔκ τε γὰρ τῆς ἐωθινής κοίτης πολὺν προλαμβάνων τὸν ὄρθρον ἐπεφοίτα καὶ μετὰ δύσιν ἄκων ἐβάδιζεν οἴκαδε τὴν θ' ὅλην ἡμέραν ἀπαντικρὺ τῆς θεοῦ καθεζόμενος ὀρθὰς ἐπ' αὐτὴν διηνεκῶς τὰς τῶν ὁμμάτων βολὰς ἀπήρειδεν. ἄσημοι δ' αὐτῷ ψιθυρισμοὶ καὶ κλεπτομένης λαλιάς ἐρωτικά διεπεραίνοντο μέμψεις.

[16] ἐπειδὴν δὲ καὶ μικρὰ τοῦ πάθους ἑαυτὸν ἀποβουκολῆσαι θελήσειεν, προσειπὼν τῇ δὲ τραπέζῃ τέτταρας ἀστραγάλους Λιβυκῆς δορκὸς ἀπαριθμήσας διεπέττευε τὴν ἐλπίδα, καὶ βαλὼν μὲν ἐπίσκοπα, μάλιστα δ' εἴ ποτε τὴν θεὸν αὐτὴν εὐβολήσειε, μηδενὸς ἀστραγάλου πεσόντος ἴσῳ σχήματι, προσεκύνει τῆς ἐπιθυμίας τεύξεσθαι νομίζων· εἰ δ', ὅποια φιλεῖ, φαύλως κατὰ τῆς τραπέζης ῥίψειεν, οἱ δ' ἐπὶ τὸ δυσφημότερον ἀνασταίεν, ὅλη Κνίδῳ καταρώμενος ὡς ἐπ' ἀνηκέστῳ συμφορᾷ [καὶ] κατήφει καὶ δι' ὀλίγου συναρπάσας ἐτέρῳ βόλῳ τὴν πρὶν ἀστοχίαν ἐθεράπευεν.

ἤδη δὲ πλέον αὐτῷ τοῦ πάθους ἐρεθιζομένου τοῖχος ἅπας ἐχαράσσετο καὶ πᾶς μαλακοῦ δένδρου φλοιὸς Ἀφροδίτην καλὴν ἐκήρυσσεν· ἐτιμᾶτο δ' ἐξ ἴσου Διὶ Πραξιτέλῃ καὶ πᾶν ὃ τι κειμήλιον εὐπρεπὲς οἶκοι φυλάττοιτο, τοῦτ' ἦν ἀνάθημα τῆς θεοῦ. πέρας αἱ σφοδραὶ τῶν ἐν αὐτῷ πόθων ἐπιτάσεις ἀπενόηθησαν, εὐρέθη δὲ τόλμα τῆς ἐπιθυμίας μαστροπός· ἤδη γὰρ ἐπὶ δύσιν ἡλίου κλίνοντος ἡρέμα λαθὼν τοὺς παρόντας ὀπισθε τῆς θύρας παρεισερρῦν καὶ στὰς ἀφανῆς ἐνδοτάτῳ σχεδὸν οὐδ' ἀναπνέων ἡτρέμει, συνήθως δὲ τῶν ζακόρων ἔξωθεν τὴν θύραν ἐφελκυσσάμενων ἔνδον ὁ καινὸς Ἀγχίσῃς καθεῖρκετο. καὶ τί γὰρ ἀρρήτου νυκτὸς ἐγὼ τόλμαν ἢ λάλος ἐπ' ἀκριβὲς ὑμῖν διηγούμαι; τῶν ἐρωτικῶν περιπλοκῶν ἵχνη ταῦτα μεθ' ἡμέραν ὥφθη καὶ τὸν σπῖλον εἶχεν ἡ θεὸς ὧν ἔπαθεν ἔλεγχον. αὐτόν γε μὴν τὸν νεανίαν, ὡς ὁ δημῳδὸς ἱστορεῖ λόγος, ἢ κατὰ πετρῶν φασιν ἢ κατὰ πελαγίου κύματος ἐνεχθέντα παντελῶς ἀφανῆ γενέσθαι.

[17] ταῦτα τῆς ζακόρου διηγουμένης μεταξὺ τοῦ λόγου διαβοήσας εἶπεν ὁ Χαρικλῆς, Οὐκοῦν τὸ θῆλυ, κἂν λίθινον ἦ, φιλεῖται. τί δ', εἴ τις ἔμψυχον εἶδε τοιοῦτο κάλλος; ἄρ' οὐκ ἂν ἡ μία νύξ τῶν τοῦ Διὸς σκήπτρων ἐτιμᾶτο;

μειδιάσας δὲ ὁ Καλλικρατίδας, Οὐδέπω, φησίν, ἴσμεν, ὦ Χαρίκλεις, εἰ πολλῶν ἀκουσόμεθα τοιούτων διηγημάτων, ὅταν ἐν Θεσπιαῖς γενώμεθα. καὶ νῦν δὲ τῆς ἀπὸ σοῦ ζηλουμένης Ἀφροδίτης ἐναργὲς ἐστὶ τοῦτο δεῖγμα

Πῶς; ἐρομένου τοῦ Χαρικλέους.

ἄγαν πιθανῶς ἔδοξέ μοι λέγειν ὁ Καλλικρατίδας· ἔφη γὰρ ὡς ὁ ἐρασθεὶς νεανίας παννύχου σχολῆς λαβόμενος, ὥσθ' ὅλην τοῦ πάθους ἔχειν ἐξουσίαν κορεσθῆναι, παιδικῶς τῷ λίθῳ προσωμίλησεν βουλευθεὶς οἶδ' ὅτι μηδὲν πρόσθεν εἶναι τὸ θῆλυ.

πολλῶν οὖν ἀκρίτων ἀφυλακτουμένων λόγων τὸν συμμιγῇ καταπαύσας ἐγὼ θόρυβον, Ἄνδρες, εἶπον, ἐταῖροι, τῆς κατὰ κόσμον ἔχεσθε ζητήσεως, ὡς εὐπρεπὲς νόμος ἐστὶν παιδείας. ἀπαλλαγέντες οὖν τῆς ἀτάκτου καὶ πέρας οὐδὲν ἐχούσης φιλονεικίας ἐν μέρει ὑπὲρ τῆς αὐτὸς ἑαυτοῦ δόξης ἐκάτερος ἀποτείνασθε· καὶ γὰρ οὐδέπω καιρὸς ἐπὶ ναῦν ἀπιέναι· τῇ δὲ σχολῇ καταχρηστέον εἰς ἰλαρίαν καὶ μετὰ τέρψεως ὠφελῆσαι δυναμένην σπουδῇν.

ὕπεκστάντες οὖν τοῦ νεῷ – πολὺς γὰρ ὁ κατ' εὐσέβειαν ἐπιφοιτῶν – εἰς ἓν τι τῶν συμποσίων ἀποκλίνωμεν, ὅπως δι' ἡρεμίας ἀκούειν τε καὶ λέγειν ἅτ' ἂν ἧ βουλομένοις ἐξῇ. μένησθε δὲ ὡς ὁ τήμερον ἡττηθεὶς οὐκέτ' αὖθις ἡμῖν περὶ τῶν ἴσων διοχλήσει.

[18] καλῶς δ' ἔδοξα ταῦτα λέγειν καὶ συγκαταίνεσάντων ἐξήκειμεν, ἐγὼ μὲν ἡδόμενος οὐδεμιᾶς με πιεζούσης φροντίδος, οἱ δ' ἐπὶ συννοίας μεγάλῃ ἐν ἑαυτοῖς σκέψιν ἄνω καὶ κάτω κυκλοῦντες ὡς περὶ τῆς προπομπίας ἀγωνιούμενοι Πλαταιᾶσιν. ἐπεὶ δ' ἤκομεν εἰς τι συνηρεφές καὶ παλίνσκιον ὥρα θέρους ἀναπαυστήριον, Ἡδύς, εἰπὼν, ὁ τόπος, ἐγώ, καὶ γὰρ οἱ κατὰ κορυφὴν λιγυρὸν ὑπηχοῦσι τέττιγες, ἐν μέσῳ πάνυ δικαστικῶς καθεζόμεν αὐτὴν ἐπὶ ταῖς ὀφρύσιν τὴν Ἥλιαίαν ἔχων. προθεὶς δ' ἀμφοτέροις κλῆρον ὑπὲρ τοῦ τίνα χρὴ πρῶτον εἰπεῖν, ἐπειδὴ Χαρικλῆς ἐλελόγχει πρότερον, εὐθὺς ἐνάρχῃσθαι τοῦ λόγου διεκελευσάμην.

[19] ὁ δὲ τῇ δεξιᾷ τὸ πρόσωπον ἀνατρίψας ἡσυχῇ καὶ μικρὸν ἐπισχὼν ἄρχεται τῇδέ πη,

Σέ, δέσποινα, τῶν ὑπὲρ σοῦ λόγων, Ἀφροδίτη, σέ βοηθὸν αἱ ἐμαὶ δεήσεις καλοῦσιν· ἅπαντι μὲν γὰρ ἔργῳ κἂν βραχὺ τῆς ἰδίας πειθοῦς ἐπιστάζῃς, τελειότατόν ἐστιν, οἱ δ' ἐρωτικοὶ λόγοι περιττῶς σοῦ δέονται· σὺ γὰρ αὐτῶν γνησιωτάτῃ μήτρῃ.

ἴθι δὴ γυναιξὶν συνήγορος ἢ θήλεια, χάρισαι δὲ καὶ τοῖς ἀνδράσι μένειν ἄρρεσιν, ὡς ἐγεννήθησαν. ἔγωγ' οὖν εὐθὺς ἐν ἀρχῇ τοῦ λόγου τὴν προμήτορα καὶ πάσης γενέσεως πρωτόρριζον ὣν ἀξιῷ μάρτυρα ἐπικαλοῦμαι, λέγω δὲ τὴν ἱερὰν τῶν ὄλων φύσιν, ἣ τὰ πρῶτα πηξαμένη στοιχεῖα τοῦ κόσμου γῆν ἀέρα πῦρ ὕδωρ τῇ πρὸς ἄλληλα τούτων ἐπικράσει πᾶν ἐξωφρόνησεν ἔμψυχον. ἐπισταμένη δ' ὅτι θνητῆς ἐσμέν ὕλης δημιουργήματα καὶ βραχὺς χρόνος ὁ τοῦ ζῆν ἐκάστῳ καθεύμαρται, τὴν ἐτέρου φθορὰν ἄλλου γένεσιν ἐμηχανήσατο καὶ τῷ θνήσκοντι τὸ τικτόμενον ἀντεμέτρησεν, ἵνα ταῖς παρ' ἀλλήλων διαδοχαῖς εἰς τὸν αἰεὶ χρόνον ζῶμεν. ἐπεὶ δ' ἦν ἄπορον ἐξ ἐνός τι γεννᾶσθαι, διπλὴν ἐν ἐκάστῳ φύσιν ἐμηχανήσατο· τοῖς μὲν γὰρ ἄρρεσιν ἰδίας καταβολᾶς σπερμάτων χαρισαμένη, τὸ θῆλυ δ' ὥσπερ γονῆς τι δοχεῖον [ἀγγεῖον] ἀποφήνασα, κοινὸν οὖν ἀμφοτέρῳ γένει πόθον ἐγκερασαμένη συνέζευξεν ἀλλήλοις, θεσμὸν ἀνάγκης ὅσιον καταγράψασα μένειν ἐπὶ τῆς ἰδίας φύσεως ἐκάτερον, καὶ μήτε τὸ θῆλυ παρὰ φύσιν ἀρρενοῦσθαι μήτε τᾶρρεν ἀπρεπῶς μαλακίζεσθαι. διὰ τοῦθ' αἱ σὺν γυναιξὶν ἀνδρῶν ὁμιλίαι μέχρι δεῦρο τὸν ἀνθρώπινον βίον ἀθανάτοις διαδοχαῖς φυλάττουσιν· οὐδεὶς δ' ἀνὴρ ἀπ' ἀνδρὸς αὐχεῖ γενέσθαι. δυοῖν δ' ὀνομάτοιιν σεβασμίοιν πᾶσαι τιμαὶ μένουσιν ἐξ ἴσου πατρὶ μητέρα προσκυνούντων.

[20] κατ' ἀρχὰς μὲν οὖν ἔθ' ἡρωϊκὰ φρονῶν ὁ βίος καὶ τὴν γείτονα θεῶν σέβων ἀρετὴν οἷς ἐνομοθέτησεν ἡ φύσις ἐπειθάρχει, καὶ καθ' ἡλικίας μέτρα γυναιξὶ ζευγνύμενοι γενναίων πατέρες ἐγίνοντο τέκνων· κατὰ μικρὸν δ' ὁ χρόνος ἀπ' ἐκείνου τοῦ μεγέθους ἐς τὰ τῆς ἡδονῆς καταβαίνων βάραθρα ξένας ὁδοὺς καὶ παρηλλαγμένας ἀπολαύσεων ἔτεμνε. εἴθ' ἢ πάντα τολμῶσα

τρυφή τὴν φύσιν αὐτὴν παρενόμησεν· καὶ τίς ἄρα πρῶτος ὀφθαλμοῖς τὸ ἄρρεν εἶδεν ὥς θῆλυ, δυοῖν θάτερον ἢ τυραννικῶς βιασάμενος ἢ πείσας πανούργως; συνῆλθεν δ' εἰς μίαν κοίτην μία φύσις· αὐτοὺς δ' ἐν ἀλλήλοις ὀρῶντες οὐθ' ἂ δρῶσιν οὐθ' ἂ πάσχουσιν ἡδούντο, κατὰ πετρῶν δέ, φασίν, ἀγόνων σπεύροντες ὀλίγης ἡδονῆς ἀντικατηλλάξαντο μεγάλην ἀδοξίαν.

[21] ἐνίοις γε μὴν εἰς τοσοῦτον τυραννικῆς βίας ἢ τόλμα προέκοψεν, ὥς μέχρι σιδήρῳ τὴν φύσιν ἱεροσυλῆσαι· τῶν δ' ἀρρένων τὸ ἄρρεν ἐκκενώσαντες εὗρον ἡδονῆς παρέλκοντα μέτρα. οἱ δ' ἄθλιοι καὶ δυστυχεῖς ἴν' ἐπὶ πλεόν ὧσι παῖδες, οὐδὲ ἔτι μένουσιν ἄνδρες, ἀμφίβολον αἰνιγμα διπλῆς φύσεως, οὔτ' εἰς ὃ γεγέννηται φυλαχθέντες οὔτ' ἔχοντες ἐφ' ὃ μετέβησαν· τὸ δ' ἐν νεότητι παραμείναν ἄνθος εἰς γῆρας αὐτοὺς μαραίνειν πρόφρων. ἅμα γὰρ ἐν παισὶν ἀριθμοῦνται, καὶ γεγηράκασιν οὐδὲν ἀνδρῶν μεταίχμιον ἔχοντες. οὕτως ἢ μιὰ καὶ παντὸς κακοῦ διδάσκαλος τρυφῇ ἄλλην ἀπ' ἄλλης ἡδονὰς ἀναισχύντους ἐπινοοῦσα μέχρι τῆς οὐδὲ ρηθῆναι δυναμένης εὐπρεπὸς νόσου κατώλισθεν, ἵνα μηδὲν ἀγνοῇ μέρος ἀσελγείας.

[22] εἰ δὲ ἐφ' ὧν ἡ πρόνοια θεσμῶν ἔταξεν ἡμᾶς, ἕκαστος ἴδρυτο, ταῖς μετὰ γυναικῶν ὁμιλίαις ἂν ἡρκούμεθα καὶ παντὸς ὀνειδούς ὁ βίος ἐκαθάρευεν. ἀμέλει παρὰ τοῖς οὐδὲν ἐκ πονηρᾶς διαθέσεως παραχαράξαι δυναμένοις ζώοις ἄχραντος ἢ τῆς φύσεως νομοθεσία φυλάττεται· λέοντες οὐκ ἐπιμαίνονται λέουσιν, ἀλλ' ἢ κατὰ καιρὸν Ἀφροδίτῃ πρὸς τὸ θῆλυ τὴν ὄρεξιν αὐτῶν ἐκκαλεῖται· ταῦρος ἀγελάρχης βουσὶν ἐπιθόρνυται, καὶ κριὸς ὄλην τὴν ποίμνην ἄρρενος πληροῖ σπέρματος. τί δέ; οὐ συνὼν μὲν εὐνὰς μεταδιώκουσιν κάπροι; λυκαίναις δ' ἐπιμίνγνυνται λύκοι; καθόλου δ' εἰπεῖν, οὐθ' οἱ ἀέρια ροιζοῦντες ὄρνεις οὐθ' ὅσα τὴν ὑγρὰν καθ' ὕδατος εἴληχεν λῆξιν, ἀλλ' οὐδ' ἐπὶ γῆς τι ζῶον ἄρρενος ὁμιλίας ἐπωρέχθη, μένει δὲ ἀκίνητα τῆς προνοίας τὰ δόγματα. ὑμεῖς δ', ὧ μάτην ἐπὶ τῷ φρονεῖν εὐλογοῦμενοι, θηρίον ὥς ἀληθῶς φαῦλον, ἄνθρωποι, τίνοι καὶ νῆ νόσῳ παρανομήσαντες ἐπὶ τὴν κατ' ἀλλήλων ὕβριν ἡρέθισθε; τίνα τῆς ψυχῆς τυφλὴν ἀναισθησίαν καταχέαντες ἀμφοῖν ἡστοχόκατε φεύγοντες ἂ διώκειν ἔδει καὶ διώκοντας ἀφ' ὧν ἔδει φεύγειν; καὶ καθ' ἓνα τοιαῦτα ζηλοῦν πάντων ἐλομένων οὐδὲ εἷς ἔσται.

[23] ἀλλὰ γὰρ ἐνταῦθα τοῖς Σωκρατικοῖς ὁ θαυμαστός ἀναφύεται λόγος, ὅφ' οὗ παιδικαὶ μὲν ἀκοαὶ τελείων ἐνδεεῖς λογισμῶν φενακίζονται· τὸ δ' ἤδη κατὰ φρόνησιν ἐς ἄκρον ἔχον οὐκ ἂν ὑπαχθῆναι δύναίτο· ψυχῆς γὰρ ἔρωτα πλάττονται καὶ τὸ τοῦ σώματος εὐμορφον αἰδούμενοι φιλεῖν ἀρετῆς καλοῦσιν αὐτοὺς ἐραστάς. ἐφ' οἷς μοι πολλάκις καγχάζειν ἐπέρχεται. τί γὰρ παθόντες, ὧ σεμνοὶ φιλόσοφοι, τὸ μὲν ἤδη μακρῷ χρόνῳ δεδωκὸς ἑαυτοῦ πείραν ὁποῖόν ἐστιν, ὧ πολιὰ προσήκουσα καὶ γῆρας ἀρετὴν μαρτυρεῖ, δι' ὀλιγορίας παραπέμπετε, πᾶς δὲ ὁ σοφὸς ἔρωσ ἐπὶ τὸ νέον ἐπτόχεται, μηδέπω τῶν λογισμῶν ἐν αὐτῷ πρὸς ἂ τραπήσονται κρίσιν ἐχόντων; ἢ νόμος ἐστίν, πᾶσαν μὲν ἀμορφίαν πονηρίας εἶναι κατάκριτον, εὐθὺ δ' ὥς ἀγαθὸν ἐπαινέσθαι τὸν καλόν; ἀλλὰ τοι κατὰ τὸν μέγαν ἀληθείας προφήτην Ὅμηρον

εἶδός τις ἀκιδνότερος πέλει ἀνὴρ,
ἀλλὰ θεὸς μορφήν ἔπεσι στέφει, οἱ δέ τ' ἐς αὐτὸν

τερπόμενοι λεύσσουν, ὁ δ' ἀσφαλῶς ἀγορεύει
αἰδοὶ μελιχίη, μετὰ δὲ πρέπει ἀγρομένοισιν·
ἐρχόμενον δ' ἀνὰ ἄστρ' θεὸν ὧς εἰσορώσιν.

καὶ πάλιν εἴπε που λέγων·

οὐκ ἄρα σοὶ γ' ἐπὶ εἶδεῖ καὶ φρένες ἦσαν.

ἀμέλει τοῦ καλοῦ Νιρέως ὁ σοφὸς Ὀδυσσεὺς πλέον ἐπαινεῖται.

[24] πῶς οὖν φρονήσεως μὲν ἢ δικαιοσύνης τῶν τε λοιπῶν ἀρετῶν, αἱ τελείους ἀνδράσιν σύγκληρον εἰλήχασιν τάξιν, οὐδεὶς ἔρως ἐντρέχει, τὸ δ' ἐν παῖσι κάλλος ὀξυτάτας παθῶν ὁρμᾶς ἐγείρει; πάντ' ἔρῳ ἔδει Φαίδρου διὰ Λυσίαν, ὃ Πλάτων, ὃν προῦδωκεν. ἢ τὴν ἀρετὴν εἰκὸς ἦν Ἀλκιβιάδου φιλεῖν, διότι ἡκρωτηριάζετο τὰ θεῶν ἀγάλματα καὶ τὴν ἐν Ἐλευσίνι τελετὴν αἱ παρὰ πότον ἐξωρχοῦντο φωναί; τίς ἐραστὴς ὁμολογεῖ γενέσθαι προδιδομένων Ἀθηναίων καὶ Δεκελείας ἐπιτειχιζομένης καὶ βίου τυραννίδα βλέποντος; ἀλλ' ἄχρι μὲν οὐδέπω κατὰ τὸν ἱερὸν Πλάτωνα πῶγωνος ἐπίμπλατο, πᾶσιν ἐπέραστος ἦν· μεταβὰς δ' ἀπὸ τοῦ παιδὸς εἰς τὸν ἄνδρα, καθ' ἣν ἡλικίαν ἢ τέως ἀτελὴς φρόνησις ὁλόκληρον εἶχε τὸν λογισμόν, ὑπὸ πάντων ἐμισεῖτο. τί δὴ; πάθεσιν αἰσχροῖς ὀνομάτων ἐπιγράφοντες αἰδῶ ψυχῆς ἀρετὴν λέγουσι τὴν σώματος εὐπρέπειαν οἱ φιλόνεοι μᾶλλον ἢ φιλόσοφοι. καὶ ταῦτα μὲν ἡμῖν ὑπὲρ τοῦ μὴ δοκεῖν ἐπισήμων ἀνδρῶν φιλαπεχθημόνως μνημονεύειν ἐπὶ τοσοῦτον εἰρήσθω.

[25] Μικρὰ δ' ἀπὸ τῆς ἄγαν σπουδῆς, ὃ Καλλικρατίδα, ἐπὶ τὴν ὑμετέραν καταβὰς ἡδονὴν ἐπιδείξω παιδικῆς χρήσεως πολὺ τὴν γυναικεῖαν ἀμείνω. καὶ τό γε πρῶτον ἐγὼ πᾶσαν ἀπόλαυσιν ἡγοῦμαι τερπνοτέραν εἶναι τὴν χρονιωτέραν· ὀξεῖα γὰρ ἡδονὴ παραπτᾶσα φθάνει πρὶν ἢ γνωσθῆναι πεπαυμένη, τὸ δ' εὐφραῖνον ἐν τῷ παρέλκοντι κρεῖττον. ὥς εἴθε καὶ βίου μακρὰς προθεσμίας ἢ μικρολόγος ἡμῖν ἐπέκλωσεν Μοῖρα καὶ τὸ πᾶν ἦν διηνεκῆς ὑγίεια μηδεμιᾶς λύπης τὴν διάνοιαν ἐκνευμένης· ἐορτὴν γὰρ ἂν καὶ πανηγυριν τὸν ὅλον χρόνον ἡγομεν. ἀλλ' ἐπεὶ τῶν μειζόνων ἀγαθῶν ὁ βάσκανος δαίμων ἐνεμέσθησεν, ἔν γε τοῖς παροῦσιν ἥδιστα τὰ παρέλκοντα. γυνὴ μὲν οὖν ἀπὸ παρθένου μέχρι μέσης ἡλικίας, πρὶν ἢ τελέως τὴν ἐσχάτην ῥυτίδα τοῦ γήρως ἐπιδραμεῖν, εὐάγκαλον ἀνδράσιν ὁμίλημα, κἂν παρέλθῃ τὰ τῆς ὥρας, ὅμως

ἡμπεριία

ἔχει τι λέξαι τῶν νέων σοφώτερον.

[26] εἰ δ' εἴκοσιν ἐτῶν ἀποπειρώῃ παῖδά τις, αὐτὸς ἔμοιγε δοκεῖ πασχητιᾶν ἀμφίβολον Ἀφροδίτην μεταδιώκων· σκληροὶ γὰρ οἱ τῶν μελῶν ἀπανδρωθέντες ὄγκοι καὶ τραχὺ μὲν ἀντὶ τοῦ πάλαι μαλακοῦ πυκασθὲν ἰούλοις τὸ γένειον, οἱ δ' εὐφυεῖς μηροὶ θριξὶν ὥσπερ εἰ ῥυπῶντες· ἃ δ' ἐστὶ τούτων ἀφανέστερα, τοῖς πεπειρακόσιν ὑμῖν εἰδέναι παρήμι. γυναικὶ δὲ αἰεὶ πάση ἢ τοῦ χρώματος ἐπιστίλβει χάρις, καὶ δαψιλεῖς μὲν ἀπὸ τῆς κεφαλῆς βοστρύχων ἑλικες ὑακίνθοις τὸ καλὸν ἀνθοῦσιν ὅμοια πορφύροντες οἱ μὲν

ἐπινώτιοι κέχυνται μεταφρένων κόσμος, οἱ δὲ παρ' ὧτα καὶ κροτάφους πολὺ τῶν ἐν λειμῶνι οὐλότεροι σελίνων. τὸ δ' ἄλλο σῶμα μηδ' ἀκαρῇ τριχὸς αὐταῖς ὑποφυομένης ἡλέκτρου, φασίν, ἢ Σιδωνίας ὑέλου διαφεγγέστερον ἀπαστράπτει.

[27] τί δ' οὐχὶ τῶν ἡδονῶν καὶ τὰς ἀντιπαθεῖς μεταδιωκτέον, ἐπειδὰν ἐξ ἴσου τοῖς διατιθεῖσιν οἱ πάσχοντες εὐφραίνωνται; σχεδὸν γὰρ οὐ κατὰ ταῦτα τοῖς ἀλόγοις ζῴοις τὰς μονήρεις διατριβὰς ἀσμενίζομεν, ἀλλὰ πὼς φιλεταίρῳ κοινωνία συζυγέστες ἡδίων τὰ τε ἀγαθὰ σὺν ἀλλήλοις ἡγοῦμεθα καὶ τὰ δυσχερῇ κουφότερα μετ' ἀλλήλων. ὅθεν εὐρέθη τράπεζα κοινὴ καὶ φιλίας μεσίτιν ἐστίαν παραθέμενοι γαστρὶ τὴν ὀφειλομένην ἀπομετροῦμεν ἀπόλαυσιν, οὐ μόνον τὸν Θάσιον, εἰ τύχοι, πίνοντες οἶνον οὐδὲ καθ' αὐτοὺς τῶν πολυτελῶν πιμπλάμενοι σιτίων, ἀλλὰ δοκεῖ τερπνὸν ἐκάστῳ τὸ μετ' ἄλλου, καὶ τὰς ἡδονὰς κοινωσάμενοι μᾶλλον εὐφραίνόμεθα. αἱ μὲν γυναικεῖοι σύνοδοι τῆς ἀπολαύσεως ἀντίδοσιν ὁμοίαν ἔχουσιν· ἀλλήλους γὰρ ἐξ ἴσου διαθέντες ἡδέως ἀπηλλάγησαν, εἴ γε μὴ δικαστῇ Τειρεσία προσεκτέον, ὅτι ἡ θήλεια τέρψις ὅλη μοῖρα πλεονεκτεῖ τὴν ἄρρενα. καλὸν δ' οἶμαι, μὴ φιλαύτως ἀπολαῦσαι θελήσαντας, ὅπως ἰδίᾳ τι χρηστὸν ἀποίοσιν σκοπεῖν ὅλην παρά του λαμβάνοντας ἡδονήν, ἀλλ' ἐκεῖνο μερισαμένους οὗ τυγχάνουσιν ἀντιπαρασχεῖν ὅμοια. τοῦτο δ' οὐκ ἂν ἐπὶ παίδων εἴποι τις, οὐχ οὕτω μέμνηεν, ἀλλ' ὁ μὲν διαθείς, ἢ νομίζει ποτὲ ταῦτα, τὴν ἡδονὴν ἐξαίρετον λαβὼν ἀπέρχεται, τῷ δὲ ὑβρισμένῳ κατ' ἀρχὰς μὲν ὀδύνη καὶ δάκρυα, μικρὸν δὲ ὑπὸ χρόνου τῆς ἀλγηδόνης χαλασάσης πλεόν, ὥς φασιν, οὐδὲν ἂν ὀχλήσεις, ἡδονὴ δ' οὐδ' ἤτισουν. εἰ δὲ δεῖ τι καὶ περιεργότερον εἰπεῖν – δεῖ δὲ ἐν Ἀφροδίτῃς τεμένει – γυναικὶ μὲν, ὧς Καλλικρατίδα, καὶ παιδικώτερον χρώμενον ἔξεστιν εὐφρανθῆναι διπλάσις ἀπολαύσεως ὁδοὺς ἀνύσαντα, τὸ δὲ ἄρρεν οὐδενὶ τρόπῳ χαρίζεται θήλειαν ἀπόλαυσιν.

[28] ὥστ' εἰ <ἡ> μὲν καὶ ὑμῖν ἀρέσκειν δύναται, πρὸς ἀλλήλους δὴ ἡμεῖς ἀποτευχισώμεθα, εἰ δὲ τοῖς ἄρρεσιν εὐπρεπεῖς αἱ μετὰ ἄρρένων ὁμιλίαι, πρὸς τὸ λοιπὸν ἐράτωσαν ἀλλήλων καὶ γυναῖκες. ἄγε νῦν, ὧς νεώτερε χρόνε καὶ τῶν ξένων ἡδονῶν νομοθέτα, καινὰς ὁδοὺς ἄρρενος τρυφῆς ἐπινοήσας χάρισαι τὴν ἴσην ἐξουσίαν καὶ γυναιξίν, καὶ ἀλλήλαις ὁμιλησάτωσαν ὥς ἄνδρες· ἀσελγῶν δὲ ὀργάνων ὑποζυγωσάμεναι τέχνασμα, ἀσπόρων τεράστιον αἰνιγμα, κοιμάσθωσαν γυνὴ μετὰ γυναικὸς ὥς ἀνὴρ· τὸ δὲ εἰς ἀκοὴν σπανίως ἦκον ὄνομα – αἰσχύνομαι καὶ λέγειν – τῆς τριβακῆς ἀσελγείας ἀνέδην πομπευέτω. πᾶσα δ' ἡμῶν ἡ γυναικωνίτις ἔστω Φιλαινὶς ἀνδρογύνους ἔρωτας ἀσχημονοῦσα. καὶ πόσῳ κρεῖττον εἰς ἄρρενα τρυφὴν βιάζεσθαι γυναῖκα ἢ τὸ γενναῖον ἀνδρῶν εἰς γυναῖκα θηλύνεσθαι;

[29] Τοιαῦτα συντόμως μεταξὺ παθαινόμενος ὁ Χαρικλῆς ἐπαύσατο δεινὸν τι καὶ θηριῶδες ἐν τοῖς ὅμμασιν ὑποβλέπων. ἐφίκει δέ μοι καὶ καθαρσίῳ χρῆσθαι πρὸς τοὺς παιδικοὺς ἔρωτας. ἐγὼ δὲ ἡσυχῇ μειδιάσας καὶ πρὸς τὸν Ἀθηναῖον ἡρέμα τῷ ὀφθαλμῷ παραβαλὼν,

Παιδιᾶς, ἔφην, καὶ γέλωτος, ὧς Καλλικρατίδα, δικαστῆς καθεδεῖσθαι προσδοκήσας οὐκ οἶδ' ὅπως ὑπὸ τῆς Χαρικλέους δεινότητος ἐπὶ σπουδαιότερον ἦγμαι· σχεδὸν γὰρ ὥς ἐν Ἀρείῳ πάγῳ περὶ φόνου καὶ

πυρκαϊᾶς, ἢ νῆ Δία φαρμάκων ἀγωνιζόμενος ὑπερφυῶς ἐπαθήνατο. καιρὸς οὖν ὁ νῦν, εἴ ποτε καὶ πρότερον, ἀπαιτεῖ σε τὰς Ἀθήνας, Περικλείαν δὲ πειθῶ καὶ τῶν δέκα ῥητόρων τὰς Μακεδόσιν ἀνθρωπλισμένας γλώσσας <ἐν> ἐνὶ τῷ σῷ λόγῳ διατρίψαι μιᾶς τῶν ἐν Πνυκί δημηγοριῶν ἀναμνησθέντι.

[30] Μικρὸν οὖν ἐπισχὼν ὁ Καλλικρατίδας – ἐφκει δὲ ἀπὸ τοῦ προσώπου μοι τεκμαιρομένῳ καὶ λίαν ἀγωνίας μεστὸς εἶναι – λόγων ἀμοιβαίῳ ἐνάρχεται·

Εἰ γυναιξὶν ἐκκλησίᾳ καὶ δικαστήρια καὶ πολιτικῶν πραγμάτων ἦν μετουσία, στρατηγὸς ἂν ἦ προστάτης ἐκεχειροτόνησο καὶ σε χαλκῶν ἀνδριάντων ἐν ταῖς ἀγοραῖς, ὧς Χαρίκλεις, ἐτίμων. σχεδὸν γὰρ οὐδὲ αὐταὶ περὶ αὐτῶν, ὅποσαι προὔχουσιν κατὰ σοφίαν ἐδόκουν, εἴ τις αὐταῖς τὴν τοῦ λέγειν ἐξουσίαν ἐφῆκεν, οὕτω μετὰ σπουδῆς ἂν εἶπον, οὐχ ἡ Σπαρτιάταις ἀνθρωπλισμένη Τελέσιλλα, δι' ἣν ἐν Ἄργει θεὸς ἀριθμεῖται γυναικῶν Ἄρης· οὐχὶ τὸ μελιχρὸν αὐχίμα Λεσβίων Σαπφῶ καὶ ἡ τῆς Πυθαγορείου σοφίας θυγάτηρ Θεανώ· τάχα δ' οὐδὲ Περικλῆς οὕτως ἂν Ἀσπασία συνηγόρησεν. ἀλλ' ἐπειδήπερ εὐπρεπὲς ἄρρενας ὑπὲρ θηλειῶν λέγειν, εἵπωμεν καὶ ἄνδρες ὑπὲρ ἀνδρῶν. σὺ δὲ ἴλεως, Ἀφροδίτῃ, γενοῦ· καὶ γὰρ ἡμεῖς τὸν σὸν Ἑρωτα τιμῶμεν.

[31] Ἐγὼ μὲν οὖν ἐνόμιζον ἄχρι παιδιᾶς ἰλαρὰν τὴν ἔριν ἡμῶν προκόψαι, ἐπεὶ δὲ οἱ παρὰ τούτου λόγοι καὶ φιλοσοφεῖν ὑπὲρ γυναικῶν ἐπενοήθησαν, ἀσμένως τὴν ἀφορμὴν ἤρπακα· μόνος γὰρ ὁ ἄρρην ἔρωσ κοινὸν ἡδονῆς καὶ ἀρετῆς ἐστὶν ἔργον. εὐξαίμην γάρ, εἴπερ ἦν ἐν δυνατῷ, τὴν ἐπήκοόν ποτε τῶν Σωκρατικῶν λόγων πλατάνιστον, Ἀκαδημίας καὶ Λυκείου δένδρον εὐτυχέστερον, ἐγγὺς ἡμῶν ἐστάναι πεφυκυῖαν, ἐνθ' ἡ Φαίδρου προσανάκλισις ἦν, ὥσπερ ὁ ἱερὸς εἶπεν ἀνὴρ πλείστων ἀψάμενος χαρίτων· αὐτὴ τάχα ἂν ὥσπερ ἡ ἐν Δωδώνῃ φηγὸς ἐκ τῶν ὀροδάμνων ἱερὰν ἀπορρήξασα φωνὴν τοὺς παιδικοὺς εὐφήμησεν ἔρωτας ἔτι τοῦ καλοῦ μεμνημένη Φαίδρου. πλὴν ἐπεὶ τοῦτ' ἀμήχανον,

ἢ γὰρ πολλὰ μεταξὺ
οὐρεᾶ τε σκιδόντα θάλασσά τε ἠχῆεσσα,

ξένοι τε ἐπ' ἄλλοτρίας γῆς ἀπειλήμεθα καὶ πλεονέκτημα Χαρικλέους ἐστὶν ἡ Κνίδος, ὅμως τάληθες οὐ προδώσομεν νικηθέντες ὄκνω.

[32] μόνον ἡμῖν σύ, δαῖμον οὐράνιε, καιρίως παρὰστηθι φιλίας εὐγνώμων, ἱεροφάντα μυστηρίων Ἑρώς, οὐ κακὸν νήπιον ὅποιον ζωγράφων παίζουσι χεῖρες, ἀλλ' ὃν ἡ πρωτοσπόρος ἐγέννησεν ἀρχὴ τέλειον εὐθὺ τεχθέντα· σὺ γὰρ ἐξ ἀφανοῦς καὶ κεχυμένης ἀμορφίας τὸ πᾶν ἐμόρφωσας. ὥσπερ οὖν ὅλου κόσμου τάφον τινὰ κοινὸν ἀφελὼν τὸ περικείμενον χάος ἐκεῖνο μὲν ἐς ἐσχάτους Ταρτάρου μυχοὺς ἐφυγάδευσας, ἐνθα ὡς ἀληθῶς

σιδήρειά τε πύλαι καὶ χάλκεος οὐδός,

ὅπως ὑπ' ἀρρήκτου δεθὲν φρουρᾶς τῆς ἔμπαλιν ὁδοῦ εἵργηται· λαμπρῷ δὲ φωτὶ τὴν ἀμαυρὰν νύκτα πετάσας παντὸς ἀψύχου τε καὶ ψυχῆν ἔχοντος

ἐγένου δημιουργός· ἐξαίρετον δὲ ἐγκεράσας ὁμόνοϊαν ἀνθρώποις τὰ σεμνὰ φιλίας πάθη συνῆψας, ἵν' ἐξ ἀκάκου καὶ ἀπαλῆς ἔτι ψυχῆς ἢ εὐνοια συνεκτρεφομένη πρὸς τὸ τέλειον ἀνδρῶται.

[33] γάμοι μὲν γὰρ διαδοχῆς ἀναγκαίᾳς εὔρηται φάρμακα, μόνος δὲ ὁ ἄρρην ἔρωσ φιλοσόφου καλὸν ἐστὶ ψυχῆς ἐπίταγμα. πᾶσι δὲ τοῖς ἐκ τοῦ περιόντος εἰς εὐπρέπειαν ἡσκημένοις ἔπεται τιμὴ πλείων ἢ ὅσα τῆς παραυτὰ χρείας ἐπιδεῖται, καὶ πάντα τοῦ ἀναγκαίου τὸ καλὸν κρεῖττον. ἄχρι μὲν οὖν ἀμαθῆς ὁ βίος ἦν οὐδέπω τῆς καθ' ἡμέραν πείρας πρὸς τὸ βέλτιον εὐσχολῶν, ἀγαπητῶς ἐπ' αὐτὰ τὰ ἀναγκαῖα συνεστέλλετο, τῆς δὲ ἀγαθῆς διαίτης ἐπείγων ὁ χρόνος οὐ παρέσχεν εὔρεσιν. ἐπειδὴ δὲ αἱ μὲν ἐσπευσμέναι χρεῖαι πέρας εἶχον, οἱ δὲ τῶν ἐπιγιγνομένων ἀεὶ λογισμοὶ τῆς ἀνάγκης ἀφθεόντες ἠὲ καίρουν ἐπινοεῖν τι τῶν κρεῖττόνων, ἐκ τούτου κατ' ὀλίγον ἐπιστῆμαι συνηύζοντο. τοῦτο δ' ἡμῖν ἀπὸ τῶν ἐντελεστέρων τεχνῶν ἔνεστιν εἰκάζειν. αὐτίκα πρῶτοί τινες ἄνθρωποι γενόμενοι τοῦ καθ' ἡμέραν λιμοῦ φάρμακον ἐξήτουν, εἰθ' ἁλισκόμενοι τῇ πρὸς τὸ παρὸν ἐνδείᾳ, τῆς ἀπορίας οὐκ ἐώσης ἐλέσθαι τὸ βέλτιον, τὴν εἰκαίαν πόαν ἐσιτοῦντο καὶ μαλθακάς ῥίζας ὀρύττοντες καὶ τὰ πλεῖστα δρυὸς καρπὸν ἐσθίοντες. ἀλλ' ἡ μὲν ἀλόγοις ζώοις μετὰ χρόνον ἐρρίφη, σπóρον δὲ πυροῦ καὶ κριθῆς εἶδον αἱ γεωργῶν ἐπιμέλειαι εὐροῦσαι κατ' ἔτος ἐκνεάζοντα. καὶ οὐδὲ μανεῖς ἂν εἴποι τις ὅτι δρυὸς στάχυος ἀμείνων.

[34] τί δ'; οὐκ ἐν ἀρχῇ μὲν εὐθὺ τοῦ βίου σκέπης δεηθέντες ἄνθρωποι νάκη, θηρία δείραντες, ἡμφιέσαντο; καὶ σπῆλυγγας ὀρῶν κρύους καταδύσεις ἐπενόησαν ἢ παλαιῶν ῥιζῶν ἢ φυτῶν αὖτα κοιλώματα; τὴν δὲ ἀπὸ τούτων μίμησιν ἐπὶ τὸ κρεῖττον ἀεὶ μετὰγοντες ὕφηναν μὲν ἑαυτοῖς χλανίδας, οἴκους δὲ ὤκισαντο, καὶ λεληθότως αἱ περὶ ταῦτα τέχναι τὸν χρόνον λαβοῦσαι διδάσκαλον ἀντὶ μὲν λιτῆς ὑφῆς τὸ κάλλιον ἐποίκιλαν, ἀντὶ δὲ εὐτελῶν δωματίων ὑψηλὰ τέρεμνα καὶ λίθων πολυτέλειαν ἐμηχανήσαντο καὶ γυμνὴν τοίχων ἀμορφίαν εὐανθεσί βαφαῖς χρωμάτων κατέγραψαν. πλὴν ἐκάστη γε τούτων τῶν τεχνῶν καὶ ἐπιστημῶν ἄφωνος οὖσα καὶ βαθεῖαν ἐπιτεθειμένη λήθην ὥς ἀπὸ μακρᾶς δύσεως κατὰ μικρὸν εἰς τὰς ἰδίας ἀνέτειλεν ἀκτίνας. ἕκαστος γὰρ εὐρών τι παρεδίδου τῷ μετ' αὐτόν· εἰθ' ἡ διαδοχὴ τῶν λαμβανόντων οἷς ἔμαθεν ἤδη προστιθεῖσα, τὸ ἐνδέον ἐπλήρωσεν.

[35] μηδὲ τις ἔρωτας ἀρρένων ἀπαιτεῖτω παρὰ τοῦ παλαιοῦ χρόνου· γυναιξὶν γὰρ ὁμιλεῖν ἀναγκαῖον ἦν, ἵνα μὴ τελείως ἄσπερμον ἡμῶν φθαρῇ τὸ γένος. αἱ δὲ ποικίλαι σοφαί <καὶ> τῆς φιλοκάλου ταύτης ἀρετῆς ἐπιθυμίαι μόλις ὑπὸ τοῦ μηδὲν ἐῶντος ἀνίχνευτον αἰῶνος εἰς τοῦμφανὲς ἔμελλον ἥξειν, ἵνα τῇ θεῖᾳ φιλοσοφίᾳ καὶ τὸ παιδευαστεῖν συνακμάσῃ. μὴ δῆτα, Χαρίκλεις, ὁ μὴ πρότερον εὔρητο, τοῦτο ἐπινοηθὲν αὐθις ὥς φαῦλον εὐθυνε, μηδ' ὅτι τῶν παιδικῶν ἐρώτων αἱ γυναικεῖαι σύνοδοι πρεσβυτέρους ἐπιγράφονται χρόνους, ἐλάττω θάτερον· ἀλλὰ τὰ μὲν παλαιὰ τῶν ἐπιτηδευμάτων ἀναγκαῖα νομίζωμεν, ἃ δὲ αὐθις ἐνευσχολήσας τοῖς λογισμοῖς ὁ βίος ἐπεξεῦρεν, ὡς ἐκείνων ἀμείνω τιμητέον.

[36] ἐμοὶ μὲν γὰρ ὀλίγου καὶ γελᾶν ἔναγχος ἐπῆει, Χαρίκλέους ἄλογα ζῶα καὶ τὴν Σκυθῶν ἐρημίαν ἐπαινοῦντος· ὀλίγου δὲ ὑπὸ τῆς ἄγαν φιλονεικίας καὶ

μετενδύει γενόμενος Ἕλλην. οὐδὲ γὰρ ὡς ἐναντία φθεγγόμενος οἷς ἐπεχειρεῖ λέγειν, ὑπεσταλμένῳ τε τῷ τῆς φωνῆς τόνῳ τὸ ῥηθὲν ἔκλεπτεν, ἀλλ' ἐπηρμένη τῇ φωνῇ λαρυγγίζων, Οὐκ ἐρῶσιν, φησίν, ἀλλήλων λέοντες οὐδ' ἄρκτοι καὶ σύες, ἀλλ' αὐτῶν ἢ πρὸς τὸ θῆλυ μόνον ὀρμὴ κρατεῖ. καὶ τί θαυμαστόν; ἃ γὰρ ἐκ λογισμοῦ δικαίως ἂν τις ἔλοιτο, ταῦτα τοῖς μὴ δυναμένοις λογίζεσθαι δι' ἀφροσύνην οὐκ ἔνεστιν ἔχειν. ἐπεὶ τοι Προμηθεὺς ἢ θεῶν τις ἄλλος εἰ νοῦν ἐκάστῳ συνέζευξεν ἀνθρώπινον, οὐκ ἂν ἐρημία καὶ βίος ὄρειος αὐτοὺς ἐποίμαινεν οὐδὲ ἀλλήλους τροφήν εἶχον, ἐξ ἴσου δὲ ἡμῖν ἱερὰ δειμάμενοι καὶ μέσσην ἐστίαν τῶν ιδίων ἕκαστος οἰκῶν ὑπὸ τοῖς κοινοῖς ἐπολιτεύοντο νόμοις. τί δὴ παράδοξον εἰ ζῶα τῆς φύσεως κατάκριτα μηδὲν ὧν λογισμοὶ παρέχονται παρὰ τῆς προνοίας λαβεῖν ἡτύχηκότα προσαφήρηται μετὰ τῶν ἄλλων καὶ τὰς ἄρρενας ἐπιθυμίας; οὐκ ἐρῶσι λέοντες, οὐδὲ γὰρ φιλοσοφοῦσιν· οὐκ ἐρῶσιν ἄρκτοι, τὸ γὰρ ἐκ φιλίας καλὸν οὐκ ἴσασιν. ἀνθρώποις δ' ἢ μετ' ἐπιστήμης φρόνησις ἐκ τοῦ πολλάκις πειρᾶσαι τὸ κάλλιστον ἐλομένη βεβαιωτάτους ἐρώτων ἐνόμισεν τοὺς ἄρρενας.

[37] μὴ τοίνυν, ὦ Χαρίκλεις, ἀκολάστου βίου συμφορήσας ἐταιρικά διηγήματα γυμνῷ τῷ λόγῳ τῆς σεμνότητος ἡμῶν καταπόμπευε μηδὲ τὸν οὐράνιον Ἑρῶτα τῷ νηπιῷ συναρίθμει, λογίζου δὲ ὡς μὲν ἡλικίας τὰ τοιαῦτα μεταμανθάνων, ὅμως δ' οὖν λογίζου νῦν γε, ἐπειδήπερ οὐ πρότερον, ὅτι διπλοῦς θεὸς ὁ Ἑρῶς, οὐ κατὰ μίαν ὁδὸν φοιτῶν οὐδὲ ἐνὶ πνεύματι τὰς ἡμετέρας ψυχὰς ἐρεθίζων, ἀλλ' ὁ μὲν, ὡς ἂν, οἶμαι, κομιδῇ νήπια φρονῶν, οὐδενὸς αὐτοῦ τὴν διάνοιαν ἡνιοχεῖν δυναμένου λογισμοῦ, πολὺς ἐν ταῖς τῶν ἀφρόνων ψυχαῖς ἀθροίζεται, μάλιστα δὲ αὐτῷ γυναικεῖοι πόθοι μέλουσιν· οὗτός ἐστιν ὁ τῆς ἐφημέρου ταύτης ὕβρεως ἐταῖρος ἀκρίτῳ φορᾷ πρὸς τὸ βουλόμενον ἄγων. ἕτερος δὲ Ἑρῶς Ὡγυγίων πατὴρ χρόνων, σεμνὸν ὀφθῆναι καὶ πάντοθεν ἱεροπρεπὲς θέαμα, σωφρονούντων ταμίας παθῶν ἥπια ταῖς ἐκάστου διανοαῖς ἐμπνεῖ, καὶ λαχόντες ἴλεω τοῦδε τοῦ δαίμονος ἡδονὴν ἀρετῇ μεμιγμένην ἀσπαζόμεθα· δισσὰ γὰρ ὄντως κατὰ τὸν τραγικὸν πνεύματα πνεῖ ὁ Ἑρῶς, ἐνὸς δὲ ὀνόματος οὐχ ὅμοια τὰ πάθη κεκοινωνήκεν· καὶ γὰρ Αἰδῶς ὠφελείας ὁμοῦ καὶ βλάβης ἀμφίβολός ἐστι δαίμων·

Αἰδῶς ἦτ' ἄνδρας μέγα σίνεται ἡδ' ὀνίνησιν.
οὐ μὴν οὐδ' Ἑρίδων γένος ἔστιν ἔν, ἀλλ' ἐπὶ γαῖαν
εἰσι δύο, τὴν μὲν κεν ἐπαινήσῃς νοήσας,
ἢ δ' ἐπιωμητὴ· διὰ δ' ἄνδιχα θυμὸν ἔχουσιν.

οὐδὲν οὖν παράδοξον, εἰ πάθος ἀρετῇ κοινὴν προσηγορίαν ἔχειν ἔτυχεν, ὥστε ἔρωτα καλεῖσθαι καὶ τὴν ἀκόλαστον ἡδονὴν καὶ τὴν σωφρονουσαν εὐνοίαν.

[38] Γάμους οὖν τὸ μηδὲν οἶει, καὶ τὸ θῆλυ τοῦ βίου φυγαδεύεις, ἵνα πῶς μείνωμεν ἄνθρωποι; ζηλωτὸν μὲν ἦν κατὰ τὸν σοφώτατον Εὐριπίδην, εἰ δίχα τῆς πρὸς γυναῖκας συνόδου φοιτῶντες ἐπὶ ἱερὰ καὶ ναοὺς ἀργύρου καὶ χρυσοῦ τέκνα ὑπὲρ τῆς διαδοχῆς ἐωνοῦμεθα· ἀνάγκη γὰρ βαρὺν κατ' αὐχένων ζυγὸν ἡμῖν ἐπιθεῖσα τοῖς κελευομένοις πειθαρχεῖν βιάζεται. τὸ μὲν οὖν καλὸν

αἰρώμεθα τοῖς λογισμοῖς, εἰκέτω δὲ τῇ ἀνάγκῃ τὸ χρεῖδες. ἄχρι τέκνων γυναικες ἀριθμὸς ἔστωσαν, ἐν δὲ τοῖς ἄλλοις ἄπαγε, μὴ μοι γένοιτο. τίς γὰρ ἂν εὖ φρονῶν ἀνέχεσθαι δύναιτο ἐξ ἐθνητοῦ γυναικὸς ὠραῖζομένης ἐπικτήτοις σοφίσμασιν, ἧς ὁ μὲν ἀληθῶς χαρακτήρ ἄμορφος, ἀλλότριοι δὲ κόσμοι τὸ τῆς φύσεως ἀπρεπὲς βουκολοῦσιν.

[39] εἰ γοῦν ἀπὸ τῆς νυκτέρου κοίτης πρὸς ὀρθρον ἴδοι τις ἀνισταμένας γυναικας, αἰσχίῳ νομίζει θηρίων τῶν πρωΐας ὥρας ὀνομασθῆναι δυσκληδονίστων· ὅθεν ἀκριβῶς οἴκοι καθεύγουσιν αὐτάς οὐδενὶ τῶν ἀρρένων βλεπομένας· γράες δὲ καὶ θεραπαινίδων ὁ σύμμορφος ὄχλος ἐν κύκλῳ περιεστᾶσι ποικίλοις φαρμάκοις καταφαρμακεύουσai τὰ δυστυχή πρόσωπα· οὐ γὰρ ὕδατος ἀκράτῳ νάματι τὸν ὑπνηλὸν ἀπονισάμεναι κάρον εὐθὺς ἄπτονται σπουδῆς ἐχομένου τινὸς πράγματος, ἀλλ' αἱ πολλαὶ τῶν διαπασμάτων συνθέσεις τὸν ἀηδὴ τοῦ προσώπου χρῶτα φαιδρύνουσιν, ὥς δὲ ἐπὶ δημοτελοῦς πομπῆς ἄλλο τι ἄλλη τῶν ὑπηρετουσῶν ἐγκεχεῖριστα, λεκανίδας ἀργυρᾶς καὶ προχόους ἔσοπτρά τε καὶ καθάπερ ἐν φαρμακοπώλου πυξίδων ὄχλον, ἀγγεῖα μεστὰ πολλῆς κακοδαιμονίας, ἐν οἷς ὀδόντων σημηκτικαὶ δυνάμεις ἢ βλέφαρα μελαίνουσα τέχνη προχειρίζεται.

[40] τὸ δὲ πλεῖστον ἀναλίσκει μέρος ἡ πλοκὴ τῶν τριχῶν· αἱ μὲν γὰρ φαρμάκοις ἐρυθαίνειν δυναμένοις πρὸς ἡλίου μεσημβρίαν τοὺς πλοκάμους ἴσα ταῖς τῶν ἐρίων χροιαῖς ξανθῷ μεταβάπτουσιν ἄνθει τὴν ἰδίαν κατακρίνουσαι φύσιν· ὀπόσαις δὲ ἀρκεῖν ἢ μέλαινα χαίτη νομίζεται, τὸν τῶν γεγαμηκότων πλοῦτον εἰς ταύτην ἀναλίσκουσιν ὅλην Ἀραβίαν σχεδὸν ἐκ τῶν τριχῶν ἀποπνέουσai, σιδηρᾶ τε ὄργανα πυρὸς ἀμβλεία φλογὶ χλιανθέντα βία τὴν ἐλικὸν οὐλότητα διαπλέκει, καὶ περίεργοι μὲν αἱ μέχρι τῶν ὀφρύων ἐφελκυσμένοι κόμαι βραχὺ τῷ μετώπῳ μεταίχμιον ἀφιάσιν, σοβαρῶς δὲ ἄχρι τῶν μεταφρένων οἱ ὀπισθεν ἐπισαλεύονται πλόκαμοι.

[41] καὶ μετὰ τοῦτο ἀνορθοβαῖ πέλδιλα τῆς σαρκὸς ἐνδοτέρῳ τοὺς πόδας ἐπισφίγγοντα καὶ λεπτοῦφῆς ἐς πρόφασιν ἐσθῆς ὑπὲρ τοῦ δοκεῖν γεγυμνῶσθαι. πάντα δὲ τὰ ἐντὸς αὐτῆς γνωριμώτερα τοῦ προσώπου χωρὶς τῶν ἀμόρφως προπεπτωκότων μαζῶν, οὓς αἰεὶ περιφέρουσιν δεσμώτας. τί δεῖ τὰ τούτων πλουσιώτερα κακὰ διεξιέναι; λίθους Ἐρυθραίας κατὰ τῶν λοβῶν πολυτάλαντον ἡρτημένους βρῖθος ἢ τοὺς περὶ καρποῖς καὶ βραχίوسي δράκοντας, ὥς ὄφελον ὄντως ἀντὶ χρυσοῦ δράκοντες εἶναι; καὶ στεφάνῃ μὲν ἐν κύκλῳ τὴν κεφαλὴν περιθεῖ λίθοις Ἰνδικαῖς διάστερος, πολυτελεῖς δὲ τῶν αὐχένων ὄρμοι καθεῖνται, καὶ ἄχρι τῶν ποδῶν ἐσχάτων καταβέβηκεν ὁ ἄθλιος χρυσὸς ἅπαν, εἴ τι τοῦ σφυροῦ γυμνοῦται, περισφίγγων. ἄξιον δ' ἦν σιδήρῳ τὰ περίσφυρα σκέλη πεπεδηθῆναι. κάπειδαν αὐτῶν ὅλον τὸ σῶμα νόθης εὐμορφίας ἐξαπατῶντι κάλλει διαμαγευθῇ, τὰς ἀναισχύντους παρειὰς ἐρυθαίνουσιν ἐπιχρίστοις φύκεσιν, ἵνα τὴν ὑπέρλευκον αὐτῶν καὶ πίονα χροιάν τὸ πορφυροῦν ἄνθος ἐπιφοινίξῃ.

[42] τίς οὖν ὁ μετὰ τὴν τοσαύτην παρασκευὴν βίος; εὐθὺς ἀπὸ τῆς οἰκίας ἔξοδοι, καὶ πᾶς θεὸς ἐπιτριβὼν τοὺς γεγαμηκότας, ὧν ἐνίων οἱ κακοδαίμονες ἄνδρες οὐδὲ αὐτὰ ἴσασι τὰ ὀνόματα, Κωλιάδας, εἰ τύχοι, καὶ Γενετυλλίδας ἢ τὴν Φρυγίαν δαίμονα καὶ τὸν δυσέρωτα κῶμον ἐπὶ τῷ ποιμένι. τελεταὶ δὲ

ἀπόρρητοι καὶ χωρὶς ἀνδρῶν ὕποπτα μυστήρια καὶ – τί γὰρ δεῖ περιπλέκειν; – διαφθορὰ ψυχῆς. ἐπειδὴν δὲ τούτων ἀπαλλαγῶσιν, οἴκοι εὐθὺ τὰ μακρὰ λουτρά, καὶ πολυτελὲς μὲν νῆ Δία τράπεζα, πολὺς δὲ ὁ μετὰ τῶν ἀνδρῶν ἄκκισμός. ἐπειδὴν γὰρ ὑπέρπλεω γένωνται ταῖς παρ’ αὐταῖς γαστριμαργίαις, οὐκέτ’ οὐδὲ τοῦ φάρυγγος αὐταῖς παραδέχεσθαι δυναμένου τι σιτίον, ἄκροις δακτύλοις ἐπιγράφουσαι τῶν παρακειμένων ἕκαστον ἀπογεύονται νύκτας ἐπὶ τούτοις διηγούμεναι καὶ τοὺς ἑτερόχρωτας ὕπνους καὶ θηλύτητος εὐνὴν γέμουσαν, ἀφ’ ἧς ἀναστὰς ἕκαστος εὐθὺ λουτροῦ χρεῖός ἐστιν.

[43] Ταυτὶ μὲν οὖν εὐσταθοῦς βίου τεκμήρια· τῶν δὲ πικροτέρων εἴ τις ἐθελήσειε κατὰ μέρος τὸ ἀληθὲς ἐξετάζειν, ὄντως καταράσεται Προμηθεὶ τὴν Μενάνδρειον ἐκείνην ἀπορρήξας φωνήν·

Εἴτ’ οὐ δικαίως προσπεπατταλευμένον
γράφουσι τὸν Προμηθεά πρὸς ταῖς πέτραις;
καὶ γίνετ’ αὐτῷ λαμπάς, ἄλλο δ’ οὐδὲ ἐν
ἀγαθόν. ὃ μισεῖν οἴμ’ ἅπαντας τοὺς θεούς,
γυναῖκας ἔπλασεν, ὧ πολυτίμητοι θεοί,
ἔθνος μιάρων. γαμεῖ τις ἀνθρώπων, γαμεῖ;
λάθριοι <τὸ> λοιπὸν γὰρ ἐπιθυμία κακαί,
γαμηλίῳ λέχει τε μοιχὸς ἐντρυφῶν.

[εἴτ’ ἐπιβουλαί]

καὶ φαρμακεῖται καὶ νόσων χαλεπώτατος
φθόνος, μεθ’ οὗ ζῇ πάντα τὸν βίον γυνή.

τίς ταῦτα τὰ ἀγαθὰ διώκει; τίνι βίος ὁ δυστυχὲς οὗτος θυμῆρης;

[44] ἄξιον τοίνυν ἀντιθεῖναι τοῖς θήλεσι κακοῖς τὴν ἄρρενα τῶν παίδων ἀγωγὴν. ὄρθριος ἀναστὰς ἐκ τῆς ἀζύγου κοίτης τὸν ἐπὶ τῶν ὀμμάτων ἔτι λοιπὸν ὕπνον ἀπονιψάμενος ὕδατι λιτῷ καὶ χιτωνίσκον <καὶ> χλαμύδα ταῖς ἐπωμίαις περόναις συρράψας

ἀπὸ τῆς πατρώας ἐστίας ἐξέρχεται
κάτω κεκυφώς

καὶ μηδὲνα τῶν ἀπαντῶντων ἐξ ἐναντίου προσβλέπων· ἀκόλουθοι δὲ καὶ παιδαγωγοὶ χορὸς αὐτῷ κόσμιος ἔπονται τὰ σεμνὰ τῆς ἀρετῆς ἐν χερσὶν ὄργανα κρατοῦντες, οὐ πριστοῦ κτενὸς ἐντομὰς κόμην κατανήχειν δυναμένας οὐδὲ ἔσοπτρα τῶν ἀντιμόρφων χαρακτήρων ἀγράφους εἰκόνας, ἀλλ’ ἡ πολύπτυχοι δέλτοι κατόπιν ἀκολουθοῦσιν ἢ παλαιῶν ἔργων ἀρετὰς φυλάττουσαι βίβλοι, κἂν εἰς μουσικοῦ δέῃ φοιτᾶν, εὐμελὲς λύρα.

[45] πᾶσι δὲ τοῖς φιλοσόφοις ψυχῆς μαθήμασι λιπαρῶς ἐναθλήσας, ἐπειδὴν ἡ διάνοια τῶν ἐγκυκλίων ἀγαθῶν κορεσθῇ, τὸ σῶμα ταῖς ἐλευθερίαις ἀσκήσεσιν ἐκπονεῖ· Θεσσαλοὶ γὰρ ἵπποι μέλουσιν αὐτῷ· καὶ βραχὺ τὴν νεότητά πωλοδαμνήσας ἐν εἰρήνῃ μελετᾷ τὰ πολεμικὰ ἄκοντας ἀφιεῖς καὶ βέλη δι’ εὐστόχου δεξιᾶς ἀποπάλλων. εἴθ’ αἱ λιπαραὶ παλαῖστραι, καὶ πρὸς ἡλίου μεσημβρινὸν θάλαπος ἐγκονίεται τὸ σῶμα πυκνούμενον, οἱ τε τῶν

ἐναγωνίων πόνων ἀποσταλάζοντες ἰδρώτες, μεθ' οὓς λουτρὰ σύντομα καὶ τράπεζα τῇ μετὰ μικρὸν ἐπινήφουσα πράξει· πάλιν γὰρ αὐτῷ διδάσκαλοι καὶ παλαιῶν ἔργων αἰνιττόμενοι καὶ ἐπιμελούμενοι μνήμαι, τίς ἀνδρείος ἥρως ἢ τίς ἐπὶ φρονήσει μαρτυρούμενος ἢ οἷοι δικαιοσύνην καὶ σωφροσύνην ἡσπάσαντο. τοιαύταις ἀρεταῖς ἀπαλὴν ἔτι τὴν ψυχὴν ἐπάρδων, ὅταν ἐσπέρα τὴν πρᾶξιν ὀρίσῃ, τῇ γαστρὸς ἀνάγκῃ τὸν ὀφειλόμενον δασμὸν ἐπιμετρήσας ἡδIOUS ὕπνους καθεύδει τοῖς καθ' ἡμέραν καμάτοις ἐπηρεμὼν ἀνεπίφθονον.

[46] τίς οὐκ ἂν ἐραστὴς ἐφήβου γένοιτο τοιούτου; τίς δ' οὕτω τυφλαί μὲν αἱ τῶν ὁμμάτων βολαί, πηροὶ δὲ οἱ τῆς διανοίας λογισμοί; πῶς δ' οὐκ ἂν ἀγαπήσῃ τὸν ἐν παλαιστραῖς μὲν Ἑρμῆν, Ἀπόλλωνα δὲ ἐν λύραις, ἵππαστὴν δὲ ὡς Κάστορα, θείας δὲ ἀρετὰς διὰ θνητοῦ διώκοντα σώματος; ἀλλ' ἐμοὶ μὲν, δαίμονες οὐράνιοι, βίος εἴη διηνεκῆς οὗτος, ἀπαντικρὺ τοῦ φίλου καθέζεσθαι καὶ πλησίον ἡδὺ λαλοῦντος ἀκούειν, ἐξίσιντι δὲ αὐτῷ συνεξέναι καὶ παντὸς ἔργου κοινωνίαν ἔχειν. εὖζαιτο μὲν οὖν ἐρῶν τις δι' ἀπταιστού καὶ ἀκλινοῦς βίου τὸν στεργόμενον ἀλύπως εἰς γῆρας ὁδεῦσαι μηδεμιᾶς τύχης πειράσαντα βάσκανον ἐπῆρειαν. εἰ δὲ καί, οἷος ἀνθρωπίνης φύσεως νόμος, νόσος ἐπιψάσειεν, αὐτῷ κάμνοντι συννοσήσω καὶ διὰ χειμερίου θαλάσσης ἀναγομένῳ συμπλεύσομαι· κἂν τυραννικὴ βία δεσμὰ περιάψῃ, τὸν ἴσον ἐμαυτῷ περιθήσω σίδηρον· ἐχθρὸς ἅπας ὁ μισῶν ἐκεῖνον ἐμὸς ἔσται, καὶ φιλήσω τοὺς πρὸς αὐτὸν εὐνοϊκῶς ἔχοντας· εἰ δὲ ληστὰς ἢ πολεμίους θεασαίμην ἐπ' αὐτὸν ὀρμῶντας, ὀπλισαίμην καὶ παρὰ δύναμιν· κἂν ἀποθάνῃ, ζῆν οὐκ ἀνέξομαι· τελευταίας δὲ ἐντολὰς τοῖς μετ' ἐκεῖνον ὑπ' ἐμοῦ στεργομένοις ἐπιθήσομαι κοινὸν ἀμφοτέροις ἐπιχῶσαι τάφον, ὅστέοις δὲ ἀναμίζαντας ὅστέα μηδὲ τὴν κωφὴν κόνιν ἀπ' ἀλλήλων διακρίναι.

[47] ταῦτα δ' οὐ πρῶτοι χαράξουσιν οἱ ἐμοὶ πρὸς τοὺς ἀξίους ἔρωτες, ἀλλ' ἡ θεοῖς γείτων ἡρωϊκὴ φρόνησις ἐνομοθέτησεν, ἐν οἷς ὁ φιλίας ἔρως ἄχρι θανάτου συνεξέπνευσεν. Φωκίς ἐκ νηπίων ἔτι χρόνων Ὁρέστην Πυλάδῃ συνῆψεν· θεὸν δὲ τῶν πρὸς ἀλλήλους παθῶν μεσίτην λαβόντες ὡς ἐφ' ἐνὸς σκάφους τοῦ βίου συνέπλευσαν· ἀμφοτέροι Κλυταίμῃστραν ἀνήρουν ὡς Ἀγαμέμνωνος παῖδες, ὑπ' ἀμφοῖν Αἴγισθος ἐφονεύετο· τὰς Ὁρέστην ἐλαυνούσας Ποινὰς Πυλάδης ἐνόσει μᾶλλον, κρινομένῳ συνηγωνίζετο. τὴν δὲ ἐρωτικὴν φιλίαν οὐδὲ τοῖς τῆς Ἑλλάδος ὅροις ἐμέτρησαν, ἀλλ' ἐπὶ τοὺς ἐσχάτους Σκυθῶν τέρμονας ἐπλευσαν, ὁ μὲν νοσῶν, ὁ δὲ θεραπεύων. τῆς γοῦν Ταυρικῆς γῆς ἐπιβαίνοντας εὐθὺς ἡ μητροκτόνος αὐτοὺς Ἑρινὺς ἐξενόδοχησεν, καὶ τῶν βαρβάρων ἐν κύκλῳ περιεστώτων ὁ μὲν ὑπὸ τῆς συνήθους μανίας πεσὼν ἔκειτο, Πυλάδης δὲ

ἀφρόν <τ'> ἀπέψα σώματός τ' ἐτημέλει
πέπλου τε προῦκάλυπτεν εὐπῆνους ὑφάς,

οὐκ ἐραστοῦ μόνον, ἀλλὰ καὶ πατρὸς ἐνδεικνύμενος ἦθος. ἡνίκα γοῦν ἐκρίθη θατέρου μένοντος ἐπὶ τῷ φονευθῆναι τὸν ἕτερον ἐς Μυκῆνας ἀπιέναι κομιοῦντα γράμματα, μένειν ὑπὲρ ἀλλήλων ἀμφοτέροι θέλουσιν ἐκάτερος ἐν θατέρῳ ζῶντι ζῆν ἑαυτὸν ἡγούμενος. ἀπωθεῖται δὲ τὰς ἐπιστολὰς Ὁρέστης ὡς Πυλάδου λαβεῖν ἀξιοτέρου, μόνον οὐκ ἐραστῆς ἀντ' ἐρωμένου γενόμενος·

τὸ γὰρ σφαγῆναι τόνδ' ἔμοι βάρος μέγα·
ὁ ναυστολῶν γάρ εἰμ' ἐγὼ τὰς συμφοράς.

καὶ μετ' ὀλίγον φησίν,

τῷδε μὲν δέλτον δίδου·
πέμψω γὰρ Ἄργος, ὥστε οἱ καλῶς ἔχουσιν·
ἡμᾶς δ' ὁ χρεῖζων κτεινέτω.

[48] καὶ γὰρ οὕτως ἔχει τὸ πᾶν· ὅταν γὰρ ἐκ παίδων ὁ σπουδαῖος ἔρως ἐντραφεῖς ἐπὶ τὴν ἤδη λογίζεσθαι δυναμένην ἡλικίαν ἀνδρωθῇ, τὸ πάλα φιληθὲν ἀμοιβαίους ἔρωτας ἀνταποδίδωσιν, καὶ δυσχερὲς αἰσθέσθαι ποτέρου πότερος ἐραστής ἐστιν, ὥσπερ ἀπ' ἐσόπτρου τῆς τοῦ φιλήσαντος εὐνοίας ἐπὶ τὸν ἐρώμενον ὁμοίου πεσόντος εἰδώλου. τί δὴ οὖν τοῦ καθ' ἡμᾶς βίου ξένην αὐτὸ τρυφὴν ὀνειδίζεις θείοις νόμοις ὀρισθὲν ἐκ διαδοχῆς ἐφ' ἡμᾶς καταβεβηκός; ἀσμένως δὲ αὐτὸ δεξάμενοι μεθ' ἀγνῆς διανοίας νεωκοροῦμεν· ὀλβιος γὰρ ὡς ἀληθῶς κατὰ τὴν τῶν σοφῶν ἀπόφασιν,

ὦ παῖδές τε νέοι καὶ μώνυχες ἵπποι,
γηράσκει δ' ὁ γέρον κείνος ἐλαφρότατα,
κούροι τὸν φιλέουσιν.

αἱ γε μὴν Σωκρατικαὶ διδασκαλῖαι καὶ τὸ λαμπρὸν ἐκεῖνο τῆς ἀρετῆς δικαστήριον τοῖς Δελφικοῖς τρίποσιν ἐτιμήθη· χρησμὸν γὰρ ἀληθείας ὁ Πύθιος ἐθέσπισεν,

ἀνδρῶν ἀπάντων Σωκράτης σοφώτατος,

ὃς οὐχ ἅμα τοῖς ἄλλοις μαθήμασιν, ἐξ ὧν τὸν βίον ὤνησεν, καὶ τὸ παιδεραστεῖν ὡς μάλιστα ὠφελοῦν προσήκατο;

[49] δεῖ δὲ τῶν νέων ἐρᾶν ὡς Ἀλκιβιάδου Σωκράτης, ὃς ὑπὸ μιᾷ χλαμύδι πατρὸς ὕπνου ἐκοιμήθη. καὶ ἔγωγε τὸ Καλλιμάχειον ἐπὶ τέλει τῶν λόγων ἥδιστα προσθεῖην ἂν ἅπασι κήρυγμα·

Αἴθε γάρ, ὦ κούροισιν ἐπ' ὄμματα λίχνα φέροντες,
Ἐρχίος ὡς ὑμῖν ὥρισε παιδοφιλεῖν,
ὦδε νέων ἐρόφτε· πόλιν κ' εὐάνδρον ἔχοιτε.

ταῦτ' εἰδότες, ὦ νεανῖαι, σωφρόνως παισὶν ἀγαθοῖς πρόσсите μηδὲ ὀλίγης τέρψεως εἵνεκεν τὴν μακρὰν ἐκχέοντες εὖνοιαν ἄχρι τῆς ἀκμῆς πλαστὰ τὰ τοῦ φιλεῖν πάθη προβάλλεσθε, τὸν δ' οὐράνιον Ἑρῶτα προσκυνοῦντες εἰς γῆρας ἀπὸ παίδων βέβαια τηρεῖτε τὰ πάθη· τοῖς γὰρ οὕτω φιλοῦσιν ἥδιστος μὲν ὁ τοῦ ζῆν χρόνος οὐδεμιᾶς ἀπρεποῦς συνειδήσεως παροικούσης, ἀοίδιμοι δὲ μετὰ θάνατον εἰς πάντας ἐκφοιτῶσι κληδόνες. εἰ δὲ δεῖ φιλοσόφων παισὶ πιστεῦειν, αἰθὴρ μετὰ γῆν ἐκδέχεται τοὺς ταῦτα ζηλοῦντας· εἰς δὲ ἀμείνονα βίον ἀποθανόντες ἔχουσι τῆς ἀρετῆς γέρας τὸ ἀφθαρτον.

[50] Τοιαῦτα τοῦ Καλλικρατίδου σφόδρα νεανικῶς σεμνολογησαμένου

Χαρικλέα μὲν ἐκ δευτέρου λέγειν πειρώμενον ἐπέσχον· ὥρα γὰρ ἦν ἐπὶ ναῦν κατιέναι. δεομένων δ' ὅ τι φρονοίην ἀποφίνασθαι, δι' ὀλίγου τοὺς ἐκατέρων λόγους ἀριθμησάμενος, Οὐκ ἐξ ὑπογούου, φημί, καὶ παρημελημένως ὑμῖν, ἑταῖροι, τὰ τῶν λόγων ἔοικεν ἀπεσχεδιάσθαι, διηνεκοῦς δὲ καὶ νῆ Δί' ἐρρωμένης φροντίδος ἐναργῆ ταυτ' ἐστὶν ἔχνη· σχεδὸν γὰρ οὐδὲν ἐστὶν ὅ τι τῶν λεκτέων εἰπεῖν ἐτέρῳ δύνασθαι παρήκατε. καὶ πολλὴ μὲν ἡ τῶν πραγμάτων ἐμπειρία, πλείων δ' ἡ τῶν λόγων δεινότης, ὥστ' ἔγωγε ἂν εὐξαίμην, εἴπερ ἦν ἐν δυνατῷ, γενέσθαι Θηραμένης ἐκεῖνος ὁ Κόθορνος, ἵν' ἄμφω νενικηκότες ἐξ ἴσου βαδίζοιτε. πλὴν ἐπειδήπερ ἀνήσειν οὐκ εἴοικατε καὶ αὐτὸς ἐν τῷ μεταξύ πλῶ περι τῶν αὐτῶν οὐ κέκρικα διοχλεῖσθαι, τὸ μάλιστα παραστὰν εἶναί μοι δίκαιον ἀποφανοῦμαι.

[51] γάμοι μὲν ἀνθρώποις βιωφελὲς πρᾶγμα καὶ μακάριον, ὁπόταν εὐτυχῶνται, παιδικοὺς δ' ἔρωτας, ὅσοι φιλίας ἀγνὰ δίκαια προμνῶνται, μόνης φιλοσοφίας ἔργον ἡγοῦμαι. διὸ δὴ γαμητέον μὲν ἅπασιν, παιδευαστεῖν δὲ ἐφείσθω μόνοις τοῖς σοφοῖς· ἥκιστα γὰρ ἐν γυναιξὶν ὁλόκληρος ἀρετὴ φύεται. καὶ σὺ δ', ὦ Χαρίκλεις, μηδὲν ἀχθεσθῆς, εἰ ταῖς Ἀθήναις ἢ Κόρινθος εἴξει.

[52] κἀγὼ μὲν ὑπ' αἰδοῦς συντόμῳ λόγῳ τὴν κρίσιν ἐπισπεύσας ἐξανέστην· ἑώρων γὰρ ὑπερκατηφῆ τὸν Χαρικλέα παρὰ μικρὸν ὥς θανάτου κατάκριτον. ὁ δ' Ἀθηναῖος ἱλαρῷ τῷ προσώπῳ φαιδρὸς ἀναπηδήσας προῆει σφόδρα σοβαρῶς· εἴκασεν ἂν τις αὐτὸν ἐν Σαλαμῖνι Πέρσας κατανεναυμαχηκέναι. καὶ τοῦτο γε τῆς κρίσεως ἀπωνάμην, λαμπρότερον ἡμᾶς ἐστιάσαντος αὐτοῦ τάπινικια· καὶ γὰρ ἦν ἄλλως τῷ βίῳ μεγαλοφρονέστερος. ἡσυχῇ δὲ καὶ τὸν Χαρικλέα παρηγορησάμην ἐπὶ τῇ δεινότητι τῶν λόγων συνεχὲς ὑπερθανμάζων, ὅτι δυσχερεστέῳ μέρει δυνατῶς συνηγόρησεν.

[53] ἀλλ' ἡ μὲν ἐν Κνίδῳ διατριβὴ καὶ τὰ παρὰ τῇ θεῷ λαληθέντα σπουδῇ ἱλαρὰν ἅμα καὶ παιδιὰν εὐμουσον ἐσχηκότα τῇδὲ πη διεκρίθη. σὺ δέ, ὦ Θεόμνηστε, ὁ τὴν ἔωλον ἡμῶν ἐκκαλεσάμενος μνήμην, εἰ δικαστὴς τότε ἦσθα, πῶς ἂν ἀπεφίνω;

Θεομνηστος

Μελιτίδην ἢ Κόροιβον οἶει με πρὸς θεῶν, ἵνα τοῖς ὑπὸ σοῦ δικαίως κριθεῖσιν ἐναντίαν φέρω ψήφον; ὥς ὑπ' ἄκρας ἡδονῆς τῶν λεγομένων ἐν Κνίδῳ διατρίβειν ὥοιμην ὀλίγου τὸ βραχὺ τοῦτο δωμάτιον αὐτὸν ἡγούμενος εἶναι τὸν νεὼν ἐκεῖνον. ὅμως δ' οὖν – οὐδὲν γὰρ ἀπρεπὲς ἐν ἑορτῇ λέγεσθαι, πᾶς δὲ γέλως, κἂν περίεργος ἦ, πανηγυρίζειν δοκεῖ – τοὺς ἄγαν ὑπὸ τοῦ παιδευαστεῖν κατωφρυωμένους λόγους ἐθαύμαζον μὲν ἐπὶ τῇ σεμνότητι, πλὴν οὐ πάνυ θυμῆρες ὥοιμην, ἐφήβῳ παιδὶ συνδιημερεύοντα Τανταλείους δίκας ὑποφέρειν, καὶ τοῖς ὅμμασι τοῦ κάλλους μονονουχὶ προσκλύζοντος, ἐξὸν ἀρύσασθαι, διψῆν ὑπομένειν· οὐ γὰρ ἀπόχρη τὸ θεωρεῖν ἐρώμενον οὐδ' ἀπαντικρὺ καθημένου καὶ λαλοῦντος ἀκούειν, ἀλλ' ὥσπερ ἡδονῆς κλίμακα συμπηξάμενος ἔρως πρῶτον ἔχει βαθμὸν ὄψεως, ἵνα ἴδῃ, κἂν θεάσῃται, ποθεῖ προσάγων ἐφάψασθαι· δι' ἄκρων γοῦν δακτύλων κἂν μόνον θίγῃ, τὰ τῆς ἀπολαύσεως εἰς ἅπαν διαθεῖ τὸ σῶμα. τυχὼν δ' εὐμαρῶς τούτου τρίτην πεῖραν ἐπάγει φιλήματος, οὐκ εὐθὺ περίεργον, ἀλλ' ἡρέμα χεῖλῃ προσεγγίσας χεῖλεσιν, ἃ πρὶν ἢ ψαῦσαι τελείως, ἀπέστη, μηδὲν ὑπονοίας ἔχους ἀπολιπών·

εἶτα πρὸς τὸ παρεῖκον ἀρμοζόμενος αἰεὶ λιπαρεστέροις μὲν ἀσπάσμασιν ἐντέτηκεν, ἔσθ' ὅτε καὶ διαστέλλων ἡσυχῇ τὸ στόμα, τῶν δὲ χειρῶν οὐδεμίαν παρήσιν ἀργήν· αἱ γὰρ φανεραὶ μετὰ τῶν ἐσθήτων συμπλοκαὶ τὴν ἡδονὴν συνάπτουσιν, ἢ λάθριος ὑγρῶς ἢ δεξιὰ κατὰ κόλπου δῦσα μαστοὺς βραχὺ τὴν φύσιν ὑπεροιδῶντας πιέζει, καὶ σφριγώσης γαστρὸς ἀμφιλαφὲς τοῖς δακτύλοις ἐπιδράττεται ὁμαλῶς, μετὰ τοῦτο καὶ πρωτόχουν ἄνθος ἤβης. καὶ

τί τάρρητ' ἀναμετρήσασθαί με δεῖ;

τοσαύτης τυχὼν ἐξουσίας ὁ ἔρως θερμότερου τινὸς ἅπτεται πράγματος· εἶτ' ἀπὸ μηρῶν προοιμιασάμενος κατὰ τὸν κωμικὸν αὐτὸ ἐπάταξεν.

[54] ἐμοὶ μὲν οὕτω παιδευαστεῖν γένοιτο· μετεωρολέσχει δὲ καὶ ὅσοι τὴν φιλοσοφίας ὄφρυν ὑπὲρ αὐτοὺς τοὺς κροτάφους ὑπερήρκασιν, σεμνῶν ὀνομάτων κομψεύμασιν τοὺς ἀμαθεῖς ποιμαίνεταιωσαν· ἐρωτικὸς γὰρ ἦν, εἶπερ τις, καὶ ὁ Σωκράτης, καὶ ὑπὸ μίαν Ἀλκιβιάδης αὐτῷ χλανίδα κλιθεὶς οὐκ ἀπλήξ ἀνέστη. καὶ μὴ θαυμάσης· οὐδὲ γὰρ ὁ Πάτροκλος ὑπ' Ἀχιλλέως ἡγαπᾶτο μέχρι τοῦ καταντικρὺ καθέζεσθαι

δέγμενος Αἰακίδην, ὁπότε λήξειεν αἰείδων,

ἀλλ' ἦν καὶ τῆς ἐκείνων φιλίας μεσῖτις ἡδονή· στένων γοῦν Ἀχιλλεὺς τὸν Πατρόκλου θάνατον ἀταμιεύτω πάθει πρὸς τὴν ἀλήθειαν ἀπερράγη,

μηρῶν τε τῶν σῶν εὐσέβησ' ὁμιλίαν
κλαίων.

τούς γε μὴν ὀνομαζομένους παρ' Ἑλλησιν κωμαστάς οὐδὲν ἄλλ' ἢ δήλους ἐραστὰς νομίζω. τάχα φήσει τις αἰσχροῦ ταῦτ' εἶναι λέγεσθαι, πλὴν ἀληθῆ γε νῆ τὴν Κνιδίαν Ἀφροδίτην.

Λυκινος

Οὐκ ἀνέξομαί σου, φίλε Θεόμνηστε, ἄλλην ἀρχὴν καταβαλλομένου τρίτων λόγων, ἧς ἀκούειν ἐν ἐορτῇ μόνον εἰκὸς ἐστίν, τᾶλλα δὲ τῶν ἐμῶν ὥτων πόρρω ἀποικιεῖν. ἀφέμενοι δὲ τοῦ παρέλκειν πλείω χρόνον εἰς ἀγορὰν ἐξίωμεν· ἤδη γὰρ εἰκὸς ἐστίν ὑφάπτεσθαι τῷ θεῷ τὴν πυράν. ἐστίν δ' οὐκ ἀτερπὴς ἡ θέα τῶν ἐν Οἴτῃ παθῶν ὑπομνήσκουσα τοὺς παρόντας.

THE MISTAKEN CRITIC — Ψευδολογιστής

ἀλλ' ὅτι μὲν ἡγνοεῖς τοῦνομα τὴν ἀποφράβα παντί που δῆλον. πῶς γὰρ ἂν ἡτιῶ βάρβαρον εἶναι με τὴν φωνὴν ἐπ' αὐτῷ, εἰπόντα ὑπὲρ σοῦ ὡς ἀποφράδι ὁμοιος εἴης τὸν γὰρ τρόπον σου νῆ Δία μέμνημαι εἰκάσας τῇ τοιαύτῃ ἡμέρᾳ, εἰ μὴ καὶ παντάπασιν ἀνήκοος ἦσθα τοῦ ὀνόματος; ἐγὼ δὲ τὴν μὲν ἀποφράδα ὅ τι καὶ βούλεται εἶναι διδάξω σε μικρὸν ὕστερον· τὸ δὲ τοῦ Ἀρχιλόχου ἐκεῖνο ἤδη σοι λέγω, ὅτι τέττιγα τοῦ πτεροῦ συνείληφας, εἴπερ τινὰ ποιητὴν ἰάμβων ἀκούεις Ἀρχίλοχον, Πάριον τὸ γένος, ἄνδρα κομιδῇ ἐλεύθερον καὶ παρρησία συνόντα, μηδὲν ὀκνοῦντα ὀνειδίζειν, εἰ καὶ ὅτι μάλιστα λυπήσειν ἔμελλε τοὺς περιπετεῖς ἐσομένους τῇ χολῇ τῶν ἰάμβων αὐτοῦ. ἐκεῖνος τοίνυν πρὸς τινος τῶν τοιούτων ἀκούσας κακῶς τέττιγα ἔφη τὸν ἄνδρα εἰληφέναι τοῦ πτεροῦ, εἰκάζων ἑαυτὸν τῷ τέττιγι ὁ Ἀρχίλοχος φύσει μὲν λάλῳ ὄντι καὶ ἄνευ τινὸς ἀνάγκης, ὁπότεν δὲ καὶ τοῦ πτεροῦ ληφθῇ, γεγωνότερον βοῶντι. ‘καὶ σὺ δὴ,’ ἔφη, ‘ὦ κακὸδαιμον ἄνθρωπε, τί βουλόμενος ποιητὴν λάλον παροξύνεις ἐπὶ σεαυτὸν αἰτίας ζητοῦντα καὶ ὑποθέσεις τοῖς ἰάμβοις;’

[2] ταῦτά σοι καὶ αὐτὸς ἀπειλῶ, οὐ μὰ τὸν Δία τῷ Ἀρχιλόχῳ εἰκάζων ἑμαυτὸν — πόθεν; πολλοῦ γε καὶ δέω σοὶ δὲ μυρία συνειδῶς ἰάμβων ἄξια βεβιωμένα, πρὸς ἃ μοι δοκεῖ οὐδ' ἂν ὁ Ἀρχίλοχος αὐτὸς διαρκέσαι, προσπααρακαλέσας καὶ τὸν Σιμωνίδην καὶ τὸν Ἰππώνακτα συμποιεῖν μετ' αὐτοῦ κἂν ἐν τι τῶν προσόντων σοι κακῶν, οὕτω σύ γε παῖδας ἀπέφηνας ἐν πάσῃ βδελυρία τὸν Ὀροδοκίδην καὶ τὸν Λυκάμβην καὶ τὸν Βούπαλον, τοὺς ἐκείνων ἰάμβους. καὶ ἔοικε θεῶν τις ἐπὶ χεῖλος ἀγαγεῖν σοι τότε τὸν γέλων ἐπὶ τῇ ἀποφράδι λεχθείσῃ, ὡς αὐτὸς μὲν Σκυθῶν καταφανέστερος γένοιο κομιδῇ ἀπαίδευτος ὢν καὶ τὰ κοινὰ ταῦτα καὶ τὰ ἐν ποσὶν ἀγνοῶν, ἀρχὴν δὲ εὐλογον παράσχοις τῶν κατὰ σοῦ λόγων ἀνδρὶ ἐλευθέρῳ καὶ οἴκοθέν σε ἀκριβῶς εἰδότη καὶ μηδὲν ὑποστελουμένῳ ^ τὸ μὴ οὐχὶ πάντα ἐξείπειν, μᾶλλον δὲ κηρύξαι, ἃ πράττεις νύκτωρ καὶ μεθ' ἡμέραν ἔτι καὶ νῦν ἐπὶ πολλοῖς τοῖς πρὶν ἐκείνοις.

[3] καίτοι μάταιον ἴσως καὶ περιττὸν ἐν παιδείᾳ νόμῳ παρρησιάζεσθαι πρὸς σέ. οὔτε γὰρ ἂν αὐτός ποτε βελτίων γένοιο πρὸς τὴν ἐπιτίμησιν, οὐ μᾶλλον ἢ κἀνθαρος μεταπεισθεῖν ἂν μηκέτι τοιαῦτα κυλινδεῖν, ἅπαξ αὐτοῖς συνήθης γενόμενος, οὗτ' εἶναι τινα νομίζω τὸν ἀγνοοῦντα ἔτι τὰ ὑπὸ σοῦ τολμώμενα καὶ ἃ γέρων ἄνθρωπος ἐς ἑαυτὸν παρανομεῖς. οὐχ οὕτως ἀσφαλὴς οὐδὲ ἀφανὴς βδελυρὸς εἶ: οὐδὲ δεῖ τινος τοῦ ἀποδύσοντος τὴν λεοντὴν, ὡς φανερὸς γένοιο κανθήλιος ὢν, εἰ μὴ τις ἄρα ἐξ Ὑπερβορέων ἄρτι ἐς ἡμᾶς ἦκοι ἢ ἐς τοσοῦτο Κυμαῖος εἴη ὡς μὴ ἰδὼν εὐθὺς εἰδέναι ὄνων ἀπάντων ὕβριστότατον σε ὄντα, μὴ περιμείνας ὀγκωμένου προσέτι ἀκούειν. οὕτω πάλαι καὶ πρὸ ἐμοῦ καὶ παρὰ πᾶσι καὶ πολλὰκις κεκήρυκται τὰ σά, καὶ δόξαν οὐ μικρὰν ἔχεις ἐπ' αὐτοῖς, ὑπὲρ τὸν Ἀριφράδην, ὑπὲρ τὸν Συβαρίτην Ἡμιθέωνα, ^ ὑπὲρ τὸν Χίον ἐκεῖνον Βάσταν, τὸν ἐπὶ τοῖς ὁμοίοις σοφόν. ῥητέον δὲ ὅμως, εἰ καὶ ἔωλα δόξω λέγειν,

[4] ὡς μὴ αἰτίαν ἔχοιμι μόνος αὐτὰ ἀγνοεῖν, μᾶλλον δὲ παρακλητέος ἡμῖν

τῶν Μενάνδρου προλόγων εἷς, ὁ Ἑλεγχος, φίλος Ἀληθείᾳ καὶ Παρρησίᾳ θεός, οὐχ ὁ ἀσημύτατος τῶν ἐπὶ τὴν σκηνὴν ἀναβαινόντων, μόνοις ὑμῖν ἐχθρὸς τοῖς δεδίοσι τὴν γλῶτταν αὐτοῦ, πάντα καὶ εἰδότος καὶ σαφῶς διεξιόντος ὅποσα ὑμῖν σύνοιδεν. χάριεν γοῦν τοῦτο γένοιτ' ἂν, εἰ ἐθελήσειεν ἡμῖν προεισελθὼν οὗτος διηγήσασθαι τοῖς θεαταῖς σύμπαντα τοῦ δράματος τὸν λόγον. ἄγε τοίνυν, ὦ πρόλογον καὶ δαιμόνων ἄριστε Ἑλεγγε, ὅρα ὅπως σαφῶς προδιδάξης τοὺς ἀκούοντας ὥς οὐ μάτην οὐδὲ φιλαπεχθημόνως οὐδ' ἀνίπτοις ποσὶ κατὰ τὴν παροιμίαν ἐπὶ τόνδε τὸν λόγον ἀπηντήκαμεν, ἀλλὰ καὶ ἰδίον τι ἀμυνόμενοι καὶ τὰ κοινά, μισοῦντες τὸν ἄνθρωπον ἐπὶ τῇ βδελυρίᾳ. ταῦτα μόνον εἰπὼν καὶ σαφῶς προδιηγησάμενος ἴλεως ἅπιθι ἐκποδῶν, τὰ δὲ ἄλλα ἡμῖν κατάλιπε: μιμησόμεθα γάρ σε καὶ διελέγξομεν τὰ πολλὰ, ὥς παρρησίας γε καὶ ἀληθείας ἔνεκα μηδὲν ἂν ἠϊτιάσασθαι σε. μήτε δὲ ἐμὲ πρὸς αὐτοὺς ἐπαινέσης, ὦ φίλτατε Ἑλεγγε, μήτε τὰ ἐκείνῳ προσόντα προεκχῆς αὐτῶς: οὐ γὰρ ἄξιον θεῷ ὄντι ἐπὶ στόμα σοι ἐλθεῖν τοὺς περὶ τῶν οὕτω καταπτύσεων λόγους.

[5] ὁ γὰρ σοφιστὴς οὗτος εἶναι λέγων ὁ πρόλογος ἤδη φησὶν ταῦτα ἕς Ὀλυμπίαν ποτὲ ἦκε λόγον τινὰ πρὸ πολλοῦ συγγεγραμμένον ἐπιδειξόμενος τοῖς πανηγυρισταῖς. ἦν δὲ ὑπόθεσις τῷ συγγράμματι ὁ Πυθαγόρας κωλούμενος ὑπὸ τινος Ἀθηναίου, οἶμαι, μετέχειν τῆς Ἐλευσίνι τελετῆς ὡς βάρβαρος, ὅτι ἔλεγεν αὐτὸς ὁ Πυθαγόρας πρὸ τούτου ποτὲ καὶ Εὐφορβος γεγονέναι. ἐτύγγανεν δὲ ὁ λόγος αὐτῷ κατὰ τὸν Αἰσώπου κολοῖον συμφορητὸς ὢν ἐκ ποικίλων ἀλλοτριῶν περῶν. βουλόμενος δὴ μὴ ἔωλα δόξαι λέγειν ἀλλ' αὐτοσχεδιάζειν τὰ ἐκ τοῦ βιβλίου, δεῖται τῶν συνήθων τινός ἦν δὲ ἐκ Πατρῶν ἐκεῖνος, ἀμφὶ δίκας ἔχων τὰ πολλὰ ἠπειδὰν αἰτήσῃ τινὰς ὑποθέσεις τοῖς λόγοις, τὸν Πυθαγόραν αὐτῷ προελέσθαι. καὶ οὕτως ἀνὴρ ἠέποισε, καὶ συνέπεισε τὸ θέατρον ἀκούειν τὸν ὑπὲρ τοῦ Πυθαγόρου ἐκεῖνον λόγον. ἂν

[6] ἦν δὴ τὸ ἐπὶ τούτῳ ὁ μὲν πάννυ ἀπίθανος ἐν τῇ ὑποκρίσει, συνείρων οἶον εἰκὸς ἐκ πολλοῦ ἐσκεμμένα καὶ μεμελετημένα, εἰ καὶ ὅτι μάλιστα ἡ ἀναισχυντία . . οὕσα ἐπήμυνε καὶ χεῖρα ὥρεγε καὶ συνηγωνίζετο αὐτῷ. γέλως δὲ πολὺς παρὰ τῶν ἀκουόντων: καὶ οἱ μὲν ἕς τὸν Πατρεᾶ ἐκείνον μεταξὺ ἀποβλέποντες ὑπεδήλουν ὥς οὐ λέληθε συμπράξας αὐτῷ τὴν ῥαδιουργίαν, οἱ δὲ καὶ αὐτὰ γνωρίζοντες τὰ λεγόμενα παρ' ὅλην τὴν ἀκρόασιν διετέλεσαν ἐν τούτῳ μόνον ἔργον ἔχοντες, ἀλλήλων πειρώμενοι ὅπως μνήμης ἔχουσι ἠέ πρὸς τὸ διαγιγνώσκειν ὅτου ἕκαστον ἦν τῶν ὀλίγων πρὸ ἡμῶν εὐδοκιμησάντων ἐπὶ ταῖς καλουμέναις μελέταις σοφιστῶν. ἂν

[7] ἐν δὲ τούτοις ἅπασιν καὶ ὁ τὸν λόγον τόνδε συγγράψας ἦν ἐν τοῖς γελοῖσι καὶ αὐτός. τί δ' οὐκ ἔμελλεν γελαῖν ἐφ' οὕτῳ περιφανεῖ καὶ ἀπιθάνῳ καὶ ἀναισχύντῳ τολμήματι; καὶ πῶς ἔστιν δὲ ἀκρατὴς γέλωτος ὁ μὲν τὴν φωνὴν ἐντρέψας ἕς μέλος, ὥς ὤρετο, θρῆνόν τινα ἐπηύλει τῷ Πυθαγόρᾳ, ὁ δὲ, τοῦτο δὴ τὸ τοῦ λόγου, ὄνον κιθαρίζειν πειρώμενον ὁρῶν ἀνεκάγχασε μάλα ἡδύ, ὁ ποιητὴς οὗτος ὁ ἐμός: ὁ δὲ εἶδεν ἐπιστραφεῖς. τοῦτο ἐξεπολέμωσεν

[8] αὐτοῦς, τό τε ἔναγχος ἐνθένδε ἦν μὲν ἡ τοῦ ἔτους ἀρχή, μᾶλλον δὲ ἡ ἀπὸ τῆς μεγάλης νουμηνίας τρίτη, ἐν ἣ οἱ Ῥωμαῖοι κατὰ τι ἀρχαῖον εὐχονταί τε

αὐτοὶ ὑπὲρ ἅπαντος τοῦ ἔτους εὐχάς τινας καὶ θύουσι, Νομᾶ ^ τοῦ βασιλέως καταστησαμένον τὰς ἱερουργίας αὐτοῖς, καὶ πεπιστεύκασιν τοὺς θεοὺς ἐν ἐκείνῃ μάλιστα τῇ ἡμέρᾳ χρηματίζειν τοῖς εὐχομένοις. ἐν τοιαύτῃ τοίνυν ἑορτῇ καὶ ἱερομηνίᾳ ὁ τότε γελάσας ἐν Ὀλυμπίᾳ ἐκεῖνος ἐπὶ τῷ ὑποβολιμαίῳ Πυθαγόρᾳ ἰδὼν προσιόντα τὸν κατὰπτυστον καὶ ἀλαζόνα, τὸν τῶν ἀλλοτρίων λόγων ὑποκριτὴν ἐτύγγανε δὲ καὶ τὸν τρόπον ἀκριβῶς εἰδὼς αὐτοῦ καὶ τὴν ἄλλην ἀσέλγειαν καὶ μιανίαν τοῦ βίου καὶ ἃ ποιεῖν ἐλέγετο καὶ ἃ ποιῶν κατείληπτο ^ ‘ Ὡρα ἡμῖν, ’ ἔφη πρὸς τινὰ τῶν ἐταίρων, ‘ ἐκτρέπεσθαι τὸ δυσάντητον τοῦτο θέαμα, ὃς φανεῖς ἔοικε τὴν ἡδίστην ἡμέραν ἀποφράδα ἡμῖν ποιήσῃν. ’ Τοῦτ’ ἀκούσας ὁ σοφιστὴς τὴν ἀποφράδα ὥς τι ξένον καὶ ἀλλότριον τῶν Ἑλλήνων ὄνομα ἐγέλα εὐθὺς καὶ τὸν ἄνδρα τοῦ πάλοι ἐκείνου γέλωτος ἡμύνετο, ὥς γοῦν ᾤετο, καὶ πρὸς ἅπαντας ἔλεγεν, ‘ ἀποφράς, τί δὲ τοῦτο ἐστὶ; καρπὸς τις ἢ βοτάνη τις ἢ σκεῦος; ἄρα τῶν ἐσθιομένων ἢ πινομένων τί ἐστὶν ἀποφράς; ἐγὼ μὲν οὔτε ἤκουσα πώποτε οὔτ’ ἂν συνείην ποτὲ ὅ τι καὶ λέγει. ’ “

[9] ταῦθ’ ὁ μὲν ᾤετο κατὰ τοῦτου διεξιέναι καὶ πολὺν ἐπῆγε τῇ ἀποφράδι τὸν γέλων ἐλελήθει δὲ κατ’ αὐτοῦ τὸ ὕστατον τεκμήριον ἀπαιδευσίας ἐκφέρων. ἐπὶ τούτῳ τὸν λόγον τόνδε συνέγραψεν ὁ ^ ἐμὲ προεισπέμψας ὑμῖν, ὥς δείξειε τὸν ἀοίδιμον σοφιστὴν τὰ κοινὰ τῶν Ἑλλήνων ἀγνοοῦντα καὶ ὅποσα κἂν οἱ ἐπὶ τῶν ἐργαστηρίων καὶ τῶν καπηλείων εἰδεῖεν. ’

[10] ταῦτα μὲν ὁ Ἑλεγχος, ἐγὼ δὲ — ἤδη γὰρ αὐτὸς παρείληφα τοῦ δράματος τὰ λοιπὰ — δίκαιος ἂν εἶην τὰ ἐκ τοῦ Δελφικοῦ τρίποδος ἥδη λέγειν, οἷα μὲν σου τὰ ἐν τῇ πατρίδι, οἷα δὲ τὰ ἐν τῇ Παλαιστίνῃ, οἷα δὲ τὰ ἐν Αἰγύπτῳ, οἷα δὲ τὰ ἐν Φοινίκῃ καὶ Συρίᾳ, εἵτα ἐξῆς τὰ ἐν Ἑλλάδι καὶ Ἰταλίᾳ, καὶ ἐπὶ πᾶσι τὰ ἐν Ἑφέσῳ νῦν, ἅπερ κεφαλαιωδέστατα τῆς ἀπονοίας τῆς σῆς καὶ κορυφή καὶ κορωνὶς τοῦ τρόπου. ἐπεὶ γάρ κατὰ τὴν παροιμίαν Ἰλιεύς ὦν τραγωδοὺς ἐμισθώσω,

[11] καιρὸς ἤδη σοὶ ἀκούειν τὰ σαντοῦ κακά. μᾶλλον δέ, ταῦτα μὲν μηδέπω, περὶ δὲ τῆς ἀποφράδος πρότερον. εἰπὲ γάρ μοι, πρὸς πανδήμου καὶ Γενετυλλίδων καὶ Κυβήβης πῇ σοὶ μεμπτὸν καὶ γέλωτος ἄξιον τοῦνομα εἶναι ἔδοξεν ἢ ἀποφράς; νῆ Δί’, οὐ γὰρ ἦν τῶν Ἑλλήνων ἴδιον, ἀλλὰ ποθεν ἐπεισχωμάσαν αὐτοῖς ἀπὸ τῆς πρὸς Κελτοὺς ἢ Θρᾶκας ἢ Σκύθας ἐπιμιξίας, σὺ δὲ — ἅπαντα γὰρ οἶσθα τὰ τῶν Ἀθηναίων — ἐξέκλεισας τοῦτο εὐθὺς καὶ ἐξεκήρυξας τοῦ Ἑλληνικοῦ, καὶ ὁ γέλως ἐπὶ τούτῳ, ὅτι βαρβαρίζω καὶ ξενίζω καὶ ὑπερβαίνω τοὺς ὅρους τοὺς Ἀττικοῦς. καὶ μὴν τί ἄλλο οὕτως Ἀθηναίους ἐπιχώριον ὥς τουτὶ τοῦνομα, φαῖεν ἂν οἷ γε σοῦ μᾶλλον τὰ τοιαῦτα εἰδότες: ὥστε θᾶπτον ἂν Ἐρεχθεά καὶ τὸν Κέκροπα ξένους ἀποφῆναις καὶ ἐπὶ γλῶσσῃ τῶν Ἀθηναίων ἢ τὴν ἀποφράδα δείξειας οὐκ οἰκείαν καὶ

[12] αὐτόχθονα τῆς Ἀττικῆς. πολλὰ μὲν γάρ ἐστιν ἃ καὶ αὐτοὶ κατὰ ταῦτα τοῖς πᾶσιν ἀνθρώποις ὀνομάζουσιν, ἀποφράδα δὲ μόνον ἐκεῖνοι τὴν μιανὰν καὶ ἀπευκτὴν καὶ ἀπαίσιον καὶ ἄπρακτον καὶ σοὶ ὁμοίαν ἡμέραν. ἰδοῦ, καὶ μεμάθηκας ἤδη ὁδοῦ πάρεργον τί βούλεται αὐτοῖς ἢ ἀποφράς ἡμέρα. Ὅταν μήτε αἱ ἀρχαὶ χρηματίζωσι μήτε εἰσαγώγιμοι αἱ δίκαι ὥσι μήτε τὰ ἱερὰ ἱερουργῇται μὴθ’ ὅλως τι τῶν αἰσίων τελεῖται, αὕτη ἀποφράς ἡμέρα.

[13] ἐνομίσθη δὲ τοῦτο ἄλλοις ἐπ' ἄλλαις αἰτίαις· ἡ γὰρ ἡττηθέντες μάχαις μεγάλαις ἔπειτα ἔταξαν ἐκείνας τὰς ἡμέρας ἐν αἷς τὰ τοιαῦτα ἐπεπόνθεισαν ἀπράκτους καὶ ἀκύρους τῶν ἐννόμων πράξεων εἶναι, ἡ καὶ νῆ Δία — καίτοι ἄκαιρον ἴσως καὶ ἔξωρόν γε ἦδη, γέροντα ἄνδρα μεταπαιδεύειν καὶ ἀναδιδάσκειν τὰ τοιαῦτα, μὴδὲ τὰ πρὸ τούτων εἰδότα. πάνυ γοῦν τοῦτ' ἔστι τὸ λοιπόν, κἂν ἐκμάθῃς αὐτό, πᾶν ἡμῖν εἰδὼς ἔση. πόθεν, ὦ οὔτος; τὰ μὲν γὰρ ἄλλα καὶ ἀγνοῆσαι συγγνώμη ὁπόσα ἔξω τοῦ πολλοῦ πάτου καὶ ἄδηλα τοῖς ιδιώταις, τὴν ἀποφράδα δὲ οὐδὲ βουλευθεὶς ἂν ἄλλως εἴποις· ἐν γὰρ τοῦτο καὶ μόνον ἀπάντων τοῦνομα.

[14] ἔστω, φησί τις, ἀλλὰ καὶ τῶν παλαιῶν ὀνομάτων τὰ μὲν λεκτέα, τὰ δ' οὐ, ὁπόσα αὐτῶν μὴ συνήθη τοῖς πολλοῖς, ὡς μὴ ταράττοιμεν τὰς ἀκοὰς καὶ τιτρώσκοιμεν τῶν συνόντων τὰ ὧτα. ἐγὼ δέ, ὦ βέλτιστε, πρὸς μὲν σὲ ἴσως ταῦτα περὶ σοῦ εἰπὼν ἡμαρτον ἐχρῆν γὰρ ἐχρῆν ἢ κατὰ Παφλαγόνων ἢ Καππαδοκῶν ἢ Βακτριῶν πάτρια διαλέγεσθαι σοι, ὡς ἂν ἐκμάθῃς τὰ λεγόμενα καὶ σοὶ ἀκούειν ἡδέα. τοῖς δ' ἄλλοις Ἑλλήσιν οἶμαι καθ' Ἑλλάδα γλῶτταν συνεῖναι χρή. εἶτα καὶ τῶν Ἀττικῶν κατὰ χρόνους τινὰς πολλὰ ἐντρεψάντων τῆς αὐτῶν φωνῆς, τοῦτο ἐν τοῖς μάλιστα τὸ ὄνομα διετέλεσεν οὕτως αἰεὶ καὶ πρὸς ἀπάντων αὐτῶν λεγόμενον.

[15] εἶπον ἂν καὶ ‘τοὺς πρὸ ἡμῶν κεκρημένους τῷ ὀνόματι, εἰ μὴ καὶ ταύτη σε διαταράξειν ἔμελλον, ξένα σοι καὶ ἄγνωστα ποιητῶν καὶ ῥητόρων καὶ συγγραφέων ὀνόματα διεξιὼν. μᾶλλον δὲ οὐδ' ἐγὼ σοι τοὺς εἰπόντας ἐρῶ, πάντες γὰρ ἴσασι, ἀλλὰ σύ μοι ἕνα τῶν πάλαι δειξας οὐ κεκρημένον τῷ ὀνόματι, χρυσοῦς, φασίν, ἐν Ὀλυμπία στάθῃ καίτοι ὅστις γέρων ὦν καὶ ἀφηλιζ τὰ τοιαῦτα ἀγνοεῖ. δοκεῖ μοι καὶ ὅτι Ἀθηναίη πόλις ἐστὶν ἐν τῇ Ἀττικῇ καὶ Κόρινθος ἐπὶ τῷ Ἰσθμῷ καὶ Σπάρτη ἐν Πελοποννήσῳ μὴ εἰδέναι.

[16] λοιπὸν ἴσως ἐκεῖνό σοι λέγειν, ὡς τὸ μὲν ὄνομα ἦδεις, τὴν δὲ χρῆσιν αὐτοῦ ἄκαιρον ἡτιάσω. φέρε δὴ καὶ ὑπὲρ τούτου πρὸς σὲ ἀπολογησομαι τὰ εἰκότα, σὺ δὲ προσέχειν τὸν νοῦν, εἰ μὴ πάνυ ὀλίγον σοι μέλει τοῦ μὴδὲν εἰδέναι. οἱ πάλαι πολλὰ τοιαῦτα πρὸ ἡμῶν ἀπερρίψαν ἐς τοὺς σοὶ ὁμοίους ἕκαστοι τοὺς τότε — ἦσαν γὰρ καὶ τότε, ὡς τὸ εἶκος, βδελυροὶ τινες ἐς τὰ ἦθη καὶ μιαιοὶ καὶ κακοῖθις τὸν τρόπον — καὶ ὁ μὲν κόθορνόν τινα εἶπεν, εἰκάσας αὐτοῦ τὸν βίον ἀμφίβολον ὄντα τοῖς τοιούτοις ὑποδήμασιν, ὁ δὲ λύμην, ὅτι τὰς ἐκκλησίας θορυβώδης ῥήτωρ ὦν ἐπετάραττεν, ὁ δὲ ἐβδόμην, ὅτι ὥσπερ οἱ παῖδες ἐν ταῖς ἐβδόμαις κάκεινος ἐν ταῖς ἐκκλησίαις ἔπαιζεν καὶ διεγέλα καὶ παιδιὰν ἐποιεῖτο τὴν σπουδὴν τοῦ δήμου. μὴ δῶς οὖν κάμοι, πρὸς Ἀδωνίδος, εἰκάσαι παμπόνηρον ἄνθρωπον, ἀπάσῃ κακίᾳ σύντροφον, ἡμέρα δυσφήμῳ καὶ ἀπαισίῳ;

[17] ἡμεῖς δὲ καὶ τοὺς χωλοὺς τῷ δεξιῷ ἐκτρεπόμεθα, καὶ μάλιστα εἰ ἔωθεν ἴδοιμεν αὐτούς· κἂν εἴ τις βάκηλον ἢ εὐνοῦχον ἴδοι ἢ πίθηκον εὐθὺς ἐξιὼν τῆς οἰκίας, ἐπὶ πόδα ἀναστρέφει καὶ ἐπανέρχεται, οὐκ ἀγαθὰς μαντευόμενος τὰς ἐφημέρους ἐκείνας πράξεις ἔσεσθαι αὐτῷ ὑπὸ πονηρῷ τῷ πρώτῳ καὶ δυσφήμῳ κληδονίσματι. ἐν ἀρχῇ δὲ καὶ ἐν θύραις καὶ ἐπὶ τῇ πρώτῃ ἐξόδῳ καὶ ἔωθεν τοῦ ἅπαντος ἔτους εἴ τις ἴδοι κίναιδον καὶ ἀπόρρητα ποιοῦντα καὶ πάσχοντα, ἐπίσημον ἐπὶ τούτῳ καὶ ἀπερρωγότα καὶ μονονουχὶ τοῦνομα τῶν

ἔργων αὐτῶν ὀνομαζόμενον, ἀπατεῶνα, γόητα, ἐπιόρκον, ὄλεθρον, κύφωνα, βάραθρον, μὴ φύγη μηδ' εἰκάσῃ τοῦτον ἀποφράδι ἡμέρα;

[18] ἀλλ' οὐχὶ σὺ τοιοῦτος; οὐκ ἂν ἔξαρνος γένοιο, εἰ ἐγὼ τὴν ἀνδρείαν οἶδα τὴν σὴν, ὅς γε καὶ μέγα φρονεῖν ἐπὶ τούτῳ μοι δοκεῖς, ὅτι μὴ ἀπόλλυταί σοι ἡ δόξα τῶν ἔργων, ἀλλὰ πᾶσι δηλὸς εἶ καὶ περιβόητος. εἰ δὲ καὶ ὁμόσε χωρήσεις καὶ ἀρνήσαιο μὴ τοιοῦτος εἶναι, τίσι πιστὰ ἐρεῖς; τοῖς πολίταις τοῖς σοῖς ἐκεῖθεν γὰρ ἄρχεσθαι δίκαιον; ἀλλὰ ἴσασιν ἐκεῖνοι τὰς πρώτας σου τροφάς, καὶ ὥς παραδοὺς σεαυτὸν τῷ ὀλέθρῳ ἐκείνῳ στρατιώτῃ συμπεριεφθεῖρου πάντα ὑπηρετῶν, ἄχρι δὴ σε, τὸ τοῦ λόγου τοῦτο, ῥάκος

[19] πολυσχιδὲς ἐργασάμενος ἐξέωσεν. κάκεῖνα μέμνηνται, ὥς τὸ εἰκός, ἃ πρὸς τὸ θέατρον ἐνεανιεύου, τοῖς ὀρχησταῖς ὑποκρινόμενος καὶ συνταγματάρχης ἀξίων εἶναι. οὐδεὶς γοῦν πρὸ σοῦ ἂν εἰσῆλθεν εἰς τὸ θέατρον οὐδ' ἂν ἐμήνυσεν ὅ τι τοῦνομα τῷ δράματι, ἀλλὰ σὺ κοσμίως πάνυ, χρυσᾶς ἐμβάδας ἔχων καὶ ἐσθῆτα τυραννικὴν, προεισεπέμπου εὐμένειαν αἰτήσων παρὰ τοῦ θεάτρου, στεφάνους κομίζων καὶ κρότῳ ἀπιών, ἤδη τιμώμενος πρὸς αὐτῶν. ἀλλὰ νῦν ῥήτῳ καὶ σοφιστῆς; καὶ διὰ τοῦτο ἦν πύθωνταί ποτε τὰ τοιαῦτα ὑπὲρ σοῦ ἐκεῖνοι, τοῦτο δὴ τὸ ἐκ τῆς τραγωδίας, 'δύο μὲν ἡλίους ὄραν ' δοκοῦσι, ' δισσὰς δὲ Θήβας' καὶ πρόχειρον ἅπασιν εὐθύς τὸ 'ἐκεῖνος ὁ τότε, καὶ μετ' ἐκεῖνα;' τοιγάρτοι καὶ αὐτὸς εὖ ποιῶν οὐκ ἐπιβαίνεις τὸ παράπαν οὐδ' ἐπιχωριάζεις αὐτοῖς, ἀλλὰ φεύγεις ἐκὼν πατρίδα οὔτε χεῖμα κακὴν οὔτε θέρει ἀργαλέαν, ἀλλὰ καλλίστην καὶ μεγίστην τῶν ἐν Φοινίκῃ ἀπασῶν: τὸ γὰρ ἐλέγχεσθαι καὶ τοῖς εἰδόσι καὶ μεμνημένοις τῶν πάλαι ἐκείνων συνεῖναι βρόχος ὥς ἀληθῶς ἔστι σοι. καίτοι τί ταῦτα ληρῶ; τίνα γὰρ ἂν αἰδεσθῇς σὺ; τί δ' ἂν αἰσχρὸν ἡγήσαιο τῶν ὑστάτων; πυνθάνομαι δὲ καὶ κτήματα εἶναί σοι μεγάλα παρ' αὐτοῖς, τὸ δύστηνον ἐκεῖνο πυργίον, ὥς τὸν τοῦ Σινωπέως πίθον τὴν Διὸς αὐλὴν εἶναι πρὸς αὐτό. τοὺς μὲν δὴ πολίτας οὐδαμῇ οὐδαμῶς ἂν μεταπείσεις μὴ οὐχὶ τῶν ἀπάντων βδελυρώτατόν σε

[20] ἡγεῖσθαι, ὄνειδος κοινὸν ἀπάσῃ τῇ πόλει: τάχα δ' ἂν τοὺς ἄλλους τοὺς ἐν τῇ Συρίᾳ προσλάβοις ὁμοψήφους, εἰ λέγοις μηδὲν πονηρὸν μηδὲ ἐπαίτιον βεβιωσθαι σοι. Ἡράκλεις, ἡ μὲν Ἀντιόχεια καὶ τοῦργον αὐτὸ εἶδεν, ὅτε τὸν Ταρσόθεν ἦκοντα ἐκείνον νεανίσκον ἀπαγαγών — ἀλλὰ καὶ ἀναδέρειν αὐτὰ αἰσχρὸν ἴσως ἐμοί. πλὴν ἀλλὰ ἴσασιν γε καὶ μέμνηνται οἱ τότε ὑμῖν ἐπιστάντες καὶ σὲ μὲν ἐς γόνυ συγκαθήμενον ἰδόντες, ἐκείνον δὲ οἶσθα ὅ τι καὶ ποιῶντα, εἰ μὴ παντάπασιν ἐπιλήσμων τις εἶ.

[21] ἀλλ' οἱ ἐν Αἰγύπτῳ ἴσως ἀγνοοῦσί σε οἱ μετὰ τοὺς ἐν Συρίᾳ θαυμαστοὺς ἄθλους ἐκείνους ὑποδεξάμενοι φεύγοντα ἐφ' οἷς εἶπον, ὑπὸ τῶν ἱματιοκαπλῶν διωκόμενον, παρ' ὧν ἐσθῆτας πολυτελεῖς πριάμενος ἐφόδια εἶχες. ἀλλ' οὐκ ἐλάττω σοι ἡ Ἀλεξάνδρεια σύνοιδεν, οὐδὲ μὰ Δί' ἐχρῆν δευτέραν τῆς Ἀντιοχείας κεκρίσθαι αὐτήν, ἀλλ' ἡ τε ἀκολασία γυμνοτέρα καὶ ἡ αἰσχουργία σοι ἐκεῖ ἐπιμανεστέρα καὶ τοῦνομα ἐπὶ τούτοις μεῖζον καὶ ἐπὶ πᾶσιν ἀκάλυπτος ἡ κεφαλὴ. εἷς μόνος ἂν ἐπίστευσέ σοι ἐξάρνῳ γινομένῳ μηδὲν τοιοῦτο εἰργάσθαι καὶ βοηθὸς ἂν κατέστη, ὁ τελευταῖος μισθοδότης, ἀνὴρ ἐν τοῖς ἀρίστοις Ῥωμαίων. τοῦνομα δὲ αὐτὸ δώσεις ἀποσιωπῆσαί μοι, καὶ ταῦτα πρὸς πάντας εἰδότας ὃν λέγω. ἐκεῖνος τοίνυν τὰ μὲν ἄλλα ὁπόσα

ἐτλη ἐν τῇ συνουσίᾳ τολμηθέντα ὑπὸ σοῦ, τί χρὴ λέγειν; ἀλλ' ἡνίκα σε κατέλαβε τοῦ μεираκίου τοῦ οἰνοχόου τοῦ Οἰνοπίωνος ἐν γόνασι κείμενον, τί οἶει; ἐπίστευσεν ἄν σοι μὴ εἶναι τοιοῦτον, αὐτὸ ὀρῶν τὸ ἔργον; οὐκ, εἴ γε μὴ παντάπασιν τυφλὸς ἦν. ἀλλὰ ἐδήλωσεν τὴν γνώμην αὐτίκα ἐξελάσας τῆς οἰκίας καὶ καθάρσιόν γε, ὥς φασι, περιενεγκὼν

[22] ἐπὶ τῇ σῇ ἐξόδῳ. Ἀχαῖα μὲν γὰρ καὶ Ἰταλία πᾶσα ἐμπέπλησται τῶν σῶν ἔργων καὶ τῆς ἐπ' αὐτοῖς δόξης· καὶ ὄναιό γε τῆς εὐκλείας. ὥστε πρὸς τοὺς θαυμάζοντας ἔγωγε τὰ ἐν Ἐφέσῳ νῦν πραττόμενα ὑπὸ σοῦ ἐκεῖνο λέγω, ὅπερ ἀληθέστατον, ὡς ἂν οὐκ ἂν ἐθαύμαζον εἰ τὰ πρῶτά σου ἤδεισαν. καίτοι καινὸν ἐνταῦθα καὶ τὸ πρὸς τὰς γυναῖκας προσέμαθες.

[23] οὐ περὶ πόδα οὖν τῷ τοιούτῳ, εἶπέ μοι, ἀποφράδα ὀνομάζεσθαι; ἀλλὰ τί, πρὸς Διός, καὶ φιλῆσαι τῷ στόματι προσέτι ἀζιώσεις ἡμᾶς ἐπ' ἐκείνοις τοῖς ἔργοις; τοῦτο γοῦν τὸ ὑβριστότατον ποιεῖς, καὶ μάλιστα πρὸς οὓς ἥκιστα ἐχρῆν, καὶ τοὺς ὀμιλητάς, οἷς ἱκανὰ ἦν ἐκεῖνα μόνα τὰ κακὰ τοῦ σοῦ στόματος ἀπολαύειν, τὸ βάρβαρον τῶν ὀνομάτων, τὸ τραχὺ τῆς φωνῆς, τὸ ἄκριτον, τὸ ἄτακτον, τὸ πάντῃ ἄμουσον, καὶ τὰ τοιαῦτα· φιλῆσαι δὲ σε ἐπὶ τούτοις μὴ γένοιτο, ὧ ἁλεξίκακε. ἀσπίδα μᾶλλον ἢ ἔχιδναν φιλῆσαι ἄμεινον. δῆγμα ἐκεῖ τὸ κινδύνευμα, καὶ ἄλγημα, καὶ ὁ ἱατρὸς εἰσκληθεὶς ἐπήμυνεν ἀπὸ δὲ τοῦ σοῦ φιλήματος καὶ τοῦ ἰοῦ ἐκείνου τίς ἂν ἢ ἱεροῖς ἢ βωμοῖς προσέλθοι; τίς δ' ἂν θεὸς ἐπακούσειεν ἔτι εὐχομένου; πόσων περιρραντηρίων, πόσων ποταμῶν δεῖ;

[24] καὶ τοιοῦτος αὐτὸς ὢν κατεγέλας τῶν ἄλλων ἐπ' ὀνόμασι καὶ ῥήμασιν, ἔργα τοιαῦτα καὶ τηλικαῦτα ἐργαζόμενος. καίτοι ἐγὼ μὲν ἀποφράδα μὴ εἰδὼς ἡσυχνόμην ἂν μᾶλλον, οὐχ ὅπως εἰπὼν ἀρνηθεῖν ἂν σέ δὲ οὐδεὶς ἠτιάσατο ἡμῶν βρωμολόγους λέγοντα καὶ τροπομάσθητας καὶ ῥησιμετρεῖν καὶ ἀθηنيῶ ἂν καὶ ἀνθοκρατεῖν καὶ σφενδικίζειν καὶ χειροβλιμᾶσθαι. ἂν κακὸν κακῶς σε ὁ λόγιος Ἑρμῆς ἐπιτρίψειεν αὐτοῖς λόγοις. ποῦ γὰρ ταῦτα τῶν βιβλίων εὐρίσκεις; ἐν γωνίᾳ που τάχα τῶν ἱαλέμων τινὸς ποιητῶν κατορωρυγμένα, εὐρῶτος καὶ ἀραχνίων μεστά, ἢ που ἐκ τῶν Φιλαινίδος Δέλτων, ἃς διὰ χειρὸς ἔχεις. σοῦ μέντοι καὶ τοῦ σοῦ στόματος ἄξια.

[25] ἐπεὶ δὲ τοῦ στόματος ἐμνήσθην, τί φαίης ἂν, εἰ σε ἡ γλῶττα ἐς δικαστήριον προσκαλεσαμένη ἂν — θῶμεν γὰρ οὕτως — ἀδικήματος καὶ ἂν τὸ μετριώτατον ὕβρεως διώκοι, λέγουσα ἑγὼ σε, ὧ ἀχάριστε, πένητα καὶ ἄπορον παραλαβοῦσα καὶ βίου δεόμενον, τὰ μὲν πρῶτα ἐν τοῖς θεάτροις εὐδοκιμεῖν ἐποίησα, νῦν μὲν Νίνον, νῦν δὲ Μητίοχον, εἶτα μετὰ μικρὸν Ἀχιλλέα τιθεῖσα· μετὰ ταῦτα δὲ παῖδας συλλαβίζειν διδάσκοντα μακρῷ χρόνῳ ἔβοσκον· ἤδη δὲ καὶ τοὺς ἀλλοτρίους τούτους λόγους ὑποκρινόμενον σοφιστὴν εἶναι δοκεῖν ἐποίησα καὶ τὴν μηδὲν προσήκουσαν δόξαν περιῆψα. τί τοίνυν τηλικαῦτο ἔχων ἐγκαλεῖν τοιαῦτά με διατίθης καὶ ἐπιτάττεις ἐπιτάγματα αἰσχιστα καὶ ὑπουργίας καταπτύστους; οὐχ ἱκανὰ μοι τὰ ἐπὶ τῆς ἡμέρας ἔργα, ψεῦδεσθαι καὶ ἐπιорκεῖν καὶ τοὺς τοσοῦτους ὕθλους καὶ λήρους διαντλεῖν, μᾶλλον δὲ τὸν βόρβορον τῶν λόγων ἐκείνων ἐμεῖν, ἀλλ' οὐδὲ νυκτὸς τὴν κακοδαίμονα σχολὴν ἄγειν ἔα, ἀλλὰ μόνη σοι πάντα ποιῶ καὶ πατοῦμαι καὶ μιαίνομαι, ἂν καὶ ἀντὶ γλώττης ὅσα καὶ χειρὶ χρῆσθαι διέγνωνκας

καὶ ὥσπερ ἄλλοτριάν ὑβρίζεις καὶ ἐπικλύζεις τοσοῦτοις κακοῖς. λαλεῖν μοι ἔργον ἐστὶ μόνον, τὰ δὲ τοιαῦτα ποιεῖν καὶ πάσχειν ἄλλοις μέρεσι προστέτακται. ὥς ὥφеле κάμει τις ὥσπερ τὴν τῆς Φιλομήλας ἐκτεμεῖν. μακαριώτεροι γοῦν μοι αἱ γλῶτται τῶν τὰ τέκνα κατεδηδοκότων’.

[26] πρὸς θεῶν, ἣν λέγῃ ταῦτα ἢ γλῶττα, ἰδίαν αὐτῇ φωνὴν λαβοῦσα καὶ τὸν πῶγονα συνήγορον ἐπικαλεσαμένη, τί ἂν ἀποκρίναιο αὐτῇ; ἐκεῖνα δῆλον ὅτι ἂ καὶ πρὸς τὸν Γλαῦκον ἐναγχος εἴρηται σοι ἐπὶ πεπραγμένῳ ἤδη τῷ ἔργῳ αἰτιώμενον, ὥς ἐπὶ τούτῳ ἔνδοξος ἐν βραχεῖ καὶ γνώριμος ἅπασι γεγένησαι, πόθεν ἂν οὕτω περιβόητος ἐπὶ τοῖς λόγοις γενόμενος; ἀγαπητὸν δὲ ὁπωσοῦν κλεινὸν καὶ ὀνομαστὸν εἶναι, εἴτα καταριθμήσεις ἂ αὐτῇ τὰς πολλὰς σου προσηγορίας, ὁπόσας κατὰ ἔθνη προσείληφας. ὁ καὶ θαυμάζω, ὅτι τὴν μὲν ἀποφράδα ἐδυσχέρανας ἀκούσας, ἐπ’ ἐκείνοις δὲ

[27] τοῖς ὀνόμασιν οὐκ ἠγανάκτεις, ἐν Συρίᾳ μὲν Ῥοδοδάφνη κληθεῖς, ἐφ’ ᾧ δέ, νῆ τὴν Ἀθηνᾶν, αἰσχύνομαι διηγεῖσθαι, ὥστε τό γε ἐπ’ ἐμοὶ ἀσαφὲς ἔτι ἔστω: ἐν Παλαιστίνῃ δὲ Φραγμός, ἐς τὰς ἀκάνθας τοῦ πῶγονος, οἶμαι, ὅτι ἐνυττε μεταξὺ: ἔτι γὰρ ἔξυρες αὐτόν ἐν Αἰγύπτῳ δὲ Συνάγχῃ, πρόδηλον τοῦτο: μικροῦ γοῦν φασιν ἀποπνιγῆναι σε ναύτῃ τινὶ τῶν τριαρμένων ἐντυχόντα, ὃς ἐμπεσὼν ἀπέφραξέ σοι τὸ στόμα. Ἀθηναῖοι μὲν γὰρ βέλτιστοι αἰνιγματῶδες οὐδέν, ἀλλὰ γράμματος ἐνὸς προσθήκη τιμήσαντές σε Ἀτίμαρχον ὀνόμαζον: ἔδει γὰρ κάκεῖνον τι περιττότερον προσεῖναι σοι, ἐν Ἰταλίᾳ δέ, βαβαί, ἡρωϊκὸν ἐκεῖνο ἐπεκλήθης, ὁ Κύκλωψ, ἐπειδὴ ποτε καὶ πρὸς ἀρχαίαν διασκευὴν παρ’ αὐτὰ τὰ τοῦ Ὀμήρου ῥαψωδῆσαι καὶ σὺ τὴν αἰσχροουργίαν ἐπεθύμησας, καὶ αὐτὸς μὲν ἔκεισο μεθύων ἤδη, κισσύβιον ἔχων ἐν τῇ χειρί, βινητιῶν Πολύφημος, νεανίας δὲ ὑπόμισθος ὀρθὸν ἔχων τὸν μοχλὸν εὖ μάλα ἠκονημένον ἐπὶ σὲ Ὀδυσσεύς τις ἐπῆει ὥς ἐκκόψων τὸν ὀφθαλμόν κάκεῖνον μὲν ἄμαρτε, παρὰ δὲ οἱ ἐτράπετ’ ἔγχος, αἰχμὴ δ’ ἐξεσύθη ἂ παρὰ νείατον ἀνθερεῶνα. καὶ γὰρ οὐδὲν ἄτοπον ὑπὲρ σοῦ λέγοντα ψυχρολογεῖν.’ σὺ δὲ ὁ Κύκλωψ, ἀναπετάσας τὸ στόμα καὶ ὥς ἐνι πλατύτατον κεχηνώς, ἠνεῖχον τυφλούμενος ὑπ’ αὐτοῦ τὴν γνάθον, μᾶλλον δὲ ὥσπερ ἢ Χάρυβδις αὐτοῖς ναύταις καὶ πηδαλίοις καὶ ἰστίοις ὅλον ζητῶν καταπιεῖν τὸν Οὐτίν. καὶ ταῦτα ἐώρων καὶ ἄλλοι παρόντες. εἴτά σοι ἐς τὴν ὑστεραίαν μία ἦν ἀπολογία ἢ μέθη καὶ ἐς τὸν ἄκρατον ἀνέφευγες.ᾧ

[28] τοιούτοις δὴ καὶ τοσοῦτοις ὀνόμασι πλουτῶν αἰσχύνη τὴν ἀποφράδα; πρὸς θεῶν εἰπέ μοι, τί πάσχεις ἐπειδὰν κάκεῖνα λέγῳσιν οἱ πολλοί, λεσβιάζειν σε καὶ φοινικίζειν; ἄρα καὶ ταῦτα ὥσπερ τὴν ἀποφράδα ἀγνοεῖς καὶ οἶει τάχα που ἐπαινέσθαι πρὸς αὐτῶν; ἢ ταῦτα μὲν διὰ τὸ σύντροφον οἶσθα, τὴν ἀποφράδα δὲ ὥς ἀγνώτα μόνην ἀτιμάζεις καὶ ἀποκλείεις τοῦ καταλόγου τῶν ὀνομάτων; τοιγαροῦν οὐ μεμπτὰς ἡμῖν τίνεις τὰς δίκας, ἀλλὰ μέχρι καὶ τῆς γυναικωνίτιδος περιβόητος εἶ. πρῶην γοῦν ἐπειδὴ τινα γάμον ἐν Κυζίκῳ μνᾶσθαι ἐτόλμησας, εὖ μάλα ἐκπεπυσμένη πάντα ἢ βελτίστη ἐκείνη γυνή, ‘οὐκ ἂν προσείμην,’ ἔφη, ‘ἄνδρα καὶ αὐτὸν ἀνδρὸς δεόμενον.’

[29] εἴτα ἐν τοιούτοις ὄντι σοι ὀνομάτων μέλει καὶ γελαῖς καὶ τῶν ἄλλων καταπτύεις, εἰκότως: οὐ γὰρ ἂν ἅπαντες ὅμοιά σοι λέγειν δυνάμεθα. πόθεν; τίς οὕτως ἐν λόγοις μεγαλότολμος, ὥς ἐπὶ μὲν τοὺς τρεῖς μοιχοὺς ἀντὶ ξίφους

τρίαιναν αἰτεῖν; τὸν δὲ Θεόπομπον ἐπὶ τῷ Τρικαράνῳ κρίνοντα φάναι τριγλῶχινι λόγῳ καθηρηκέναι αὐτὸν τὰς προυχούσας πόλεις; καὶ πάλιν, ἐκτριαινῶσαι αὐτὸν τὴν Ἑλλάδα καὶ εἶναι Κέρβερον ἐν τοῖς λόγοις; πρῶην γὰρ καὶ λύχνον ἄψας ἐξήτεις ἀδελφόν τινα, οἶμαι, ἀπολωλότα: καὶ ἄλλα μυρία, ὧν οὐδὲ μεμνησθαι ἄξιον, ἢ μόνου ἐκείνου, ὅπερ οἱ ἀκούσαντες ἀπεμνημόνευον. πλουσίός τις, οἶμαι, καὶ δύο πένητες ἦσαν ἐχθροί: εἴτα μεταξὺ περὶ τοῦ πλουσίου λέγων, ‘ἀπέκτεινεν,’ ἔφη, ‘θάτερον τῶν πενήτων.’ γελασάντων δέ, ὡς τὸ εἰκός, τῶν παρόντων, ἐπανορθούμενος δὴ σὺ καὶ ἀνατιθέμενος τὸ διημαρτημένον, ‘οὐ μὲν οὖν,’ ἔφη, ‘ἀλλὰ ἄτερον αὐτῶν ἀπέκτεινεν.’ ἐὼ τὰ ἀρχαῖα, τὸ τριῶν μηνοῖν καὶ τὸ ἀνηνεμία καὶ τὸ πέταμαι καὶ ἐκχύνειν καὶ ὅσα ἄλλα καλὰ τοῖς σοῖς λόγοις ἐπανθεῖ.

[30] ἃ μὲν γὰρ ὑπὸ τῆς πενίας ἐλαυνόμενος ποιεῖς, Ἀδράστεια φίλη, οὐκ ἄν τι νυνεῖδίσαιμι. συγγνωστὰ γοῦν εἴ τις λιμῷ πιεζόμενος παρακαταθήκας παρ’ ἀνδρὸς πολίτου λαβὼν εἴτα ἐπιώρκησεν ἢ μὴν μὴ παρειληφέναι, ἢ εἴ τις ἀναισχύντως αἰτεῖ, μᾶλλον δὲ προσαιτεῖ καὶ λωποδυνεῖ καὶ τελωνεῖ. οὐ δὴ λέγω ταῦτα: φθόνος γὰρ οὐδεὶς ἐξ ἅπαντος ἀμύνεσθαι τὴν ἀπορίαν, ἐκεῖνο δὲ οὐκέτι φορητόν, πένητά σε ὄντα ἐς μόνας τὰς τοιαύτας ἡδονὰς ἐκχεῖν τὰ ἐκ τῆς ἀναισχυντίας περιγιγνόμενα. πλὴν ἔν γέ τι καὶ ἐπαίνεσαι μοι δώσεις, πάννυ ἀστεῖως ὑπὸ σοῦ πεπραγμένον, ὁπότε τοῦ Τισίου τὴν τέχνην οἶσθα ὡς τὸ δυσκόρακος ἔργον αὐτὸς ἐποίησας, ἐξαργάσας τοῦ ἀνοήτου ἐκείνου πρεσβύτου χρυσοῦς τριάκοντα, ὁ δὲ διὰ τὸν Τισίαν ἀντὶ τοῦ βιβλίου πενήτηκοντα καὶ ἑπτακοσίας ἐξέτισε κατασοφισθεῖς.

[31] πολλὰ ἔτι ἔχων εἰπεῖν, τὰ μὲν ἄλλα ἐκὼν ἀφήμι σοι, ἐκεῖνο δὲ μόνον προσλέγω, πρᾶττε μὲν ταῦτα ὅπως σοι φίλον καὶ μὴ παύσαιο τὰ τοιαῦτα ἐς ἑαυτὸν παροινῶν, ἐκεῖνο δὲ μηκέτι, ἄπαγε: οὐ γὰρ ὅσιον ἐπὶ τὴν αὐτὴν ἐστίαν τοὺς ταῦτα διατιθέντας καλεῖν καὶ φιλοτησίας προπίνειν καὶ ὄψων τῶν αὐτῶν ἅπτεσθαι. ἀλλὰ μηδὲ ἐκεῖνο ἔστω τὸ ἐπὶ τοῖς λόγοις, φιλήματα, καὶ ταῦτα πρὸς τοὺς οὐ πρὸ πολλοῦ ἀποφράδα σοι ἐργασαμένους τὸ στόμα. κάπειδίηπερ ἅπαξ φιλικῆς παραινέσεως ἡρξάμην, κάκεῖνα, εἰ δοκεῖ, ἄφελε, τὸ μύρω χρίεσθαι τὰς πολιὰς καὶ τὸ πιττοῦσθαι μόνᾳ ἐκεῖνα. εἰ μὲν γὰρ νόσος τις ἐπέγει, ἅπαν τὸ σῶμα θεραπευτέον, εἰ δὲ μηδὲν νοσεῖς τοιοῦτο, τί σοι βούλεται καθαρὰ καὶ λεῖα καὶ ὀλισθηρὰ ἐργάζεσθαι ἢ μηδὲ ὀρᾶσθαι θέμις; ἐκεῖνό σοι μόνον σοφόν, αἱ πολιαὶ καὶ τὸ μηκέτι μελαινέσθαι, ὡς προκαλύμμα εἶεν τῆς βδελυρίας. φείδου δὴ αὐτῶν πρὸς Διὸς κἂν τούτῳ, καὶ μάλιστα τοῦ πῶγονος αὐτοῦ, μηδὲ μιάνης ἔτι μηδὲ ὑβρίσης: εἰ δὲ μή, ἐν νυκτί γε καὶ σὺν σκότῳ, τὸ δὲ μεθ’ ἡμέραν, ἄπαγε, κομιδῇ ἄγριον καὶ θηριῶδες.

[32] ὀρᾷς, ὡς ἄμεινον ἦν σοι ἀκίνητον τὴν Καμάριναν ἔαν, μηδὲ καταγελᾶν τῆς ἀποφράδος, ἢ σοι ἀποφράδα τὸν βίον ὅλον ἐργάσεται; ἢ ἔτι προσδεῖ τινος; ὡς τό γε ἐμὸν οὐ ποτε ἐλλείψει. οὐδέπω γοῦν οἶσθα ὡς ὅλην τὴν ἁμαξάν ἐπεσπάσω, δέον, ὃ παιπάλημα καὶ κίναδος, ὃ ὑποπτήσσειν εἴ τις ἀνὴρ δασύς καὶ τοῦτο δὴ τὸ ἀρχαῖον, μελάμπυγος δριμύ μόνον εἰς σὲ ἀποβλέψειεν. ἴσως ἤδη καὶ ταῦτα γελάσῃ, τὸ παιπάλημα καὶ τὸ κίναδος, ὥσπερ τινὰ αἰνίγματα καὶ γρίφους ἀκούσας: ἄγνωστα γὰρ σοι τῶν σῶν ἔργων τὰ ὀνόματα. ὥστε ὥρα ἤδη καὶ ταῦτα συκοφαντεῖν, εἰ μὴ τριπλῇ καὶ τετραπλῇ

σοι ἡ ἀποφρὰς ἐκτέτικεν. αἰτιῶ δ' οὖν σεαυτὸν ἐπὶ πᾶσιν: ὥς γὰρ ὁ καλὸς
Εὐριπίδης λέγειν εἴωθεν, ἀχαλίνων στομάτων καὶ ἀφροσύνης καὶ ἀνομίας τὸ
τέλος δυστυχία γίγνεται.

THE PARLIAMENT OF THE GODS — Θεῶν Ἑκκλησία

μηκέτι τονθορύζετε, ὦ θεοί, μηδὲ κατὰ γωνίας συστρεφόμενοι πρὸς οὓς ἂν ἀλλήλοις κοινολογεῖσθε, ἀγανακτοῦντες εἰ πολλοὶ ἀνάξιοι μετέχουσιν ἡμῖν τοῦ συμποσίου, ἀλλ' ἐπεὶ περ ἀποδέδοται περὶ τούτων ἑκκλησία, λεγέτω ἕκαστος ἐς τὸ φανερόν τὰ δοκοῦντά οἱ καὶ κατηγορεῖτω. σὺ δὲ κήρυττε, ὦ Ἑρμῆ, τὸ κήρυγμα τὸ ἐκ τοῦ νόμου,

Ἑρμῆς

ἄκουε, σίγα. τίς ἀγορεύειν βούλεται τῶν τελείων θεῶν οἷς ἔξεστιν; ἡ δὲ σκέψις περὶ τῶν μετοίκων καὶ ξένων.

Μῶμος

ἐγὼ ὁ Μῶμος, ὦ Ζεῦ, εἴ μοι ἐπιτρέψειας εἰπεῖν.

Ζεὺς

τὸ κήρυγμα ἤδη ἐφήσιν ὥστε οὐδὲν ἐμοῦ δεήσει.[^]

Μῶμος [2] φημί τοίνυν δεινὰ ποιεῖν ἐνίους ἡμῶν, οἷς οὐκ ἀπόχρη θεοὺς ἐξ ἀνθρώπων αὐτοῖς γεγενῆσθαι, ἀλλ', εἰ μὴ καὶ τοὺς ἀκολούθους καὶ θεράποντας αὐτῶν ἰσοτίμους ἡμῖν ἀποφانوῦσιν, οὐδὲν μέγα οὐδὲ νεανικὸν οἶονται εἰργάσθαι. ἀξιῶ δέ, ὦ Ζεῦ, μετὰ παρρησίας μοι δοῦναι εἰπεῖν οὐδὲ γὰρ ἂν ἄλλως δυναίμην, ἀλλὰ πάντες με ἴσασιν ὥς ἐλεύθερός εἰμι τὴν γλῶτταν καὶ οὐδὲν ἂν κατασιωπήσαιμι τῶν οὐ καλῶς γιγνομένων διελέγχω γὰρ ἅπαντα καὶ λέγω τὰ δοκοῦντά μοι ἐς τὸ φανερόν οὔτε δεδιώς τινα οὔτε ὑπ' αἰδοῦς ἐπικαλύπτων τὴν γνώμην ὥστε καὶ ἐπαχθῆς δοκῶ τοῖς πολλοῖς καὶ συκοφαντικὸς τὴν φύσιν, δημόσιός τις κατήγορος ὑπ' αὐτῶν ἐπονομαζόμενος. πλὴν ἀλλ' ἐπεὶ περ ἔξεστιν καὶ κεκήρυκται καὶ σὺ, ὦ Ζεῦ, δίδως μετ' ἐξουσίας εἰπεῖν, οὐδὲν ὑποστειλάμενος ἐρῶ. [3] πολλοὶ γάρ, φημί, οὐκ ἀγαπῶντες ὅτι αὐτοὶ μετέχουσι τῶν αὐτῶν ἡμῖν ξυνεδρίων καὶ εὐωχοῦνται ἐπ' ἴσης, καὶ ταῦτα θνητοὶ ἐξ ἡμισείας ὄντες, ἔτι καὶ τοὺς ὑπηρέτας καὶ θιασώτας τοὺς αὐτῶν ἀνήγαγον ἐς τὸν οὐρανὸν καὶ παρενέγραψαν, καὶ νῦν ἐπ' ἴσης διανομάς τε νέμονται καὶ θυσιῶν μετέχουσιν, οὐδὲ καταβαλόντες ἡμῖν τὸ μετοίκιον.

Ζεὺς

μηδὲν αἰνιγματῶδες,[^] ὦ Μῶμε, ἀλλὰ σαφῶς καὶ διαρρήδην λέγε, προστιθεὶς καὶ τοῦνομα, νῦν γὰρ ἐς τὸ μέσον ἀπέρριπται σοι ὁ λόγος, ὥς πολλοὺς εἰκάζειν καὶ ἐφαρμόζειν ἄλλοτε ἄλλον τοῖς λεγομένοις. χρή δὲ παρρησιαστήν

ὄντα μηδὲν ὀκνεῖν λέγειν.

Μῶμος [4] εὖ γε, ὦ Ζεῦ, ὅτι καὶ παροτρύνεις με πρὸς τὴν παρρησίαν ποιεῖς γὰρ τοῦτο βασιλικὸν ὡς ἀληθῶς καὶ μεγάλῳφρον, ὥστε ἐρῶ καὶ τοῦνομα. ὁ γάρ τοι γενναιοτάτος οὗτος Διόνυσος ἡμιάνθρωπος ὢν, οὐδὲ Ἑλλήνι μητρόθεν ἀλλὰ Συροφονικός τινος ἐμπορίου τοῦ Κάδμου θυγατριδοῦς, ἐπέπερ ἡξιώθη τῆς ἀθανασίας, οἷος μὲν αὐτός ἐστιν οὐ λέγω, οὔτε τὴν μήτραν οὔτε τὴν μέθην οὔτε τὸ βάδισμα: πάντες γάρ, οἶμαι, ὁρᾶτε ὡς θῆλυς καὶ γυναικεῖος τὴν φύσιν, ἡμιμανῆς, ἀκράτου ἔωθεν ἀποπνέων ὁ δὲ καὶ ὅλην φατρίαν ἐσεποίησεν ἡμῖν καὶ τὸν χορὸν ἐπαγόμενος πάρεστι καὶ θεοὺς ἀπέφηνε τὸν Πᾶνα καὶ τὸν Σιληνὸν καὶ Σατύρους, ἄγροίκους τινὰς καὶ αἰπόλους τοὺς πολλοὺς, σκιρτητικοὺς ἀνθρώπους καὶ τὰς μορφὰς ἄλλοκότους: ὢν ὁ μὲν κέρατα ἔχων καὶ ὅσον ἐξ ἡμισείας ἐς τὸ κάτω αἰγὶ εἰοικῶς καὶ γένειον βαθὺ καθεμιμένος ὀλίγον τράγου διαφέρων ἐστίν, ὁ δὲ φαλακρὸς γέρον, σιμὸς τὴν ῥίνα, ἐπὶ ὄνου τὰ πολλὰ ὀχοῦμενος, Λυδὸς οὗτος, οἱ δὲ Σάτυροι ὀξεῖς τὰ ὦτα, καὶ αὐτοὶ φαλακροί, κεράσται, οἷα τοῖς ἄρτι γεννηθεῖσιν ἐρίφοις τὰ κέρατα ὑποφύεται, Φρύγες τινὲς ὄντες: ἔχουσι δὲ καὶ οὐράς ἅπαντες. ὁρᾶτε οἷους ἡμῖν θεοὺς ποιεῖ ὁ γεννάδας; [5] εἶτα θαυμάζομεν εἰ καταφρονοῦσιν ἡμῶν οἱ ἄνθρωποι ὀρῶντες οὕτω γελοίους θεοὺς καὶ τεραστίους; ἐγὼ γὰρ λέγειν ὅτι καὶ δύο γυναικας ἀνήγαγεν, τὴν μὲν ἐρωμένην οὕσαν αὐτοῦ, τὴν Ἀριάδην, ἧς καὶ τὸν στέφανον ἐγκατέλεξε τῷ τῶν ἄστρον χορῷ, τὴν δὲ Ἰκαρίου τοῦ γεωργοῦ θυγατέρα. καὶ ὁ πάντων γελοιότατον, ὦ θεοί, καὶ τὸν κύνα τῆς Ἡριγόνης, καὶ τοῦτον ἀνήγαγεν, ὡς μὴ ἀνιῶτο ἡ παῖς εἰ μὴ ἕξει ἐν τῷ οὐρανῷ τὸ ξύνηθες ἐκεῖνο καὶ ὅπερ ἡγάπα κυνίδιον. ταῦτα οὐχ ὕβρις ὑμῖν δοκεῖ καὶ παροιμία καὶ γέλως; ἀκούσατε δ' οὖν καὶ ἄλλους.

Ζεύς [6] μηδέν, ὦ Μῶμε, εἵπης μήτε περὶ Ἀσκληπιοῦ μήτε περὶ Ἡρακλέους: ὁρῶ γὰρ οἱ φέρη τῷ λόγῳ. οὗτοι γάρ, ὁ μὲν αὐτῶν ἰαται καὶ ἀνίστησιν ἐκ τῶν νόσων καὶ ἔστιν ἑκατὸν ἀντάξιός τινος ἄλλων, ὁ δὲ Ἡρακλῆς υἱὸς ὢν ἐμὸς οὐκ ὀλίγων πόνων ἐπρίατο τὴν ἀθανασίαν: ὥστε μὴ κατηγορεῖ αὐτῶν.

Μῶμος

σιωπήσομαι, ὦ Ζεῦ, διὰ σέ, πολλὰ εἰπεῖν ἔχων. καίτοι εἰ μηδὲν ἄλλο, ἔτι τὰ σημεῖα ἔχουσι τοῦ πυρός. εἰ δὲ ἐξῆν καὶ πρὸς αὐτὸν σέ τῇ παρρησίᾳ χρῆσθαι, πολλὰ ἂν εἶχον εἰπεῖν.

Ζεύς

καὶ μὴν πρὸς ἐμὲ ἔξεστιν μάλιστα. μὲν δ' οὖν κἀμὲ ξενίας διώκεις; ἐν Κρήτῃ μὲν οὐ μόνον τοῦτο ἀκοῦσαι ἔστιν, ἀλλὰ καὶ ἄλλο τι περὶ σοῦ λέγουσιν καὶ τάφον ἐπιδεικνύουσιν: ἐγὼ δὲ οὔτε ἐκείνοις πείθομαι οὔτε Ἀχαιῶν Αἰγιδεύσιν ὑποβολιμαῖον σε εἶναι φάσκουσιν [7] ἃ δὲ μάλιστα ἐλεγχθῆναι δεῖν ἡγοῦμαι, ταῦτα ἐρῶ. τὴν γάρ τοι ἀρχὴν τῶν τοιούτων παρανομημάτων καὶ τὴν αἰτίαν τοῦ νοθευθῆναι ἡμῶν τὸ ξυνέδριον σύ, ὦ Ζεῦ, παρέσχες θνηταῖς

ἐπιμιγνύμενος καὶ κατιῶν παρ' αὐτὰς ἐν ἄλλοτε ἄλλῳ σχήματι, ὥστε ἡμᾶς δεδιέναι μὴ σε καταθύσῃ τις ξυλλαβόν, ὁπότεν ταῦρος ἦς, ἢ τῶν χρυσοχόων τις κατεργάσῃται χρυσὸν ὄντα, καὶ ἀντὶ Διὸς ἢ ὄρμος ἢ ψέλιον ἢ ἐλλόβιον ἡμῖν γένῃ. πλὴν ἀλλὰ ἐμπέπληκάς γε τὸν οὐρανὸν τῶν ἡμιθέων τούτων οὐ γὰρ ἂν ἄλλως εἴποιμι. καὶ τὸ πρᾶγμα γελοιότατόν ἐστιν, ὁπότεν τις ἄφνω ἀκούσῃ ὅτι ὁ Ἡρακλῆς μὲν θεὸς ἀπεδείχθη, ὁ δὲ Εὐρυσθέως, ὃς ἐπέταττεν αὐτῷ, τέθηκεν, καὶ πλησίον Ἡρακλέους νεῶς οἰκέτου ὄντος καὶ Εὐρυσθέως τάφος τοῦ δεσπότης αὐτοῦ, καὶ πάλιν ἐν Θήβαις Διόνυσος μὲν θεός, οἱ δ' ἀνεψιοὶ αὐτοῦ ὁ Πενθεὺς καὶ ὁ Ἀκταίων καὶ ὁ Λέαρχος ἀνθρώπων ἀπάντων κακοδαιμονέστατοι. [8] ἀφ' οὗ δὲ ἅπαξ σύ, ὦ Ζεῦ, ἀνέφξας τοῖς τοιούτοις τὰς θύρας καὶ ἐπὶ τὰς θηητὰς ἐτράπου, ἅπαντες μεμίμηνται σε, καὶ οὐχ οἱ ἄρρενες μόνον, ἀλλ', ὅπερ αἰσχιστον, καὶ αἱ θήλειαι θεοὶ τίς γὰρ οὐκ οἶδεν τὸν Ἀγχίσην καὶ τὸν Τιθωνὸν καὶ τὸν Ἐνδυμίωνα καὶ τὸν Ἰασίωνα ^ καὶ τοὺς ἄλλους; ὥστε ταῦτα μὲν ἐάσειν μοι δοκῶ: μακρὸν γὰρ ἂν τὸ διελέγχειν γένοιτο.

Ζεύς

μηδὲν περὶ τοῦ Γανυμήδους, ὦ Μῶμε, εἵπης: χαλεπανῶ γὰρ εἰ λυπήσεις τὸ μεῖράκιον ὀνειδίσας ἐς τὸ γένος.

Μῶμος

οὐκοῦν μηδὲ περὶ τοῦ ἀετοῦ εἴπω, ὅτι καὶ οὗτος ἐν τῷ οὐρανῷ ἐστίν, ἐπὶ τοῦ βασιλείου σκήπτρου καθεζόμενος καὶ μονονουχὶ ἐπὶ κεφαλὴν [9] σοι νεοττεύων, θεὸς εἶναι δοκῶν; ἢ καὶ τοῦτον τοῦ Γανυμήδους ἔνεκα ἐάσομεν; ἀλλ' ὁ Ἄττης γε, ὦ Ζεῦ, καὶ ὁ Κορύβας καὶ ὁ Σαβάκιος, πόθεν ἡμῖν ἐπεισεκυκλήθησαν οὗτοι, ἢ ὁ Μίθρης ἐκεῖνος, ὁ Μῆδος, ὁ τὸν κἀνδον καὶ τὴν τιάραν, οὐδὲ ἐλληνίζων τῇ φωνῇ, ὥστε οὐδ' ἦν προπιή τις ξυνήσι; τοιγαροῦν οἱ Σκύθαι ταῦτα ὀρῶντες, οἱ Γέται αὐτῶν, ^ μακρὰ ἡμῖν χαίρειν εἰπόντες αὐτοὶ ἀπαθανατίζουνσι καὶ θεοὺς χειροτονοῦσιν οὓς ἂν ἐθελήσωσι, τὸν αὐτὸν τρόπον ὅνπερ καὶ Ζάμολξις δοῦλος ὢν παρενεγράφη οὐκ οἶδ' ὅπως διαλαθόν. [10] καίτοι πάντα ταῦτα, ὦ θεοί, μέτρια. σὺ δέ, ὦ κυνοπρόσωπε καὶ σινδόσιν ἐσταλμένε Αἰγύπτιε, τίς εἶ, ὦ βέλτιστε, ἢ πῶς ἀξιοῖς θεὸς εἶναι ὑλακτῶν; τί δὲ βουλόμενος καὶ ὁ ποικίλος οὗτος ταῦρος ὁ Μεμφίτης προσκυνεῖται καὶ χρᾶ καὶ προφήτας ἔχει; αἰσχύνομαι γὰρ ^ ἱβίδας καὶ πιθήκους εἰπεῖν καὶ τράγους καὶ ἄλλα πολλῷ γελοιότερα οὐκ οἶδ' ὅπως ἐξ Αἰγύπτου παραβυσθέντα ἐς τὸν οὐρανόν, ἃ ὑμεῖς, ὦ θεοί, πῶς ἀνέχεσθε ὀρῶντες ἐπ' ἴσης ἢ καὶ μᾶλλον ὑμῶν προσκυνούμενα; ἢ σύ, ὦ Ζεῦ, πῶς φέρεις ἐπειδὰν κριοῦ κέρατα φύσωσί σοι;

Ζεύς [11] αἰσχυρὰ ὡς ἀληθῶς ταῦτα φῆς τὰ περὶ τῶν Αἰγυπτίων ὅμως δ' οὖν, ὦ Μῶμε, τὰ πολλὰ αὐτῶν αἰνίγματά ἐστιν, καὶ οὐ πάνυ χρηὶ καταγελᾶν ἀμύητον ὄντα.

Μῶμος

πάνυ γοῦν μυστηρίων, ὦ Ζεῦ, δεῖ ἡμῖν, ὥς εἰδέναι θεοὺς μὲν τοὺς θεοὺς, κυνοκεφάλους δὲ τοὺς κυνοκεφάλους.

Ζεύς

ἔα, φημί, τὰ περὶ Αἰγυπτίων ἄλλοτε γὰρ περὶ τούτων ἐπισκεψόμεθα ἐπὶ σχολῆς. σὺ δὲ τοὺς ἄλλους λέγε.

Μῶμος ^[12] τὸν Τροφώνιον, ὦ Ζεῦ, καὶ ὁ μάλιστά με ἀποπνίγει, τὸν Ἀμφίλοχον, ὃς ἐναγοὺς ἀνθρώπου καὶ μητρολόφου ^ υἱὸς ὢν μαντεύεται ὁ γενναῖος ἐν Κιλικίᾳ, ψευδόμενος τὰ πολλὰ καὶ γοητεύων τοῖν δυοῖν ὀβολοῖν ἔνεκα. τοιγαροῦν οὐκέτι σὺ, ὦ Ἄπολλον, εὐδοκιμεῖς, ἀλλὰ ἤδη πᾶς λίθος καὶ πᾶς βωμὸς χρησμοδεῖ, ὃς ἂν ἐλαίῳ περιχυθῇ καὶ στεφάνους ἔχη καὶ γόητος ἀνδρὸς εὐπορήσῃ, οἳοι πολλοὶ εἰσιν. ἤδη καὶ ὁ Πολυδάμαντος τοῦ ἀθλητοῦ ἀνδριάς ἰᾶται τοὺς πυρέττοντας ἐν Ὀλυμπίᾳ καὶ ὁ Θεαγένους ἐν Θάσῳ, καὶ Ἑκτορι θύουσιν ἐν Ἰλίῳ καὶ Πρωτεσιλάῳ καταντικρὺ ἐν Χερρονήσῳ. ἂφ' οὗ δ' οὖν τοσοῦτοι γεγόναμεν, ἐπιδέδωκε μᾶλλον ἢ ἐπιορκία καὶ ἱεροσυλία, καὶ ὅλως καταπεφρονηκάσιν ἡμῶν — εὗ ποιοῦντες. ^[13] καὶ ταῦτα μὲν περὶ τῶν νόθων καὶ παρεγγράπτων. ἐγὼ δὲ καὶ ξένα ὀνόματα πολλὰ ἤδη ἀκούων οὔτε ὄντων τινῶν παρ' ἡμῖν οὔτε συστήναι ὅλως δυναμένων, πάνυ, ὦ Ζεῦ, καὶ ἐπὶ τούτοις γελῶ. ἢ ποῦ γάρ ἐστιν ἡ πολυθρύλητος ἀρετὴ καὶ φύσις καὶ εἰμαρμένη καὶ τύχη, ἀνυπόστατα καὶ κενὰ πραγμάτων ὀνόματα ὑπὸ βλακῶν ἀνθρώπων τῶν φιλοσόφων ἐπινοηθέντα; καὶ ὅμως αὐτοσχέδια ὄντα οὕτω τοὺς ἀνόητους πέπεικεν, ὥστε οὐδεὶς ἡμῖν οὐδὲ θύειν βούλεται, εἰδὼς ὅτι, κἂν μυρίας ἐκατόμβας παραστήσῃ, ὅμως τὴν τύχην πράξουσιν τὰ μεμοιραμένα καὶ ἃ ἐξ ἀρχῆς ἐκάστῳ ἐπεκλώσθη. ἡδέως ἂν οὖν ἐροίμην σε, ὦ Ζεῦ, εἴ που εἶδες ἢ ἀρετὴν ἢ φύσιν ἢ εἰμαρμένην; ὅτι μὲν γὰρ αἰεὶ καὶ σὺ ἀκούεις ἐν ταῖς τῶν φιλοσόφων διατριβαῖς, οἶδα, ^ εἰ μὴ καὶ κωφός τις εἶ, ^ ὥς βοώντων αὐτῶν μὴ ἐπαῖειν. πολλὰ ἔτι ἔχων εἰπεῖν καταπαύσω τὸν λόγον ὀρῶ γοῦν πολλοὺς ἀχθομένους μοι λέγοντι καὶ συρίττοντας, ἐκείνους μάλιστα ὧν καθήψατο ἢ ^[14] παρρησία τῶν λόγων. πέρας γοῦν, εἰ ἐθέλεις, ὦ Ζεῦ, ψήφισμά τι περὶ τούτων ἀναγνώσομαι ἤδη ξυγγεγραμμένον.

Ζεύς

ἀνάγνωθι: οὐ πάντα γὰρ ἀλόγως ἡτιάσω. καὶ δεῖ τὰ πολλὰ αὐτῶν ἐπισχεῖν, ὥς μὴ ἐπὶ πλεῖον ἂν γίγνηται.

Μῶμος

ἀγαθῇ τύχῃ. ἐκκλησίας ἐννόμου ἀγομένης ἐβδόμη ἵσταμένου ὁ Ζεὺς ἐπρυτάνευε καὶ προήδρευε Ποσειδῶν, ἐπεστάται Ἀπόλλων, ἐγραμμάτευε Μῶμος Νυκτὸς καὶ ὁ Ὑπνος τὴν γνώμην εἶπεν. Ἐπειδὴ πολλοὶ τῶν ξένων, οὐ μόνον Ἕλληνες ἀλλὰ καὶ βάρβαροι, οὐδαμῶς ἄξιοι ὄντες κοινωνεῖν ἡμῖν

τῆς πολιτείας, παρεγγραφέντες οὐκ οἶδα ὅπως καὶ θεοὶ δόξαντες ἐμπεπλήκασιν
μὲν τὸν οὐρανὸν ὥς μεστὸν εἶναι τὸ συμπόσιον ὄχλου ταραχώδους
πολυγλώσσω τινῶν καὶ ζυγκλύδων ἀνθρώπων, ἐπιλέλοιπε δὲ ἡ ἀμβροσία καὶ
τὸ νέκταρ, ὥστε μνᾶς ἤδη τὴν κοτύλην εἶναι διὰ τὸ πλῆθος τῶν πινόντων οἱ δὲ
ὑπὸ αὐθαδείας παρωσάμενοι τοὺς παλαιούς τε καὶ ἀληθεῖς θεοὺς προεδρίας
ἠξιώκασιν αὐτοὺς παρὰ πάντα τὰ πάτρια καὶ ἐν τῇ γῇ προτιμᾶσθαι θέλουσι:
[15] δεδόχθαι τῇ βουλῇ καὶ τῷ δήμῳ ξυλλεγῆναι μὲν ἐκκλησίαν ἐν τῷ Ὀλύμπῳ
περὶ τροπὰς χειμερινάς, ἐλέσθαι δὲ ἐπιγνώμονας τελείους θεοὺς ἑπτὰ, τρεῖς
μὲν ἐκ τῆς παλαιᾶς βουλῆς τῆς ἐπὶ Κρόνου, τέτταρας δὲ ἐκ τῶν δώδεκα, καὶ
ἐν αὐτοῖς τὸν Δία: τούτους δὲ τοὺς ἐπιγνώμονας αὐτοὺς μὲν καθέζεσθαι
ὁμόσαντας τὸν νόμιμον ὄρκον τὴν Στύγα, τὸν Ἑρμῆν δὲ κηρύξαντα
ξυναγαγεῖν ἅπαντας ὅσοι ἀξιοῦσι ξυντελεῖν ἐς τὸ ξυνέδριον, τοὺς δὲ ἡκεῖν
μάρτυρας ἐπαγομένους ἐνωμότους καὶ ἀποδείξεις τοῦ γένους. τὸν τευθεν δὲ
οἱ μὲν παρίτωσαν καθ' ἓνα, οἱ δὲ ἐπιγνώμονες ἐξετάζοντες ἢ θεοὺς εἶναι
ἀποφανοῦνται ἢ καταπέμψουσιν ἐπὶ τὰ σφέτερα ἡρία καὶ τὰς θήκας τὰς
προγονικάς. ἦν δὲ τις ἄλφ' τῶν ἀδοκίμων καὶ ἄπαξ ὑπὸ τῶν ἐπιγνώμωνων
ἐκκριθέντων ἐπιβαίνων τοῦ οὐρανοῦ, ἐς τὸν Τάρταρον ἐμπεσεῖν τοῦτον. [16]
ἐργάζεσθαι δὲ τὰ αὐτοῦ ἕκαστον, καὶ μήτε τὴν Ἀθηνᾶν ἰᾶσθαι μήτε τὸν
Ἀσκληπιὸν χρησμοδεῖν μήτε τὸν Ἀπόλλω τοσαῦτα μόνον ἢ ποιεῖν, ἀλλὰ ἔν τι
ἐπιλεξάμενον μάντιν ἢ κιθαρωδὸν ἢ ἱατρὸν εἶναι. [17] τοῖς δὲ φιλοσόφοις
προειπεῖν μὴ ἀναπλάττειν κενὰ ἢ ὀνόματα μηδὲ ληρεῖν περὶ [18] ὧν οὐκ ἴσασιν.
ὁπόσοι δὲ ἤδη ναῶν ἢ θυσιῶν ἠξιώθησαν, ἐκείνων μὲν καθαιρεθῆναι τὰ
ἀγάλματα, ἐντεθῆναι δὲ ἢ Διὸς ἢ Ἥρας ἢ Ἀπόλλωνος ἢ τῶν ἄλλων τινός,
ἐκείνοις δὲ τάφον χῶσαι τὴν πόλιν καὶ στήλην ἐπιστήσαι ἀντὶ βωμοῦ. ἦν δὲ
τις παρακούση τοῦ κηρύγματος καὶ μὴ ἐθελήσῃ ἐπὶ τοὺς ἐπιγνώμονας ἐλθεῖν,
ἐρήμην αὐτοῦ καταδικαιησάτωσαν. τοῦτο μὲν ὑμῖν τὸ ψήφισμα.

Ζεὺς [19] δικαιοτάτον, ὦ Μῶμε: καὶ ὅτ' δοκεῖ, ἀνατεινάτω τὴν χεῖρα: μᾶλλον
δέ, οὕτω γινέσθω, πλείους γὰρ οἶδ' ὅτι ἔσονται οἱ μὴ χειροτονήσοντες. ἢ
ἀλλὰ νῦν μὲν ἄπιτε: ὁπότεν δὲ κηρύξῃ ὁ Ἑρμῆς, ἤκετε κομίζοντες ἕκαστος
ἐναργῆ τὰ γνωρίσματα καὶ σαφεῖς τὰς ἀποδείξεις, πατρὸς ὄνομα καὶ μητρός,
καὶ ὅθεν καὶ ὅπως θεὸς ἐγένετο, καὶ φυλὴν καὶ φράτορας. ὥς ὅστις ἂν μὴ
ταῦτα παράσχηται, οὐδὲν μελήσει τοῖς ἐπιγνώμοσιν εἰ νεῶν τις μέγαν ἐν τῇ γῇ
ἔχει καὶ οἱ ἢ ἀνθρωποὶ θεὸν αὐτὸν εἶναι νομίζουσιν.

THE TYRANNICIDE — Τυραννοκτόνος

δύο τυράννους ἀποκτείνας, ὃ ἄνδρες δικασταί, μιᾶς ἡμέρας, τὸν μὲν ἤδη παρηβηκότα, τὸν δὲ ἀκμάζοντα καὶ πρὸς διαδοχὴν τῶν ἀδικημάτων ἐτοιμότερον, ἤκω μίαν ὅμως ἐπ' ἀμφοτέροις αἰτήσεων δωρεὰν μόνος τῶν πώποτε τυραννοκτόνων πληγῇ μιᾷ δύο πονηροὺς ἀποσκευασάμενος καὶ φονεύσας τὸν μὲν παῖδα τῷ ξίφει, τὸν πατέρα δὲ τῇ πρὸς τὸν υἱὸν φιλοστοργίᾳ. ὁ μὲν οὖν τύραννος ἀνθ' ὧν ἐποίησεν ἱκανὴν ἡμῖν δέδωκε τιμωρίαν, ζῶν μὲν τὸν υἱὸν ἐπιδῶν προανηρημένον παρὰ τὴν τελευτήν, τελευταῖον δὲ ἠναγκασμένους, τὸ παραδοξότατον, αὐτὸς αὐτοῦ γενέσθαι τυραννοκτόνος. ὁ παῖς δὲ ὁ ἐκείνου τέθηκεν μὲν ὑπ' ἐμοῦ, ὑπηρέτησε δέ μοι καὶ ἀποθανὼν πρὸς ἄλλον φόνον, ζῶν μὲν συναδικῶν τῷ πατρί, μετὰ θάνατον δὲ πατροκτονήσας, ὡς ἐδύνατο.

[2] τὴν μὲν οὖν τυραννίδα ὁ παύσας εἰμι ἐγὼ καὶ τὸ ξίφος ὃ πάντα εἵργασται ἐμόν, τὴν δὲ τάξιν ἐνήλλαξα τῶν φόνων καὶ τὸν τρόπον ἐκαινοτόμησα τῆς τῶν πονηρῶν τελευτῆς, τὸν μὲν ισχυρότερον καὶ ἀμύνασθαι δυνάμενον αὐτὸς ἀνελών, τὸν γέροντα δὲ μόνῳ παραχωρήσας τῷ ξίφει.

[3] ἐγὼ μὲν οὖν καὶ περιττώτερόν τι ἐπὶ τούτοις ὥμην γενήσεσθαι μοι παρ' ὑμῶν καὶ δωρεὰς λήψεσθαι ἰσαρίθμους τοῖς ἀνηρημένοις, ὥς ἂν οὐ τῶν παρόντων ἀπαλλάξας ὑμᾶς μόνον, ἀλλὰ καὶ τῆς τῶν μελλόντων κακῶν ἐλπίδος, καὶ τὴν ἐλευθερίαν βέβαιον παρασχών, οὐδενὸς παραλελειμμένου κληρονόμου τῶν ἀδικημάτων: μεταξὺ δὲ κινδυνεύω τοσαῦτα κατορθώσας ἀγέραςτος ἀπελθεῖν παρ' ὑμῶν καὶ μόνος στερέεσθαι τῆς παρὰ τῶν νόμων ἀμοιβῆς, οὓς διεφύλαξα. ὁ μὲν οὖν ἀντιλέγων οὕτοσι δοκεῖ μοι οὐ κηδόμενος, ὥς φησι, τῶν κοινῶν αὐτὸ ἂ ποιεῖν, ἀλλ' ἐπὶ τοῖς τετελευτηκόσι λελυπημένος καὶ ἀμυνόμενος τὸν ἐκείνοις τοῦ θανάτου αἴτιον γεγενημένον

[4] . ὑμεῖς δὲ ἀνάσχεσθέ μου, ὃ ἄνδρες δικασταί, πρὸς ὀλίγον τὰ ἐν τῇ τυραννίδι καίπερ εἰδῶσιν ὑμῖν ἀκριβῶς διηγουμένου: καὶ γὰρ τὸ μέγεθος οὕτω μάθοιτ' ἂν τῆς εὐεργεσίας τῆς ἐμῆς, καὶ αὐτοὶ μᾶλλον εὐφρανεῖσθε λογιζόμενοι ὧν ἀπηλλάγητε. οὐ γὰρ ὥσπερ ἄλλοις τισὶν ἤδη συνέβη πολλάκις, ἀπλὴν καὶ ἡμεῖς τυραννίδα καὶ μίαν δουλείαν ὑπεμείναμεν, οὐδὲ ἐνὸς ὑπηνέγκαμεν ἐπιθυμίαν δεσπότης, ἀλλὰ μόνον τῶν πώποτε τὰ ὅμοια δυστυχησάντων δύο ἀνθ' ἐνὸς τυράννους εἵχομεν καὶ πρὸς διττὰ οἱ δυστυχεῖς ἀδικήματα διηρούμεθα. μετριώτερος δὲ ὁ πρεσβύτης ἦν παρὰ πολὺ καὶ πρὸς τὰς ὀργὰς ἡπιώτερος καὶ πρὸς τὰς κολάσεις ἀμβλύτερος καὶ πρὸς τὰς ἐπιθυμίας βραδύτερος, ὥς ἂν ἤδη τῆς ἡλικίας τὸ μὲν σφοδρότερον τῆς ὀρμῆς ἐπεχούσης, τὰς δὲ τῶν ἡδονῶν ὀρέξεις χαλιναγωγούσης. καὶ πρὸς γε τὴν ἀρχὴν τῶν ἀδικημάτων ὑπὸ τοῦ παιδὸς ἄκων προσήχθαι ἐλέγετο, οὐ πάνυ τυραννικὸς αὐτὸς ὢν, ἀλλ' εἰκὼν ἐκείνῳ: φιλότεκνος γὰρ ἐς ὑπερβολὴν ἐγένετο, ὥς ἔδειξεν, καὶ πάντα ὁ παῖς ἦν αὐτῷ καὶ ἐκείνῳ ἐπέιθετο καὶ ἡδίκει ὅσα κελεύοι καὶ ἐκόλαζεν οὓς προστάττοι καὶ πάντα ὑπηρετεῖ, καὶ ὅλως ἐτυραννεῖτο ὑπ' αὐτοῦ καὶ δορυφόρος τῶν τοῦ παιδὸς ἐπιθυμιῶν ἦν.

[5] ὁ νεανίας δὲ τῆς μὲν τιμῆς παρεχώρει καθ' ἡλικίαν ἐκείνῳ καὶ μόνον

ἐξίστατο τοῦ τῆς ἀρχῆς ὀνόματος, τὸ δ' ἔργον τῆς τυραννίδος καὶ τὴν κεφάλαιον αὐτὸς ἦν, καὶ τὸ μὲν πιστὸν καὶ ἀσφαλὲς ἀπ' αὐτοῦ παρεῖχε τῇ δυναστείᾳ, τὴν δὲ ἀπόλαυσιν μόνος ἐκαρποῦτο τῶν ἀδικημάτων. ἐκεῖνος ἦν ὁ τοὺς δορυφόρους συνέχων, ὁ τὴν φρουρὰν κρατύνων, ὁ τοὺς τυραννουμένους φοβῶν,^ ὁ τοὺς ἐπιβουλευόντας ἐκκόπτων,^ ἐκεῖνος ὁ τοὺς ἐφήβους ἀνασπῶν, ὁ ἐνυβρίζων τοῖς γάμοις: ἐκεῖν' αἱ παρθέναι ἀνήγοντο, καὶ εἴ τινες σφαγαὶ καὶ εἴ τινες καὶ χρημάτων ἀφαιρέσεις καὶ βάσανοι καὶ ὕβρεις, πάντα ταῦτα τολμήματα ἦν νεανικά. ὁ γέρων δὲ ἐκεῖν' ^ ἠκολούθει καὶ συνηδίκη καὶ ἐπῆναι μόνον τὰ τοῦ παιδὸς ἀδικήματα, καὶ τὸ πρᾶγμα ἡμῖν ἀφόρητον καθειστήκει: ὅταν γὰρ αἱ τῆς γνώμης ἐπιθυμίαι τὴν ἐκ τῆς ἀρχῆς ἐξουσίαν προσλάβωσιν, οὐδένα ὅρον ποιοῦνται τῶν ἀδικημάτων.

[6] μάλιστα δὲ ἐκεῖνο ἐλύπει, τὸ εἰδέναι μακράν, μᾶλλον δὲ αἰδῖον, τὴν δουλείαν ἐσομένην καὶ ἐκ διαδοχῆς παραδοθησομένην τὴν πόλιν ἄλλοτε ἄλλῳ δεσπότῃ καὶ πονηρῶν κληρονόμημα γενησόμενον τὸν δῆμον ὡς τοῖς γε ἄλλοις οὐ μικρά τις ἐλπίς αὕτη, τὸ λογίζεσθαι καὶ πρὸς αὐτοὺς λέγειν, ‘ ἄλλ’ ἤδη παύσεται,’ ‘ ἄλλ’ ἤδη τεθνήξεται καὶ μετ’ ὀλίγον ἐλευθεροὶ γενησόμεθα.’ ἐπ’ ἐκείνων δὲ οὐδὲν τοιοῦτον ἠλπίζετο, ἀλλὰ ἐωρῶμεν ἤδη ἔτοιμον τὸν τῆς ἀρχῆς διάδοχον. τοιγαροῦν οὐδ’ ἐπιχειρεῖν τις ἐτόλμα τῶν γεννικῶν καὶ τὰ αὐτὰ ἐμοὶ προαιρουμένων, ἀλλ’ ἀπέγνωστο παντάπασις ἡ ἐλευθερία καὶ ἄμαχος ἡ τυραννὶς ἐδόκει, πρὸς τοσοῦτους ἐσομένης τῆς ἐπιχειρήσεως.

[7] ἄλλ’ οὐκ ἐμὲ ταῦτα ἐφόβησεν οὐδὲ τὸ δυσχερὲς τῆς πράξεως λογισάμενος ἀπώκησα οὐδὲ πρὸς τὸν κίνδυνον ἀπεδειλίασα, μόνος δέ, μόνος πρὸς οὕτως ἰσχυρὰν καὶ πολλὴν τυραννίδα, μᾶλλον δὲ οὐ μόνος, ἀλλὰ μετὰ τοῦ ξίφους ἀνῆειν τοῦ συμμαχημένου καὶ τὸ μέρος συντετυραννοκτονηκότος, πρὸ ὀφθαλμῶν μὲν τὴν τελευτὴν ἔχων, ἀλλαξόμενος δὲ ὅμως τὴν κοινὴν ἐλευθερίαν τῆς σφαγῆς τῆς ἐμῆς. ἐντυχὼν δὲ τῇ πρώτῃ φρουρᾷ καὶ τρεψάμενος οὐ ῥαδίως τοὺς δορυφόρους καὶ τὸν ἐντυγχάνοντα κτείνων καὶ τὸ ἀνθιστάμενον πᾶν διαφθεῖρων ἐπὶ τὸ κεφάλαιον αὐτὸ τῶν ἔργων ἰέμην, ἐπὶ τὴν μόνην τῆς τυραννίδος ἰσχύν, ἐπὶ τὴν ὑπόθεσιν τῶν ἡμετέρων συμφορῶν: καὶ ἐπιστὰς τῷ τῆς ἀκροπόλεως φρουρίῳ καὶ ἰδὼν γεννικῶς ἀμυνόμενον καὶ ἀνθιστάμενον πολλοῖς τραύμασιν ὅμως ἀπέκτεινα.

[8] καὶ ἡ μὲν τυραννὶς ἤδη καθήρητο, καὶ πέρας εἶχε μοι τὸ τόλμημα, καὶ τὸ ἀπ’ ἐκείνου πάντες ἤμεν ἐλευθεροὶ, ἐλείπετο δὲ γέρων ἔτι μόνος, ἄνοπλος, ἀποβεβληκῶς τοὺς φύλακας, ἀπολωλεκῶς τὸν μέγαν ἐκεῖνον ἑαυτοῦ δορυφόρον, ἔρημος, οὐδὲ γενναίας ἔτι χειρὸς ἄξιος. ἐνταῦθα τοίνυν πρὸς ἑμαυτόν, ὃ ἄνδρες δικασταί, τὰ τοιαῦτα ἐλογιζόμεν: ‘ πάντ’ ἔχει μοι καλῶς, πάντα πέπρακται, πάντα κατῶρθωται. τίνα ἂν ὁ περίλοιπος κολασθεῖν τρόπον; ἐμοῦ μὲν γὰρ ἀνάξιος ἐστὶ καὶ τῆς ἐμῆς δεξιᾶς, καὶ μάλιστα ἐπ’ ἔργῳ λαμπρῷ καὶ νεανικῷ καὶ γενναίῳ ἀνηρημένος,^ καταισχύνων κακείνην τὴν σφαγὴν ἄξιον δὲ τίνα δεῖ ζητῆσαι δῆμιον, ἀλλαγὴν συμφορᾶς μηδὲ τὴν αὐτὴν κερδαίνειν. ἰδέτω, κολασθῆτω, παρακείμενον ἐχέτω τὸ ξίφος: τούτῳ τὰ λοιπὰ ἐντέλλομαι.’ ταῦτα βουλευσάμενος αὐτὸς μὲν ἐκποδὼν ἀπηλλαττόμεν, ὁ ^ δέ, ὅπερ ἐγὼ προῦμαντευσάμην, διεπράξατο καὶ ἐτυραννοκτόνησεν καὶ τέλος ἐπέθηκε τῷ ἐμῷ δράματι.

[9] πάρειμι οὖν κομίζων ὑμῖν τὴν δημοκρατίαν καὶ θαρρεῖν ἤδη προκηρύττων ἅπασι καὶ τὴν ἐλευθερίαν εὐαγγελιζόμενος. ἤδη οὖν ἀπολαύετε τῶν ἔργων τῶν ἐμῶν. κενὴ μὲν, ὥς ὁρᾶτε, πονηρῶν ἢ ἀκρόπολις, ἐπιτάττει δὲ οὐδεὶς, ἀλλὰ καὶ τιμᾶν ἔξῃσι καὶ δικάζειν καὶ ἀντιλέγειν κατὰ τοὺς νόμους, καὶ πάντα ταῦτα γεγένηται δι' ἐμὲ ὑμῖν καὶ διὰ τὴν τόλμαν τὴν ἐμήν, καὶ τοῦ ἐνὸς ἐκείνου φόνου, μεθ' ὃν οὐκέτι ζῆν πατήρ ἐδύνατο. ἀξίῳ δ' οὖν ἐπὶ τούτοις τὴν ὀφειλομένην δοθῆναί μοι παρ' ὑμῶν δωρεάν, οὐ φιλοκερδῆς οὐδὲ μικρολόγος τις ὢν οὐδὲ ἐπὶ μισθῷ τὴν πατρίδα εὐεργετῆιν προηρημένος, ἀλλὰ βεβαιωθῆναί μοι βουλόμενος τὰ κατορθώματα τῇ δωρεᾷ καὶ μὴ διαβληθῆναι μηδὲ ἄδοξον γενέσθαι τὴν ἐπιχείρησιν τὴν ἐμήν ὥς ἀτελῇ καὶ γέρωσ ἀναξίαν κερκίμενην.

[10] οὗτοσί δὲ ἀντιλέγει καὶ φησὶν οὐκ εὐλογον ποιεῖν με τιμᾶσθαι θέλοντα καὶ δωρεὰν λαμβάνειν: οὐ γὰρ εἶναι τυραννοκτόνον οὐδὲ πεπραχθῆναι μοι τι κατὰ τὸν νόμον, ἀλλ' ἐνδεῖν τι τῷ ἔργῳ τῷ ἐμῷ πρὸς ἀπαίτησιν τῆς δωρεᾶς. πυνθάνομαι τοίνυν αὐτοῦ, 'τί λοιπὸν ἀπαιτεῖς παρ' ἡμῶν; οὐκ ἡβουλήθην; οὐκ ἀνῆλθον; οὐκ ἐφόνευσα; οὐκ ἡλευθέρωσα; μή τις ἐπιτάττει; μή τις κελεύει; μή τις ἀπειλεῖ δεσπότης; μή τίς με τῶν κακούργων διέφυγεν; οὐκ ἂν εἴποις. ἀλλὰ πάντα εἰρήνης μεστὰ καὶ πάντες οἱ νόμοι καὶ ἐλευθερία σαφῆς καὶ δημοκρατία βέβαιος καὶ γάμοι ἀνύβριστοι καὶ παῖδες ἀδεεῖς καὶ παρθένοι ἀσφαλεῖς καὶ ἐορτάζουσα τὴν κοινὴν εὐτυχίαν ἢ πόλιν. τίς οὖν ὁ τούτων ἀπάντων αἴτιος; τίς ὁ ἐκεῖνα μὲν παύσας, τὰ δὲ παρεσχημένος; εἰ γὰρ τίς ἐστι πρὸ ἐμοῦ τιμᾶσθαι δίκαιος, παραχωρῶ τοῦ γέρωσ, ἐξίσταμαι τῆς δωρεᾶς. εἰ δὲ μόνος ἐγὼ πάντα διεπραξάμην τολμῶν καὶ ἂν κινδυνεύων, ἀνίων, ἀναιρῶν, κολάζων, δι' ἀλλήλων τιμωρούμενος, τί μου διαβάλλεις τὰ κατορθώματα; τί δὲ ἀχάριστος πρὸς με τὸν δῆμον ποιεῖς εἶναι;' “

[11] οὐ γὰρ αὐτὸν ἐφόνευσας τὸν τύραννον ὁ δὲ νόμος τυραννοκτόνον δίδωσιν τὴν δωρεάν.' διαφέρει δέ, εἰπέ μοι, τί ἦ αὐτὸν ἀνελεῖν ἢ τοῦ θανάτου παρασχεῖν τὴν αἰτίαν; ἐγὼ μὲν γὰρ οὐδὲν οἶμαι: ἀλλὰ τοῦτο μόνον ὁ νομοθέτης εἶδεν, τὴν ἐλευθερίαν, τὴν δημοκρατίαν, τὴν τῶν δεινῶν ἀπαλλαγὴν. τοῦτ' ἐτίμησεν, τοῦτ' ἄξιον ἀμοιβῆς ὑπέλαβεν, ὅπερ οὐκ ἂν εἴποις μὴ δι' ἐμὲ γεγενῆσθαι. εἰ γὰρ ἐφόνευσας δι' ὃν ἐκεῖνος ζῆν οὐκ ἐδύνατο, αὐτὸς εἴργασμαι τὴν σφαγὴν. ἐμὸς ὁ φόνος, ἢ χεὶρ ἐκείνου. μὴ τοίνυν ἀκριβολογοῦ ἔτι περὶ τοῦ τρόπου τῆς τελευτῆς μηδὲ ἐξέταξε ὅπως ἀπέθανεν, ἀλλ' εἰ μηκέτ' ἐστίν, εἰ δὲ ἐμὲ τὸ μηκέτ' εἶναι ἔχει: ἐπεὶ κάκεῖνο προσεξετάσειν μοι δοκεῖς καὶ συκοφαντήσιν τοὺς εὐεργέτας, εἴ τις μὴ ξίφει, ἀλλὰ λίθῳ ἢ ξύλῳ ἢ ἄλλῳ τῷ τρόπῳ ἀπέκτεινεν. τί δέ. εἰ λιμῷ ἐξεπολιόρκησα τὸν τύραννον τὴν ἀνάγκην τῆς τελευτῆς παρέχων, ἀπῆταις ἂν καὶ τότε ἂν παρ' ἐμοῦ αὐτόχειρα τὴν σφαγὴν, ἢ ἐνδεῖν ἔλεγες μοί τι πρὸς τὸν νόμον, καὶ ταῦτα χαλεπώτερον τοῦ κακούργου πεφονευμένου; ἐν μόνον ἐξέταξε, τοῦτο ἀπαίτει, τοῦτο πολυπραγμόνει, τίς τῶν πονηρῶν λείπεται, ἢ τίς ἐλπίς τοῦ φόβου ἢ τί ὑπόμνημα τῶν συμφορῶν; εἰ δὲ καθαρὰ πάντα καὶ εἰρηνικά, συκοφαντοῦντός ἐστιν τῷ τρόπῳ τῶν πεπραγμένων χρώμενον ἂν ἀποστερεῖν ἐθέλῃ τὴν ἐπὶ τοῖς πεπονημένοις δωρεάν.

[12] ἐγὼ δὲ ἂν καὶ τοῦτο μέμνημαι διηγορευμένον ἐν τοῖς νόμοις ἐκτός εἰ μὴ

διὰ τὴν πολλὴν δουλείαν ἐπιέλεσμαι τῶν ἐν αὐτοῖς εἰρημένων αἰτίας θανάτου εἶναι διττάς, καὶ ἢ εἴ τις μὴ αὐτὸς μὲν ἀπέκτεινε μηδὲ τῇ χειρὶ ἔδρασεν τὸ ἔργον, ἠνάγκασεν δὲ καὶ παρέσχεν ἀφορμὴν τοῦ φόνου, τὰ ἴσα καὶ τοῦτον ἀξιοῖ ὁ νόμος αὐτὸν ἀντικολλάζεσθαι — μάλα δικαίως: οὐ γὰρ ἠβούλετο τοῦ πεπραγμένου ἥσσω γίνεσθαι τῷ τῆς ἀδείας: καὶ περιττὴ λοιπὸν ἡ ἐξέτασις τοῦ τρόπου τῆς σφαγῆς. εἴτα τὸν μὲν οὕτως ἀποκτείναντα κολάζειν ὡς ἀνδροφόνον δικαιοῖς καὶ οὐδαμῶς ἀφεῖσθαι θέλεις, τὸν δὲ κατὰ τὸν αὐτὸν τοῦτῳ τρόπον εὖ πεποιηκότα τὴν πόλιν οὐ τῶν ὁμοίων ἀξιώσεις τοῖς εὐεργέταις

[13] οὐδὲ γὰρ ἐκεῖνο ἂν ἔχοις λέγειν, ὡς ἐγὼ μὲν ἀπλῶς αὐτὸ ἔπραξα, ἠκολούθησε δὲ τι τέλος ἄλλως χρηστόν, ἐμοῦ μὴ θελήσαντος. τί γὰρ ἔτι ἐδέδεικνεν τοῦ ἰσχυροτέρου πεφονευμένου; τί δὲ κατέλιπον τὸ ξίφος ἐν τῇ σφαγῇ, εἰ μὴ πάντως τὸ ἐσόμενον αὐτὸ προεμαντεύομην; ἐκτὸς εἰ μὴ τοῦτο φῆς, ὡς οὐ τύραννος ὁ θεθνεὼς ἦν οὐδὲ ταύτην εἶχε τὴν προσηγορίαν, οὐδὲ δωρεὰς ἐπ' αὐτῷ πολλὰς, εἰ ἀποθάνοι, ἡδέως ἂν ὑμεῖς ἐδώκατε. ἀλλ' οὐκ ἂν εἴποις. Ἐἴτα τοῦ τυράννου πεφονευμένου ἢ τῷ τὴν αἰτίαν παρασχόντι τῆς σφαγῆς οὐκ ἀποδώσεις τὴν δωρεάν; ὃ τῆς πολυπραγμοσύνης. μέλει δέ σοι, πῶς ἀπέθανεν, ἀπολαύοντι τῆς ἐλευθερίας, ἢ τὸν τὴν δημοκρατίαν ἀποδεδωκότα περιττότερόν τι, προσαπαιτεῖς; ‘καίτοι ὁ γε νόμος,’ ὡς φῆς, ‘τὸ κεφάλαιον ἐξετάζει τῶν πεπραγμένων, τὰ διὰ μέσου δὲ πάντα ἐὰ καὶ οὐκέτι πολυπραγμονεῖ.’ τί γάρ; οὐχὶ καὶ ἢ ἐξελάσας τις τύραννον ἤδη τιμὴν ἔλαβεν τυραννοκτόνου; καὶ μάλα δικαίως: ἐλευθερίαν γὰρ κάκεινος ἀντὶ δουλείας παρέσχηται. τὸ δ' ὑπ' ἐμοῦ γεγεννημένον οὐ φυγὴ οὐδὲ δευτέρως ἐπαναστάσεως ἐλπίς, ἀλλὰ παντελὴς καθάρσεις καὶ πανωλεθρία παντὸς τοῦ γένους καὶ ριζόθεν τὸ δεινὸν ἅπαν ἐκκεκομμένον.

[14] καὶ μοι πρὸς θεῶν ἤδη ἀπ' ἀρχῆς ἐς τέλος, εἰ δοκεῖ, πάντα ἐξετάσατε, εἴ τι τῶν πρὸς τὸν νόμον παραλέλειπται καὶ εἰ ἐνδεῖ τι τῶν προσεῖναι ὀφειλόντων τυραννοκτόνῳ. πρῶτα μὲν δὴ γνώμην προϋπάρχειν χρὴ γενναίαν καὶ φιλόπολιν καὶ πρὸ τῶν ἢ κοινῶν κινδυνεύειν ἐθέλουσαν καὶ τῷ οἰκείῳ θανάτῳ τὴν τῶν πολλῶν σωτηρίαν ὠνησομένην. ἄρ' οὖν πρὸς τοῦτο ἐνεδέησα, ἐμαλακίσθην, ἢ προελόμενός ἢ τινα τῶν διὰ μέσου κινδύνων ἀπώκησα; οὐκ ἂν εἴποις. μένε τοῖνυν ἐπὶ τούτου ἔτι μόνου καὶ νόμιζε τοῦ θελῆσαι μόνον καὶ τοῦ βουλευσασθαι ταῦτα, εἰ καὶ μὴ χρηστὸν ἀποβεβήκει, ἔκ γε τῆς γνώμης αὐτῆς καταστάντα με γέρας ἀξιοῦν ὡς εὐεργέτην λαμβάνειν, ἐμοῦ μὲν οὐ δυνηθέντος, ἄλλου δὲ μετ' ἐμὲ τετυραννοκτονηκότος, ἄλογον, εἰπὲ ἢ, μοι, ἢ ἀγνώμον ἦν παρασχεῖν; καὶ μάλιστα εἰ ἔλεγον, ‘ἄνδρες, ἐβουλόμην, ἠθέλησα, ἐπεχείρησα, ἐπειράθην: τῆς γνώμης μόνης ἢ ἀξίως εἰμι τιμᾶσθαι τί' ἂν ἀπεκρίνω τότε;

[15] νῦν δὲ οὐ τοῦτό φημι, ἀλλὰ καὶ ἀνῆλθον καὶ ἐκινδύνευσα καὶ μυρία πρὸ τῆς τοῦ νεανίσκου σφαγῆς ἐπόνησα: ἢ μὴ γὰρ οὕτω ῥᾶστον μηδὲ εὐχερὲς ὑπολάβητε εἶναι τὸ πρᾶγμα, φρουρὰν ὑπερβῆναι καὶ δορυφόρων κρατῆσαι καὶ τρέψασθαι τοσοῦτους μόνον, ἀλλὰ σχεδὸν τὸ μέγιστον ἐν τῇ τυραννοκτονίᾳ καὶ τὸ κεφάλαιον τῶν ἔργων τοῦτό ἐστιν. οὐ γὰρ δὴ αὐτός γε ὁ τύραννος μέγα καὶ δυσάλωτον καὶ δυσκατέργαστόν ἐστιν, ἀλλὰ τὰ

φρουροῦντα καὶ συνέχοντα τὴν τυραννίδα, ἃ τις ἂν νικήσῃ, πάντα οὗτος κατῴρθωσεν, καὶ τὸ λοιπὸν ὀλίγον. τὸ δὴ ἄχρι τῶν τυράννων προελθεῖν ἢ οὐκ ἂν ὑπῆρξέ μοι, μὴ οὐχὶ τῶν περὶ αὐτοὺς φυλάκων καὶ δορυφόρων ἀπάντων κεκρατηκότι κάκεινους ἅπαντας προενεκηκότι. οὐδὲν ἔτι προστίθιμι, ἀλλ' ἐπὶ τούτων αὐθις μένω: φυλακῆς ἐκράτησα, δορυφόρους ἐνίκησα, τὸν τύραννον ἀφύλακτον, ἄνοπλον, γυμνὸν ἀπέδωκα. τιμῆς ἄξιος ἐπὶ τούτοις εἶναι σοὶ δοκῶ, ἢ ἔτι ἀπαιτεῖς παρ' ἐμοῦ τὸν φόνον;

[16] ἀλλ' εἰ καὶ φόνον ζητεῖς, οὐδὲ τοῦτο ἐνδεῖ, οὐδὲ ἀναίμακτός εἰμι, ἀλλ' εἴργασμαι μεγάλην καὶ γενναίαν σφαγὴν νεανίσκου ἀκμάζοντος καὶ πᾶσι φοβεροῦ, δι' ὃν ἀνεπιβούλευτος κάκεινος ἦν, ὃ μόνῳ ἐθάρρει, ὃς ἀντὶ πολλῶν ἦρκει, δορυφόρων. ἄρ' οὖν οὐκ ἄξιος, ὃ οὗτος, δωρεᾶς, ἀλλὰ ἄτιμος ἐπὶ τηλικούτοις γένωμαι; τί γάρ, εἰ δορυφόρον ἓνα, τί δ' εἰ ὑπῆρέτην τινὰ τοῦ τυράννου ἀπέκτεινα, τί δ' εἰ οἰκέτην τίμιον, οὐ μέγα ἂν ἔδοξεν καὶ τοῦτο, ἀνελθόντα ἐν μέσῃ τῇ ἀκροπόλει, ἐν μέσοις τοῖς ὄπλοις φόνον τινὸς ἐργάσασθαι τῶν τοῦ τυράννου φίλων; νῦν δὲ καὶ τὸν πεφονευμένον αὐτὸν ἰδέ. υἱὸς ἦν τυράννου, μᾶλλον δὲ τύραννος χαλεπώτερος καὶ δεσπότης ἀπαραίτητος καὶ κολαστὴς ὠμότερος καὶ ὕβριστὴς βιαιότερος, τὸ δὲ μέγιστον, κληρονόμος τῶν ὄλων καὶ διάδοχος καὶ ἐπὶ πολὺ παρατεῖναι τὰ τῆς ἡμετέρας συμφορᾶς δυνάμενος.

[17] βούλει τοῦτο μόνον πεπρᾶχθαί μοι, ζῆν δὲ ἔτι τὸν τύραννον διαπεφευγότα; γέρας δὴ ἐπὶ τούτοις αἰτῶ. τί φατέ; οὐ δώσετε; οὐχὶ κάκεινον ὑφεωρᾶσθε; οὐ δεσπότης; οὐ βαρὺς; οὐκ ἀφόρητος ἦν; νῦν δὲ καὶ τὸ κεφάλαιον αὐτὸ ἐννοήσατε: ὃ γὰρ οὗτος ἀπαιτεῖ παρ' ἐμοῦ, τοῦτο ὡς ἐνῆν ἄριστα διεπραξάμην, καὶ τὸν τύραννον ἀπέκτεινα ἐτέρῳ ' φόνῳ, οὐχ ἀπλῶς οὐδὲ πληγῇ μιᾷ, ὅπερ εὐκταϊότατον ἦν αὐτῷ ἐπὶ τηλικούτοις ἀδικήμασιν, ἀλλὰ λύπη προβασανίσας πολλῇ καὶ ἐν ὀφθαλμοῖς δεῖξας τὰ φίλτατα οἰκτρῶς προκείμενα, υἱὸν ἐν ἡλικίᾳ, εἰ καὶ πονηρόν, ἀλλ' οὖν καὶ ἀκμάζοντα καὶ ὅμοιον τῷ πατρί, αἵματος καὶ λύθρου ἐμπεπλησμένον. ταῦτ' ἔστι πατέρων τὰ τραύματα, ταῦτα ξίφη δικαίων τυραννοκτόνων, οὗτος θάνατος ἄξιος ὁμῶν τυράννων, αὕτη τιμωρία πρέπουσα τοσοούτοις ἀδικήμασιν: τὸ δ' εὐθύς ἀποθανεῖν, τὸ δ' ἀγνοῆσαι, ἢ τὸ δὲ μὴδὲν τοιοῦτο θέαμα ἰδεῖν, οὐδὲν ἔχει τυραννικῆς κολάσεως ἄξιον.

[18] οὐ γὰρ ἠγνόουν, ὃ οὗτος, οὐκ ἠγνόουν, οὐδὲ τῶν ἄλλων οὐδεὶς, ὅσῳ ἐκείνος εὖνοιαν πρὸς τὸν υἱὸν εἶχεν καὶ ὡς οὐκ ἂν ἤξιωσεν ἐπιβῶναι οὐδ' ὀλίγον αὐτῷ χρόνον. πάντες μὲν γὰρ πατέρες ἴσως πρὸς τοὺς παῖδας τοιοῦτοι, ὁ δὲ καὶ περιττότερόν τι τῶν ἄλλων εἶχεν, εἰκότως, ὁρῶν μόνον ἐκείνον κηδεμόνα καὶ φύλακα τῆς τυραννίδος καὶ μόνον προκινδυνεύοντα τοῦ πατρὸς καὶ τὴν ἀσφάλειαν τῇ ἀρχῇ παρεχόμενον. ὥστε εἰ καὶ μὴ διὰ τὴν εὖνοιαν, ἀλλὰ διὰ τὴν ἀπόγνωσιν εὐθύς ἠπιστάμην τεθνηζόμενον αὐτὸν καὶ λογιούμενον ὡς οὐδὲν ἔτι τοῦ ζῆν ὄφελος τῆς ἐκ τοῦ παιδὸς ἀσφαλείας καθηρημένης. ἅπαντα τοίνυν αὐτῷ ἄθρόα περιέστησα, τὴν φύσιν, τὴν λύπην, τὴν ἀπόγνωσιν, τὸν φόβον, τὰς ἐπὶ τῶν μελλόντων . . ἐπ' αὐτὸν ἐχρησάμην τοῖς συμμάχοις καὶ πρὸς τὴν τελευταίαν ἐκείνην σκέψιν κατηνάγκασα. ἀπέθανεν ὑμῖν ἄτεκνος, λελυπημένος, ὀδυρόμενος, δακρύων, πεπενθηκῶς

πένθος ὀλιγοχρόνιον μὲν, ἀλλ' ἱκανὸν πατρί, καὶ τὸ δεινότατον, αὐτὸς ὑφ' αὐτοῦ, ὅσπερ θανάτων οἰκτιστος καὶ πολλῷ χαλεπώτερος ἢ εἰ ὑπ' ἄλλου γίγνοιτο.

[19] ποῦ μοι τὸ ξίφος; μή τις ἄλλος τοῦτο γνωρίζει; μή τιнос ἄλλου ὄπλον τοῦτο ἦν; τίς αὐτὸ ἐς τὴν ἀκρόπολιν ἀνεκόμισε; πρὸ τοῦ τυράννου τίς ἔχρησато; τίς αὐτὸ ἐπ' ἐκείνον ἀπέστειλεν; ὃ ξίφος κοινωνὸν καὶ διάδοχον τῶν ἐμῶν κατορθωμάτων, μετὰ τοσοῦτους κινδύνους, μετὰ τοσοῦτους φόνους ἀμελούμεθα καὶ ἀνάξιον δοκοῦμεν δωρεᾶς. εἰ γὰρ ὑπὲρ μόνου τούτου τὴν τιμὴν ἦτουν παρ' ὑμῶν, εἰ γὰρ ἔλεγον, 'ἄνδρες, ἀποθανεῖν ἐθελήσαντι τῷ τυράννῳ καὶ ἀνόπλῳ ἐπὶ τοῦ καιροῦ κατελιγμένῳ ξίφος τοῦτο ἐμὸν ὑπῆρέτησε καὶ πρὸς τὸ τέλος τῆς ἐλευθερίας συνήργησε πάντῃ, τοῦτο τιμῆς τε καὶ δωρεᾶς ἄξιον νομίσατε,' δεσπότην οὕτω δημοτικοῦ κτήματος οὐκ ἂν ἡμείψασθε; οὐκ ἂν ἐν τοῖς εὐεργέταις ἀνεγράψατε; οὐκ ἂν τὸ ξίφος ἐν τοῖς ἱεροῖς ἀνεθήκατε; οὐκ ἂν μετὰ τῶν θεῶν κάκεῖνο προσεκυνήσατε;

[20] νῦν μοι ἐννοήσατε οἷα πεποικέναι εἰκὸς τὸν τύραννον, οἷα δὲ εἰρηκέναι πρὸ τῆς τελευτῆς: ἐπεὶ γὰρ ὑπ' ἐμοῦ φονευόμενος καὶ τιτρωσκόμενος πολλοῖς τραύμασιν ἐς τὰ φανερά τοῦ σώματος, ὥς ἂν μάλιστα λυπήσειν ἔμελλον τὸν γεγεννηκότα, ὥς ἂν ἐκ τῆς πρώτης θέας διασπαράξῃ, ὁ μὲν ἀνεβόησεν οἰκτρὸν, ἐπιβοώμενος τὸν γεγεννηκότα οὐ βοηθὸν οὐδὲ σύμμαχον — ἦδει γὰρ πρεσβύτην ὄντα καὶ ἀσθενῆ — ἀλλὰ θεατὴν τῶν οἰκείων κακῶν: ἐγὼ γὰρ ἀπηλλαττόμην ποιητῆς μὲν τῆς ὅλης τραγωδίας γεγεννημένος, καταλιπὼν δὲ τῷ ὑποκριτῇ τὸν νεκρὸν καὶ τὴν σκηνὴν καὶ τὸ ξίφος καὶ τὰ λοιπὰ τοῦ δράματος: ἐπιστὰς δὲ ἐκεῖνος καὶ ἰδὼν υἱὸν ὃν εἶχεν μόνον ὀλίγον ἐμπνέοντα, ἡμαγμένον, ἐμπεπλησμένον τοῦ φόνου καὶ τὰ τραύματα συνεχῇ καὶ πολλὰ καὶ καίρια, ἀνεβόησεν τοῦτο: ' τέκνον, ἀνηρήμεθα, πεφονεύμεθα, τετυραννοκτονήμεθα, ποῦ ὁ σφαγεὺς; τίني με τηρεῖ; τίني με φυλάττει διὰ σοῦ, τέκνον, προανηρημένον; ἢ μή τι ὥς γέροντος ὑπερφρονεῖ, καὶ τῇ βραδυτῇ, κολάζειν δέον, καὶ παρατείνει μοι τὸν φόνον καὶ μακροτέραν μοι τὴν σφαγὴν ποιεῖ;'

[21] καὶ ταῦτα λέγων ἐζήτηι τὸ ξίφος: αὐτὸς γὰρ ἄνοπλος ἦν διὰ τὰ πάντα τῷ παιδί θαρρεῖν. ἀλλ' οὐδὲ τοῦτο ἐνεδέησεν, πάλαι δὲ ἦν ὑπ' ἐμοῦ καὶ τοῦτο προπαρεσκευασμένον καὶ πρὸς τὸ μέλλον τόλμημα καταλειμμένον. ἀποσπᾶσας δὴ τῆς σφαγῆς καὶ τοῦ τραύματος ἐξελὼν τὸ ξίφος φησί, ' πρὸ μικροῦ μὲν με ἀπέκτεινας, νῦν δὲ ἀνάπαυσον, ξίφος. πατρί πενθοῦντι παραμύθιον ἐλθὲ καὶ πρεσβυτικῇ χειρὶ δυστυχούσῃ συναγώνισαι. ἀπόσφαζον, τυραννοκτόνησον καὶ τοῦ πενθεῖν ἀπάλλαξον. εἴθε πρῶτός σοι ἐνέτυχον, εἴθε τὴν τάξιν προῦλαβον τοῦ φόνου. ἀπέθανον ἄν, ἀλλ' ὥς ὁ τύραννος μόνον, ἀλλ' ἔτι νομίζων ἔξῃν ἔκδικον: νῦν δὲ ὥς ἄτεκνος, νῦν δὲ ὥς οὐδὲ φονέως εὐπορῶν.' Καὶ ταῦτα ἅμα λέγων ἐπῆγε τὴν σφαγὴν τρέμων, οὐ δυνάμενος, ἐπιθυμῶν μὲν, ἀσθενῶν δὲ πρὸς τὴν ὑπηρεσίαν τοῦ τολμήματος.

[22] πόσαι κολάσεις ταῦτα; πόσα τραύματα; πόσοι θάνατοι; πόσαι τυραννοκτονίαι; πόσαι δωρεαί; καὶ τέλος ἐωράκατε πάντες τὸν μὲν νεανίαν προκειμένον, οὐδὲ μικρὸν οὐδ' εὐκαταγώνιστον ἔργον, τὸν πρεσβύτην δὲ αὐτῷ περικεχυμένον καὶ τὸ αἷμα ἀμφοῖν ἀνακεκραμένον, τὴν ἐλευθέρῳ

ἐκείνην καὶ ἐπινίκιον σπονδὴν, καὶ τὰ ἔργα τοῦ ξίφους τοῦ ἐμοῦ, αὐτὸ δὲ τὸ ξίφος ἐν μέσῳ ἀμφοτέρων, ἐπιδεικνύμενον ὥς οὐκ ἀνάξιον γεγένηται τοῦ δεσπότης καὶ μαρτυρόμενον ὅτι μοι πιστῶς διηκονήσατο. τοῦτο ὑπ' ἐμοῦ γενόμενον μικρότερον ἢν νῦν δὲ λαμπρότερόν ἐστι τῇ καινότητι. καὶ ὁ μὲν καθελὼν τὴν τυραννίδα πᾶσαν εἰμὶ ἐγώ· μεμέρισται δὲ ἐς πολλοὺς τὸ ἔργον ὥσπερ ἐν δράματι· καὶ τὰ μὲν πρῶτα ἐγὼ ὑπεκρινάμην, τὰ δεύτερα δὲ ὁ παῖς, τὰ τρίτα δὲ ὁ τύραννος αὐτός, τὸ ξίφος δὲ πᾶσιν ὑπηρέτησεν.

DISOWNED — Αποκηρυττόμενος

οὐ καὶνὰ μὲν ταῦτα, ὧ ἄνδρες δικασταί, οὐδὲ παράδοξα τὰ ὑπὸ τοῦ πατρὸς ἐν τῷ παρόντι γιγνόμενα, οὐδὲ νῦν πρῶτον τὰ τοιαῦτα ὀργίζεται, ἀλλὰ πρόχειρος οὗτος ὁ νόμος αὐτῷ καὶ συνήθως ἐπὶ τοῦτ' ἀφικνεῖται τὸ δικαστήριον. ἐκεῖνο δὲ καινότερον νῦν δυστυχῶ, ὅτι ἐγκλημα μὲν ἴδιον οὐκ ἔχω, κινδυνεύω δὲ τιμωρίαν ὑποσχεῖν ὑπὲρ τῆς τέχνης εἰ μὴ πάντα δύναται πείθεσθαι τούτῳ κελεύοντι, οὗ τί γένοιτ' ἂν ἀτοπώτερον, θεραπεύειν ἐκ προστάγματος, οὐκέθ' ὥς ἡ τέχνη δύναται, ἀλλ' ὥς ὁ πατήρ βούλεται; ἐβουλόμην μὲν οὖν τὴν ἱατρικὴν καὶ τοιοῦτόν τι ἔχειν φάρμακον ὃ μὴ μόνον τοὺς μεμνηνότας ἀλλὰ καὶ τοὺς ἀδίκως ὀργιζομένους παύειν ἐδύνατο, ἵνα καὶ τοῦτο τοῦ πατρὸς τὸ νόσημα ἰασαίμην. νυνὶ δὲ τὰ μὲν τῆς μανίας αὐτῷ τέλεον πέπαυται, τὰ δὲ τῆς ὀργῆς μᾶλλον ἐπιτείνεται, καὶ τὸ δεινότατον, τοῖς μὲν ἄλλοις ἅπασιν σωφρονεῖ, κατ' ἐμοῦ δὲ τοῦ θεραπεύσαντος μόνου μαίνεται. τὸν μὲν οὖν μισθὸν τῆς θεραπείας ὁρᾶτε οἷον ἀπολαμβάνω, ἀποκηρυττόμενος ὑπ' αὐτοῦ πάλιν καὶ τοῦ γένους ἁλλοτριούμενος δεύτερον, ὥσπερ διὰ τοῦτ' ἀναληφθεὶς πρὸς ὀλίγον ἴν' ἀτιμότερος γένωμαι πολλάκις. ἐκπεσὼν τῆς οἰκίας.

[2] ἐγὼ δὲ ἐν μὲν τοῖς δυνατοῖς οὐδὲ κελευσθῆναι περιμένω: πρῶτην γοῦν ἄκκλητος ἦκον ἐπὶ τὴν βοήθειαν. ὅταν δέ τι ἤ τελέως ἀπεγνωσμένον, οὐδ' ἐπιχειρεῖν βούλομαι. ἐπὶ δὲ τῆς γυναικὸς ταύτης εἰκότως καὶ ἀτολμότερός εἰμι: λογίζομαι γὰρ οἷα πάθοιμ' ἂν ὑπὸ τοῦ πατρὸς ἀποτυχόν, ὃς οὐδὲ ἀρξάμενος τῆς θεραπείας ἀποκηρύττομαι. ἄχθομαι μὲν οὖν, ὧ ἄνδρες δικασταί, ἐπὶ τῇ μητρυιᾷ χαλεπῶς ἐχούσῃ χρηστὴ γὰρ ἦν καὶ ἐπὶ τῷ πατρὶ δι' ἐκείνην ἀνωμένῳ, τὸ δὲ μέγιστον, ἐπ' ἐμαυτῷ ἀπειθεῖν δοκοῦντι καὶ ἃ προστάττομαι ὑπουργεῖν οὐ δυναμένῳ καὶ δι' ὑπερβολὴν τῆς νόσου καὶ ἀσθένειαν τῆς τέχνης. πλὴν οὐ δίκαιον οἶμαι ἀποκηρύττεσθαι τὸν ἃ μὴ δύναται ποιεῖν μηδὲ τὴν ἀρχὴν ὑπισχνούμενον.

[3] δι' ἃς μὲν οὖν αἰτίας καὶ πρότερον ἀπεκήρυξέ με ῥάδιον συνιδεῖν ἐκ τῶν παρόντων. ἐγὼ δὲ καὶ πρὸς ἐκείνας μὲν, ὥς οἶομαι, ἱκανῶς τῷ μετὰ ταῦτα βίῳ ἀπελογησάμην, καὶ ταυτὶ δὲ ἃ νῦν ἐγκαλεῖ ὥς ἂν οἷός τε ὧ ἀπολύσομαι, μικρὰ ὑμῖν διηγησάμενος τῶν ἐμῶν. ὁ γὰρ δυσάγωγος καὶ δυσπειθής ἐγώ, ὁ καταισχύνων τὸν πατέρα καὶ ἀνάξια πράττων τοῦ γένους, τότε μὲν αὐτῷ τὰ πολλὰ ἐκεῖνα βοῶντι καὶ διατεινομένῳ ὀλίγα χρῆναι ἀντιλέγειν ῥόμην. ἀπελθὼν δὲ τῆς οἰκίας ἐνόμιζόν μοι δικαστήριον ἔσεσθαι μέγα καὶ ψήφον ἀληθῆ τὸν μετὰ ταῦτα βίον καὶ τὸ φαίνεσθαι πάμπολυ τῶν τοῦ πατρὸς ἐγκλημάτων ἐκείνων ἀφεστηκότα καὶ περὶ τὰ κάλλιστα τῶν ἐπιτηδευμάτων ἐσπουδακότα καὶ τοῖς ἀρίστοις συνόντα. προεωρώμην δὲ καὶ τοιοῦτό τι καὶ ὑπώπτευνον ἤδη ὥς οὐ σφόδρα καθεστηκότος πατρὸς ἀδίκως ὀργίσεσθαι καὶ ἐγκλήματα ψευδῇ καθ' υἱοῦ συντιθέναί: καὶ ἥσάν τινες οἱ μανίας ἀρχὴν ταῦτα εἶναι νομίζοντες καὶ ἀπειλὴν καὶ ἀκροβολισμόν οὐκ ἐς μακρὰν ἐπιτεσουμένου τοῦ κακοῦ, μῖσος ἄλογον καὶ νόμον ἀπηνῆ καὶ βλασφημίας προχείρους καὶ δικαστήριον σκυθρωπὸν καὶ βοὴν καὶ ὀργὴν καὶ ὅλως χολῆς

μεστὰ πάντα. διὸ δὴ τάχα μοι καὶ ἰατρικῆς δεήσῃς ποτὲ προσεδόκων.

[4] ἀποδημήσας οὖν καὶ τοῖς εὐδοκιμωτάτοις τῶν ἐπὶ τῆς ἀλλοδαπῆς ἰατρῶν συγγενόμενος καὶ πόνῳ πολλῷ καὶ προθυμίᾳ λιπαρεῖ χρησάμενος ἐξέμαθον τὴν τέχνην. ἐπανελθὼν δὲ καταλαμβάνω τὸν πατέρα σαφῶς ἤδη μεμνηνότα καὶ ὑπὸ τῶν ἐπιχωρίων ἰατρῶν ἀπεγνωσμένον, οὐκ ἐς βάθος ὁρώντων οὐδ' ἀκριβῶς φυλοκρινούντων ἅτας νόσους. πλὴν ὅπερ γε εἰκὸς ἦν ποιεῖν χρηστὸν υἱόν, οὔτε ἐμνησικάκησα τῆς ἀποκηρύξεως οὔτε μετάπεμπος γενέσθαι περιέμεινα,· οὐδὲ γὰρ εἶχόν τι αὐτῷ ἴδιον ἐγκαλεῖν, ἀλλὰ πάντα ἐκεῖνα ἦν ἀλλότρια τὰ ἁμαρτήματα καὶ ὥσπερ ἔφην ἤδη, τῆς νόσου. παρελθὼν οὖν ἄκκλητος οὐκ εὐθὺς ἰασάμην οὐ γὰρ οὕτω ποιεῖν ἔθος ἐστὶν ἡμῖν οὐδὲ ταῦτα ἡ τέχνη παραινεῖ, ἀλλὰ πάντων πρῶτον τοῦτο διδασκόμεθα συνορᾶν εἴτε ἰασιμὸν ἐστὶ τὸ νόσημα εἴτε ἀνήκεστον καὶ ὑπερβεβηκὸς τοὺς ὅρους τῆς τέχνης. καὶ τηνικαῦτα, ἦν μὲν εὐμεταχείριστον ἦ, ἐπιχειροῦμεν καὶ πᾶσαν σπουδὴν ἐσφερόμεθα σῶσαι τὸν νοσοῦντα· ἦν δὲ κεκρατηκὸς ἤδη καὶ νενικηκὸς τὸ πάθος ἴδωμεν, οὐδὲ τὴν ἀρχὴν προσασπτόμεθα, νόμον τινὰ παλαιὸν τῶν προπατόρων τῆς τέχνης ἰατρῶν φυλάττοντες, οἳ φασι μὴ δεῖν ἐπιχειρεῖν τοῖς κεκρατημένοις. ἰδὼν οὖν τὸν πατέρα ἔτι ἐντὸς τῆς ἐλπίδος καὶ τὸ πάθος οὐχ ὑπὲρ τὴν τέχνην, ἐπὶ πολὺ τηρήσας καὶ ἀκριβῶς ἐξετάσας ἕκαστα ἐπεχειροῦν ἤδη καὶ τὸ φάρμακον τεθαρρηκότως ἐνέχεον, καίτοι πολλοὶ τῶν παρόντων ὑπώπτευν τὴν δόσιν καὶ τὴν ἴασιν διέβαλλον καὶ πρὸς κατηγορίας παρεσκευάζοντο

[5] . παρὴν δὲ καὶ ἡ μητρὺ φοβουμένη καὶ ἀπιστοῦσα, οὐ τῷ μισεῖν ἐμέ, ἀλλὰ τῷ δεδιέναι καὶ ἀκριβῶς εἰδέναι πονηρῶς ἐκεῖνον διακείμενον ἠπίστατο γὰρ μόνῃ τὰ πάντα συνοῦσα καὶ ὁμοδίαιτος τῇ νόσῳ. πλὴν ἄλλ' ἔγωγε οὐδὲν ἀποδειλιάσας — ἠπιστάμην γὰρ οὐ ψευδόμενά με τὰ σημεῖα οὐδὲ προδώσουσαν τὴν τέχνην — ἐπῆγον τὴν ἴασιν ἐν καιρῷ τῆς ἐπιχειρήσεως, καίτοι κάμοι τινες τῶν φίλων συνεβούλευον μὴ θρασύνεσθαι, μὴ καὶ διαβολὴν τινα μεῖζω ἐνέγκῃ μοι τὸ ἀποτυχεῖν ὥς ἀμυνομένῳ τὸν πατέρα φαρμάκῳ καὶ μνησικακήσαντι ὧν ἐπεπόνθειν ὑπ' αὐτοῦ. καὶ τὸ κεφάλαιον, σῶος μὲν οὗτος εὐθὺς ἦν καὶ ἐσωφρόνει πάλιν καὶ πάντα διεγίνωσκεν οἱ παρόντες δὲ ἐθαύμαζον, ἐπῆνει δὲ καὶ ἡ μητρὺ καὶ φανερά πᾶσιν ἦν χαίρουσα κάμοι εὐδοκιμοῦντι κάκείνῳ σωφρονοῦντι. οὗτος δ' οὖν μαρτυρεῖν γὰρ αὐτῷ ἔχω ἅ μῆτε μελλήσας μῆτε σύμβουλόν τινα περὶ τούτων προσλαβὼν, ἐπειδὴ τὸ πᾶν ἤκουσε τῶν παρόντων, ἔλυε μὲν τὴν ἀποκήρυξιν, υἱὸν δὲ ἐξ ὑπαρχῆς ἐποιεῖτό με, σωτῆρα καὶ εὐεργέτην ἀποκαλῶν καὶ ἀκριβῆ πείραν εἰληφέναι ὁμολογῶν καὶ περὶ τῶν ἔμπροσθεν ἐκείνων ἀπολογούμενος. τοῦτο γινόμενον εὐφραине μὲν πολλούς, ὅσοι παρῆσαν χρηστοί, ἐλύπει δὲ ἐκείνους ὅσοις ἀποκήρυξις υἱοῦ ἡδίων ἀναλήψεως. εἶδον γοῦν τότε οὐ πάντας ὁμοίως ἡδομένους τῷ πράγματι, ἀλλ' εὐθὺς τινος καὶ χροᾶν τρεπομένην καὶ βλέμμα τεταραγμένον καὶ πρόσωπον ὠργισμένον, οἷον ἐκ φθόνου καὶ μίσους γίνεται. ἡμεῖς μὲν οὖν, ὥς τὸ εἰκὸς, ἐν εὐφροσύναις καὶ

[6] θυμηδίαις ἦμεν, ἀλλήλους ἀπειληφότες· ἡ μητρὺ δὲ μετὰ μικρὸν εὐθὺς νοσεῖν ἤρξατο νόσον, ᾧ ἄνδρες δικασταί, χαλεπὴν καὶ παράλογον ἀρχόμενον γὰρ εὐθὺς τὸ δεινὸν παρεφύλαξα. ὁ γὰρ ἄπλοῦν οὐδὲ ἐπιτόλαιον τῆς μανίας

τὸ εἶδος, ἀλλὰ τι παλαιὸν ὑποκουργοῦν ἐν τῇ ψυχῇ κακὸν ἀπέρρηξε καὶ ἐς τοῦμφανὲς ἐξενίκησε. πολλὰ μὲν οὖν καὶ ἄλλα ἡμῖν ἐστὶ σημεῖα τῶν ἀνιάτως μεμνηνόντων, ἐν δὲ ἐκεῖνο καινὸν ἐπὶ τῆς γυναικὸς ταύτης παρεφύλαξα: πρὸς μὲν γὰρ τοὺς ἄλλους ἡμερωτέρως καὶ πραεῖά ἐστὶ καὶ παρόντων εἰρήνην ἄγει ἢ νόσος, ἂν δὲ τινα ἱατρὸν ἴδῃ καὶ τοῦτ' ἀκούσῃ μόνον, κατ' ἐκεῖνου μάλιστα παροξύνεται, ὅπερ καὶ αὐτὸ τοῦ πονηρῶς καὶ ἀνηκέστως ἔχειν ἐστὶ τεκμήριον. ταῦτα ὁρῶν ἐγὼ μὲν ἠνιώμην καὶ τὴν γυναῖκα ὥκτειρον ἀξίαν οὔσαν καὶ παρὰ τὸ προσῆκον

[7] δυστυχοῦσαν. ὁ πατὴρ δὲ ὑπὸ ιδιωτείας οὐ γὰρ οἶδεν οὔτε ἀρχὴν τοῦ κατέχοντος κακοῦ οὔτε τὴν αἰτίαν οὔτε τὸ μέτρον τοῦ πάθους ἐκέλευεν ἰᾶσθαι καὶ τὸ ὅμοιον ἐκχέαι φάρμακον οἶεται ^ γὰρ ἐν εἶναι μανίας εἶδος καὶ μίαν τὴν νόσον καὶ τάρρῳστημα ταῦτόν καὶ παραπλησίαν τὴν θεραπείαν δεχόμενον.^ ἐπεὶ δέ, ὅπερ ἀληθέστατον, ἀδύνατον εἶναί φημι σώζεσθαι τὴν γυναῖκα καὶ ἡττηθῆναι ὑπὸ τῆς νόσου ὁμολογῶ, ἀγανακτεῖ καὶ ὀργίζεται καὶ φησιν ἐκόντα καθυφίεσθαι καὶ προδιδόναι τὴν ἀνθρωπον, ἐγκαλῶν ἐμοὶ τὴν ἀσθένειαν τῆς τέχνης. καὶ πάσχει μὲν σύνηθες τοῖς λυπουμένοις: ὀργίζονται γοῦν ἅπαντες τοῖς μετὰ παρρησίας τάληθ' ἰλέγουσιν. πλὴν ἔγωγε ὥς ἂν οἷός τε ὦ δικαιολογήσομαι πρὸς αὐτόν καὶ ὑπὲρ ἐμαυτοῦ καὶ τῆς τέχνης.

[8] καὶ πρῶτόν γε ἀπὸ τοῦ νόμου ἄρξομαι καθ' ὃν οὗτός με ἀποκηρῦξαι βούλεται, ἵν' εἰδῇ οὐκέθ' ὁμοίαν οὔσαν αὐτῷ νῦν τε καὶ πρότερον τὴν ἐξουσίαν. οὐ γὰρ ἅπασιν, ὦ πάτερ, ὁ νομοθέτης οὐδὲ πάντας υἰέας οὐδὲ ὁσάκις ἂν ἐθέλωσιν ἀποκηρύττειν συγκεχώρηκεν οὐδ' ἐπὶ πάσαις αἰτίαις, ἀλλ' ὥσπερ τοῖς πατράσιν τὰ τηλικαῦτα ὀργίζεσθαι ἐφῆκεν, οὕτω καὶ τῶν παίδων προῦνόησεν, ὥς μὴ ἀδίκως αὐτὸ πάσχουσιν καὶ διὰ τοῦτο οὐκ ἐλευθέραν ἐφῆκε γίνεσθαι οὐδὲ ἄκριτον τὴν τιμωρίαν, ἀλλ' ἐς δικαστήριον ἐκάλεσε καὶ δοκιμαστὰς ἐκάθισε τοὺς μήτε πρὸς ὀργὴν μήτε διαβολὴν ^ τὸ δίκαιον κρινοῦντας. ἦδει γὰρ πολλοῖς πολλὰκις ἀλόγους αἰτίας ὀργῆς παρισταμένας, καὶ τὸν μὲν ψευδεῖ τινι διαβολῇ πειθόμενον, τὸν δὲ οἰκέτη πιστεύοντα ἢ γυναῖκα ἐχθρῷ. οὐκοῦν ἡγεῖτο ἀδίκαστον γίνεσθαι τὸ πρᾶγμα οὐδ' ἐξ ἐρήμης τοὺς παῖδας εὐθύς ἀλίσκεσθαι, ἀλλὰ καὶ ὕδωρ ἐγγχεῖται καὶ λόγος ἀποδίδεται καὶ ἀνεξέταστον οὐδὲν καταλείπεται.

[9] ἐπεὶ τοίνυν ἔξεστιν, καὶ τοῦ μὲν ἐγκαλεῖν μόνου ὁ πατὴρ κύριος, τοῦ κρῖναι δὲ εἰ εὐλόγα αἰτιᾶται ὑμεῖς οἱ δικάζοντες, αὐτὸ μὲν ὃ μοι ἐπιφέρει καὶ ἐφ' ᾧ νῦν ἀγανακτεῖ μηδέπω σκοπεῖτε, πρότερον δὲ ἐκεῖνο ἐξετάσατε, εἰ ἐτι δοτέον ἀποκηρύττειν αὐτῷ ἅπαξ ἀποκηρύξαντι καὶ χρησαμένῳ τῇ παρὰ τοῦ νόμου ἐξουσίᾳ καὶ ἀποπληρώσαντι τὴν πατρικὴν ταύτην δυναστείαν, εἴτ' αὐθις ἀναλαβόντι καὶ λύσαντι τὴν ἀποκήρυξιν. ἐγὼ μὲν γὰρ ἀδικώτατον εἶναί φημι τὸ τοιοῦτον, ἀπεράντους γίνεσθαι καὶ ^ τῶν παίδων τὰς τιμωρίας καὶ πολλὰς τὰς καταδίκας καὶ τὸν φόβον αἰδίων καὶ τὸν νόμον ἄρτι μὲν συννοργίζεσθαι, μετὰ μικρὸν δὲ λύεσθαι, καὶ ἄλιν ὁμοίως ἰσχυρὸν εἶναι, καὶ ὅλως ἄνω καὶ κάτω στρέφεσθαι τὰ δίκαια πρὸς τὸ ἐπὶ καιροῦ δοκοῦν πατράσιν. ἀλλὰ τὸ μὲν πρῶτον ἄξιον ἐφίεναι καὶ ἀγανακτοῦντι συναγανακτεῖν καὶ κύριον τῆς τιμωρίας ποιεῖν τὸν γεγεννηκότα: ἦν δὲ ἅπαξ ἀναλώσῃ τὴν ἐξουσίαν καὶ καταχρήσῃται τῷ νόμῳ καὶ ἐμπλησθῇ τῆς ὀργῆς,

εἶτα μετὰ ταῦτα ἀναλάβῃ, χρηστὸν εἶναι μεταπεισθεῖς, ἐπὶ τούτων ἀνάγκη μένειν ^ καὶ μηκέτι μεταπηδᾶν μηδὲ μεταβουλεύεσθαι μηδὲ μεταποιεῖν τὴν κρίσιν. τοῦ μὲν γὰρ τὸν γεννηθέντα πονηρὸν ἢ χρηστὸν ἀποβήσεσθαι οὐδέν, οἶμαι, γνώρισμα ἦν, καὶ διὰ τοῦτο τοὺς ἀναξίους τοῦ γένους παραιτεῖσθαι συγκεχώρηται τοῖς ὅτε ἡγνόουν ἀναθρεψαμένοις.

[10] ὅταν δὲ μὴ κατ' ἀνάγκην ἀλλ' ἐπ' ἐξουσίας αὐτός τις ἀφ' ἑαυτοῦ καὶ δοκιμάσας ἀναλάβῃ, τίς ἔτι μηχανὴ μεταβάλλεσθαι, ἢ τίς ἔτι χρήσις ὑπόλοιπος τοῦ νόμου; φαίη γὰρ ἂν πρὸς σέ ὁ νομοθέτης, ' εἰ πονηρὸς οὗτος ἦν καὶ τοῦ ἀποκηρυχθῆναι ἄξιος, τί παθὼν ἀνεκάλεις; τί δ' αὖθις ἐπανήγες ἐς τὴν οἰκίαν; τί δ' ἔλυνες τὸν νόμον; ἐλεύθερος γὰρ ἦσθα καὶ τοῦ μὴ ποιεῖν ταῦτα κύριος. οὐ γὰρ δὴ ἐντροφᾶν σοι δοτέον τοῖς νόμοις οὐδὲ πρὸς τὰς σὰς μεταβολὰς συνάγεσθαι τὰ δικαστήρια, οὐδὲ ἄρτι μὲν λύεσθαι ἄρτι δὲ κυρίου εἶναι τοὺς νόμους καὶ τοὺς δικαστὰς καθῆσθαι μάρτυρας, μᾶλλον δὲ ὑπηρέτας, τῶν σοὶ δοκούντων, ὅτε μὲν κολάζοντας ὅτε δὲ διαλλάττοντας, ὁπότεν σοι δοκῇ. ἅπαξ γεγέννηκας, ἅπαξ ἀνατέτραφας, ἅπαξ καὶ τὸ ἀποκηρύττειν ἀντὶ τούτων ἔχεις, καὶ τότε, ἦν δικαίως αὐτὸ ποιεῖν δοκῇ: τὸ δ' ἅπαυστον τοῦτο καὶ ἄϊδιον καὶ πολὺ ῥάδιον ^ μεῖζον ἤδη τῆς πατρικῆς ἐστιν ἐξουσίας.'

[11] μὴ δὴ, πρὸς Διός, ὃ ἄνδρες δικασταί, συγχωρήσητε αὐτῷ ἐκούσιον τὴν ἀνάληψιν πεποιημένῳ καὶ λύσαντι τὴν γνώσιν τοῦ πάλαι δικαστηρίου καὶ ἀκυρώσαντι τὴν ὀργὴν αὖθις τὴν ^ αὐτὴν τιμωρίαν ἀνακαλεῖν καὶ ἐπὶ τὴν ἐξουσίαν τὴν πατρικὴν ἀνατρέχειν, ἥς ἔξωρος ἤδη καὶ ἔωλος ἢ προθεσμία καὶ μόνῳ τούτῳ ἄκυρος καὶ προδεδαπανημένη. ὁρᾶτε γάρ που καὶ ἐν τοῖς ἄλλοις δικαστηρίοις ὡς ἀπὸ μὲν τῶν κλήρῳ λαχόντων δικαστῶν, ἦν τις ἄδικον οἴηται γεγενῆσθαι τὴν κρίσιν, δίδωσιν ὁ νόμος ἐς ἕτερον ἐφεῖναι δικαστήριον ἦν δὲ τινες ἐκόντες αὐτοὶ σύνθωνται δικαστὰς καὶ προελόμενοι ἐπιτρέψωσιν διαιτᾶν, οὐκέτι. οἷς γὰρ ἐξῆν μηδὲ τὴν ἀρχὴν ἐμμένειν,^ εἰ τούτους τις αὐθαίρετος εἴλετο, στέργειν ἐστὶ δίκαιος τοῖς ἐγνωσμένοις. οὕτω δὴ καὶ σύ, ὃν ἐξῆν μηκέτ' ἀναλαμβάνειν εἰ ἀνάξιος ^ ἐδόκει τοῦ γένους, τοῦτον εἰ χρηστὸν ἡγησάμενος εἶναι πάλιν ἀνείληφας, οὐκέτ' ἀποκηρύττειν ἔξεις: ὅτι γὰρ οὐκ ἄξιος αὖθις παθεῖν ταῦτα, ὑπ' αὐτοῦ σοῦ μεμαρτύρηται καὶ χρηστός ἤδη ἀνωμολόγηται. ἀμετανόητον οὖν τὴν ἀνάληψιν καὶ τὴν διαλλαγὴν βέβαιον εἶναι προσήκει μετὰ κρίσιν οὕτω πολλὴν καὶ δύο δικαστήρια, ἐν μὲν τὸ πρῶτον, ἐφ' οὗ παρητήσω, δευτέρον δὲ τὸ σόν, ὅτε μετεβουλεύσω καὶ ἀνάδαστον ἐποίησας: τὰ πρότερον ἐγνωσμένα λύσας βεβαιοῖς τὰ μετ' ἐκεῖνα βεβουλευμένα. μένε τοίνυν ἐπὶ τῶν τελευταίων καὶ φύλαττε τὴν σαυτοῦ κρίσιν: πατέρα σε εἶναι δεῖ: τοῦτο γὰρ ἔδοξέ σοι, τοῦτ' ἐδοκίμασας, τοῦτ' ἐκύρωσας.

[12] ἐγὼ μὲν οὐδ' εἰ μὴ φύσει παῖς ἦν, θέμενος δὲ ἀποκηρύττειν ἤθελες, ἐξεῖναι ἂν σοι ὥοιμην: ὁ γὰρ τὴν ἀρχὴν μὴ ποιεῖν δυνατόν ἦν, τοῦτ' ἄδικον λύειν ἅπαξ γενόμενον. τὸν δὲ καὶ φύσει καὶ αὖθις προαιρέσει καὶ γνώμῃ ἐσπεποιημένον, πῶς εὐλογον αὖθις ἀπωθεῖσθαι καὶ πολλάκις τῆς μιᾶς οἰκειότητος ἀποστερεῖν; εἰ δ' οἰκέτης ὢν ἐτύγχανον, καὶ τὸ μὲν πρῶτον πονηρὸν οἰόμενος ἐπέδησας, μεταπεισθεῖς δ' ὥς οὐδὲν ἡδίκουν ἐλεύθερον

ἀφῆκας εἶναι, ἅρ' ἂν σοι πρὸς καιρὸν ὀργισθέντι αὐθις ἐξῆν ἐς τὴν ὁμοίαν δουλείαν ἐπανάγειν; οὐδαμῶς. τὰ γὰρ τοιαῦτα βέβαια καὶ διὰ παντὸς κύρια ὑπάρχειν οἱ νόμοι ἀξιοῦσιν. ὑπὲρ μὲν οὖν τοῦ μηκέτι ἐξεῖναι τοῦτω ἀποκηρύττειν ὃν ἅπας ἀποκηρύζας ἐκὼν ἀνέλαβεν

[13] ἔτι πολλὰ εἰπεῖν ἔχων ὅμως παύσομαι. σκέψασθε δὲ ἤδη ὄντινα ὄντα καὶ ἀποκηρύττειν καὶ οὐ δὴ που τοῦτό φημι, ὥς τότε μὲν ἰδιώτην, νῦν δὲ ἱατρὸν οὐδὲν γὰρ ἂν πρὸς τοῦτο ἡ τέχνη συναγωνίσαιτο: οὐδ' ὅτι τότε μὲν νέον, νῦν δὲ ἤδη καὶ προβεβηκότα καὶ τὸ πιστὸν τοῦ μηδὲν ἀδικήσαι ἂν παρὰ τῆς ἡλικίας ἔχοντα: μικρὸν γάρ ἴσως καὶ τοῦτο. ἀλλὰ τότε μὲν, εἰ καὶ μηδὲν ἡδικοῦμενος, ὥς ἂν ἔγωγε φαίην, ἀλλ' οὐδὲ εὖ πεπονθὼς παρηγεῖτο τῆς οἰκίας, νῦν δὲ σωτῆρα ἔναγχος καὶ εὐεργέτην γεγενημένον. οὐ τί γένοιτ' ἂν ἀχαριστότερον, σωθέντα δι' ἐμὲ καὶ τηλικούτον κίνδυνον διαπεφευγότα τοῖς τοιούτοις εὐθὺς ἀμείβεσθαι, τῆς θεραπείας ἐκείνης οὐδένα, λόγον ἔχοντα, ἀλλ' οὕτω ῥαδίως ἐπιλελῆσθαι καὶ ἐπὶ τὴν ἐρημίαν ἐλαύνειν τὸν ἐφησθέντ' ἂν δικαίως ἐφ' οἷς ἀδίκως ἐξεβέβλητο, μὴ μόνον δ' οὐ ἂν μνησικακήσαντα, ἀλλὰ καὶ σώσαντα καὶ σωφρονεῖν παρασκευάσαντα;

[14] οὐ γὰρ σμικρὸν, ὃ ἄνδρες δικασταί, οὐδὲ τὸ τυχὸν εὖ πεποιηκὼς αὐτόν, ὅμως τῶν τοιούτων νῦν ἀξιοῦμαι. ἀλλ' εἰ καὶ οὗτος ἀγνοεῖ τὰ τότε, πάντες ὑμεῖς ἴστε οἷα ποιοῦντα αὐτόν καὶ πάσχοντα καὶ ὅπως διακείμενον ἐγὼ παραλαβὼν, τῶν μὲν ἄλλων ἱατρῶν ἀπεγνωκότων, τῶν δὲ οἰκείων φευγόντων καὶ μηδὲ πλησίον προσιέναι τολμώντων, τοιοῦτον ἀπέφηνα ὥς καὶ κατηγορεῖν δύνασθαι καὶ περὶ τῶν νόμων διαλέγεσθαι. μᾶλλον δέ. ὀρθῶς, ὦ πάτερ, τὸ παράδειγμα: τοιοῦτον ὄντα σε παρ' ὀλίγον οἷα νῦν ἡ γυνή ἐστιν, πρὸς τὴν ἀρχαίαν φρόνησιν ἐπανήγαγον. οὐ δὴ δίκαιον τοιαύτην μοι γενέσθαι ἀντ' ἐκείνων τὴν ἀμοιβὴν οὐδὲ κατ' ἐμοῦ σε μόνου σωφρονεῖν: ὅτι γὰρ μὴ μικρὰ ὑπ' ἐμοῦ εὐηργέτησαι, καὶ ἀπ' αὐτῶν ὧν ἐγκαλεῖς δηλὸν ἐστὶν ὃν ἂν γὰρ ὥς ἐν ἐσχάτοις οὗσαν τὴν γυναῖκα καὶ παμπονηρῶς ἔχουσιν οὐκ ἰώμενον μισεῖς, πῶς οὐ πολὺ μᾶλλον ὅτι σε τῶν ὁμοίων ἀπὴλλαξα ὑπεραγαπᾷς καὶ χάριν ὁμολογεῖς, τῶν οὕτω δεινῶν ἀπηλλαγμένους; σὺ δέ, ὅπερ ἀγνωμονέστατον, σωφρονήσας εὐθὺς ἐς δικαστήριον ἄγεις καὶ σεσωσμένος κολάζεις καὶ ἐπὶ τὸ ἀρχαῖον ἐκεῖνο μῖσος ἀνατρέχεις καὶ τὸν αὐτὸν ἀναγινώσκεις νόμον. καλὸν γοῦν τὸν μισθὸν ἀποδίδως τῇ τέχνῃ καὶ ἀξίας ἀμοιβὰς τῶν φαρμάκων ἐπὶ τὸν ἱατρὸν ὑγιαίνων μόνον.

[15] ὑμεῖς δέ, ὦ ἄνδρες δικασταί, τὸν εὐεργέτην τοῦτω κολάζειν ἐπιτρέψετε καὶ τὸν σώσαντα ἐξελαύνειν καὶ τὸν σωφρονίσαντα μισεῖν καὶ τὸν ἀναστήσαντα τιμωρεῖσθαι; οὐκ, ἦν γε τὰ δίκαια ποιῆτε. καὶ γὰρ εἰ τὰ μέγιστα νῦν ἀμαρτάνων ἐτύγχανον, ἦν μοί τις οὐ μικρὰ προοφειλομένη χάρις, ἐς ἣν ἀποβλέποντα τοῦτον καὶ ἥς μεμνημένον καλῶς εἶχε τῶν μὲν παρόντων καταφρονεῖν, δι' ἐκεῖνα δὲ πρόχειρον τὴν συγγνώμην ἔχειν, καὶ μάλιστα εἰ τηλικαύτη τις ἡ εὐεργεσία τυγχάνοι ὥς πάντα ὑπερπαίειν τὰ μετὰ ταῦτα. ὅπερ οἶμαι κάμοι πρὸς τοῦτον ὑπάρχειν, ὃν ἔσωσα, καὶ ὃς τοῦ βίου παντὸς χρεώστης ἐστί μοι, καὶ ὃ τὸ εἶναι καὶ τὸ σωφρονεῖν καὶ τὸ συνιέναι παρέσχημαι, καὶ μάλιστα ὅτε οἱ ἄλλοι πάντες ἤδη ἀπεγνώκεσαν καὶ ἥττους εἶναι ὁμολόγουν τῆς νόσου.

[16] τοῦτο γὰρ μείζω οἶμαι ποιεῖν τὴν ἑμὴν εὐεργεσίαν, ὃς οὔτε υἱὸς ὢν τότε οὔτε ἀναγκαίαν τῆς θεραπείας ἔχων αἰτίαν ἀλλὰ ἐλευθερός καθεστὼς καὶ ἀλλότριος, τῆς φυσικῆς αἰτίας ἀφειμένος, ὅμως οὐ περιεῖδον, ἀλλ' ἐθελοντής, ἄκλητος, αὐτεπάγγελτος ἦκον ἐβοήθησα, προσελιπάρησα, ἰασάμην, ἀνέστησα, καὶ τὸν πατέρα ἑμαυτῷ διεφύλαξα, καὶ ὑπὲρ τῆς ἀποκηρύξεως ἀπελογησάμην, καὶ τῇ εὐνοίᾳ τὴν ὀργὴν ἔπαυσα, καὶ τὸν νόμον ἔλυσα τῇ φιλοστοργίᾳ, καὶ μεγάλην εὐεργεσίαν τὴν ἐς τὸ γένος ἐπ'ἀνόδον ἐπριάμην, καὶ ἐν οὕτως ἐπισφαλεῖ καιρῷ τὴν πρὸς τὸν πατέρα πίστιν ἐπεδειξάμην, καὶ μετὰ τῆς τέχνης ἑμαυτὸν ἐσεποίησα, καὶ γνήσιος υἱὸς ἐν τοῖς δεινοῖς ἀνεφάνην. πόσα γὰρ οἶεσθε παθεῖν με, πόσα καμεῖν παρόντα, ὑπηρετοῦντα, καιροφυλακοῦντα, νῦν μὲν εἰκοντα τῇ τοῦ πάθους ἀκμῇ, νῦν δὲ τὴν τέχνην ἐπάγοντα πρὸς ὀλίγον ἐνδιδόντος τοῦ κακοῦ; ἔστιν δὲ τῶν ὄντων ἀπάντων τούτων ἐν τῇ ἱατρικῇ τὸ ἐπισφαλέστατον τοὺς τοιοῦτους ἰᾶσθαι καὶ πλησιάζειν οὕτως διακειμένοις: ἐς γὰρ τοὺς πλησίον πολλάκις ἀφίᾳσι τὴν λύτταν, ἐπιζέσαντος τοῦ πάθους. καὶ ὅμως πρὸς οὐδὲν τούτων ἀπόκησα οὐδὲ ἀπεδειλίασα, συνὼν δὲ καὶ πάντα τρόπον ἀντεξεταζόμενος τῇ νόσῳ τὸ τελευταῖον ἐκράτησα τῷ φαρμάκῳ.

[17] μὴ γὰρ τοῦτ' ἀκούσας εὐθὺς ὑπολάβῃ τις ' ποῖος δὲ ἢ πόσος ὁ κάματος ἐγγχείαι φάρμακον;' πολλὰ γὰρ πρὸ τούτου γενέσθαι δεῖ, καὶ προοδοποιῆσαι τῇ πόσει καὶ προπαρασκευάσαι ῥάδιον ἐς ἴασιν τὸ σῶμα καὶ τῆς ἀπάσης ἕξεως φροντίσαι κενοῦντα καὶ ἰσχυαίνοντα καὶ οἷς χρή τρέφοντα καὶ κινοῦντα ἐς ὅσον χρήσιμον καὶ ὕπνους ἐπιννοῦντα καὶ ἡρεμίας μηχανώμενον, ἅπερ οἱ μὲν ἄλλο τι νοσοῦντες ῥαδίως πεισθεῖεν ἄν, οἱ μεμνότες δὲ διὰ τὴν ἐλευθερίαν τοῦ νοῦ δυσάγωγοι καὶ δυσηνίοχτοι καὶ τῷ ἱατρῷ ἐπισφαλεῖς καὶ τῇ θεραπείᾳ δυσκαταγώνιστοι. ὅταν γοῦν πολλάκις οἰήθωμεν ἢ ἤδη πλησίον γενέσθαι τοῦ τέλους καὶ ἐλπίσωμεν, ἐμπεσόν τι μικρὸν ἀμάρτημα ἐπακμάσαντος τοῦ πάθους ἅπαντα ῥαδίως ἐκεῖνα ἀνέτρεψε καὶ ἐνεπόδισε ἢ τὴν θεραπείαν καὶ τὴν τέχνην διέσφηλε.

[18] τὸν οὖν ταῦτα πάντα ὑπομεμενηκότα καὶ οὕτω χαλεπῷ νοσήματι προσπαλαίσαντα καὶ πάθος ἀπάντων παθῶν τὸ δυσαλωτότατον νενικηκότα ἔτι τούτῳ ἀποκηρύττειν ἐπιτρέψετε, καὶ τοὺς νόμους ὡς βούλεται ἐρμηνεύειν κατ' εὐεργέτου συγχωρήσετε, καὶ τῇ φύσει πολεμεῖν αὐτὸν ἐάσετε; ἐγὼ τῇ φύσει πειθόμενος, ὃ ἄνδρες δικασταί, σώζω καὶ διαφυλάττω τὸν πατέρα ἑμαυτῷ κἂν ἀδικῇ: οὗτοσί δὲ τὸν εὐεργετηκότα παῖδα τοῖς νόμοις, ὡς φησιν, ἀκολουθῶν διαφθείρει καὶ τοῦ γένους ἀποστερεῖ. μισόπαις οὗτος, ἐγὼ φιλοπάτωρ γίγνομαι ἐγὼ τὴν φύσιν ἀσπάζομαι, οὗτος τὰ τῆς φύσεως παρορᾷ καὶ ἢ καθυβρίζει δίκαια. ὃ πατρὸς μισοῦντος ἀδίκως: ὃ παιδὸς φιλοῦντος ἀδικώτερον. ἐγκαλῶ γὰρ ἑμαυτῷ, τοῦ πατρὸς ἀναγκάζοντος, ὅτι μισούμενος οὐ δέον φιλῶ καὶ φιλῶ πλέον ἢ προσῆκεν. καίτοι γε ἡ φύσις τοῖς πατράσιν τοὺς παῖδας μᾶλλον ἢ τοῖς παισὶν τοὺς πατέρας ἐπιτάττει φιλεῖν. ἀλλ' οὗτος ἐκὼν καὶ τοὺς νόμους παρορᾷ οἱ τοὺς οὐδὲν ἡδικοκῶτας παῖδας τῷ γένει φυλάττουσιν, καὶ τὴν φύσιν, ἢ τοὺς γεννήσαντας ἔλκει πρὸς πόθον τῶν γεγεννημένων πολύν. οὐχ ὅπως μείζους ἀρχὰς εὐνοίας ἔχων πρὸς ἐμὲ μείζονα τὰ δικάιά μοι τῆς εὐνοίας ἐσφέρει καὶ ἐπιδίδωσιν, ἢ τό γε ἔλαττον ἐμὲ

μιμείται και ζηλοῖ τοῦ φίλτρου: ἀλλ', οἱμοι τῆς συμφορᾶς, προσέτι και μισεῖ φιλοῦντα και ἀγαπῶντα ἐλαύνει και εὐεργετοῦντα ἀδικεῖ και ἀσπαζόμενον ἀποκηρύττει, και τοὺς φιλόπαιδας νόμοις ὡς μισόπαιδας κατ' ἐμοῦ μεταχειρίζεται. ὦ μάχης ἦν ἐσάγεις, πάτερ, τοῖς νόμοις κατὰ τῆς φύσεως.

[19] οὐκ ἔστι ταῦτα, οὐκ ἔστιν ὡς θέλεις: κακῶς ἐρμηνεύεις, ὦ πάτερ, καλῶς κειμένους τοὺς νόμους. οὐ πολεμεῖ φύσις και νόμος ἐν ταῖς εὐνοίαις, ἀλλ' ἀκολουθοῦσιν ἀλλήλοις ἐνταῦθα και συναγωνίζονται τῇ λύσει τῶν ἀδικημάτων. ὑβρίζεις τὸν εὐεργέτην, ἀδικεῖς τὴν φύσιν. τί και τοὺς νόμους συναδικεῖς τῇ φύσει; οὐς καλοὺς και δικαίους και φιλόπαιδας εἶναι θέλοντας οὐ συγχωρεῖς, καθ' ἐνὸς παιδὸς ὡς κατὰ πολλῶν κινῶν πολλὰκις και ἡσυχάζειν οὐκ ἔδῳ ἐν ταῖς τιμωρίαις τοὺς ἐν ταῖς τῶν παίδων πρὸς τοὺς πατέρας εὐνοίαις ἡσυχάζειν ἐθέλοντας, καίτοι γε ἐπὶ τοῖς μηδὲν ἡμαρτηκόσιν μηδὲ κειμένους, και μὴν οἱ γε νόμοι και ἀχαριστίας δικάζεσθαι διδόασιν κατὰ τῶν τοὺς εὐεργέτας μὴ ἀντευποιούντων. ὁ δὲ πρὸς τῷ μὴ ἀμείβεσθαι και ἐπ' αὐτοῖς οἷς πέπονθε κολάζειν ἀξιῶν, σκέψασθε εἴ τινα ὑπερβολὴν ἀδικίας ἀπολέλοιπεν. ὡς μὲν οὖν οὔτε ἀποκηρύττειν ἔτι τούτῳ ἔξεστιν ἅπαξ ἡδὴ τὴν πατρικὴν ἐξουσίαν ἀποπληρώσαντι και χρησαμένῳ τοῖς νόμοις, οὔτε ἄλλως δίκαιον εὐεργέτην ἐς τὰ τηλικαῦτα γεγεννημένον ἀποθεῖσθαι και τῆς οἰκίας παραιτεῖσθαι, ἱκανῶς,

[20] οἶμαι, δέδεικται. ἡδὴ δὲ και ἐπ' αὐτὴν τὴν αἰτίαν ἔλθωμεν τῆς ἀποκηρύξεως και τὸ ἔγκλημα ἐξετάσωμεν ὅποιόν ἐστιν. ἀνάγκη δ' αὖθις ἐπὶ τὴν γνώμην ἀναδραμεῖν τοῦ νομοθέτου: ἵνα γάρ σοι τοῦτο πρὸς ὀλίγον δῶμεν, τὸ ἐξεῖναι ὁσάκις ἂν θέλῃς ἀποκηρύττειν, και κατὰ γε τοῦ εὐεργέτου προσέτι τὴν ἐξουσίαν ταύτην συγχωρήσωμεν, οὐχ ἀπλῶς, οἶμαι, οὐδὲ ἐπὶ πάσαις αἰτίαις ἀποκηρύξεις. οὐδὲ τοῦθ' ὁ νομοθέτης φησίν, ὅ τι ἂν τύχῃ ὁ πατήρ αἰτιασάμενος, ἀποκηρυττέτω, και ἀπόχρη θελῆσαι μόνον και μέμψασθαι. τί γάρ ἂν ἔδει δικαστηρίου; ἀλλ' ἐν ὑμῖν ἅ ποιεῖ τοῦτο, ὃ ἄνδρες δικασταί, σκοπεῖν εἴτε ἐπὶ μεγάλοις και δικαίοις ὁ πατήρ ὀργίζεται εἴτε και μὴ. οὐκοῦν τοῦτο ἡδὴ ἐξετάσατε. ἄρξομαι δὲ ἀπὸ τῶν μετὰ τὴν μανίαν εὐθύς.

[21] τὰ μὲν δὴ πρῶτα τῆς σωφροσύνης τοῦ πατρὸς λύσις ἦν τῆς ἀποκηρύξεως, και σωτὴρ και εὐεργέτης και πάντα ἦν ἐγώ. και οὐδέν, οἶμαι, τούτοις ἔγκλημα προσεῖναι ἐδύνατο. τὰ μετὰ ταῦτα δέ, τί τῶν πάντων αἰτιᾶ; τίνα θεραπείαν, τίνα ἐπιμέλειαν υἱοῦ παρῆκα; πότε ἀπόκοιτος ἐγενόμην; τίνας πότους ἀκαίρους, τίνας κώμους ἐγκαλεῖς; τίς ἀσωτία; τίς πορνοβοσκὸς ὕβρισται; τίς ἡτιάσατο; οὐδὲ εἷς. και μὴν ταῦτ' ἐστὶν ἐφ' οἷς μάλιστα ὁ νόμος ἀποκηρύττειν ἐφήσιν. 'ἀλλὰ νοσεῖν ἤρξατο ἡ μητριὰ.' τί οὖν; ἐμοὶ τοῦτ' ἐγκαλεῖς και νόσου δίκην ἀπαιτεῖς;

[22] 'οὐ,' φησίν. ἀλλὰ τί; 'θεραπεύειν προσταττόμενος οὐ θέλεις, και διὰ τοῦτ' ἄξιός ἂν εἴης ἀποκηρύξεως ἀπειθῶν τῷ πατρί.' ἐγὼ δὲ τὸ μὲν οἶα προστάττοντι αὐτῷ ὑπακούειν οὐ δυνάμενος ἀπειθεῖν δοκῶ πρὸς ὀλίγον ὑπερθῆσομαι: πρότερον δὲ ἀπλῶς ἐκεῖνό φημι, ὡς οὐ πάντα προστάττειν οὔτε τούτῳ δίδωσιν ὁ νόμος οὗτ' ἐμοὶ τὸ πείθεσθαι πᾶσιν πάντως ἀναγκαῖον. ἐν δ' οὖν τοῖς τῶν προσταγμάτων τὰ μὲν ἀνεύθυνα ἐστὶν, τὰ δ' ὀργῆς και τιμωρίας ἄζια. ἐὰν νοσῇς αὐτός, ἐγὼ δὲ ἀμελῶ ἐὰν τῶν κατ' οἶκον ἐπιμελεῖσθαι

κελεύης, ἐγὼ δὲ ὀλιγωρῶ ἐὰν τὰ κατ' ἀγρὸν ἐπισκοπεῖν προστάτῃς, ἐγὼ δὲ ὀκνῶ πάντα ταῦτα καὶ τὰ τοιαῦτα εὐλόγους ἔχει τὰς προφάσεις καὶ τὰς μέμψεις πατρικᾶς. τὰ δὲ ἄλλα ἐφ' ἡμῖν ἐστὶν τοῖς παισίν, ὄντα τῶν τεχνῶν καὶ τῆς τούτων χρήσεως, καὶ μάλιστα εἰ μηδὲν ὁ πατὴρ αὐτὸς ἀδικοῖτο. ἐπεὶ τοι ἂν τῷ γραφεῖ πατὴρ προστάτῃ, 'ταῦτα μὲν, τέκνον, γράφε, ταυτὶ δὲ μή], 'καὶ τῷ μουσικῷ, 'τὴνδε μὲν τὴν ἁρμονίαν κροῦε, ταύτην δὲ μή,' καὶ τῷ χαλκεύοντι, 'τοιαῦτα μὲν χάλκευε, τοιαῦτα δὲ μή,' ἄρ' ἂν τις ἀνάσχοιτο ἀποκηρύττοντα, ὅτι μὴ κατὰ τὰ ἐκείνῳ δοκοῦντα ὁ παῖς χρήται τῇ τέχνῃ; οὐδὲ εἷς, οἶμαι.

[23] τὸ δὲ τῆς ἱατρικῆς ὅσῳ σεμνότερόν ἐστιν καὶ τῷ βίῳ χρησιμώτερον, τοσοῦτῳ καὶ ἐλευθεριώτερον εἶναι προσήκει τοῖς χρωμένοις, καὶ τινα προνομίαν ἔχειν τὴν τέχνην δίκαιον τῇ ἐξουσίᾳ τῆς χρήσεως, ἀναγκάζεσθαι δὲ μηδὲν μηδὲ προστάττεσθαι πρᾶγμα ἱερὸν καὶ θεῶν παίδευμα καὶ ἀνθρώπων σοφῶν ἐπιτήδευμα, μηδ' ὑπὸ δουλείαν γενέσθαι νόμου μηδ' ὑπὸ ψήφον ^ καὶ τιμωρίαν δικαστηρίου, μηδὲ ὑπὸ φόβον ^ καὶ πατρὸς ἀπειλὴν καὶ ὀργὴν ἰδιωτικὴν. ὥστε καὶ εἰ τοῦτό σοι σαφῶς οὕτως καὶ διαρρήδην ἔλεγον, 'οὐ βούλομαι οὐδὲ θεραπεύω δυνάμενος, ἀλλ' ἐμαυτῷ μόνῳ τὴν τέχνην οἶδα καὶ πατρί, τοῖς δὲ ἄλλοις ἅπασιν ἰδιώτης εἶναι βούλομαι,' τίς τύραννος οὕτω βίαιος ὥς ἀναγκάσαι ἂν καὶ ἄκοντα χρῆσθαι τῇ τέχνῃ; τὰ γὰρ τοιαῦτα ἱκετεῖαις καὶ δεήσεσιν, οὐ νόμοις καὶ ὀργαῖς καὶ δικαστηρίοις ὑπάγειν, οἶμαι, προσήκει: πείθεσθαι τὸν ἱατρὸν χρή, οὐ κελεύεσθαι: βούλεσθαι, οὐ φοβεῖσθαι: ἐπὶ τὴν θεραπείαν οὐκ ἄγεσθαι, ἐκόντα δὲ ἐρχόμενον ἤδεσθαι.^ πατρικῆς δὲ ἀνάγκης ἅμοιρος ἡ τέχνη,⁴ ὅπου γε τοῖς ἱατροῖς καὶ δημοσίᾳ αἱ πόλεις τιμὰς καὶ προεδρίας καὶ ἀτελείας καὶ προνομίας διδῶσιν.

[24] ταῦτα μὲν οὖν ἀπλῶς ἂν εἶχον εἰπεῖν ὑπὲρ τῆς τέχνης, εἰ καὶ σοῦ διδασκαμένου με καὶ πολλὰ ἐπιμεληθέντος καὶ ἀναλώσαντος ὥς μάθοιμι πρὸς μίαν ὅμως θεραπείαν ταύτην, δυνατὴν οὖσαν, ἀντέλεγον. νυνὶ δὲ κάκεινο ἐννόησον, ὥς παντάπασιν ἄγνωμον ποιεῖς οὐκ ἔδῳ με χρῆσθαι μετ' ἐλευθερίας ἐμῷ κτήματι. ταύτην ἐγὼ τὴν τέχνην οὐχ υἱὸς ὢν σὸς ἐξέμαθον οὐδὲ τῷ σῷ νόμῳ ὑποκείμενος, καὶ ὅμως αὐτὴν μεμάθηκά σοι — καὶ πρῶτος αὐτῆς ἀπολέλανκας — οὐδὲν παρὰ σοῦ πρὸς τὸ μαθεῖν ἔχων. τίνα διδάσκαλον ἐμισθώσω; τίνα φαρμάκων παρασκευήν; οὐδ' ἠντιναοῦν ἀλλὰ πενόμενος ἐγὼ καὶ τῶν ἀναγκαίων ἀπορούμενος καὶ ὑπὸ τῶν διδασκάλων ἐλεούμενος ἐπαιδευόμην, καὶ μοι τοιαῦτα παρὰ τοῦ πατρὸς ἦν πρὸς τὸ μαθεῖν ἐφόδια, λύπη καὶ ἐρημία καὶ ἀπορία καὶ μῖσος οἰκείων καὶ ἀποστροφή συγγενῶν. ἀντὶ τούτων τοίνυν χρῆσθαι μου τῇ τέχνῃ ἀξιοῖς καὶ δεσπότης εἶναι θέλεις τῶν ὅτ' 'οὐκ ἦσθα δεσπότης πεπορισμένον; ἀγάπα εἰ τί σε καὶ πρότερον ἐκὼν οὐ προοφείλων εὐ ἐποίησα, μηδεμίαν μηδὲ τότε ^ χάριν ἀπαιτεῖσθαι δυνάμενος.

[25] οὐ δὴ δεῖ τὴν εὐποιίαν τὴν ἐμὴν ἀνάγκην ἐς τὸ λοιπὸν μοι γενέσθαι, οὐδὲ τὸ ἐκόντα εὐεργετῆσαι ἀφορμὴν τοῦ ἄκοντα κελεύεσθαι καταστῆναι, οὐδὲ ἔθος ὑπάρξαι τοῦτο, τὸ ἅπαξ τινὰ ἰασάμενον πάντας ἐς αἰεὶ θεραπεύειν ὁπόσους ἂν ὁ θεραπευθεὶς θέλῃ: ἐπεὶ δεσπότης ἂν οὕτως καθ' ἡμῶν εἴημεν τοὺς θεραπευομένους κεχειροτονηκότες καὶ μισθὸν τὸ δουλεύειν αὐτοῖς καὶ τὸ πάντα κελεύουσιν ὑπηρετεῖν προσδεδωκότες,^ οὗ τί γένοιτ' ἂν

ἀδικώτερον; διότι σε νοσήσαντα χαλεπῶς οὕτως ἀνέστησα, διὰ τοῦτο νομίζεις ἐξεῖναι σοι καταχρησθῆναι μου τῇ τέχνῃ;

[26] ταῦτα μὲν οὖν εἶχον ἂν λέγειν, εἰ καὶ δυνατὰ μὲν οὗτος προσέταπτεν, ἐγὼ δὲ μὴ πάντως ἅπασι μηδὲ πρὸς ἀνάγκην ὑπῆκουον. νῦν δὲ ἤδη σκέψασθε καὶ οἷά ἐστιν αὐτοῦ τὰ ἐπιτάγματα: ‘ἐπεὶ γὰρ ἐμὲ ἰάσω,’ φησίν, ‘μεμνηνότα, μέμνηνεν δὲ καὶ ἡ γυνὴ καὶ ὅμοια πάσχει—’ τοῦτο γὰρ οἶεται—‘καὶ ὑπὸ τῶν ἄλλων ὁμοίως ἀπεγνωσται, δύνασαι δὲ σὺ πάντα ὡς ἐδειξας, ἰῶ καὶ ταύτην καὶ ἀπάλλαττε ἤδη τῆς νόσου.’ τοῦτο δέ, οὕτωςί μὲν ἀπλῶς ἀκοῦσαι, πάννυ εὐλογον ἂν δόξειεν, καὶ μάλιστα ἰδιώτῃ καὶ ἀπειρῷ ἰατρικῆς; εἰ δέ μου ἀκούσαίτε ἢ ὑπὲρ τῆς τέχνης δικαιολογουμένου, μάθοιτ’ ἂν ὡς οὔτε πάντα ἡμῖν δυνατὰ ἐστὶν οὐθ’ αἱ τῶν νοσημάτων φύσεις παραπλήσιοι οὐτ’ ἴσας ἡ αὐτὴ οὔτε φάρμακα τὰ αὐτὰ ἐπὶ πάντων ἰσχυρά, καὶ τότε ἔσται δῆλον ὡς πάμπολυ τοῦ μὴ βούλεσθαι τι τὸ μὴ δύνασθαι διαφέρει. ἀνάσχεσθε δέ μου τὰ περὶ τούτων φιλοσοφοῦντος, καὶ μὴ ἀπειρόκαλον μηδὲ ἐξαγώνιον μηδὲ ἀλλότριον ἢ ἄκαιρον ἡγήσησθε τὸν περὶ τῶν τοιούτων λόγον.

[27] πρῶτα μὲν δὴ σωμάτων φύσεις καὶ κράσεις οὐχ αἱ αὐταί, κἂν ὅτι μάλιστα ἐκ τῶν ὁμοίων συνεστάναι ὁμολογῶνται, ἀλλὰ τὰ μὲν τῶνδε, τὰ δὲ τῶνδε μᾶλλον ἢ ἔλαττον μετέχει. καὶ λέγω τοῦτο ἔτι περὶ τῶν ἀνδρείων, ὡς οὐδὲ ταῦτα πᾶσιν ἴσα ἢ ὅμοια οὔτε τῇ κράσει οὔτε τῇ συστάσει. διάφορα δὲ ἢ καὶ μεγέθει καὶ εἶδει ἀνάγκη καὶ τὰ νοσήματα ἐγγίγνεσθαι αὐτοῖς, καὶ τὰ μὲν εὐίατα εἶναι καὶ πρὸς τὴν θεραπείαν ἀναπεπταμένα, τὰ δὲ τέλειον ἀπεγνωσμένα καὶ ῥαδίως ἀλίσκόμενα καὶ κατὰ κράτος ὑπὸ τῶν νοσημάτων λαμβανόμενα. τὸ τοίνυν οἶεσθαι πάντα πυρετὸν ἢ πᾶσαν φθόγην ἢ περιπλευμονίαν ἢ μανίαν μίαν καὶ τὴν αὐτὴν οὔσαν τῷ γένει ὁμοίαν ἐπὶ παντὸς εἶναι σώματος, οὐ σωφρονούντων οὐδὲ λελογισμένων οὐδὲ τὰ τοιαῦτα ἐξητακῶτων ἐστὶν ἀνθρώπων, ἀλλὰ τὸ αὐτὸ ἐν μὲν τῷδε ῥάδιον ἰᾶσθαι, ἐν δὲ τῷδε οὐκέτι. ὥσπερ οἶμαι καὶ πυρὸν ἦν τὸν αὐτὸν ἐς διαφόρους χώρας ἐμβάλλης, ἄλλως μὲν ἐν τῇ πεδινῇ καὶ βαθείᾳ καὶ ποτιζομένη καὶ εὐηλίῳ καὶ εὐηνέμῳ καὶ ἐξειργασμένη ἀναφύσεται, εὐθαλὴς οἶμαι καὶ εὐτροφος καὶ πολύχους καρπός, ἄλλως δὲ ἐν ὄρει καὶ ὑπολίθῳ γηδίῳ, ἄλλως δὲ ἐν δυσηλίῳ, ἄλλως δὲ ἐν ὑπωρείᾳ, καὶ ὅλως διαφόρως καθ’ ἐκάστους τόπους. οὕτω δὲ καὶ τὰ νοσήματα παρὰ τοὺς ὑποδεξαμένους τόπους ἢ εὐφορα καὶ εὐτροφα ἢ ἐλάττω γίνονται. τοῦτο τοίνυν ὑπερβὰς ὁ πατήρ καὶ ὅλον ἀνεξέταστον καταλιπὼν ἀξιοῖ πᾶσαν μανίαν τὴν ἐν ἅπαντι σώματι ὁμοίαν εἶναι καὶ τὴν θεραπείαν ἴσην.

[28] πρὸς δὲ τούτοις τοσοῦτοις οὖσιν, ὅτι τὰ γυναικεῖα σώματα πάμπολυ τῶν ἀνδρείων διαφέρει πρὸς τε νόσου διαφορὰν καὶ πρὸς θεραπείας ἐλπίδα ἢ ἀπόγνωσιν ῥάδιον καταμαθεῖν τὰ μὲν γὰρ τῶν ἀνδρῶν εὐπαγῇ καὶ εὐτονα, πόνοις καὶ κινήσεσιν καὶ ὑπαιθρίῳ διαίτῃ γεγυμνασμένα, τὰ δὲ ἔκλυτα καὶ ἀσυμπαγῇ, ἐνσκιατροφημένα ἢ καὶ λευκὰ αἵματος ἐνδεία καὶ θερμοῦ ἀπορία καὶ ὑγροῦ περιττοῦ ἢ ἐπιρροία. εὐαλωτότερα τοίνυν τῶν ἀνδρείων καὶ ταῖς νόσοις ἐκκείμενα καὶ τὴν ἴασιν οὐ περιμένοντα καὶ μάλιστα πρὸς μανίας εὐχερέστερα: ἅτε γὰρ πολὺ μὲν τὸ ὀργίλον καὶ κοῦφον καὶ ὀξυκίνητον ἔχουσαι, ὀλίγην δὲ τὴν τοῦ σώματος αὐτοῦ δύναμιν, ῥαδίως ἐς τὸ πάθος τοῦτο

κατολισθάνουσιν.

[29] οὐ δίκαιον τοίνυν παρὰ τῶν ἱατρῶν τὴν ὁμοίαν ἐπ' ἀμφοῖν θεραπείαν ἀπαιτεῖν, εἰδόμενος ὡς πολὺ τοῦν μέσῳ, βίῳ παντὶ καὶ πράξεσιν ὅλαις καὶ πᾶσιν ἐπιτηδεύμασιν ἐξ ἀρχῆς εὐθὺς κεχωρισμένων. ὅταν τοίνυν λέγῃς ὅτι μέμνηνε, προστίθει καὶ ὅτι γυνὴ οὕσα μέμνηνε, καὶ μὴ σύγγει πάντα ταῦτα τῷ τῆς μανίας ὑπάγων ὀνόματι ἐνὶ καὶ τῷ αὐτῷ δοκοῦντι, ἀλλὰ χωρίσας, ὥσπερ ἐστὶ δίκαιον, ἡ φύσει, τὸ δυνατόν ἐφ' ἐκάστου σκόπει. καὶ γὰρ ἡμεῖς, ὅπερ ἐν ἀρχῇ τῶν λόγων εἰπὼν μέμνημαι, τοῦτο πρῶτον ἐπισκοποῦμεν, φύσιν σώματος τοῦ νοσοῦντος καὶ κρᾶσιν, καὶ τίνος πλείονος μετέχει, καὶ εἰ θερμότερον ἢ ψερμότερον, καὶ ἁκμάζον ἢ παρηβηκός, καὶ μέγα ἢ μικρόν, καὶ πιμελές ἢ ὀλιγόσαρκον, καὶ πάντα τὰ τοιαῦτα. καὶ ὅλως ἂν τις αὐτὰ προεξετάσῃ, πάνυ ἀξιόπιστος ἂν εἴῃ ἀπογιγνώσκων τι ἢ ὑπὲρ σπουδαίῳ.

[30] ἐπεὶ καὶ τῆς μανίας αὐτῆς μυρία εἶδη ἐστὶν καὶ παμπόλλας ἔχει τὰς αἰτίας καὶ οὐδὲ τὰς προσηγορίας αὐτὰς ὁμοίας: οὐ γὰρ ταῦτόν παρανοεῖν καὶ παραπαίειν καὶ λυττᾶν καὶ μεμνηνέαι, ἀλλὰ ταῦτα πάντα τοῦ μᾶλλον ἢ ἥττον ἔχουσιν τῇ νόσῳ ὀνόματά ἐστιν. αἰτίαι τε τοῖς μὲν ἀνδράσιν ἄλλαι, ταῖς δὲ γυναιξὶν ἕτεραι, καὶ τῶν ἀνδρῶν αὐτῶν τοῖς μὲν νέοις ἄλλαι, τοῖς δὲ γεγηρακόσιν διάφοροι, οἷον νέοις μὲν πλῆθος ἢ ὡς τὸ πολὺ, γέροντας δὲ καὶ διαβολὴ ἁκαίρος καὶ ὀργὴ ἄλογος πολλάκις κατ' οἰκείων ἐμπεσοῦσα τὸ μὲν πρῶτον διετάραξεν, εἶτα κατ' ὀλίγον ἐς μανίαν περιέτρεψεν. γυναικῶν δὲ πολλὰ καθικνεῖται καὶ ῥαδίως ἐς τὴν νόσον ἐπάγεται, μάλιστα δὲ μῖσος κατὰ τίνος πολὺ ἢ φθόνος ἐπ' ἐχθρῷ εὐτυχοῦντι ἢ λύπῃ τις ἢ ὀργῇ: κατ' ὀλίγον ταῦτα ὑποτυφόμενα καὶ μακρῷ χρόνῳ ἐντρέφόμενα μανίαν ἀποτελεῖ.

[31] τοιαῦτά σοι, ὦ πάτερ, καὶ ἡ γυνὴ πέπονθεν καὶ ἴσως τι λελύπηκεν αὐτὴν ἔναγχος: οὐδὲν ἢ γὰρ ἐκείνη ἐμίσει. πλὴν ἔχεται γε καὶ οὐκ ἂν ἐκ τῶν παρόντων ὑπ' ἱατροῦ θεραπευθῆναι δύναίτο: ὡς εἴ γε ἄλλος τις ὑπόσχοιτο, εἴ τις ἀπαλλάξαι, μίσει τότε ὡς ἀδικοῦντα ἐμέ. καὶ μὴν κάκεῖνο, ὦ πάτερ, οὐκ ἂν ὀκνήσαιμι εἰπεῖν, ὅτι εἰ καὶ μὴ τελέως οὕτως ἀπέγνωστο, ἀλλὰ τις ἐτι σωτηρίας ἐλπίς ὑπεφαίνετο, οὐκ ἂν οὐδὲ οὕτω ῥαδίως προσηνέμεν οὐδ' αὖ προχεῖρως φάρμακον ἐγγέαι ἐτόλμησα, δεδιὼς τὴν τύχην καὶ τὴν παρὰ τῶν πολλῶν δυσφημίαν. ὁρᾷς ὡς οἴονται πάντες εἶναι τι, μῖσος πρὸς τοὺς προγόνους πάσαις μητρυαῖς, κἂν ὧσι: χρησταί, καὶ τινα κοινὴν μανίαν ταύτην: γυναικεῖαν αὐτὰς μεμνηνέαι. τάχ' ἂν οὖν ἢ τις ὑπώπτευσεν, ἄλλως χωρήσαντος τοῦ κακοῦ καὶ τῶν φαρμάκων οὐ δυνηθέντων, κακοήθη καὶ δολερὰν τὴν θεραπείαν γεγονέναι.

[32] καὶ τὰ μὲν τῆς γυναικός, ὦ πάτερ, οὕτως ἔχει, καὶ πάνυ σοι τετηρηκὼς λέγω — οὐ ποτε ῥᾶον ἔξει, κἂν μυριάκις πῆν τοῦ φαρμάκου. διὰ τοῦτ' ἐπιχειρεῖν οὐκ ἄξιον, εἰ μὴ πρὸς μόνον τὸ ἀποτυχεῖν με κατεπείγεις καὶ κακοδοξία περιβαλεῖν θέλεις. ἔασον ὑπὸ τῶν ὁμοτέχων φθονεῖσθαι. ἐὰν δὲ με ἀποκηρύξῃς πάλιν, ἐγὼ μὲν καίτοι πάντων ἔρημος γενόμενος οὐδὲν κατὰ σοῦ δεινὸν εὖξομαι: τί δ' ἂν, ὅπερ μὴ γένοιτο, αὐθις ἢ νόσος ἐπανεέλθῃ; φιλεῖ γὰρ πως τὰ τοιαῦτα ἐρεθιζόμενα παλινδρομεῖν. τί με πρᾶξαι δεήσει; θεραπεύσω μὲν εὖ ἴσθι καὶ τότε καὶ οὐ ποτε λείψω τὴν τάξιν ἣν τοὺς παῖδας ἔταξεν ἡ φύσις, οὐδὲ τοῦ γένους τὸ ἐπ' ἐμαυτῷ ἐπιλήσομαι. εἴτ' ἂν

σωφρονήσης, αὖθις ἀναλαμβάνειν πώποτε πιστεῦσαί με δεῖ; ὁρᾷς; ἤδη καὶ ταῦτα ποιῶν ἐπισπᾷ τὴν νόσον καὶ ὑπομιμνήσκεις τὸ πάθος. χθὲς καὶ πρῶην ἐκ τηλικούτων κακῶν ἀνασφύλας διατείνῃ καὶ βοᾷς καὶ τὸ μέγιστον, ὀργίζῃ καὶ πρὸς μῖσος τρέπῃ καὶ τοὺς νόμους ἀνακαλεῖς. οἴμοι, πάτερ, ταῦτ' ἦν σου καὶ τῆς πάλαι μανίας τὰ προοίμια.

THE PASSING OF PEREGRINUS — Περὶ τῆς Περεγρίνου Τελευτῆς

ὁ κακοδαίμων Περεγρίνος, ἡ ὡς αὐτὸς ἔχαιρεν ὀνομάζων ἑαυτόν, Πρωτεύς, αὐτὸ δὴ ἐκείνο τὸ τοῦ Ὀμηρικοῦ Πρωτέως ἔπαθεν: ἅπαντα γὰρ δόξης ἔνεκα γενόμενος καὶ μυρίας τροπὰς τραπόμενος, τὰ τελευταῖα ταῦτα καὶ πῦρ ἐγένετο: τοσοῦτῳ ἄρα τῷ ἔρωτι τῆς δόξης εἶχετο. καὶ νῦν ἐκείνος ἀπηνθράκωταί σοι ὁ βέλτιστος κατὰ τὸν Ἐμπεδοκλέα, παρ' ὅσον ὁ μὲν κἂν διαλαθεῖν ἐπειράθῃ ^[2954]. ἐμβάλων ἑαυτὸν εἰς τοὺς κρατῆρας, ὁ δὲ γεννάδας οὗτος, τὴν πολυανθρωποτάτην τῶν Ἑλληνικῶν πανηγύρεων τηρήσας, πυρὰν ὅτι μεγίστην νήσας ἐνεπήδησεν ἐπὶ τοσοῦτων μαρτύρων, καὶ λόγους τινὰς ὑπὲρ τούτου εἰπὼν πρὸς τοὺς Ἑλληνας οὐ πρὸ πολλῶν ἡμερῶν τοῦ τολμήματος.

[2] πολλὰ τοίνυν δοκῶ μοι ὁρᾶν σε γελῶντα ἐπὶ τῇ κορύζῃ τοῦ γέροντος, μᾶλλον δὲ καὶ ἀκούω βοῶντος οἷά σε εἰκὸς βοᾶν, 'ὦ τῆς ἀβελτερίας, ὦ τῆς δοξοκοπίας, ὦ—' τῶν ἄλλων ἃ λέγειν εἰώθαμεν περὶ αὐτῶν. σὺ μὲν οὖν πόρρω ταῦτα καὶ μακρῷ ἀσφαλέστερον, ἐγὼ δὲ παρὰ τὸ πῦρ αὐτὸ καὶ ἔτι πρότερον ἐν πολλῷ πλήθει τῶν ἀκροατῶν εἶπον αὐτά, ἐνίων μὲν ἀχθομένων, ὅσοι ἐθαύμαζον τὴν ἀπόνοιαν τοῦ γέροντος: ἦσαν δέ τινες οἱ καὶ αὐτοὶ ἐγέλων ἐπ' αὐτῷ. ἀλλ' ὀλίγου δεῖν ὑπὸ τῶν Κυνικῶν ἐγὼ σοι διεσπᾶσθην ὥσπερ ὁ Ἀκταίων ὑπὸ τῶν κυνῶν ἢ ὁ ἀνεψιὸς αὐτοῦ ὁ Πενθεὺς ὑπὸ τῶν Μαινάδων.

[3] ἡ δὲ πᾶσα τοῦ πράγματος διασκευὴ τοιάδε ἦν. τὸν μὲν ποιητὴν οἶσθα οἷός τε ἦν καὶ ἡλίκᾳ ἐτραγῶδει παρ' ὅλον τὸν βίον, ὑπὲρ τὸν Σοφοκλέα καὶ τὸν Αἰσχύλον. ἐγὼ δὲ ἐπεὶ τάχιστα εἰς τὴν Ἥλιν ἀφικόμην, διὰ τοῦ γυμνασίου ἀνίων ἐπήκουον ἅμα Κυνικοῦ τινος μεγάλῃ καὶ τραχείᾳ τῇ φωνῇ τὰ συνήθη ταῦτα καὶ ἐκ τριόδου τὴν ἀρετὴν ἐπιβοωμένου καὶ ἅπασιν ἀπαξαπλῶς λαιδορουμένου. εἶτα κατέλῃξεν αὐτῷ ἡ βοή ἐς τὸν Πρωτέα, καὶ ὡς ἂν οἷός τε ὦ πειράσομαί σοι αὐτὰ ἐκεῖνα ἀπομνημονεῦσαι ὡς ἐλέγετο. σὺ δὲ γνωριεῖς δηλαδὴ, πολλάκις αὐτοῖς παραστὰς βοῶσιν.

[4] ' Πρωτέα γάρ τις,' ἔφη, 'κενόδοξον τολμᾷ λέγειν, ὃ γῆ καὶ ἥλιε καὶ ποταμοὶ καὶ θάλαττα καὶ πατρῷε Ἡράκλεις — Πρωτέα τὸν ἐν Συρίᾳ δεθέντα, τὸν τῇ πατρίδι ἀνέντα πεντακισχίλια τάλαντα, τὸν ἀπὸ τῆς Ῥωμαίων πόλεως ἐκβλήθέντα, τὸν τοῦ Ἠλίου ἐπισημότερον, τὸν αὐτῷ ἀνταγωνίσασθαι τῷ Ὀλυμπίῳ δυνάμενον; ἀλλ' ὅτι διὰ πυρὸς ἐξάγειν τοῦ βίου διέγνωκεν ἑαυτόν, εἰς κενοδοξίαν τινὲς τοῦτο ἀναφέρουσιν; οὐ γὰρ Ἡρακλῆς οὕτως; οὐ γὰρ Ἀσκληπιὸς καὶ Διόνυσος κεραυνῷ; οὐ γὰρ τὰ τελευταῖα Ἐμπεδοκλῆς εἰς τοὺς κρατῆρας;'

[5] ὡς δὲ ταῦτα εἶπεν ὁ Θεαγένης — τοῦτο γὰρ ὁ κεκραγὼς ἐκείνος ἐκαλεῖτο — ἡρόμην τινὰ τῶν παρεστώτων, 'τί βούλεται τὸ περὶ τοῦ πυρός, ἢ τί Ἡρακλῆς καὶ Ἐμπεδοκλῆς πρὸς τὸν Πρωτέα.' ὁ δέ, 'οὐκ εἰς μακράν,' ἔφη, 'καύσει ἑαυτὸν ὁ Πρωτεύς Ὀλυμπίασιν.' 'πῶς,' ἔφην, 'ἢ τίνος ἔνεκα; ' εἶτα ὁ μὲν ἐπειρᾶτο λέγειν, ἐβόα δὲ ὁ Κυνικός, ὥστε ἀμήχανον ἦν ἄλλου ἀκούειν.

ἐπῆκουον οὖν τὰ λοιπὰ ἐπαντλοῦντος αὐτοῦ καὶ θαυμαστάς τινας ὑπερβολὰς διεξιόντος κατὰ τοῦ Πρωτέως· τὸν μὲν γὰρ Σινωπέα ἢ τὸν διδάσκαλον αὐτοῦ Ἀντισθένη οὐδὲ παραβάλλειν ἠξίου αὐτῷ, ἀλλ' οὐδὲ τὸν Σωκράτη αὐτόν, ἐκάλει δὲ τὸν Δία ἐπὶ τὴν ἄμιλλαν. εἶτα μέντοι ἔδοξεν αὐτῷ ἴσους πῶς φυλάξει αὐτούς, καὶ οὕτω κατέπαυε τὸν

[6] λόγον ‘δύο γάρ ταῦτα,’ ἔφη, ‘ὁ βίος ἄριστα δημιουργήματα ἐθεάσατο, τὸν Δία τὸν Ὀλύμπιον καὶ Πρωτέα· πλάσται δὲ καὶ τεχνῖται, τοῦ μὲν Φειδίας, τοῦ δὲ ἡ φύσις. ἀλλὰ νῦν ἐξ ἀνθρώπων εἰς θεοὺς τὸ ἄγαλμα τοῦτο οἰχρήσεται, ὀχούμενον ἐπὶ τοῦ πυρός, ὀρφανούς ἡμᾶς καταλιπόν.’ ταῦτα ξὺν πολλῷ ἰδρῶτι διεξελθὼν ἐδάκρυε μάλα γελοίως καὶ τὰς τρίχας ἐτίλλετο, ὑποφειδόμενος μὴ πάνυ ἔλκειν καὶ τέλος ἀπῆγον αὐτόν λύζοντα μεταξὺ τῶν Κυνικῶν τινες παραμυθούμενοι.

[7] μετὰ δὲ τοῦτον ἄλλος εὐθὺς ἀναβαίνει, οὐ περιμείνας διαλυθῆναι τὸ πλῆθος ἀλλὰ ἐπ' αἰθομένοις τοῖς προτέροις ἱερείοις ἐπέχει τῶν σπονδῶν. καὶ τὸ μὲν πρῶτον ἐπὶ πολὺ ἐγέλα καὶ δηλὸς ἦν νειόθεν αὐτὸ δρῶν εἶτα ἥρξατο ὧδέ πως· ‘ἐπεὶ ὁ κατάρατος Θεαγένης τέλος τῶν μιαιωμάτων αὐτοῦ λόγων τὰ Ἡρακλείτου δάκρυα ἐποίησατο, ἐγὼ κατὰ τὸ ἐναντίον ἀπὸ τοῦ Δημοκρίτου γέλωτος ἄρξομαι.’ καὶ αὐθις ἐγέλα ἐπὶ πολὺ, ὥστε καὶ ἡμῶν τοὺς πολλοὺς ἐπὶ τὸ ὅμοιον

[8] ἐπεσπάσατο. εἶτα ἐπιστρέψας ἑαυτόν, ‘ἦ τί γὰρ ἄλλο,’ ἔφη, ‘ὦ ἄνδρες, χρὴ ποιεῖν ἀκούοντας μὲν οὕτω γελοίων ῥήσεων, ὀρῶντας ἂν δὲ ἄνδρας γέροντας δοξαρίου καταπτύστου ἔνεκα μονονουχὶ κυβιστῶντας ἐν τῷ μέσῳ; ὥς δὲ εἰδείητε οἷόν τι τὸ ἄγαλμά ἐστι τὸ καυθησόμενον, ἀκούσατέ μου ἐξ ἀρχῆς παραφυλάξαντος τὴν γνώμην αὐτοῦ καὶ τὸν βίον ἐπιτηρήσαντος· ἔνια δὲ παρὰ τῶν πολιτῶν αὐτοῦ ἐπυνθανόμην καὶ οἷς ἀνάγκη ἦν ἀκριβῶς εἰδέναι αὐτόν.’ “

[9] τὸ γὰρ τῆς φύσεως τοῦτο πλάσμα καὶ δημιούργημα, ὁ τοῦ Πολυκλείτου κανὼν, ἐπεὶ εἰς ἄνδρας τελεῖν ἥρξατο, ἐν Ἀρμενίᾳ μοιχεύων ἀλοὺς μάλα πολλὰς πληγὰς ἔλαβεν καὶ τέλος κατὰ τοῦ τέγους ἀλόμενος διέφυγε, ῥαφανίδι τὴν πυγὴν βεβυσμένος. εἶτα μειράκιόν τι ὠραῖον διαφθείρας τρισχιλίων ἐξωνήσατο παρὰ τῶν γονέων τοῦ παιδός, πενήτων ὄντων, μὴ ἐπὶ τὸν ἄρμοσθην ἀπαχθῆναι τῆς Ἀσίας. “

[10] ταῦτα καὶ τὰ τοιαῦτα ἔασιν μοι δοκῶ· πηλὸς γὰρ ἔτι ἄπλαστος ἦν καὶ οὐδέπω ἐντελὲς ἄγαλμα ἡμῖν δεδημιούργητο. ἂν δὲ τὸν πατέρα ἔδρασεν καὶ πάνυ ἀκοῦσαι ἄξιον καίτοι πάντες ἴστε, καὶ ἀκηκόατε ὥς ἀπέπνιξε τὸν γέροντα, οὐκ ἀνασχόμενος αὐτόν ὑπὲρ ἐξήκοντα ἔτη ἤδη γηρῶντα. εἶτα ἐπειδὴ τὸ πρᾶγμα διεβεβόητο, φυγὴν ἑαυτοῦ καταδικάσας ἐπλανᾶτο ἄλλοτε ἄλλην ἀμείβων.’

[11] ὅτεπερ καὶ τὴν θαυμαστὴν σοφίαν τῶν Χριστιανῶν ἐξέμαθεν, περὶ τὴν Παλαιστίνην τοῖς ἱερεῦσιν καὶ γραμματεῦσιν αὐτῶν ζυγγενόμενος. καὶ τί γάρ; ἐν βραχεὶ παῖδας αὐτοὺς ἀπέφηνε, προφήτης καὶ ἂν θιασάρχης καὶ ξυναγωγεὺς καὶ πάντα μόνος αὐτὸς ὢν, καὶ τῶν βίβλων τὰς μὲν ἐξηγεῖτο καὶ διεσάφει, πολλὰς δὲ αὐτὸς καὶ συνέγραφε, καὶ ὥς θεὸν αὐτόν ἐκείνοι ἠδοῦντο ἂν καὶ νομοθέτῃ ἐχρῶντο καὶ προστάτην ἐπεγράφοντο, μετὰ ἂν γοῦν ἐκείνον ὃν ἔτι

σέβουσι, τὸν ἄνθρωπον τὸν ἐν τῇ Παλαισίνῃ ἀνασκολοπισθέντα, ὅτι καινὴν ταύτην ἠ τελετὴν εἰσήγεν ἐς ἠ τὸν βίον. “

[12] τότε δὴ καὶ συλληφθεὶς ἐπὶ τούτῳ ὁ Πρωτεὺς ἐνέπεσεν εἰς τὸ δεσμωτήριον, ὅπερ καὶ αὐτὸ οὐ μικρὸν αὐτῷ ἀξίωμα περιεποίησεν πρὸς τὸν ἐξῆς βίον καὶ τὴν τερατείαν καὶ δοξοκοπίαν ὧν ἐρῶν ἐτύγχανεν. ἐπεὶ δ' οὖν ἐδέδετο, οἱ Χριστιανοὶ συμφορὰν ποιούμενοι τὸ πρᾶγμα πάντα ἐκίνουν ἐξαρπάσαι πειρώμενοι αὐτόν. εἰτ', ἐπεὶ τοῦτο ἦν ἀδύνατον, ἢ γε ἄλλη θεραπεία πᾶσα οὐ παρέργως ἀλλὰ σὺν σπουδῇ ἐγίγνετο· καὶ ἔωθεν μὲν εὐθύς ἦν ὁρᾶν παρὰ τῷ δεσμωτηρίῳ περιμένοντα γράδια χήρας τινὰς καὶ παῖδια ὀρφανά, οἱ δὲ ἐν τέλει αὐτῶν καὶ συνεκάθευδον ἔνδον μετ' αὐτοῦ διαφθείραντες τοὺς δεσμοφύλακας. εἴτα δεῖπνα ποικίλα εἰσεκομίζετο καὶ λόγοι ἱεροὶ αὐτῶν ἐλέγοντο, καὶ ὁ βέλτιστος Περεγρῖνος — ἔτι γὰρ τοῦτο ἐκαλεῖτο — καινὸς Σωκράτης ὑπ' αὐτῶν ὠνομάζετο.

[13] καὶ μὴν κακὰ τῶν ἐν Ἀσίᾳ πόλεων ἔστιν ὧν ἥκόν τινες, τῶν Χριστιανῶν στελλόντων ἀπὸ τοῦ κοινοῦ, βοηθήσοντες καὶ συναγορεύοντες καὶ παραμυθησόμενοι τὸν ἄνδρα. ἀμήχανον δέ τι τὸ τάχος ἐπιδείκνυνται, ἐπειδὴν τι τοιοῦτον γένηται δημόσιον ἐν βραχεῖ γὰρ ἀφειδοῦσι πάντων. καὶ δὴ καὶ τῷ Περεγρῖνῳ πολλὰ τότε ἤκεν χρήματα παρ' αὐτῶν ἐπὶ προφάσει τῶν δεσμῶν, καὶ πρόσδοδον οὐ μικρὰν ταύτην ἐποίησατο. ἠ πεπέικασιν γὰρ αὐτοὺς οἱ κακοδαίμονες τὸ μὲν ὅλον ἀθάνατοι ἔσσεσθαι καὶ βιώσεσθαι τὸν αἰὲ χρόνον, παρ' ὃ καὶ καταφρονοῦσιν τοῦ θανάτου καὶ ἐκόντες αὐτοὺς ἐπιδιδόασιν οἱ πολλοί. ἔπειτα δὲ ὁ νομοθέτης ὁ πρῶτος ἔπεισεν αὐτοὺς ὡς ἀδελφοὶ πάντες εἶεν ἀλλήλων, ἐπειδὴν ἅπαξ παραβάντες θεοὺς μὲν τοὺς Ἑλληνικοὺς ἀπαρνήσωνται, τὸν δὲ ἀνεσκολοπισμένον ἐκεῖνον σοφιστὴν αὐτόν ἠ προσκυνῶσιν καὶ κατὰ τοὺς ἐκείνου νόμους βιώσιν. καταφρονοῦσιν οὖν ἀπάντων ἐξ ἴσης καὶ κοινὰ ἡγοῦνται, ἄνευ τινὸς ἀκριβοῦς πίστεως τὰ τοιαῦτα παραδεξάμενοι. ἦν τοίνυν παρέλθῃ τις εἰς αὐτοὺς γόης καὶ τεχνίτης ἄνθρωπος καὶ πράγμασιν χρῆσθαι δυνάμενος, αὐτίκα μάλα πλούσιος ἐν βραχεῖ ἐγένετο ιδιώταις ἀνθρώποις ἐγγανών. “

[14] πλὴν ἄλλ' ὁ Περεγρῖνος ἀφείθη ὑπὸ τοῦ τότε τῆς Συρίας ἄρχοντος, ἀνδρὸς φιλοσοφία χαίροντος, ὃς συνείς τὴν ἀπόνοιαν αὐτοῦ καὶ ὅτι δέξαιτ' ἂν ἀποθανεῖν ὡς δόξαν ἐπὶ τούτῳ ἀπολίποι, ἀφῆκεν αὐτόν οὐδὲ τῆς κολάσεως ὑπολαβὼν ἄξιον. ὁ δὲ εἰς τὴν οἰκειάν ἐπανελθὼν καταλαμβάνει τὸ περὶ τοῦ πατρῷου φόνου ἔτι φλεγμαῖνον καὶ πολλοὺς τοὺς ἐπανατεινόμενους τὴν κατηγορίαν. διήρπαστο δὲ τὰ πλεῖστα τῶν κτημάτων παρὰ τὴν ἀποδημίαν αὐτοῦ καὶ μόνοι ὑπελείποντο οἱ ἄγροι ὅσον εἰς πεντεκαίδεκα τάλαντα. ἦν γὰρ ἡ πᾶσα οὐσία τριάκοντά που τάλαντων ἀξία ἦν ὁ γέρων κατέλιπεν, οὐχ ὥσπερ ὁ παγγέλοιος Θεαγένης ἔλεγε πεντακισχιλίων· τοσούτου γὰρ οὐδὲ ἡ πᾶσα τῶν Παριανῶν πόλις πέντε σὺν αὐτῇ τὰς γειτνιώσας παραλαβοῦσα πραθείη ἂν αὐτοῖς ἀνθρώποις καὶ βοσκήμασιν καὶ τῇ λοιπῇ παρασκευῇ: “

[15] ἄλλ' ἔτι γε ἡ κατηγορία καὶ τὸ ἐγκλημα θερμὸν ἦν, καὶ ἐφύκει οὐκ εἰς μακρὰν ἐπαναστήσεσθαί τις αὐτῷ, καὶ μάλιστα ὁ δῆμος αὐτὸς ἡγανάκτει, χρηστόν, ὡς ἔφασαν οἱ ἰδόντες, γέροντα πενθοῦντες οὕτως ἀσεβῶς ἀπολωλότα. ὁ δὲ σοφὸς οὗτος Πρωτεὺς πρὸς ἅπαντα ταῦτα σκέψασθε οἷόν τι

ἐξεῦρεν καὶ ὅπως τὸν κίνδυνον διέφυγεν. παρελθὼν γὰρ εἰς τὴν ἐκκλησίαν τῶν Παριανῶν — ἐκόμα δὲ ἤδη καὶ τρίβωνα πιναρὸν ἡμπείχετο καὶ πήραν παρήρητο καὶ τὸ ξύλον ἐν τῇ χειρὶ ἦν, καὶ ὅλως μάλα τραγικῶς ἐσκεύαστο — τοιοῦτος οὖν ἐπιφανεῖς αὐτοῖς ἀφεῖναι ἔφη τὴν οὐσίαν ἣν ὁ μακαρίτης πατήρ αὐτῷ κατέλιπεν δημοσίαν εἶναι πᾶσαν. τοῦτο ὡς ἤκουσεν ὁ δῆμος, πένητες ἄνθρωποι καὶ πρὸς διανομὰς κεκνηότες, ἀνέκραγον εὐθὺς ἕνα φιλόσοφον, ἕνα φιλόπατριν, ἕνα Διογένους καὶ Κράττηος ζηλωτὴν. οἱ δὲ ἐχθροὶ ἐπεφίμωντο, κἂν εἴ τις ἐπιχειρήσειεν μεμνησθαι τοῦ φόνου, λίθοις εὐθὺς ἐβάλλετο. “

[16] ἐξήκει οὖν τὸ δεῦτερον πλανησόμενος, ἱκανὰ ἐφόδια τοὺς Χριστιανοὺς ἔχων, ὑφ’ ὧν δορυφορούμενος ἐν ἅπασιν ἀφθόνοις ἦν. καὶ χρόνον μὲν τινα οὕτως ἐβόσκετο: εἶτα παρανομήσας τι καὶ ἐς ἐκείνους — ὥφθη γάρ τι, ὡς οἶμαι, ἐσθίων τῶν ἀπορρήτων αὐτοῖς — οὐκέτι προσιεμένων αὐτὸν ἀπορούμενος ἐκ παλινωδίας ἀπαιτεῖν ὥετο δεῖν παρὰ τῆς πόλεως τὰ κτήματα, καὶ γραμματεῖον ἐπιδούς ἡξίου ταῦτα κομίσασθαι κελεύσαντος βασιλέως. εἶτα τῆς πόλεως ἀντιπρεσβευσαμένης οὐδὲν ἐπράχθη, ἀλλ’ ἐμμένειν ἐκελεύσθη οἷς ἅπαξ διέγνω μηδενὸς καταναγκάσαντος. “

[17] τρίτη ἐπὶ τούτοις ἀποδημία εἰς Αἴγυπτον παρὰ τὸν Ἀγαθόβουλον, ἵνα περ τὴν θαυμαστὴν ἄσκησιν διησκεῖτο, ξυρόμενος μὲν τῆς κεφαλῆς τὸ ἥμισυ, χριόμενος δὲ πηλῷ τὸ πρόσωπον, ἐν πολλῷ δὲ τῶν περιεστώτων δῆμῳ ἀναφλῶν τὸ αἰδοῖον καὶ τὸ ἀδιάφορον δὴ τοῦτο καλούμενον ἐπιδεικνύμενος, εἶτα παίων καὶ παιόμενος νάρθηκι εἰς τὰς πυγὰς καὶ ἄλλα πολλὰ νεανικώτερα θαυματοποιῶν. “

[18] ἐκεῖθεν δὲ οὕτω παρεσκευασμένος ἐπὶ Ἰταλίας ἔπλευσεν καὶ ἀποβὰς τῆς νεῶς εὐθὺς ἐλοιδορεῖτο πᾶσι, καὶ μάλιστα τῷ βασιλεῖ, πρῶτότατον αὐτὸν καὶ ἡμερώτατον εἰδώς, ὥστε ἀσφαλῶς ἐτόλμα: ἐκείνῳ γάρ, ὡς εἰκός, ὀλίγον ἔμελεν τῶν βλασφημιῶν καὶ οὐκ ἡξίου τὴν ἠ φιλοσοφίαν ὑποδύμενόν τινα κολάζειν ἐπὶ ῥήμασι καὶ μάλιστα τέχνην τινὰ τὸ λοιδορεῖσθαι πεποιημένον. τούτῳ δὲ καὶ ἀπὸ τούτων τὰ τῆς δόξης ηὑξάνετο, παρὰ γοῦν τοῖς ιδιώταις, καὶ περίβλεπτος ἦν ἐπὶ τῇ ἀπονοίᾳ, μέχρι δὴ ὁ τὴν πόλιν ἐπιτετραμμένος ἀνὴρ σοφὸς ἀπέπεμψεν αὐτὸν ἀμέτρως ἐντροφῶντα τῷ πράγματι, εἰπὼν μὴ δεῖσθαι τὴν πόλιν τοιοῦτου φιλοσόφου. πλὴν ἀλλὰ καὶ τοῦτο κλεινὸν αὐτοῦ καὶ διὰ στόματος ἦν ἅπασιν, ὁ φιλόσοφος διὰ τὴν παρρησίαν καὶ τὴν ἄγαν ἐλευθερίαν ἐξελαθείς, καὶ προσήλανε κατὰ τοῦτο τῷ Μουσωνίῳ καὶ Δίῳνι καὶ Ἐπικτήτῳ καὶ εἴ τις ἄλλος ἐν περιστάσει τοιαύτῃ ἐγένετο. “

[19] οὕτω δὲ ἐπὶ τὴν Ἑλλάδα ἐλθὼν ἄρτι μὲν Ἡλείοις ἐλοιδορεῖτο, ἄρτι δὲ τοὺς Ἑλληνας ἐπειθεν ἀντάρασθαι ὅπλα Ῥωμαίοις, ἄρτι δὲ ἄνδρα παιδεΐα καὶ ἀξιώματι προὔχοντα, διότι καὶ ἐν τοῖς ἄλλοις εὖ ἐποίησεν τὴν Ἑλλάδα καὶ ὕδωρ ἐπήγαγεν τῇ Ὀλυμπίᾳ καὶ ἔπαυσε δίψει ἀπολλυμένους τοὺς πανηγυριστάς, κακῶς ἠγόρευεν ὡς καταθιγλύναντα τοὺς Ἑλληνας, δέον τοὺς θεατὰς τῶν Ὀλυμπίων διακαρτερεῖν διψῶντας καὶ νῆ Δία γε καὶ ἀποθνήσκειν πολλοὺς αὐτῶν ὑπὸ σφοδρῶν τῶν νόσων, αἱ τέως διὰ τὸ ξηρὸν τοῦ χωρίου ἐν πολλῷ τῷ πλήθει ἐπεπόλαζον. καὶ ταῦτα ἔλεγε πίνων τοῦ αὐτοῦ ὕδατος, ὡς δὲ μικροῦ κατέλευσαν αὐτὸν ἐπιδραμόντες ἅπαντες, τότε μὲν ἐπὶ τὸν Δία

καταφυγῶν ὁ “

[20] γενναῖος εὔρετο μὴ ἀποθανεῖν, ἐς δὲ τὴν ἐξῆς Ὀλυμπιάδα λόγον τινα διὰ τεττάρων ἐτῶν συνθεῖς τῶν διὰ μέσου ἐξήνεγκε πρὸς τοὺς Ἕλληνας, ἐπαινον ὑπὲρ τοῦ τὸ ὕδωρ ἐπαγαγόντος καὶ ἀπολογίαν ὑπὲρ τῆς τότε φυγῆς. ἤδη δὲ ἀμελούμενος ὑφ’ ἀπάντων καὶ μηκέθ’ ὁμοίως περιβλεπτος ὢν — ἔωλα γὰρ ἦν ἅπαντα καὶ οὐδὲν ἔτι καινουργεῖν ἐδύνατο ἐφ’ ὅτῳ ἐκπλήξει τοὺς ἐντυγχάνοντας καὶ θαυμάζειν καὶ πρὸς αὐτὸν ἀποβλέπειν ποιήσει, οὐπὲρ ἐξ ἀρχῆς δριμύν τινα ἔρωτα ἐρῶν ἐτύγχανεν — τὸ τελευταῖον τοῦτο τόλμημα ἐβουλεύσατο περὶ τῆς πυρᾶς, καὶ διέδωκε λόγον ἐς τοὺς Ἕλληνας εὐθὺς ἀπ’ Ὀλυμπίων τῶν’

[21] ἔμπροσθεν ὡς ἐς τοῦπιὸν καύσων ἑαυτόν. καὶ νῦν αὐτὰ ταῦτα θαυματοποιεῖ, ὥς φασι, βόθρον ὀρύττων καὶ ξύλα συγκομίζων καὶ δεινὴν τινα τὴν καρτερίαν ὑπισχνόμενος. ἐχρῆν δέ, οἶμαι, μάλιστα μὲν περιμένειν τὸν θάνατον καὶ μὴ δραπετεύειν ἐκ τοῦ βίου: εἰ δὲ καὶ πάντως διέγνωσθ’ οἱ ἀπαλλάττεσθαι, μὴ πυρὶ μηδὲ τοῖς ἀπὸ τῆς τραγωδίας τούτοις χρησθαι, ἀλλ’ ἕτερόν τινα θανάτου τρόπον, μυρίων ὄντων, ἐλόμενον ἂν ἀπελθεῖν. εἰ δὲ καὶ τὸ πῦρ ὡς Ἡράκλειόν τι ἀσπάζεται, τί δὴ ποτε οὐχὶ κατὰ σιγὴν ἐλόμενος ὁρος εὐδενδρον ἐν ἐκείνῳ ἑαυτὸν ἐνέπρησεν μόνος, ἓνα τινα οἶον Θεαγένη τοῦτον Φιλοκτήτην παραλαβών; ὁ δὲ ἐν Ὀλυμπίᾳ τῆς πανηγύρεως πληθούσης μόνον οὐκ ἐπὶ σκηνῆς ὀπτήσει ἑαυτόν, οὐκ ἀνάξιος ὢν, μὰ τὸν Ἡρακλέα, εἴ γε χρὴ καὶ τοὺς πατραλοίας καὶ τοὺς ἀθέους δίκας διδόναι τῶν τολμημάτων. καὶ κατὰ τοῦτο πάντῳ ὁψὲ δρᾶν αὐτὸ ἔοικεν, ὃν ἐχρῆν πάλαι ἐς τὸν τοῦ Φαλάριδος ταῦρον ἐμπεσόντα τὴν ἀξίαν ἀποτετικέαι, ἀλλὰ μὴ ἅπαξ χανόντα πρὸς τὴν φλόγα ἐν ἀκαρεῖ τεθνάναι. καὶ γὰρ αὖ καὶ τότε οἱ πολλοὶ μοι λέγουσιν, ὡς οὐδεὶς ὀξύτερος ἄλλος θανάτου τρόπος τοῦ διὰ πυρός: ἀνοιξαι γὰρ δεῖ μόνον τὸ στόμα καὶ αὐτίκα τεθνάναι. “

[22] τὸ μέντοι θέαμα ἐπινοεῖται, οἶμαι, ὡς σεμνόν, ἐν ἱερῷ χωρίῳ καιόμενος ἄνθρωπος, ἔνθα μηδὲ θάπτειν ὅσιον τοὺς ἄλλους ἀποθνήσκοντας. ἀκούετε δέ, οἶμαι, ὡς καὶ πάλαι θέλων τις ἔνδοξος γενέσθαι, ἐπεὶ κατ’ ἄλλον τρόπον οὐκ εἶχεν ἐπιτυχεῖν τούτου, ἐνέπρησε τῆς Ἐφεσίας Ἀρτέμιδος τὸν νεῶν. τοιοῦτόν τι καὶ αὐτὸς ἐπινοεῖ, τοσοῦτος ἔρος τῆς δόξης ἐντέτηκεν αὐτῷ. “

[23] καίτοι φησὶν ὅτι ὑπὲρ τῶν ἀνθρώπων αὐτὸ δρᾶ, ὡς διδάξειεν αὐτοὺς θανάτου καταφρονεῖν καὶ ἐγκαρτερεῖν τοῖς δεινοῖς. ἐγὼ δὲ ἡδέως ἂν ἐροίμην οὐκ ἐκέϊνον ἀλλ’ ὑμᾶς, εἰ καὶ τοὺς κακούργους βούλοισθε ἂν μαθητὰς αὐτοῦ γενέσθαι τῆς καρτερίας ταύτης καὶ καταφρονεῖν θανάτου καὶ καύσεως καὶ τῶν τοιούτων δειμάτων. ἀλλ’ οὐκ ἂν εὖ οἶδ’ ὅτι βουλευθείτε. πῶς οὖν ὁ Πρωτεὺς τοῦτο διακρινεῖ καὶ τοὺς μὲν χρηστοὺς ὠφελήσει, τοὺς δὲ πονηροὺς οὐ φιλοκινδυνωτέρους καὶ τολμηροτέρους ἀποφανεῖ; “

[24] καίτοι δυνατόν ἔστω ἐς τοῦτο μόνους ἀπαντήσεσθαι τοὺς πρὸς τὸ ὠφέλιμον ὁπομένους τὸ πρᾶγμα. ὑμᾶς δ’ οὖν αὐθις ἐρήσομαι, δέξαισθ’ ἂν ὑμῶν τοὺς παῖδας ζηλωτὰς τοῦ τοιούτου γενέσθαι; οὐκ ἂν εἵποιτε. καὶ τί τοῦτο ἡρόμην, ὅπου μὴδ’ αὐτῶν τις τῶν μαθητῶν αὐτοῦ ζηλώσειεν ἄν; τὸν γοῦν Θεαγένη τοῦτο μάλιστα αἰτιάσαιτο ἂν τις, ὅτι τᾶλλα ζηλῶν τάνδρὸς οὐχ

ἔπεται τῷ διδασκάλῳ καὶ συνοδεύει παρὰ τὸν Ἡρακλέα, ὡς φησιν, ἀπίοντι, δυνάμενος ἐν βραχεῖ πανευδαίμων γενέσθαι συνεμπεσὼν ἐπὶ κεφαλὴν ἢ ἐς τὸ πῦρ . οὐ γὰρ ἐν πήρᾳ καὶ βάκτρῳ καὶ τρίβωνι ὁ ζῆλος, ἀλλὰ ταῦτα μὲν ἀσφαλῆ καὶ ῥάδια καὶ παντὸς ἂν εἴη, τὸ τέλος δὲ καὶ τὸ κεφάλαιον χρή ζηλοῦν καὶ πυρὰν συνθέντα κορμῶν συκίνων ὡς ἓν μάλιστα χλωρῶν ἐναποπνιγῆναι τῷ καπνῷ: τὸ πῦρ γάρ αὐτὸ οὐ μόνον Ἡρακλέους καὶ Ἀσκληπιοῦ, ἀλλὰ καὶ τῶν ἱεροσύλων καὶ ἀνδροφόνων, οὓς ὁρᾶν ἔστιν ἐκ καταδίκης αὐτὸ πάσχοντας. ὥστε ἄμεινον τὸ διὰ τοῦ καπνοῦ: ἴδιον γὰρ καὶ ὑμῶν ἂν μόνων γένοιτο. “

[25] ἄλλως τε ὁ μὲν Ἡρακλῆς, εἶπερ ἄρα καὶ ἐτόλμησέν τι τοιοῦτο, ὑπὸ νόσου αὐτὸ ἔδρασεν, ὑπὸ τοῦ Κενταυρείου αἵματος, ὡς φησιν ἡ τραγωδία κατεσθιόμενος: οὗτος δὲ τίνος αἰτίας ἔνεκεν ἐμβάλλει φέρων ἑαυτὸν εἰς τὸ πῦρ; νῆ Δί', ὅπως τὴν καρτερίαν ἐπιδείξεται καθάπερ οἱ Βραχμᾶνες: ἐκεῖνοις γὰρ αὐτὸν ἡξίου Θεαγένης εἰκάζειν, ὥσπερ οὐκ ἐνὸν καὶ ἐν Ἰνδοῖς εἶναι τινας μωροὺς καὶ κενοδόξους ἀνθρώπους. ὅμως δ' οὖν κἂν ἐκείνους μιμείσθω - ἐκεῖνοι γὰρ οὐκ ἐμπηδῶσιν ἐς τὸ πῦρ, ὡς Ὀνησίκριτος ὁ Ἀλεξάνδρου κυβερνήτης ἰδὼν Κάλανον καόμενόν φησιν, ἀλλ' ἐπειδὰν νήσωσι, πλησίον παραστάντες ἀκίνητοι ἀνέχονται παροπτώμενοι, εἴτ' ἐπιβάντες κατὰ σχῆμα καίονται, οὐδ' ὅσον ὀλίγον ἐντρέψαντες ἢ τῆς κατακλίσεως. οὗτος δὲ τί μέγα εἰ ἐμπεσὼν τεθνήξεται συναρπασθεὶς ὑπὸ τοῦ πυρός; οὐκ ἂν ἐλπίδος μὴ ἀναπηδήσασθαι αὐτὸν καὶ ἡμίφλεκτον, εἰ μὴ, ὅπερ φασί, μηχανήσεται βαθεῖαν γενέσθαι καὶ “

[26] ἐν βόθρῳ τὴν πυρὰν. εἰσὶ δ' οἱ καὶ μεταβαλέσθαι ἢ φασιν αὐτὸν καὶ τινα ὀνειράτα διηγείσθαι, ὡς τοῦ Διὸς οὐκ ἐῶντος μιαίνειν ἱερὸν χωρίον. ἀλλὰ θαρρεῖω τούτου γε ἔνεκα: ἐγὼ γὰρ διομοσαίμην ἂν ἢ μὴν μηδένα τῶν θεῶν ἀγανακτήσειν, εἰ Περεγρίνος κακῶς ἢ ἀποθάνοι. οὐ μὴν οὐδὲ ῥάδιον αὐτῷ ἔτ' ἀναδύναι: οἱ γὰρ συνόντες κύνες παρορμῶσιν καὶ συνωθοῦσιν ἐς τὸ πῦρ καὶ ὑπεκκάουσι τὴν γνώμην, οὐκ ἐῶντες ἀποδειλιάδων εἰ δύο συγκατασπᾶσας ἐμπέσοι εἰς τὴν πυρὰν, τοῦτο μόνον χάριεν ἂν ἐργάσαιτο. “

[27] ἤκουον δὲ ὡς οὐδὲ Πρωτεὺς ἔτι καλεῖσθαι ἄξιοι, ἀλλὰ Φοίνικα μετωνόμασεν ἑαυτὸν, ὅτι καὶ φοῖνιξ, τὸ Ἰνδικὸν ὄρνεον, ἐπιβαίνειν πυρᾷ λέγεται πορρωτάτῳ γήρως προβεβηκώς. ἀλλὰ καὶ λογοποιεῖ καὶ χρησμούς τινας διέξεισιν παλαιούς δή, ὡς χρεὼν εἶη ἢ δαίμονα νυκτοφύλακα γενέσθαι αὐτόν, καὶ δηλὸς ἐστὶ βωμῶν ἤδη ἐπιθυμῶν καὶ χρυσοῦς ἀναστήσεσθαι ἐλπίζων.

[28] καὶ μὰ Δία οὐδὲν ἀπεικὸς ἐν πολλοῖς τοῖς ἀνοήτοις εὐρεθήσεσθαι τινὰς τοὺς καὶ τεταρταίων ἀπηλλάχθαι δι' αὐτοῦ φήσοντας καὶ νύκτωρ ἐντετυχηκέναι τῷ δαίμονι τῷ νυκτοφύλακι. οἱ κατάρatoi δὲ οὗτοι μαθηταὶ αὐτοῦ καὶ χρηστήριον, οἶμαι, καὶ ἄδυτον ἐπὶ τῇ πυρᾷ μηχανήσονται, διότι καὶ Πρωτεὺς ἐκεῖνος ὁ Διός, ὁ προπάτωρ τοῦ ὀνόματος, μαντικὸς ἦν. μαρτύρομαι δὲ ἢ μὴν καὶ ἱερέας αὐτοῦ ἀποδειχθήσεσθαι μαστίγων ἢ καντηρίων ἢ τινος τοιαύτης τερατουργίας, ἢ καὶ νῆ Δία τελετὴν τινα ἐπ' αὐτῷ συστήσεσθαι νυκτέριον καὶ δαδουχίαν ἐπὶ τῇ πυρᾷ. “

[29] Θεαγένης δὲ ἑναγχος, ὡς μοί τις τῶν ἐταίρων ἀπήγγειλεν, καὶ Σίβυλλαν

ἔφη προειρηκέναι περί τούτων· καὶ τὰ ἔπη γὰρ ἀπεμνημόνευεν· ἀλλ’ ὁπότεν Πρωτεύς Κυνικῶν ὄχ’ ἄριστος ἀπάντων Ζηνὸς ἐριγδούπου τέμενος κἀτά πῦρ ἀνακαύσας ἐς φλόγα πηδήσας ἔλθῃ ἐς μακρὸν Ὀλυμπον, δὴ τότε πάντα ὁμῶς, οἱ ἄρουρης καρπὸν ἔδουσιν, νυκτιπόλον τιμᾶν κέλομαι ἥρωα μέγιστον σύνθρονον Ἡφαίστῳ καὶ Ἡρακλεῖ ἄνακτι. “

[30] ταῦτα μὲν Θεαγένης Σιβύλλης ἀκηκοέναι φησίν, ἐγὼ δὲ Βάκιδος αὐτῷ χρησμὸν ὑπὲρ τούτων ἐρῶ· φησὶν δὲ ὁ Βάκις οὕτω, σφόδρα εὖ ἐπειπὼν, Ἀλλ’ ὁπότεν Κυνικὸς πολυνύμμος ἐς φλόγα πολλὴν πηδήσῃ δόξης ὑπ’ ἐρινυὶ θυμὸν ὀρινθείς, δὴ τότε τοὺς ἄλλους κυναλώπεκας, οἱ οἱ ἔπονται, μιμῆσθαι χρὴ πότμον ἀποικομένοιο λύκοιο. ^ ὃς δὲ κε δεῖλὸς ἐὼν φεύγῃ μένος Ἡφαίστοιο, λάσσειν βαλέειν τοῦτον τάχα πάντας Ἀχαιοὺς, ὥς μὴ ψυχρὸς ἐὼν θερμηγορέειν ἐπιχειρῇ χρυσῷ σαξάμενος πῆρην μάλα πολλὰ δανείζων, ἐν καλαῖς Πάτραισιν ἔχων τρεῖς πέντε τάλαντα. τί ὑμῖν δοκεῖ, ἄνδρες; ἄρα φανυλότερος χρησμολόγος ὁ Βάκις τῆς Σιβύλλης εἶναι; ὥστε ὥρα τοῖς θαυμαστοῖς τούτοις ὁμιληταῖς τοῦ Πρωτέως περισκοπεῖν ἔνθα ἑαυτοὺς ἐξαερῶσουσιν τοῦτο γὰρ τὴν καῦσιν καλοῦσιν.’

[31] ταῦτ’ εἰπόντος ἀνεβόησαν οἱ περιστώτες ἅπαντες, ‘ἤδη καιεσθώσαν ἄξιοι τοῦ πυρός.’ καὶ ὁ μὲν κατέβη γελῶν, ‘Νέστορα δ’ οὐκ ἔλαθεν ἰαχί,’ τὸν Θεαγένη, ἀλλ’ ὥς ἤκουσεν τῆς βοῆς, ἦκεν εὐθὺς καὶ ἀναβὰς ἐκεκράγει καὶ μυρία κακὰ διεξῆει περὶ τοῦ καταβεβηκότος· οὐ γάρ οἶδα ὅστις ἐκεῖνος ὁ βέλτιστος ἐκαλεῖτο. ἐγὼ δὲ ἀφείς αὐτὸν διαρρηγνύμενον ἀπῆειν ὀψόμενος τοὺς ἀθλητάς· ἤδη γὰρ οἱ Ἑλλανοδίκαί ἐλέγοντο εἶναι ἐν τῷ Πλεθρίῳ.

[32] ταῦτα μὲν σοὶ τὰ ἐν Ἠλιδι. ἐπεὶ δὲ ἐς τὴν Ὀλυμπίαν ἀφικόμεθα, μεστὸς ἦν ὁ ὀπισθόδομος τῶν κατηγορούντων Πρωτέως ἢ ἐπαινούντων τὴν προαίρεσιν αὐτοῦ, ὥστε καὶ εἰς χεῖρας αὐτῶν ἦλθον οἱ πολλοί, ἄχρι δὴ παρελθὼν αὐτὸς ὁ Πρωτεύς μυρίῳ τῷ πλήθει παραπεμπόμενος κατόπιν τοῦ τῶν κηρύκων ἀγῶνος λόγους τινὰς διεξῆλθεν περὶ ἑαυτοῦ, τὸν βίον τε ὥς ἐβίω καὶ τοὺς κινδύνους οὓς ἐκινδύνευσεν διηγούμενος καὶ ὅσα πράγματα φιλοσοφίας ἔνεκα ὑπέμεινεν. τὰ μὲν οὖν εἰρημένα πολλὰ ἦν, ἐγὼ δὲ ὀλίγων ἤκουσα ὑπὸ πλήθους τῶν περιεστώτων. εἴτα φοβηθεὶς μὴ συντριβεῖν ἐν τοσαύτῃ τύρβῃ, ἐπεὶ καὶ πολλοὺς τοῦτο πάσχοντας ἐώρων, ἀπῆλθον μακρὰ χαίρειν φράσας θανατιῶντι σοφιστῇ τὸν ἐπιτάφιον ἑαυτοῦ πρὸ τελευτῆς διεξιόντι.

[33] πλὴν τό γε τοσοῦτον ἐπήκουσα· ἔφη γὰρ βούλεσθαι χρυσῷ βίῳ χρυσῇν κορώνην ἐπιθεῖναι· χρῆναι γὰρ τὸν Ἡρακλείως βεβιωκότα Ἡρακλείως ἀποθανεῖν καὶ ἀναμιχθῆναι τῷ αἰθέρι. ‘καὶ ὠφελῆσαι,’ ἔφη ‘βούλομαι τοὺς ἀνθρώπους δείξας αὐτοῖς ὃν χρὴ τρόπον θανάτου καταφρονεῖν· πάντας οὖν δεῖ μοι τοὺς ἀνθρώπους Φιλοκτῆτας γενέσθαι.’ οἱ μὲν οὖν ἀνοητότεροι τῶν ἀνθρώπων ἐδάκρυον καὶ ἐβόων ‘σώζου τοῖς Ἑλλησιν,’ οἱ δὲ ἀνδρωδέστεροι ἐκεκράγεσαν ‘τέλει τὰ δεδογμένα,’ ὑπ’ ὧν ὁ πρεσβύτερος οὐ μετρίως ἐθορυβήθη ἐλπίζων πάντας ἔξεσθαι αὐτοῦ καὶ μὴ προήσεσθαι τῷ πυρί, ἀλλὰ ἄκοντα δὴ καθέξειν ἐν τῷ βίῳ. τὸ δὲ ‘τέλει ^ τὰ δεδογμένα’ πάνυ ἀδόκητον αὐτῷ προσπεσὼν ὠχρίαν ἔτι μᾶλλον ἐποίησεν, καίτοι ἤδη νεκρικῶς τὴν χροιάν ἔχοντι, καὶ νῆ Δία καὶ ὑποτρέμειν, ὥστε κατέπαυσε τὸν λόγον.

[34] ἐγὼ δέ, εἰκάζεις, οἶμαι, πῶς ἐγέλων: οὐδὲ γὰρ ἔλεεῖν ἄξιον ἦν οὕτω δυσέρωτα τῆς δόξης ἄνθρωπον ὑπὲρ ἅπαντας ὅσοι τῇ αὐτῇ Ποινῇ ἐλαύνονται. παρεπέμπετο δὲ ὁμως ὑπὸ πολλῶν καὶ ἐνεφορεῖτο τῆς δόξης ἀποβλέπων ἐς τὸ πλῆθος τῶν θαυμαζόντων, οὐκ εἰδὼς ὁ ἄθλιος ὅτι καὶ τοῖς ἐπὶ τὸν σταυρὸν ἀπαγομένοις ἢ ὑπὸ τοῦ δημίου ἐχομένοις πολλῶ πλείους ἔπονται.

[35] καὶ δὴ τὰ μὲν Ὀλύμπια τέλος εἶχεν, κάλλιστα Ὀλυμπίων γενόμενα ὧν ἐγὼ εἶδον, τετράκις ἤδη ὄρων. ἐγὼ δέ — οὐ γὰρ ἦν εὐπορήσαι ὀχήματος ἅμα ἂ πολλῶν ἐξιόντων — ἄκων ὑπελειπόμην. ὁ δὲ αἰὶ ἀναβαλλόμενος νύκτα τὸ τελευταῖον προειρήκει ἐπιδειξασθαι τὴν καῦσιν: καί με τῶν ἐταίρων τινὸς παραλαβόντος περὶ μέσας νύκτας ἐξαναστὰς ἀπήειν εὐθὺ τῆς Ἀρπίνης, ἔνθα ἦν ἡ πυρά. στάδιοι πάντες οὗτοι εἴκοσιν ἀπὸ τῆς Ὀλυμπίας κατὰ τὸν ἱππόδρομον ἀπιόντων πρὸς ἔω. καὶ ἐπεὶ τάχιστα ἀφικόμεθα, καταλαμβάνομεν πυρὰν νενησμένην ἐν βόθρῳ ἂ ὅσον ἐς ὀργυιὰν τὸ βάθος. δῆδες ἦσαν τὰ πολλὰ καὶ παρεβέβυστο τῶν φρυγάνων,

[36] ὥς ἀναφθεῖν τάχιστα. καὶ ἐπειδὴ ἡ σελήνη ἀνέτελλεν — ἔδει γὰρ κάκεῖνην θεάσασθαι τὸ κάλλιστον τοῦτο ἔργον — πρόεισιν ἐκεῖνος ἐσκευασμένος ἐς τὸν αἰὶ τρόπον καὶ ζὺν αὐτῷ τὰ τέλη τῶν κυνῶν, καὶ μάλιστα ὁ γεννάδας ὁ ἐκ Πατρῶν, δᾶδα ἔχων, οὐ φαῦλος δευτεραγωνιστής: ἐδαδοφόρει δὲ καὶ ὁ Πρωτεύς. καὶ προσελθόντες ἄλλος ἀλλαχόθεν ἀνήψαν τὸ πῦρ μέγιστον ἅτε ἀπὸ δᾶδων καὶ φρυγάνων. ὁ δὲ — καί μοι πάνυ ἦδη πρόσσεχε τὸν νοῦν — ἀποθέμενος τὴν πήραν καὶ τὸ τριβώνιον καὶ τὸ Ἡράκλειον ἐκεῖνο ρόπαλον, ἔστη ἐν ὀθόνῃ ῥυπώσῃ ἀκριβῶς. εἶτα ἤτει λιβανωτόν, ὥς ἐπιβάλῃ ἐπὶ τὸ πῦρ, καὶ ἀναδόντος τινὸς ἐπέβαλέν τε καὶ εἶπεν ἐς τὴν μεσημβρίαν ἀποβλέπων — καὶ γὰρ καὶ τοῦτ' αὐτὸ ἂ πρὸς τὴν τραγωδίαν ἦν, ἡ μεσημβρία — 'δαίμονες μητρῷοι καὶ πατρῷοι, δέξασθέ με εὖμενεῖς.' ταῦτα εἰπὼν ἐπήδησεν ἐς τὸ πῦρ, οὐ μὴν ἐωρᾶτό γε, ἀλλὰ περιεσχέθη ὑπὸ τῆς φλογὸς πολλῆς ἡρμένης.

[37] αὐθις ὁρῶ γελῶντά σε, ὦ καλὲ Κρόνιε, τὴν καταστροφὴν τοῦ δράματος. ἐγὼ δὲ τοὺς μητρώους μὲν δαίμονας ἐπιβωώμενον μὰ τὸν Δί' οὐ σφόδρα ἡτιώμην ὅτε δὲ καὶ τοὺς πατρώους ἐπεκαλέσατο, ἀναμνησθεῖς τῶν περὶ τοῦ φόνου εἰρημένων οὐδὲ κατέχειν ἡδυνάμην τὸν γέλωτα. οἱ Κυνικοὶ δὲ περιστάντες τὴν πυρὰν οὐκ ἐδάκρυον μὲν, σιωπῇ δὲ ἐνεδείκνυντο λύπην τινὰ εἰς τὸ πῦρ ὁρῶντες, ἄχρι δὴ ἀποπνιγεῖς ἐπ' αὐτοῖς, 'ἀπίωμεν,' φημί, 'ὦ μάταιοι: οὐ γὰρ ἡδὺ τὸ θέαμα ὠπτημένον γέροντα ὁρᾶν κνίσῃς ἀναπιμπλαμένους πονηρᾶς. ἢ περιμένετε ἔστ' ἂν γραφεὺς τις ἐπελθὼν ἀπαικάσῃ ὑμᾶς οἴους τοὺς ἐν τῷ δεσμοτηρίῳ ἐταίρους τῷ Σωκράτει παραγράφουσιν; 'ἐκεῖνοι μὲν οὖν ἡγανάκτουν καὶ ἐλοιδοροῦντό μοι, ἔνιοι δὲ καὶ ἐπὶ τὰς βακτηρίας ἦξαν. εἶτα, ἐπειδὴ ἡπείλῃσα ξυναρπάσας τινὰς ἐμβαλεῖν εἰς τὸ πῦρ, ὥς ἂν ἔποιντο τῷ διδασκάλῳ, ἐπαύσαντο καὶ εἰρήνην ἤγον.

[38] ἐγὼ δὲ ἐπανιών ποικίλα, ὦ ἐταῖρε, πρὸς ἑμαυτὸν ἐνενόουν, τὸ φιλόδοξον οἷόν τί ἐστιν ἀναλογιζόμενος, ὥς μόνος οὗτος ὁ ἔρως ἄφυκτος καὶ τοῖς πάνυ θαυμαστοῖς εἶναι δοκοῦσιν, οὐχ ὅπως ἐκείνῳ τάνδρῃ καὶ τᾶλλα ἐμπλήκτως καὶ ἀπονεινοημένως βεβιωκότι καὶ οὐκ ἀναξίως τοῦ

[39] πυρός. εἶτα ἐνετύγχανον ἂ πολλοὶς ἀπιοῦσιν ὥς θεάσαιντο καὶ αὐτοί:

ῥοντο γὰρ ἔτι καταλήψεσθαι ζῶντα αὐτόν. καὶ γὰρ καὶ τότε τῇ προτεραίᾳ διεδόδοτο ὡς πρὸς ἀνίσχοντα τὸν ἥλιον ἀσπασάμενος, ὥσπερ ἀμέλει καὶ τοὺς Βραχμαῖνάς φασι ποιεῖν, ἐπιβήσεται ἡ τῆς πυρᾶς. ἀπέστρεφον δ' οὖν τοὺς πολλοὺς αὐτῶν λέγων ἤδη τετελέσθαι τὸ ἔργον, οἷς μὴ καὶ τοῦτ' αὐτὸ ἡ περισπούδαστον ἦν, κἂν αὐτὸν ἰδεῖν τὸν τόπον καὶ τι λείψανον καταλαμβάνειν τοῦ πυρός. ἔνθα δὴ, ὃ ἐταῖρε, μυρία πράγματα εἶχον ἅπασι διηγούμενος καὶ ἀνακρίνουσιν καὶ ἀκριβῶς ἐκπυθνομένοις. εἰ μὲν οὖν ἰδοίμι τινα χαρίεντα, ψιλὰ ἂν ὥσπερ σοὶ τὰ πραχθέντα διηγούμην, πρὸς δὲ τοὺς βλαῦκας καὶ πρὸς τὴν ἀκρόασιν κεχηνότας ἐτραγώδουν τι παρ' ἐμαντοῦ, ὡς ἐπειδὴ ἀνήφθη μὲν ἡ πυρά, ἐνέβαλεν δὲ φέρων ἑαυτὸν ὁ Πρωτεύς, σεισμοῦ πρότερον μεγάλου γενομένου σὺν μυκηθμῷ τῆς γῆς, γῦψ ἀναπτάμενος ἐκ μέσης τῆς φλογὸς οἷχοιτο ἐς τὸν οὐρανὸν ἀνθρωπιστὶ ἡ μεγάλη τῇ φωνῇ λέγων 'ἔλιπον γὰν, βαίνω δ' ἐς Ὀλυμπον.' ἐκεῖνοι μὲν οὖν ἐτεθήγησαν καὶ προσεκύνουν ὑποφρίττοντες καὶ ἀνέκρινόν με πότερον πρὸς ἔω ἢ πρὸς δυσμὰς ἐνεχθεῖν ὁ γύψ: ἐγὼ δὲ τὸ ἐπελθὼν ἀπεκρινάμην αὐτοῖς.

[40] ἀπελθὼν δὲ ἐς τὴν πανήγυριν ἐπέστην τινὶ πολιῷ ἀνδρὶ καὶ νῆ τὸν Δί' ἀξιοπίστῳ τὸ πρόσωπον ἐπὶ τῷ πώγωνι καὶ τῇ λοιπῇ σεμνότητι, τὰ τε ἄλλα διηγούμενῳ περὶ τοῦ Πρωτέως καὶ ὡς μετὰ τὸ καυθῆναι θεάσασαιτο αὐτὸν ἐν λευκῇ ἐσθῆτι μικρὸν ἔμπροσθεν, καὶ νῦν ἀπολίποι περιπατοῦντα φαιδρὸν ἐν τῇ ἐπταφώνῳ στοῦ κοτίνῳ τε ἐστεμμένον. εἶτ' ἐπὶ πᾶσι προσέθηκε τὸν γῦπα, διομνύμενος ἢ μὴν αὐτὸς ἑώρακέναι ἀναπτάμενον ἐκ τῆς πυρᾶς, ὃν ἐγὼ μικρὸν ἔμπροσθεν ἀφῆκα πέτεσθαι καταγελῶντα τῶν ἀνοήτων καὶ βλακικῶν τὸν τρόπον.

[41] ἐννοεῖ τὸ λοιπὸν οἷα εἰκὸς ἐπ' αὐτῷ γενήσεσθαι, ποίας μὲν οὐ μελίττας ἐπιστήσεσθαι ἡ ἐπὶ τὸν τόπον, τίνας δὲ τέττιγας οὐκ ἐπάσσεσθαι, ἡ τίνας δὲ κορώνας οὐκ ἐπιπτήσεσθαι καθάπερ ἐπὶ τὸν Ἡσιόδου τάφον, καὶ τὰ τοιαῦτα. εἰκόνας μὲν γὰρ παρά τε Ἡλείων αὐτῶν παρά τε τῶν ἄλλων Ἑλλήνων, οἷς καὶ ἐπεσταλκέναι ἔλεγεν, ἡ αὐτίκα μάλα οἶδα πολλὰς ἀναστησομένας. φασὶ δὲ πάσαις σχεδὸν ταῖς ἐνδόξοις πόλεσιν ἐπιστολὰς διαπέμψαι αὐτόν, διαθήκας τινὰς καὶ παραινέσεις καὶ νόμους: καὶ τινὰς ἐπὶ τούτῳ πρεσβευτὰς τῶν ἐταίρων ἐχειροτόνησεν, νεκραγγέλους καὶ νερετροδόμους προσαγορεύσας.

[42] τοῦτο τέλος τοῦ κακοδαίμονος Πρωτέως ἐγένετο, ἀνδρός, ὡς βραχεῖ λόγῳ περιλαβεῖν, πρὸς ἀλήθειαν μὲν οὐδεπώποτε ἀποβλέψαντος, ἐπὶ δόξῃ δὲ καὶ τῷ παρὰ τῶν πολλῶν ἐπαίνῳ ἅπαντα εἰπόντος ἀεὶ καὶ πράξαντος, ὡς καὶ εἰς πῦρ ἀλέσθαι, ὅτε μὴδὲ ἀπολαύειν τῶν ἐπαίνων ἔμελλεν ἀναίσθητος αὐτῶν γενόμενος.

[43] ἔν ἐτι σοὶ προσδιηγησάμενος παύσομαι, ὡς ἔχῃς ἐπὶ πολὺ γελᾶν. ἐκεῖνα μὲν γὰρ πάλαι οἶσθα, εὐθύς ἀκούσας μου ὅτε ἤκων ἀπὸ Συρίας διηγούμην ὡς ἀπὸ Τρωάδος συμπλεύσαιμι αὐτῷ καὶ τὴν τε ἄλλην τὴν ἐν τῷ πλῶ τρυφὴν καὶ τὸ μεῖράκιον τὸ ὠραῖον ὃ ἔπεισε κυνίζειν ὡς ἔχῃ τινὰ καὶ αὐτὸς Ἀλκιβιάδην, καὶ ὡς ἐπεὶ ταραχθεῖμην ἡ τῆς νυκτὸς ἐν μέσῳ τῷ Αἰγαίῳ ἡ γνόφου καταβάντος καὶ κῦμα παμμέγεθες ἐγείραντος ἐκώκυε μετὰ τῶν γυναικῶν ὁ θαυμαστός καὶ

[44] θανάτου κρείττων εἶναι δοκῶν. ἀλλὰ μικρὸν πρὸ τῆς τελευτῆς, πρὸ

ἐννέα σχεδόν που ἡμερῶν, πλεῖον, οἶμαι, τοῦ ἱκανοῦ ἐμφαγῶν ἡμεσέν τε τῆς νυκτὸς καὶ ἐάλω πυρετῷ μάλα σφοδρῷ. ταῦτα δέ μοι Ἀλέξανδρος ὁ ἰατρὸς διηγήσατο μετακληθεὶς ὡς ἐπισκοπήσειεν αὐτόν. ἔφη οὖν καταλαβεῖν αὐτὸν χαμαὶ κυλιόμενον καὶ τὸν φλογμὸν οὐ φέροντα καὶ ψυχρὸν αἰτοῦντα πάνυ ἐρωτικῶς, ἐαυτὸν δὲ μὴ δοῦναι. καίτοι εἰπεῖν ἔφη πρὸς αὐτὸν ὡς εἰ πάντως θανάτου δέοιτο, ἦκειν αὐτὸν ἐπὶ τὰς θύρας αὐτόματον, ὥστε καλῶς ἔχειν ἔπεσθαι μηδὲν τοῦ πυρὸς δεόμενον τὸν δ' αὖ φάναι, ‘ ἄλλ’ οὐχ ὁμοίως ἔνδοξος ὁ τρόπος γένοιτ’ ἂν, πᾶσιν κοινὸς ὢν.’

[45] ταῦτα μὲν ὁ Ἀλέξανδρος. ἐγὼ δὲ οὐδ’ αὐτὸς πρὸ πολλῶν ἡμερῶν εἶδον αὐτὸν ἐγκεχρισμένον, ὡς ἀποδακρύσειε τῷ δριμεῖ φαρμάκῳ. ὀρθῶς; οὐ πάνυ τοὺς ἀμβλυωποῦντας ὁ Αἰακὸς παραδέχεται. ὅμοιον ὡς εἴ τις ἐπὶ σταυρὸν ἀναβήσεσθαι μέλλων τὸ ἐν τῷ δακτύλῳ πρόσπταισμα θεραπεύει. τί σοι δοκεῖ ὁ Δημόκριτος, εἰ ταῦτα εἶδε; κατ’ ἀξίαν γελάσαι ἂν ἐπὶ τῷ ἀνδρί; καίτοι πόθεν εἶχεν ἐκεῖνος τοσοῦτον γέλωτα; σὺ δ’ οὖν, ὦ φιλότης, γέλα καὶ αὐτός, καὶ μάλιστα ὁπότεν τῶν ἄλλων ἀκούης θαυμαζόντων αὐτόν.

THE RUNAWAYS — Δραπέται

ἀληθῆ ταῦτά φασιν, πάτερ, ὡς ἐμβάλοι τις φέρων αὐτὸν εἰς τὸ πῦρ κατέναντι Ὀλυμπίων, ἤδη πρεσβύτης ἄνθρωπος, οὐκ ἀγεννῆς θαυματοποιὸς τὰ τοιαῦτα; ἡ Σελήνη γὰρ ἡμῖν διηγεῖτο, αὐτὴ ἐωρακέναι καιόμενον λέγουσα.

Ζεὺς

καὶ πάνυ ἀληθῆ, ὦ Ἄπολλον ὡς μὴ ποτε γενέσθαι ὥφελεν.

Ἀπόλλων

οὕτω χρηστὸς ὁ γέρων ἦν καὶ ἀνάξιος ἐν πυρὶ ἀπολωλέναι;

Ζεὺς

καὶ τοῦτο μὲν ἴσως: ἀλλ' ἐγὼ πολλὴν τὴν ἀηδίαν μέμνημαι ἀνασχόμενος τότε ὑπὸ κνίσσης πονηρᾶς, οἷαν εἰκὸς ἀποφέρεισθαι ὀπτομένων ἀνθρωπείων σωμάτων. εἰ γοῦν μὴ εἰς τὴν Ἀραβίαν ὡς εἶχον εὐθὺς ἀπὼν ψόχημιν, ἀπολώλειν ἄν, εὖ ἴσθι, ἀτοπία τοῦ καπνοῦ: καὶ ὅμως ἐν τοσαύτῃ εὐωδίᾳ καὶ ἀφθονίᾳ τῶν ἀρωμάτων καὶ ἐν λιβανωτῷ παμπόλλῳ μόλις αἱ ῥίνες ἐπιλαθέσθαι μοι καὶ ἀπομαθεῖν ἤθελον τὴν κηλῖδα ἐκείνην τῆς ὁσμῆς, ἀλλὰ καὶ νῦν ὀλίγου δέω ναυτιᾶν ὑπομνησθεῖς αὐτῆς.

Ἀπόλλων [2] τί δὲ βουλόμενος, ὦ Ζεῦ, τοιαῦτα εἵργασται ἑαυτόν; ἢ τί τὸ ἀγαθόν, ἀπανθρακωθῆναι ἐμπεσόντα εἰς τὴν πυράν;

Ζεὺς

τοῦτο μὲν οὐκ ἄν, ὦ παῖ, φθάνοις καὶ Ἐμπεδοκλεῖ, πρὸ αὐτοῦ ἐγκαλῶν, ὃς ἐς τοὺς κρατήρας ἤλατο καὶ αὐτὸς ἐν Σικελίᾳ.

Ἀπόλλων

μελαγχολίαν τινὰ δεινὴν λέγεις. ἀτὰρ οὕτως γε τίνα ποτὲ ἄρα τὴν αἰτίαν ἔσχε τῆς ἐπιθυμίας;

Ζεὺς

αὐτοῦ σοι λόγον ἐρῶ ὃν ἔλεξε πρὸς τὴν πανήγυριν, ἀπολογούμενος πρὸς αὐτοὺς ὑπὲρ τῆς [3] τελευτῆς. ἔφη γάρ, εἴ γε μέμνημαι — ἀλλὰ τίς αὕτη σπουδῇ πρόσσεισι τεταραγμένη καὶ δακρύουσα, πάνυ ἀδικουμένη εὐοικυῖα; μᾶλλον δὲ Φιλοσοφία ἐστίν, καὶ τοῦνομά γε τοῦμὸν ἐπιβοᾶται σχετλιαζουσα. τί, ὦ θύγατερ, δακρύεις; ἢ τί ἀπολιποῦσα τὸν βίον ἐλήλυθας; ἄρα μὴ οἱ ἰδιῶται αὐθις ἐπιβεβουλευκάσι σοι ὡς τὸ πρόσθεν, ὅτε τὸν Σωκράτην ἀπέκτειναν ὑπὸ Ἀνύτου κατηγορηθέντα, εἴτα φεύγεις διὰ τοῦτο αὐτούς;

Φιλοσοφία

οὐδὲν τοιοῦτον, ὦ πάτερ, ἀλλ' ἐκεῖνοι μὲν, ὁ πολὺς λεῶς, ἐπῆνουν καὶ διὰ

τιμῆς ἤγον, αἰδούμενοι καὶ θαυμάζοντές με καὶ μονονουχὶ προσκυνοῦντες, εἰ καὶ μὴ σφόδρα ξυνίεσαν ὧν λέγοιμι. οἱ δὲ — πῶς ἂν εἴποιμι;- — οἱ ξυνήθεις καὶ φίλοι φάσκοντες εἶναι καὶ τοῦνομα τοῦμὸν ὑποδύομενοι, ἐκεῖνοί με τὰ δεινότατα εἰργάσαντο.

Ζεὺς [4] οἱ φιλόσοφοι ἐπιβουλὴν τινα ἐπιβεβουλεύκασί σοι;

Φιλοσοφία

οὐδαμῶς, ὦ πάτερ, οἷ γε ξυνηδίκηγνται μοι καὶ αὐτοί.

Ζεὺς

πρὸς τίνων οὖν ἡδίκησαι, εἰ μήτε τοὺς ιδιώτας μήτε τοὺς φιλοσόφους αἰτιᾷ;

Φιλοσοφία

εἰσὶν τινες, ὦ Ζεῦ, ἐν μεταίχμῳ τῶν τε πολλῶν καὶ τῶν φιλοσοφούντων, τὸ μὲν σχῆμα καὶ βλέμμα καὶ βάδισμα ἡμῖν ὅμοιοι καὶ κατὰ τὰ αὐτὰ ἐσταλμένοι: ἀξιοῦσι γοῦν ὑπ' ἐμοὶ τάττεσθαι καὶ τοῦνομα τὸ ἡμέτερον ἐπιγράφονται, μαθηταὶ καὶ ὁμιληταὶ καὶ θιασῶται ἡμῶν εἶναι λέγοντες: ὁ βίος δὲ παμμίαρος αὐτῶν, ἀμαθίας καὶ θράσους καὶ ἀσελγείας ἀνάπλεως, ὕβρις οὐ μικρὰ καθ' ἡμῶν. ὑπὸ τούτων, ὦ πάτερ, ἡδικημένη πέφευγα. .

Ζεὺς

: [5] δεινὰ ταῦτα, ὦ θύγατερ. ἀλλὰ τί μάλιστα ἡδίκηκασί σε;

Φιλοσοφία

σκόπει, ὦ πάτερ, εἰ μικρά. σὺ γὰρ κατιδὼν τὸν βίον ἀδικίας καὶ παρανομίας μεστὸν ἅτε ἀμαθία καὶ ὕβρει ξυνόντα καὶ ταραπτόμενον ὑπ' αὐτῶν, κατελέησας τὸ ἀνθρώπειον ὑπὸ τῇ ἀγνοίᾳ ἐλαυνόμενον ἐμὲ κατέπεμψας, ἐντειλάμενος ἐπιμεληθῆναι ὥς παύσαιντο μὲν ἀδικοῦντες ἀλλήλους καὶ βιαζόμενοι καὶ ὅμοια τοῖς θηρίοις βιοῦντες, ἀναβλέψαντες δὲ πρὸς τὴν ἀλήθειαν εἰρηνικώτερον ξυμπολιτεύουσιντο. ἔφης γοῦν πρὸς με καταπέμπων, 'ἄ μὲν πράττουσιν οἱ ἄνθρωποι καὶ ὥς διάκεινται ὑπὸ τῆς ἀμαθίας, ὦ θύγατερ, καὶ αὐτὴ ὀρθῶς. ἐγὼ δὲ ἔλεῶ γὰρ αὐτούς σέ, ἦν μόνην ἰάσασθαι ἂν τὰ γιγνόμενα οἶμαι, προκρίνας ἐξ ἀπάντων ἡμῶν πέμπω ἰασομένην.'

Ζεὺς [6] οἶδα πολλὰ καὶ ταῦτα ^ εἰπὼν τότε. σὺ δὲ τὰ μετὰ ταῦτα ἤδη λέγε, ὅπως μὲν ὑπεδέξαντό σε καταπαταμένην τὸ πρῶτον, ἅτινα δὲ νῦν ὑπ' αὐτῶν πέπονθας.

Φιλοσοφία

ἦξα μὲν, ὦ πάτερ, οὐκ ἐπὶ τοὺς Ἑλλήνας εὐθύς, ἀλλ' ὅπερ ἐδόκει μοι χαλεπώτερον τοῦ ἔργου εἶναι, τὸ βαρβάρους παιδεύειν καὶ διδάσκειν, τοῦτο πρῶτον ἡξίου ἐργάσασθαι: τὸ Ἑλληνικὸν δὲ εἶων ὥς ῥᾶστα ὑποβαλέσθαι οἷόν τε καὶ τάχιστα, ὥς γε ὦμην, ἐνδεξόμενον τὸν χαλινὸν καὶ ὑπαχθησόμενον

τῷ ζυγῷ. ὁρμήσασα δὲ εἰς Ἴνδους τὸ πρῶτον, ἔθνος μέγιστον τῶν ἐν τῷ βίῳ, οὐ χαλεπῶς ἔπεισα καταβάντας ἀπὸ τῶν ἐλεφάντων ἐμοὶ συνεῖναι, ὥστε καὶ γένος ὅλον, οἱ Βραχμᾶνες, τοῖς Νεχραίοις καὶ Ὀξυδράκαις ὁμορον, οὗτοι πάντες ὑπ' ἐμοὶ τάττονται καὶ βιοῦσιν τε ^ κατὰ τὰ ἡμῖν δοκοῦντα, τιμώμενοι πρὸς τῶν περιοίκων ἀπάντων, καὶ ἀποθνήσκουσι παράδοξόν τινα τοῦ θανάτου τρόπον.

Ζεὺς [7] τοὺς γυμνοσοφιστὰς λέγεις. ἀκούω γοῦν τὰ τε ἄλλα περὶ αὐτῶν καὶ ὅτι ἐπὶ πυρὰν μεγίστην ἀναβάντες ἀνέχονται καίόμενοι, οὐδὲν τοῦ σχήματος ἢ τῆς καθέδρας ἐντρέποντες.^ ἀλλ' οὐ μέγα τοῦτο: ἔναγχος γοῦν καὶ Ὀλυμπίασιν τὸ ὅμοιον ἐγὼ εἶδον γενόμενον, εἰκὸς δὲ καὶ σὲ παρεῖναι καιόμενου τότε τοῦ γέροντος.

Φιλοσοφία

οὐδὲ ἀνῆλθον, ὦ πάτερ, εἰς Ὀλυμπίαν δέει τῶν καταράτων ἐκείνων οὕς ἔφην, ὅτι πολλοὺς αὐτῶν ἐώρων ἀπιόντας, ὡς λοιδορῆσαιτο τοῖς ξυνεληλυθόσι καὶ βοῆς τὸν ὀπισθόδομον ἐμπλήσωσιν ὑλακτοῦντες, ὥστε οὐδὲ εἶδον ἐκείνον ὅπως ἀπέθανεν. [8] μετὰ δ' οὖν τοὺς Βραχμᾶνας εἰς Αἰθιοπίαν εὐθύς, εἴτα εἰς Αἴγυπτον κατέβην, καὶ ζυγγενομένη τοῖς ἱερεῦσιν καὶ προφήταις αὐτῶν καὶ τὰ θεῖα παιδεύσασα ἐς Βαβυλῶνα ἀπῆρα Χαλδαίους καὶ μάγους μυήσους, εἴτα εἰς Σκυθίαν ἐκείθεν, εἴτα εἰς Θράκην, ἔνθα μοι Εὐμολπὸς τε καὶ Ὀρφεὺς συνεγενέσθην, οὓς καὶ προαποστείλασα ἐς τὴν Ἑλλάδα, τὸν μὲν ὡς τελέσειεν αὐτούς, τὸν Εὐμολπον — ἐμεμαθήκει γὰρ τὰ θεῖα παρ' ἡμῶν ἅπαντα — τὸν δὲ ὡς ἐπάδων προσβιβάζοι τῇ μουσικῇ, κατὰ πόδας εὐθύς εἰπόμην. [9] καὶ τὸ μὲν πρῶτον εὐθύς ἐλθοῦσαν οὔτε πάνυ ἡσπάσαντο οἱ Ἕλληνες οὔτε ὅλως ἀπέκλεισαν κατ' ὀλίγον δὲ προσομιλοῦσα ἐπτὰ ἐκ τῶν ἀπάντων ἐταίρους καὶ μαθητὰς προσηγαγόμεν, καὶ ἄλλον ἐξ Σάμου καὶ ἄλλον ἐξ Ἐφέσου καὶ Ἀβδηρόθεν ἄλλον, ὀλίγους παντάπασιν. [10] μεθ' οὓς τὸ σοφιστῶν φῶλον οὐκ οἶδ' ὅπως μοι παρενεφύετο, οὔτε ζηλοῦν τάμ' ἐς βάθος οὔτε κομιδῇ ἀπᾶδον, ἀλλ' οἷον τὸ Ἱπποκενταύρων γένος, σύνθετόν τι καὶ μικτόν ^ ἐν μέσῳ ἀλαζονείας καὶ φιλοσοφίας πλαζόμενον, οὔτε τῇ ἀγνοίᾳ τέλεον προσεχόμενον οὔτε ἡμᾶς ἀτενέσι τοῖς ὀφθαλμοῖς καθορᾶν δυνάμενον, ἀλλ' οἷον ληιδόντες ὑπὸ τοῦ ἀμβλυώττειν ἀσαφές τι καὶ ἀμυδρὸν ἡμῶν εἰδῶλον ἢ σκιὰν ἐνίοτε ἰδόντες ἄν: οἱ δὲ ᾤοντο ἀκριβῶς πάντα κατανενοηκέναι. ὅθεν παρ' αὐτοῖς ἢ ἀχρεῖος ἐκείνη καὶ περιττὴ σοφία καί, ὡς αὐτοὶ ᾤοντο, ἀπρόσμαχος ἀνεφλέγετο, αἱ κομπαὶ καὶ ἄποροι καὶ ἄτοποι. ἀποκρίσεις καὶ δυσέξοδοι καὶ λαβυρινθώδεις ἐρωτήσεις. [11] εἴτα κωλυόμενοι καὶ ἐλεγχόμενοι πρὸς τῶν ἐταίρων τῶν ἐμῶν ἡγανάκτουν καὶ συνίσταντο ἐπ' αὐτούς, καὶ τέλος δικαστηρίοις ὑπῆγον καὶ παρεδίδοσαν πιομένους τοῦ κωνείου. ἐχρῆν μὲν οὖν ἴσως τότε φυγεῖν εὐθύς καὶ μηκέτι ἀνέχεσθαι τὴν συνουσίαν αὐτῶν νῦν δὲ Ἀντισθένης με καὶ Διογένης καὶ μετὰ μικρὸν Κράτης καὶ Μένιππος οὕτως ἔπεισαν ὀλίγον ὅσον ἐπιμετρηῆσαι τῆς μονῆς, ὡς μήποτε ὠφελον οὐ γὰρ ἂν τοσαῦτα ἐπεπόνθειν ὕστερον.

Ζεὺς ^[12] οὐδέπω μοι λέγεις, ὦ Φιλοσοφία, τίνα ἡδίκησαι, ἀλλὰ ἀγανακτεῖς μόνον.

Φιλοσοφία

καὶ μὴν ἄκουε, ὦ Ζεῦ, ἡλίκᾳ ἐστίν. μιὰρὸν γάρ τι φῦλον ἀνθρώπων καὶ ὥς τὸ πολὺ δουλικὸν καὶ θητικόν, οὐ ξυγγενόμενον ἡμῖν ἐκ παίδων ὑπ' ἀσχολίας: ἐδούλευεν γὰρ ἡ ἐθέτευεν ἡ ἄλλας τινὰς τέχνας οἷας εἰκὸς τοὺς τοιοῦτους ἐμάνθανεν, σκυτεύειν ἡ τεκταίνειν ἡ περὶ πλυνοὺς ἔχειν ἡ ἔρια ξαίνειν, ὥς εὐεργὰ εἶη ταῖς γυναιξίν καὶ εὐμήρυτα καὶ κατὰγοιτο εὐμαρῶς ὁπότε ἡ κρόκην ἐκείναι στρέφοιεν ἡ μίτον κλώθοιεν. τοιαῦτα τοίνυν ἐν παισὶ ἂν μελετῶντες οὐδὲ ὄνομα τὸ ἡμέτερον ἦδεναν. ἐπεὶ δὲ εἰς ἄνδρας τελεῖν ἤρξαντο καὶ κατεῖδον τὴν αἰδῶ, ὅση παρὰ τῶν πολλῶν ἐστὶν τοῖς ἐταίροις τοῖς ἐμοῖς, καὶ ὥς ἀνέχονται οἱ ἄνθρωποι τὴν παρρησίαν αὐτῶν καὶ χαίρουσιν θεραπευόμενοι καὶ συμβουλευούσι πείθονται καὶ ἐπιτιμῶντων ὑποπτήσσοις, ταῦτα πάντα τυραννίδα οὐ μικρὰν ἡγοῦντο εἶναι. ^[13] τὸ μὲν δὴ μανθάνειν ὅσα τῇ τοιαύτῃ προαιρέσει πρόσφορα μακρὸν ἦν, μᾶλλον δὲ κομιδῇ ἀδύνατον, αἱ τέχναι δὲ γλίσχραι, καὶ σὺν πόνῳ καὶ μόγις ἱκανὰ παρέχειν ἐδύναντο. ἐνίοις δὲ καὶ ἡ δουλεία βαρὺ καὶ ὥσπερ οὖν ἐστὶν ἀφόρητον ἐφαίνετο. ἔδοξε δὴ σκοποῦμένοις τὴν ὑστάτην ἄγκυραν, ἣν ἱερὰν οἱ ναυτιλλόμενοί φασιν, καθιέναι, καὶ ἐπὶ τὴν βελτίστην ἀπόνοιαν ὀρμήσαντες, ἔτι τε καὶ τόλμαν καὶ ἀμαθίαν καὶ ἀναισχυντίαν προσπαρκαλέσαντες, αἵπερ αὐτοῖς μάλιστα συναγωνίζονται, καὶ λοιδορίας καὶνὰς ἂν ἐκμελετήσαντες, ὥς πρόχειροι εἶεν καὶ ἀνὰ στόμα, ταύτας μόνας ξυμβολὰς ἔχοντες — ὁρᾷς ὅποια πρὸς φιλοσοφίαν ἐφόδια; — σχηματίζουσιν καὶ μετακοσμοῦσιν αὐτοὺς εὖ μάλα εἰκότως καὶ πρὸς ἐμέ, οἷόν τι ἀμέλει ὁ Αἰσωπὸς φησι ποιῆσαι τὸν ἐν τῇ Κύμῃ ὄνον, ὃς λεοντὴν περιβαλόμενος καὶ τραχὺ ὀγκώμενος ἡξίου λέων καὶ αὐτὸς εἶναι: καὶ πού τινες καὶ ἦσαν ἴσως οἱ πιστεύοντες αὐτῷ. ^[14] τὰ δ' ἡμέτερα πάνυ ῥᾶστα, ὥς οἴσθα,, καὶ ἐς μίμησιν πρόχειρα — τὰ προφανῆ λέγω — καὶ οὐ πολλῆς τῆς πραγματείας δεῖ τριβώνιον περιβαλέσθαι καὶ πῆραν ἐξαρτήσασθαι καὶ ζύλον ἐν τῇ χειρὶ ἔχειν καὶ βοᾶν, μᾶλλον δὲ ὀγκᾶσθαι ἡ ὑλακτεῖν, καὶ λοιδορεῖσθαι ἅπασιν: τὴν ἀσφάλειαν γὰρ αὐτοῖς τοῦ μηδὲν ἐπὶ τούτῳ παθεῖν ἢ πρὸς τὸ σχῆμα αἰδῶς παρέξειν ἐμελλεν. ἡ ἐλευθερία δὲ πρόχειρος ἄκοντος τοῦ δεσπότη, καὶ εἰ βούλοιο ἀπάγειν, παταχθησομένου τῷ ζύλῳ. καὶ τὰ ἄλφιστα οὐκέτ' ὀλίγα οὐδὲ ὥς πρὸ τοῦ μᾶζα ψιλή, τὸ δὲ ὅσον οὐ τάριχος ἢ θύμον, ἀλλὰ κρέα παντοδαπὰ καὶ οἶνος οἶος ἥδιστος, καὶ χρυσίον παρ' ὅτου ἂν ἐθέλωσι: δασμολογοῦσι γὰρ ἐπιφοιτῶντες ἡ, ὥς αὐτοὶ φασιν, ἀποκείρουσιν τὰ πρόβατα, δώσειν τε πολλοὺς οἶονται ἡ αἰδοῖ τοῦ σχήματος ἡ δέει τοῦ μὴ ἀκοῦσαι κακῶς. ^[15] καὶ γὰρ αὖ κακῆϊον ἐώρων, οἶμαι, ὥς ἐξ ἴσου καταστήσονται τοῖς ὀρθῶς φιλοσοφοῦσιν, οὐδέ τις ὁ δικάσων καὶ διακρινῶν τὰ τοιαῦτα ἔσται, ἣν μόνον τὰ ἔξω ἢ ὅμοια. ἀρχὴν γὰρ οὐδὲ τὸν ἔλεγχον δέχονται, ἣν ἔρηταί τις οὕτως κοσμίως καὶ κατὰ βραχὺ, ἀλλ' εὐθύς βοῶσιν καὶ ἐπὶ τὴν ἀκρόπολιν τὴν ἑαυτῶν ἀναφεύγουσι, τὴν λοιδορίαν, καὶ πρόχειρον τὸ ζύλον. καὶ ἣν μὲν τὰ ἔργα ζητῆς, οἱ λόγοι πολλοί, ἣν δὲ ἀπὸ τῶν λόγων κρίνειν ἐθέλῃς, τὸν βίον ἀξιοῦσι σκοπεῖν. ^[16] τοιγαροῦν ἐμπέπλησται

πάντα πόλις τῆς τοιαύτης ῥαδιουργίας, καὶ μάλιστα τῶν Διογένη καὶ Ἀντισθένη καὶ Κράττη ἐπιγραφόμενων καὶ ὑπὸ τῷ κυνὶ ταττομένων, οἱ τὸ μὲν χρησίμον ὅποσον ἔνεστι τῇ φύσει τῶν κυνῶν, οἷον τὸ φυλακτικὸν ἢ οἰκουρικὸν ἢ φιλοδέσποτον ἢ μνημονικόν, οὐδαμῶς ἐξηλώκασιν, ὑλακὴν δὲ καὶ λιχνείαν καὶ ἀρπαγὴν καὶ ἀφροδίσια συχνὰ καὶ κολακείαν καὶ τὸ σαίνειν τὸν δίδοντα καὶ περὶ τραπέζας ἔχειν, ταῦτα ἀκριβῶς ἐκπεπονήκασιν. [17] ὅψει τοίνυν μετὰ μικρὸν οἷα ἔσται. οἱ γάρ ἐκ τῶν ἐργαστηρίων ἅπαντες ἀναπηδήσαντες ἐρήμους τὰς τέχνας ἐάσουσιν ὅταν ὀρῶσι σφᾶς μὲν, πονοῦντας καὶ κάμινοντας ἔωθεν ἐς ἐσπέραν ἐπικεκυφότες τοῖς ἔργοις, μόγις ἀποζῶντας ἐκ τῆς τοιαύτης μισθαρνίας, ἀργοὺς δὲ καὶ γόητας ἀνθρώπους ἐν ἅπασιν ἀφθόνοις βιοῦντας, αἰτοῦντας μὲν τυραννικῶς, λαμβάνοντας δὲ προχείρως, ἀγανακτοῦντας δέ, εἰ μὴ λάβοιεν, οὐκ ἐπαινοῦντας δέ, οὐδ' εἰ λάβοιεν. ταῦτα ὁ ἐπὶ Κρόνου βίος δοκεῖ αὐτοῖς καὶ ἀτεχνῶς τὸ μέλι αὐτὸ ἐς τὰ στόματα ἐσρεῖν ἐκ τοῦ οὐρανοῦ. [18] καὶ ἦττον ἂν δεινὸν τὸ πρᾶγμα ἦν, εἰ τοιοῦτοι ὄντες μὴδὲν εἰς ἡμᾶς ἄλλο ἐξυβρίζον· οἱ δέ, μάλα σεμνοὶ καὶ σκυθρωποὶ τὰ ἔξω καὶ τὰ δημόσια φαινόμενοι, ἦν παιδὸς ὠραίου ἢ γυναικὸς λάβωνται καλῆς ἢ ἐλπίσωσιν, ^ σιωπᾶν ἄξιον οἷα ποιοῦσιν. ἔνιοι δὲ καὶ ξένων τῶν σφετέρων γυναικας ἀπάγουσι μοιχεύοντες κατὰ τὸν Ἰλιά ἐκείνον νεανίσκον, ὥς φιλοσοφοῖεν δὴ καὶ αὐταί· εἴτα κοινὰς αὐτὰς ἅπασιν τοῖς ξυνοῦσι προθέμενοι Πλάτωνός τι δόγμα οἶονται ποιεῖν, οὐκ εἰδότες ὅπως ὁ ἱερὸς ἐκεῖνος ἡξίου κοινὰς ἡγεῖσθαι τὰς γυναῖκας. [19] ἃ μὲν γὰρ ἐν τοῖς συμποσίοις δρῶσιν καὶ ἃ μεθύσκονται, μακρὸν ἂν εἴη λέγειν. καὶ ταῦτα ποιοῦσι πῶς οἷε κατηγοροῦντες αὐτοὶ μέθης καὶ μοιχείας καὶ λαγνείας καὶ φιλαργυρίας· οὐδὲν γοῦν οὕτως εὖροις ἂν ^ ἄλλο ἄλλῳ ἐναντίον ὥς τοὺς λόγους αὐτῶν καὶ τὰ ἔργα. οἷον κολακείαν μισεῖν φασιν, κολακείας ἕνεκα τὸν Γναθωνίδην ἢ τὸν Στρουθίαν ὑπερβαλέσθαι δυνάμενοι. ἀληθεύειν τοὺς ἄλλους προτρέποντες, οὐκ ἂν οὐδὲ κινῆσαι τὴν γλῶτταν μὴ μετὰ τοῦ καὶ ψεύσασθαι δύναιτο. ἡδονὴ πᾶσιν ἐχθρὸν τῷ λόγῳ καὶ ὁ Ἐπίκουρος πολέμιος, ἔργῳ δὲ διὰ ταύτην ἅπαντα πράττουσιν. τὸ δ' ὀξύχολον καὶ μικραίτιον καὶ πρὸς ὀργὴν ῥάδιον ὑπὲρ τὰ βρεφύλλια τὰ νεογνά· γέλωτα γοῦν οὐ μικρὸν παρέχουσι τοῖς θεωμένοις, ὁπότεν ὑπὸ τῆς τυχούσης αἰτίας ἐπιζέση μὲν αὐτοῖς ἡ χολή, πελιδνοὶ δὲ τὴν χροιάν βλέπωνται, ἰταμόν τι καὶ παράφορον δεδορκότες, καὶ ἀφροῦ, μᾶλλον δὲ ἰοῦ, μεστὸν αὐτοῖς ἢ τὸ στόμα. [20] μὴ σύ γε κείθι τύχοις, ὅτε ὁ μιὰρὸς ἐκεῖνος ἐκχεῖται βόρβορος, 'χρυσίον μὲν ἢ ἀργύριον, Ἡράκλεις, οὐδὲ κεκτῆσθαι ἀξιώ ὀβολὸς ἱκανός, ὥς θέρμους πριαίμην ποτὸν γάρ ἢ κρήνη ἢ ποταμὸς παρέξει.' καὶ μετ' ὀλίγον αἰτοῦσιν οὐκ ὀβολοὺς οὐδὲ δραχμὰς ὀλίγας, ἀλλὰ πλούτους ὅλους, ὥστε τίς ἔμπορος τοσοῦτον ἀπὸ τοῦ φόρτου ἐμπολήσειεν ἂν ὅσον τούτοις φιλοσοφία ἐς χρηματισμὸν συντελεῖ· εἴτ' ἐπειδὴν ἱκανῶς συλλέξωνται καὶ ἐπισιτίσωνται, ἀπορρίψαντες ἐκεῖνο τὸ δύστηνον τριβώνιον ἀγροὺς ἐνίοτε καὶ ἐσθῆτας τῶν μαλθακῶν ἐπρίαντο καὶ παῖδας κομήτας καὶ συνοικίας ὅλας, μακρὰ χαίρειν φράσαντες τῇ πῆρᾳ τῇ Κράττη καὶ τῷ τρίβωνι τῷ Ἀντισθένους καὶ τῷ πίθῳ τῷ Διογένους. [21] οἱ ἰδιῶται δὲ ταῦτα ὀρῶντες καταπτύουσιν ἤδη φιλοσοφίας καὶ ἅπαντας εἶναι τοιοῦτους οἶονται κάμει τῆς διδασκαλίας αἰτιῶνται, ὥστε

πολλοῦ ἤδη χρόνου ἀδύνατόν μοι γεγένηται κἂν ἓνα τινὰ προσαγαγέσθαι αὐτῶν, ἀλλὰ τὸ τῆς Πηνελόπης ἐκεῖνο πάσχω: ὅποσον γὰρ δὴ ἐγὼ ἐξυφῆνω, τοῦτο ἐν ἀκαρεῖ αὐθις ἀναλύεται. ἡ Ἀμαθία δὲ καὶ ἡ Ἀδικία ἐπιγελῶσιν, ὀρῶσαι ἀνεξέργαστον ἡμῖν τὸ ἔργον καὶ ἀνήνυτον τὸν πόνον.

Ζεὺς [22] οἶα, ὃ θεοί, πέπονθεν ἡμῖν ἡ Φιλοσοφία πρὸς τῶν καταράτων ἐκείνων. ὥστε ὥρα σκοπεῖν ὃ τι καὶ πρακτέον ἢ ὅπως αὐτοὺς μετελευστέον. ὁ μὲν γὰρ κεραυνὸς ἀπάγει μιᾷ πληγῇ καὶ ὁ θάνατος ταχύς.

Ἀπόλλων

ἐγὼ σοι,^ ὃ πάτερ, ὑποθήσομαι: μισῶ γὰρ καὶ αὐτὸς ἤδη τοὺς ἀλαζόνας ἀμούσους ὄντας, ὑπὲρ τῶν Μουσῶν ἀγανακτῶν κεραυνοῦ. μὲν γὰρ ἡ τῆς σῆς δεξιᾶς οὐδαμῶς ἐκεῖνοι ἄξιοι, τὸν Ἑρμῆν δὲ αὐτοκράτορα, εἰ δοκεῖ, τῆς κολάσεως κατάπεμψον ἐπ' αὐτούς, ὃς ἅτε δὴ περὶ λόγους ἔχων καὶ αὐτὸς τάχιστα εἴσεται τοὺς τε ὀρθῶς φιλοσοφοῦντας καὶ τοὺς μὴ. εἴτα τοὺς μὲν ἐπαινέσεται, ὥς τὸ εἰκός, οἱ δὲ κολασθήσονται ὅπως ἂν ἐκείνῳ παρὰ τὸν καιρὸν δοκῇ.

Ζεὺς

[23] εὖ λέγεις, ὃ Ἀπολλων. ἀλλὰ καὶ σύ, ὃ Ἡράκλεις, ἅμα καὶ τὴν Φιλοσοφίαν αὐτὴν ἔχοντες ἅπιτε ὡς τάχιστα εἰς τὸν βίον. τρισκαίδέκατον γοῦν ἄθλον οἶον τοῦτον οὐ μικρὸν ἐκτελέσειν, ἣν ἐκκόψης μιὰρὰ οὕτω καὶ ἀναίσχυντα θηρία.

Ἡρακλῆς

καὶ μὴν ἄμεινον ἦν, ὃ πάτερ, τὴν κόπρον ἐκκαθᾶραι αὐθις τὴν Αὐγέου ἢ τούτοις συμπλέκεσθαι. ἀπίωμεν δ' ὅμως.

Φιλοσοφία

ἄκουσα μὲν, ἀκολουθητέον δὲ κατὰ τὰ δόξαντα τῷ πατρί.

Ἑρμῆς [24] ^ Κατίωμεν, ὡς κἂν ὀλίγους αὐτῶν ἐπιτρίψωμεν σήμερον. ποίαν δὲ χρὴ τραπέσθαι, ὃ Φιλοσοφία; σὺ γὰρ οἶσθα ὅπου εἰσίν. ἡ πρόδηλον ὅτι ἐν τῇ Ἑλλάδι;

Φιλοσοφία

οὐδαμῶς, ἡ πάνυ ὀλίγοι, ὅσοι ὀρθῶς φιλοσοφοῦσιν, ὃ Ἑρμῆ. οὗτοι δὲ οὐδὲν Ἀττικῆς πενίας δέονται, ἀλλ' ἔνθα πολὺς χρυσὸς ἢ ἄργυρος ὀρύττεται, ἐκεῖ που ζητητέοι εἰσὶν ἡμῖν.

Ἑρμῆς

οὐκοῦν εὐθὺ τῆς Θράκης ἀπιτέον.

Ἡρακλῆς

εὖ λέγεις, καὶ ἡγήσομαί γε ὑμῖν τῆς ὁδοῦ. οἶδα γὰρ τὰ Θρακῶν ἅπαντα, συχνακίς ἐπελθόν. καὶ μοι τήνδε ἤδη τραπώμεθα.

Ἑρμῆς
ποῖαν λέγεις;

Ἡρακλῆς [25] ὁρᾶτε, ὦ Ἑρμῆ καὶ Φιλοσοφία, δύο μὲν ὄρη μέγιστα καὶ κάλλιστα ὁρῶν ἀπάντων Αἰμός ἐστιν τὸ μεῖζον, ἡ καταντικρὺ δὲ Ῥοδόπη πεδῖον δ' ὑποπεπταμένον πάμφορον, ἀπὸ τῶν προπόδων ἐκατέρων εὐθὺς ἀρξάμενον, καὶ τινὰς λόφους τρεῖς πάνυ καλοὺς ἀνεστηκότας, οὐκ ἀμόρφους τὴν τραχύτητα, οἷον ἀκροπόλεις πολλὰς τῆς ὑποκειμένης πόλεως. καὶ ἡ πόλις γὰρ ἤδη φαίνεται.

Ἑρμῆς
νῆ Δί', ὦ Ἡράκλεις, μεγίστη καὶ καλλίστη ἀπασῶν πόρρωθεν γοῦν ἀπολάμπει τὸ κάλλος. καὶ τις καὶ ποταμὸς μέγιστος παραμείβεται, πάνυ ἐν χρῶ ψαύων αὐτῆς.

Ἡρακλῆς
Ἔβρος μὲν οὗτος, ἡ δὲ πόλις ἔργον Φιλίππου ἐκείνου. καὶ ἡμεῖς ἤδη πρόσγειοι καὶ ὑπονέφελοι ὥστε ἐπιβαίνωμεν ἀγαθῇ τύχῃ.

Ἑρμῆς [26] οὕτω γινέσθω. τί δ' οὖν χρὴ ποιεῖν, ἢ πῶς τὰ θηρία ἐξιχνευτέον;

Ἡρακλῆς
τοῦτο μὲν σὸν ἤδη ἔργον, ὦ Ἑρμῆ: κῆρυξ γὰρ εἶ, ὥστε οὐκ ἂν φθάνοις κηρύττων.

Ἑρμῆς
οὐδὲν τοῦτο χαλεπόν, ἀλλὰ τὰ γε ὀνόματα οὐκ ἐπίσταμαι αὐτῶν. σὺ οὖν, Φιλοσοφία, λέγε οὐστίνας ὀνομαστέον, καὶ τὰ σημεῖα προσέτι.

Φιλοσοφία
οὐδὲ αὐτὴ μὲν οἶδα τὸ σαφὲς οἵτινες ὀνομάζονται διὰ τὸ μὴ συγγεγενῆσθαι ποτε αὐτοῖς: ἀπὸ δ' οὖν τῆς ἐπιθυμίας ἦν ἔχουσι περὶ τὰ κτήματα, οὐκ ἂν ἀμάρτοι προσκαλῶν Κτήσωνας ἢ Κτησίππους ἢ Κτησικλέας ἢ Εὐκτήμονας ἢ Πολυκτήτους.

Ἑρμῆς [27] εὖ λέγεις. ἀλλὰ τίνες οὗτοί εἰσιν ἢ τί περισκοποῦσιν καὶ αὐτοί; μᾶλλον δὲ καὶ προσίασιν καὶ τι καὶ ἐρέσθαι θέλουσιν.

Ἀνήρ
ἄρ' ἂν ἔχοιτε ἡμῖν, ὦ ἄνδρες, εἰπεῖν, ἢ σύ, ὦ βελτίστη, εἴ τινὰς τρεῖς γόητας ἅμα εἶδετε καὶ τινὰ γυναῖκα ἐν χρῶ κεκαρμένην εἰς τὸ Λακωνικόν,

ἄρρενωπὴν καὶ κομιδῇ ἀνδρικήν;

Φιλοσοφία

παπαῖ, τὰ ἡμέτερα οὗτοι ζητοῦσιν.

Ἀνὴρ

πῶς τὰ ὑμέτερα; δραπεταὶ γὰρ ἐκεῖνοι ἅπαντες. ἡμεῖς δὲ τὴν γυναῖκα μάλιστα μέτιμεν ἡνδραποδισμένην πρὸς αὐτῶν.

Ἑρμῆς

εἴσεσθε δὴ καθ' ὃ τι καὶ ζητοῦμεν αὐτούς. τὸ νῦν δὲ ἅμα κηρύττωμεν. εἴ τις εἶδεν ἀνδράποδον Παφλαγονικὸν τῶν ἀπὸ Σινώπης βαρβάρων, ὄνομα τοιοῦτον οἶον ἀπὸ κτημάτων, ὕπαρχον, ἐν χρῶ κυρία, ἐν γενεῇ βαθεῖ, πῆραν ἐξημμένον καὶ τριβόνιον ἀμπεχόμενον, ὀργίλον, ἄμουσον, τραχύφωνον, λοῖδορον, μηνύειν ἐπὶ ῥητῶ αὐτόν.

Δεσπότης α [28] ἀνόμοιον, ὃ οὗτος, ὃ κηρύττεις: ὡς ἐκεῖν γε ὄνομα ἦν παρ' ἐμοὶ Κάνθαρος, καὶ ἐκόμα δὲ καὶ τό γένειον ἐτίλλετο καὶ τέχνην τὴν ἐμὴν ἡπίστατο ' ἀπέκειρεν γὰρ ἐν τῷ γναφείῳ καθήμενος ὅποσον περιττὸν τοῖς ἱματίοις τῶν κροκῦδων ἐπανθεῖ.

Φιλοσοφία

ἐκεῖνος αὐτός ἐστιν, ὁ οἰκέτης ὁ σός, ἀλλὰ νῦν φιλοσόφῳ ἔοικεν ἀκριβῶς ἑαυτὸν ἐπιγνάψας.^

Δεσπότης α

ὦ τῆς τόλμης, ὁ Κάνθαρος φιλοσοφεῖ, φησὶν, ἡμῶν δὲ οὐδεὶς λόγος.^

Δεσπότης

β Ἀμέλει ἅπαντας ἀνευρήσομεν: ξυνήσιν γάρ, ὥς φησιν, αὕτη.

Ἑρμῆς [29] τίς δ' οὗτος ἄλλος ὁ προσιῶν ἐστιν, ὃ Ἡράκλεις, ὁ καλός, ὁ τὴν κιθάραν;

Ἡρακλῆς

Ὅρφεύς ἐστιν, σύμπλους ἐπὶ τῆς Ἀργοῦς ἐμός, ἥδιστος κελευστῶν ἀπάντων πρὸς γοῦν τὴν ᾠδὴν αὐτοῦ ἥκιστα ἐκάμνομεν ἐρέττοντες. χαῖρε, ὃ ἄριστε καὶ μουσικώτατε Ὅρφεῦ: οὐκ ἐπιλέλῃσαι γάρ που Ἡρακλέους.

Ὅρφεύς

νῆ καὶ ὑμεῖς γε, ὃ Φιλοσοφία καὶ Ἡράκλεις καὶ Ἑρμῆ. ἀλλὰ καιρὸς ἀποδιδόναι τὰ μῆνυτρα, ὥς ἔγωγε πάνυ σαφῶς ὄν ζητεῖτε οἶδα.

Ἑρμῆς

οὐκοῦν δεῖξον, ὦ παῖ Καλλιόπης, ἔνθα ἐστὶν χρυσοῦ γάρ οὐδέν, οἶμαι, δέη σοφὸς ὢν.

Ὀρφεύς

εὖ φής. ἐγὼ δὲ τὴν μὲν οἰκίαν δείξαιμι ἂν ὑμῖν ἔνθα οἰκεῖ, αὐτὸν δὲ οὐκ ἂν, ὥς μὴ κακῶς ἀκούοιμι πρὸς αὐτοῦ· μισαρὸς γάρ εἰς ὑπερβολὴν καὶ μόνον τοῦτο ἐκμεμελέτηκεν.

Ἑρμῆς

δεῖξον μόνον.

Ὀρφεύς

αὕτη πλησίον. ἐγὼ δὲ ἅπειμι ὑμῖν ἐκποδών, ὥς μηδ' ἴδοιμι αὐτόν.

Φιλοσοφία^[30] ἐπίσχες. οὐ γυναικὸς ἐστὶ φωνὴ ῥαψωδοῦσης τι τῶν Ὀμήρου;

Ἑρμῆς

νῆ Δία· ἀλλ' ἀκούσωμεν ὅ τι καὶ λέγει.

Γυνή

ἐχθρὸς γάρ μοι κείνος ὁμῶς Ἀἴδαο πύλησιν, ὃς χρυσὸν φιλεῖ μὲν ἐνὶ φρεσίν, ἄλλο δ' εἴπη.

Ἑρμῆς

οὐκοῦν τὸν Κάνθαρόν σοι μισητέον.

Γυνή

ξεινοδόκον κακὰ ῥέξεν, ὃ κεν φιλότητα παράσχη.

Ἀνήρ

περὶ ἐμοῦ τοῦτο τὸ ἔπος, οὗ τὴν γυναῖκα ὄχγετο ἀπάγων διότι αὐτὸν ὑπεδεξάμην.

Γυνή

οἶνοβαρές, κυνὸς ὄμματ' ἔχων, κραδίην δ' ἐλάφοιο, οὔτε ποτ' ἐν πολέμῳ ἐναριθμὸς οὔτ' ἐνὶ βουλῇ, Θεορσίτ' ἀκριτόμυθε, κακῶν πανάριστε κολοιδῶν μάη, ἀτὰρ οὐ κατὰ κόσμον, ἐριζέμεναι βασιλεῦσιν.

Δεσπότης

α Εἰκότως τῷ καταράτῳ ^ τὰ ἔπη. Πρόσθε κύων, ὀπιθεν δὲ λέων, μέσση δὲ χίμαιρα ^ δεινὸν ἀποπνεύουσα τρίτου κυνὸς ἄγριον ^ ὀρμήν.

Ἀνήρ^[31] οἶμοι, γύναι, ὅσα πέπονθας ὑπὸ κυνῶν τοσοῦτων. φασὶ δ' αὐτὴν καὶ κυεῖν ἀπ' αὐτῶν.

Ἑρμῆς

θάρρει, Κέρβερόν τινα τέξεταί σοι ἢ Γηρυόνην, ὥς ἔχοι ὁ Ἡρακλῆς οὗτος αὔθις πόνον. ἀλλὰ καὶ προΐασιν, ὥστε οὐδὲν δεῖ κόπτειν τὴν θύραν.

Δεσπότης α

ἔχω σε, ὦ Κάνθαρε. νῦν σιωπᾷς; φέρ' ἴδωμεν ἅτινά σοι ἡ πῆρα ἔχει, θέρμους ἴσως ἢ ἄρτου τρύφος, οὐ μὰ Δί', ἀλλὰ ζώνην χρυσίου.

Ἡρακλῆς

μὴ θαυμάσης· κυνικὸς γὰρ ἔφασκεν εἶναι τὸ πρόσθεν ἐπὶ τῆς Ἑλλάδος, ἐνταῦθα δὲ Χρυσίππειος ἀκριβῶς ἐστίν. τοιγαροῦν Κλεάνθην οὐκ εἰς μακρὰν αὐτὸν ὄψει· κρεμήσεται γὰρ ἀπὸ τοῦ πάγωνος οὕτω μιαρὸς ὢν.

Δεσπότης β [32] σὺ δέ, ὦ κακέ, οὐ Ληκυθίων οὐμὸς δραπέτης τυγχάνεις οὐ μὲν οὖν ἄλλος. ὦ τοῦ γέλωτος. εἴτα τί οὐκ ἂν γένοιτο; καὶ Ληκυθίων φιλοσοφεῖ.

Ἑρμῆς

ὁ τρίτος δὲ οὗτος ἀδέσποτος ὑμῖν ἐστίν;

Δεσπότης

Γ Οὐδαμῶς, ἀλλ' ὁ δεσπότης ἐγὼ ἐκὼν ἀφήμι αὐτὸν ἀπολωλέναι.

Ἑρμῆς

ὅτι τί;

Δεσπότης γ

ὅτι δεινῶς τῶν ὑποσάθρων ἐστίν. τὸ δ' ὄνομα Μυρόπουν αὐτὸν ἐκαλοῦμεν.

Ἑρμῆς

Ἡράκλεις ἀλεξίκακε, ἀκούεις; ἔπειτα πῆρα καὶ βάκτρον. — καὶ αὐτὸς ἀπόλαβε τὴν γυναικα σύ.

Ἀνήρ

μηδαμῶς. οὐκ ἂν ἀππλάβοιμι βιβλίον μοι τῶν παλαιῶν κυοῦσαν.

Ἑρμῆς

πῶς βιβλίον;

Ἀνήρ

ἐστίν τι, ὦ ἀγαθέ, Τρικόρανος βιβλίον.

Ἑρμῆς

, Οὐδὲν ἄτοπον, ἐπεὶ καὶ Τριφάλης. ^:

Φιλοσοφία ^[33] σόν, ὃ Ἑρμῆ, δικάζειν τὸ μετὰ τοῦτο.

Ἑρμῆς

οὕτω μοι δοκεῖ, ταύτην μὲν, ἵνα μηδὲν τέρας μηδὲ πολυκέφαλον τέκη,
οἷχεσθαι παρὰ τὸν ἄνδρα ὀπίσω ἐς τὴν Ἑλλάδα, τὼ δὲ οὕτω δραπετίσκω
παραδοθέντε τοῖν δεσπótαιν μανθάνειν ἅ πρὸ τοῦ, τὸν μὲν ἀποπλύνειν τὰς
ῥυπώσας τῶν ὀθονῶν, τὸν Ληκυθίωνα, τὸν Μυρόπνουν δὲ αὖθις ἀκεῖσθαι τῶν
ἱματίων τὰ διερρωγότα, μαλάχῃ γε πρότερον μαστιγωθέντε.[^] ἔπειτα καὶ
τοῦτον παραδοθῆναι τοῖς πιττωταῖς, ὥς ἀπόλοιτο παρατιλλόμενος τὰ πρῶτα,
ῥυπώσῃ προσέτι καὶ γυναικείᾳ τῇ πίττῃ, εἴτα ἐς τὸν Αἴμον ἀναχθέντα γυμνὸν
ἐπὶ τῆς χιόνος μένειν συμπεποδισμένον τῷ πόδε.

Κάνθαρος

φεῦ τῶν κακῶν, ὅτοτοῖ, παππαπαιάξ.

Δεσπότης α

τί τοῦτο παρεντίθης τῶν τραγικῶν σου [^] διαλόγων; ἀλλ' ἀκολούθει παρὰ τοὺς
πιττωτὰς ἤδη, ἀποδυσάμενός γε πρότερον τὴν λεοντῆν, ὥς γνωσθῆς ὄνος ὢν.

TOXARIS — Τόξαρις ἢ Φιλία

τί φῆς, ωΥόξαρι; θύετε Ο^εστη καὶ Πυλάδῃ ὑμεῖς οἱ Σκύθαι καὶ θεοὺς εἶναι πεπιστεύκατε αὐτούς;

Τόξαρις

θύομεν, ὦ Μνήσιππε, θύομεν, οὐ μὴν θεοὺς γε οἰόμενοι εἶναι, ἀλλὰ ἄνδρας ἀγαθοὺς.

Μνήσιππος

νόμος δὲ ὑμῖν καὶ ἀνδράσιν ἀγαθοῖς ἀποθανοῦσι θύειν ὥσπερ θεοῖς;

Τόξαρις

οὐ μόνον, ἀλλὰ καὶ ἐορταῖς καὶ πανηγύρεσιν τιμῶμεν αὐτούς.

Μνήσιππος

τί θηρώμενοι παρ' αὐτῶν; οὐ γὰρ δὴ ἐπ' εὐμενεΐα θύετε αὐτοῖς, νεκροῖς γε οὐσιν.

Τόξαρις

οὐ χεῖρον μὲν ἴσως, εἰ καὶ οἱ νεκροὶ ἡμῖν εὐμενεῖς εἶεν οὐ μὴν ἀλλὰ πρὸς τοὺς ζῶντας ἄμεινον οἰόμεθα πράξειν μεμνημένοι τῶν ἀρίστων, καὶ τιμῶμεν ἀποθανόντας, ἡγούμεθα γὰρ οὕτως ἂν ἡμῖν πολλοὺς ὁμοίους αὐτοῖς ἐθελῆσαι γενέσθαι.

Μνήσιππος [2] ἀλλὰ ταῦτα μὲν ὀρθῶς γινώσκετε. Ὅρεστην δὲ καὶ Πυλάδην τίνος μάλιστα θαυμάσαντες ἰσοθέους ἐποιήσασθε, καὶ ταῦτα ἐπήλυδας ὑμῖν ὄντας καὶ τὸ μέγιστον πολεμίους; οἳ γε, ἐπεὶ σφᾶς ναυαγία περιπεσόντας οἱ τότε Σκύθαι συλλαβόντες ἀπήγον ὥς τῇ Ἀρτέμιδι καταθύσοντες, ἐπιθέμενοι τοῖς δεσμοφύλαξι καὶ τῆς φρουρᾶς ἐπικρατήσαντες τὸν τε βασιλέα κτείνουσι καὶ τὴν ἱερείαν παραλαβόντες, ἀλλὰ καὶ τὴν Ἄρτεμιν αὐτὴν ἀποσυλήσαντες ὥχοντο ἀποπλέοντες, καταγελάσαντες τοῦ κοινοῦ τῶν Σκυθῶν. ὥστε εἰ διὰ ταῦτα τιμᾶτε τοὺς ἄνδρας, οὐκ ἂν φθάνοιτε πολλοὺς ὁμοίους αὐτοῖς ἐξεργασάμενοι. καὶ τούντεϋθεν αὐτοὶ ἤδη πρὸς τὰ παλαιὰ σκοπεῖτε, εἰ καλῶς ἔχει ὑμῖν πολλοὺς ἐς τὴν Σκυθίαν Ὅρεστας καὶ Πυλάδας καταίρειν. ἐμοὶ μὲν γὰρ δοκεῖτε τάχιστα ἂν οὕτως ἀσεβεῖς αὐτοὶ καὶ ἄθεοι γενέσθαι, τῶν περιλοίπων θεῶν τὸν αὐτὸν τρόπον ὑμῖν ἐκ τῆς χώρας ἀποξενωθέντων: εἴτ', οἶμαι, ἀντὶ τῶν θεῶν ἀπάντων τοὺς ἐπ' ἐξαγωγῇ αὐτῶν ἤκοντας ἄνδρας ἐκθειάσετε καὶ ἱεροσύλοις ὑμῶν οὐσιν θύσετε ὡς θεοῖς. [3] εἰ γὰρ μὴ ἀντὶ τούτων Ὅρεστην καὶ Πυλάδην τιμᾶτε, ἀλλ' εἰπέ, τί ἄλλο,^ ὦ Τόξαρι, ἀγαθὸν ὑμᾶς εἰργάσαντο ἀνθ' ὅτου, πάλαι οὐ θεοὺς εἶναι δικαίωσαντες αὐτούς, νῦν τὸ ἔμπαιον θύσαντες αὐτοῖς θεοὺς νενομίκατε, καὶ ἱερείοις ὀλίγου δεῖν τότε γενομένοις ἱερεῖα νῦν προσάγετε; γελοῖα γὰρ ἂν ταῦτα δόξειε καὶ ὑπεναντία

Τόξαρις

καὶ ταῦτα μὲν, ὦ Μνήσιππε, γενναῖα τῶν ἀνδρῶν ἐκείνων ἃ κατέλεξας. τὸ γὰρ δύο ὄντας οὕτω μέγα τόλμημα τολμήσαι καὶ τοσοῦτον ἀπὸ τῆς αὐτῶν ἀπάραντας ἐκπλεῦσαι ἐς τὸν Πόντον ἀπείρατον ἔτι τοῖς Ἑλλήσιν ὄντα πλὴν μόνων τῶν ἐπὶ τῆς Ἀργοῦς ἐς τὴν Κολχίδα στρατευσάντων, μὴ καταπλαγέντας μήτε τοὺς μύθους τοὺς ἐπ' αὐτῷ ^ μήτε τὴν προσηγορίαν καταδείσαντας ὅτι ἄξενος ἐκαλεῖτο, οἷα, οἷμαι, ἀγρίων ἐθνῶν περιοικούντων, καὶ ἐπειδὴ ἐάλωσαν, οὕτως ἀνδρείως χρήσασθαι τῷ πράγματι καὶ μὴ ἀγαπήσαι εἰ διαφεύζονται ^ μόνον, ἀλλὰ τιμωρησαμένους τὸν βασιλέα τῆς ὕβρεως καὶ τὴν Ἄρτεμιν ἀναλαβόντας ἀποπλεῦσαι, πῶς ταῦτα οὐ θαυμαστὰ καὶ θείας τινὸς τιμῆς ἄξια παρὰ πάντων ὁπόσοι ἀρετὴν ἐπαινοῦσιν; ἀτὰρ οὐ ταῦτα ἡμεῖς Ὀρέστη καὶ Πυλάδῃ ἐνιδόντες ἥρωσιν αὐτοῖς χρώμεθα.

Μνήσιππος [4] λέγοις ἂν ἤδη ὅ τι τὸ σεμνὸν καὶ θεῖον ἄλλο ἐξεργάσαντο ‘ ἐπεὶ ὅσον ἐπὶ τῷ πλῶ ^ καὶ τῇ ἀποδημίᾳ πολλοὺς ἂν σοι θειοτέρους ἐκείνων ἀποδείξαιμι, τοὺς ἐμπόρους, καὶ μάλιστα τοὺς Φοίνικας αὐτῶν, οὐκ εἰς τὸν Πόντον οὐδὲ ἄχρι τῆς Μαιώτιδος καὶ τοῦ Βοσπόρου μόνον ἐσπλέοντας, ἀλλὰ πανταχοῦ τῆς Ἑλληνικῆς καὶ βαρβαρικῆς θαλάττης ναυτιλλομένους: ἅπασαν γὰρ οὗτοι ἀκτὴν καὶ πάντα αἰγιαλόν, ὥς εἰπεῖν, διερευνησάμενοι καθ’ ἕκαστον ἔτος ὁπὲ τοῦ μετοπώρου εἰς τὴν αὐτῶν ἐπανίασιν. οὓς κατὰ τὸν αὐτὸν λόγον θεοὺς νόμιζε, καὶ ταῦτα καπήλους καὶ ταριχοπώλας, εἰ τύχοι, τοὺς πολλοὺς αὐτῶν ὄντας.

Τόξαρις [5] ἄκουε δὴ, ὦ θαυμάσιε, καὶ σκόπει καθ’ ὅσον ἡμεῖς οἱ βάρβαροι εὐγνωμονέστερον ὑμῶν περὶ τῶν ἀγαθῶν ἀνδρῶν κρίνομεν, εἴ γε ἐν Ἀργεὶ μὲν καὶ Μυκῆναις οὐδὲ τάφον ἐνδοξον ἔστιν ἰδεῖν Ὀρέστου ἢ Πυλάδου, παρ’ ἡμῖν δὲ καὶ νεῶς ἀποδεδείκται αὐτοῖς ἅμα ἀμφοτέροις, ὥσπερ εἰκὸς ἦν, ἐταίροις γε οὔσι, καὶ θυσίαι προσάγονται καὶ ἡ ἄλλη τιμὴ ἅπασα, κωλύει τε οὐδὲν ὅτι ξένοι ἦσαν ἀλλὰ μὴ Σκύθαι ἀγαθοὺς κεκρίσθαι καὶ ὑπὸ Σκυθῶν τῶν ἀρίστων θεραπευέσθαι οὐ γὰρ ἐξετάζομεν ὅθεν οἱ καλοὶ καὶ ἀγαθοὶ εἰσιν, οὐδὲ φθονοῦμεν εἰ μὴ φίλοι ὄντες ἀγαθὰ εἰργάσαντο, ἐπαινοῦντες δὲ ἃ ἔπραξαν, οἰκείους αὐτοὺς ἀπὸ τῶν ἔργων ποιοῦμεθα. ὁ δὲ δὴ μάλιστα καταπλαγέντες τῶν ἀνδρῶν ἐκείνων ἐπαινοῦμεν τοῦτό ἐστιν, ὅτι ἡμῖν ἔδοξαν φίλοι οὗτοι δὴ ἄριστοι ἀπάντων γεγενῆσθαι καὶ τοῖς ἄλλοις νομοθέται καταστήναι ὥς χρὴ τοῖς [6] φίλοις ἀπάσης τύχης κοινωνεῖν.^ καὶ ἃ γε μετ’ ἀλλήλων ἢ ὑπὲρ ἀλλήλων ἔπαθον ἀναγράψαντες οἱ πρόγονοι ἡμῶν ἐπὶ στήλης χαλκῆς ἀνέθεσαν εἰς τὸ Ὀρέστειον, καὶ νόμον ἐποιήσαντο πρῶτον τοῦτο μάθημα καὶ παιδεύμα τοῖς παισὶ τοῖς σφετέροις εἶναι τὴν στήλην ταύτην καὶ τὰ ἐπ’ αὐτῆς γεγραμμένα διαμνημονεῦσαι. θάττον γοῦν τοῦνομ’ ἂν ^ ἕκαστος αὐτῶν ἐπιλάθοιτο τοῦ πατρὸς ἢ τὰς Ὀρέστου καὶ Πυλάδου πράξεις ἀγνοήσειεν. ἀλλὰ καὶ ἐν τῷ περιβόλῳ τοῦ νεῶ τὰ αὐτὰ ὁπόσα ἢ στήλῃ δηλοῖ γραφαῖς ὑπὸ τῶν παλαιῶν εἰκασμένα δέικνυται, πλέων Ὀρέστης ἅμα τῷ φίλῳ, εἶτα ἐν τοῖς κρημνοῖς διαφθαρείσης αὐτῷ τῆς νεῶς συνειλημμένος καὶ πρὸς τὴν θυσίαν παρεσκευασμένος, καὶ ἡ Ἰφιγένεια ἥδη

κατάρχεται αὐτῶν. καταντικρὺ δὲ ἐπὶ τοῦ ἐτέρου τοίχου ἤδη ἐκδεδυκῶς τὰ δεσμὰ γέγραπται καὶ φονεύων τὸν Θόαντα καὶ πολλοὺς ἄλλους τῶν Σκυθῶν, καὶ τέλος ἀποπλέοντες, ἔχοντες τὴν Ἰφιγένειαν καὶ τὴν θεόν. οἱ Σκύθαι δὲ ἄλλως ἐπιλαμβάνονται τοῦ σκάφους ἤδη πλέοντος, ἐκκρεμαννύμενοι τῶν πηδαλίων καὶ ἐπαναβαίνειν πειρώμενοι· εἴτ' οὐδὲν ἀνύσαντες οἱ μὲν αὐτῶν τραυματίαι, οἱ δὲ καὶ δέει τούτου, ἀπονήχονται πρὸς τὴν γῆν. ἔνθα δὴ καὶ μάλιστα ἴδοι τις ἂν ὀπόσῃ ὑπὲρ ἀλλήλων εὐνοίαν ἐπεδείκνυντο, ἐν τῇ πρὸς τοὺς Σκύθας συμπλοκῇ. πεποίηκεν γὰρ ὁ γραφεὺς ἐκάτερον ἀμελοῦντα μὲν τῶν καθ' ἑαυτὸν πολεμίων, ἀμυνόμενον δὲ τοὺς ἐπιφερομένους θατέρῳ καὶ πρὸ ἐκείνου ἀπαντᾶν πειρώμενον τοῖς τοξεύμασιν καὶ παρ' οὐδὲν τιθέμενον εἰ ἀποθανεῖται σώσας τὸν φίλον καὶ τὴν ἐπ' ἐκείνον φερομένην πληγὴν προαρπάσας τῷ ἑαυτοῦ σώματι. [7] τὴν δὴ τοσαύτην εὐνοίαν αὐτῶν καὶ τὴν ἐν τοῖς δεινοῖς κοινωνίαν καὶ τὸ πιστὸν καὶ φιλέταιρον καὶ τὸ ἀληθὲς καὶ βέβαιον τοῦ πρὸς ἀλλήλους ἔρωτος, οὐκ ἀνθρώπινα ταῦτα ᾤθημεν εἶναι, ἀλλὰ τινος γνώμης βελτίονος ἢ κατὰ τοὺς πολλοὺς τούτους ἀνθρώπους, οἱ μέχρι μὲν κατ' οὖρον ὁ πλοῦς εἶη τοῖς φίλοις, ἄγανακτοῦσιν εἰ μὴ ἐπ' ἴσης κοινωνήσουσιν τῶν ἡδέων, εἰ δέ τι καὶ μικρὸν ἂν τιπνεύσειεν ἂν αὐτοῖς, οἷχονται μόνους τοῖς κινδύνους ἀπολιπόντες. καὶ γὰρ οὖν καὶ τότε ὅπως εἰδῆς, οὐδὲν Σκύθαι φιλίας μεῖζον οἶονται εἶναι, οὐδὲ ἔστιν ἐφ' ὅτῳ ἂν τις Σκύθης μᾶλλον σεμνύναιτο ἢ ἐπὶ τῷ συμπονήσαι φίλῳ ἀνδρὶ καὶ κοινωνῆσαι τῶν δειῶν, ὥσπερ οὐδὲν ὄνειδος μεῖζον παρ' ἡμῖν τοῦ προδότην φιλίας γεγενῆσθαι δοκεῖν. διὰ ταῦτα Ὁρέστην καὶ Πυλάδην τιμῶμεν, ἀρίστους γενομένους τὰ Σκυθῶν ἀγαθὰ καὶ ἐν φιλίᾳ διενεγκόντας, ὃ πρῶτον ἡμεῖς ἀπάντων θαυμάζομεν, καὶ τοῦνομα ἐπὶ τούτοις αὐτῶν ἐθέμεθα Κοράκους ἢ καλεῖσθαι· τοῦτο δὲ ἔστιν ἐν τῇ ἡμετέρᾳ φωνῇ ὥσπερ ἂν εἰ τις λέγοι 'φίλοι δαίμονες.'

Μνήσιππος [8] ὃ Τόξαρι, οὐ μόνον ἄρα τοξεύειν ἀγαθοὶ ἦσαν Σκύθαι καὶ τὰ πολεμικὰ τῶν ἄλλων ἀμείνους, ἀλλὰ καὶ ῥῆσιν εἰπεῖν ἀπάντων πιθανώτατοι. ἐμοὶ γοῦν τέως ἄλλως γινώσκοντι ἤδη καὶ αὐτῷ δίκαια ποιεῖν δοκεῖτε οὕτως Ὁρέστην καὶ Πυλάδην ἐκθειάσαντες. ἐλελήθεις δέ με, ὃ γενναῖε, καὶ γραφεὺς ἀγαθὸς ὢν. πάνυ γοῦν ἐναργῶς ἐπέδειξας ἡμῖν τὰς ἐν τῷ Ὁρεστεῖῳ εἰκόνας καὶ τὴν μάχην τῶν ἀνδρῶν καὶ τὰ ὑπὲρ ἀλλήλων τραύματα, πλην ἄλλ' οὐκ ᾤθηται ἂν οὕτω ποτὲ περισπούδαστον εἶναι φιλίαν ἐν Σκύθαις· ἅτε γὰρ ἄξένους καὶ ἀγρίους ὄντας αὐτοὺς ἔχθρα μὲν αἰεὶ συνεῖναι καὶ ὀργῇ καὶ θυμῷ, φιλίαν δὲ μηδὲ πρὸς τοὺς οἰκειοτάτους ἐπαναιρεῖσθαι, τεκμαιρόμενος τοῖς τε ἄλλοις ἃ περὶ αὐτῶν ἀκούομεν καὶ ὅτι κατεσθίουσι τοὺς πατέρας ἀποθανόντας.

Τόξαρις [9] εἰ μὲν καὶ τὰ ἄλλα ἡμεῖς τῶν Ἑλλήνων καὶ δικαιότεροι τὰ πρὸς τοὺς γονέας καὶ ὁσιώτεροί ἐσμεν, οὐκ ἂν ἐν τῷ παρόντι φιλοτιμηθεῖν πρὸς σέ. ὅτι δὲ οἱ φίλοι οἱ Σκύθαι πολὺ πιστότεροι τῶν Ἑλλήνων φίλων εἰσὶν καὶ ὅτι πλείων φιλίας λόγος παρ' ἡμῖν ἢ παρ' ὑμῖν, ῥᾶδιον ἐπιδείξαι· καὶ πρὸς θεῶν τῶν Ἑλλήνων μὴ πρὸς ἀχθηδόνα μου ἀκούσης ἦν εἶπω τι ὃν κατανενόηκα πολὺν ἤδη χρόνον ὑμῖν συγγινόμενος. ὑμεῖς γὰρ μοι δοκεῖτε τοὺς μὲν περὶ φιλίας λόγους ἄμεινον ἄλλων ἂν εἰπεῖν δύνασθαι, τᾶργα δὲ

αὐτῆς οὐ μόνον οὐ κατ' ἀξίαν τῶν λόγων ἐκμελετᾶν, ἀλλ' ἀπόχρη ὑμῖν ἐπαινέσαι τε αὐτὴν καὶ δεῖξαι ἡλίκον ἀγαθὸν ἐστίν· ἐν δὲ ταῖς χρεαίαις προδόντες τοὺς λόγους δραπετεύετε οὐκ οἶδ' ὅπως ἐκ μέσων τῶν ἔργων. καὶ ὁπότεν ὑμῖν οἱ τραγωδοὶ τὰς τοιαύτας φιλίας ἐπὶ τὴν σκηνὴν ἀναβιβάσαντες δεικνύουσιν ἐπαινεῖτε καὶ ἐπικροτεῖτε καὶ κινδυνεύουσιν αὐτοῖς ὑπὲρ ἀλλήλων οἱ πολλοὶ καὶ ἐπιδακρύετε, αὐτοὶ δὲ οὐδὲν ἄξιον ἐπαίνου ὑπὲρ τῶν φίλων παρέχεσθαι τολμᾶτε, ἀλλ' ἦν του φίλος δεηθεὶς τύχη, αὐτίκα μάλα ὥσπερ τὰ ὀνειράτα οἴχονται ὑμῖν ἐκποδὼν ἀποπτάμεναι αἱ πολλαὶ ἐκεῖναι τραγωδίαί, τοῖς κενοῖς τούτοις καὶ κωφοῖς προσωπείοις εὐκότας ὑμᾶς ἀπολιποῦσαι, ἃ διηρμένα ^ τὸ στόμα καὶ παμμέγεθες κεχηνότα οὐδὲ τὸ σμικρότατον φθέγγεται. ἡμεῖς δὲ ἔμπαλιν ὅσῳ γὰρ δὴ λειπόμεθα ἐν τοῖς περὶ φιλίας λόγοις, τοσοῦτον ἐν τοῖς ἔργοις αὐτῆς πλεονεκτοῦμεν. [10] εἰ δ' οὖν δοκεῖ, οὕτω νῦν ποιῶμεν. τοὺς μὲν παλαιοὺς φίλους ἀτρεμεῖν ἐάσωμεν, εἴ τινας ἢ ἡμεῖς ἢ ὑμεῖς τῶν πάλοι καταριθμεῖν ἔχομεν, ἐπεὶ κατὰ γε τοῦτο πλεονεκτοῖτε ἄν, πολλοὺς καὶ ἀξιοπίστους μάρτυρας τοὺς ποιητὰς παρεχόμενοι τὴν Ἀχιλλέως καὶ Πατρόκλου φιλίαν καὶ τὴν Θησέως καὶ Πειρίθου καὶ τῶν ἄλλων ἐταιρείαν ἐν καλλίστοις ἔπεσι καὶ μέτροις ῥαψωδοῦντας· ὀλίγους δὲ τινας προχειρισάμενοι τῶν καθ' ἡμᾶς αὐτοὺς καὶ τὰ ἔργα αὐτῶν διηγησάμενοι, ἐγὼ μὲν τὰ Σκυθικά, σὺ δὲ τὰ Ἑλληνικά, ὁπότερος ^ ἂν ἐν τούτοις κρατῇ καὶ ἀμείνους παράσχηται τοὺς φίλους, αὐτὸς τε νενικηκὼς ἔσται καὶ τὴν αὐτοῦ ἀνακηρύξει, κάλλιστον ἀγῶνα καὶ σεμνότατον ἀγωνισάμενος. ὥς ἔγωγε πολὺ ἥδιον ἂν μοι δοκῶ μονομαχῶν ἡττηθεὶς ἀποτμηθῆναι τὴν δεξιάν, ὅπερ ἡττης Σκυθικῆς ἐπιτίμιόν ἐστιν, ἢ χεῖρων ἄλλου κατὰ φιλίαν κεκρίσθαι, καὶ ταῦτα Ἑλληνας, Σκύθης αὐτὸς ὢν.

Μνήσιππος [11] ἔστιν μὲν, ὃ Τόξαρι, οὐ φαῦλον τὸ ἔργον ἀνδρὶ οἷω σοὶ πολεμιστῇ μονομαχεῖν, πάνυ εὐστόχους καὶ τεθηγμένους παρεσκευασμένῳ τοὺς λόγους. οὐ μὴν ἀγεννῶς γε οὕτως καταπροδοὺς ἐν βραχεὶ τὸ Ἑλληνικὸν ἅπαν ὑποχωρήσομαί σοι· καὶ γὰρ ἂν εἴη πάνδεινον ὑπὸ δυοῖν μὲν ἐκείνοιον ἡττηθῆναι τοσούτους τῶν Σκυθῶν ὁπόσους οἱ τε μῦθοι δηλοῦσι καὶ αἱ ὑμέτεραι παλαιαὶ γραφαί, ἃς μικρῷ πρόσθεν εὖ μάλα ἐξετραγώδισας, Ἑλληνας δὲ πάντας, τοσαῦτα ἔθνη καὶ τοσαύτας πόλεις, ἐρήμην ὑπὸ σοῦ ἀλῶναι. εἰ γὰρ τοῦτο γένοιτο, οὐ τὴν δεξιάν ὥσπερ ὑμεῖς ἀλλὰ τὴν γλῶτταν ἀποτμηθῆναι καλόν. πότερον δὲ ὀρίσθαι χρὴ τὸν ἀριθμὸν ἡμῖν τῶν φιλικῶν τούτων πράξεων, ἢ ὁπόσῳ ἂν τις πλείους ἔχη λέγειν, τοσοῦτῳ εὐπορώτερος ἂν δόξειεν πρὸς τὴν νίκην;

Τόξαρις

οὐδαμῶς, ἀλλ' ὀρίσθω μὴ ἐν τῷ πλήθει αὐτῶν τὸ κράτος, ἀλλ' εἰ ἀμείνους καὶ τομώτεροι φαίνοντο αἱ σοὶ τῶν ἐμῶν ἴσαι τὸν ἀριθμὸν οὔσαι, καιριώτερα δῆλον ὅτι ἐργάζονται μοι τραύματα καὶ θάττον ἐνδῶσω πρὸς τὰς πληγὰς.

Μνήσιππος

εὖ λέγεις, καὶ ὀρίσθωσαν ὁπόσαι ἱκαναί. πέντε ἔμοιγε δοκοῦσιν ἑκατέρῳ.^

Τόξαρις

κάμοι δοκεῖ. πρότερος δὲ λέγε, ἀλλ' ἐπομοσάμενος ἦ μὴν ἀληθῆ ἔρεῖν ἄλλως γὰρ ἀναπλάττειν τὰ τοιαῦτα οὐ πάνυ χαλεπὸν καὶ ὁ ἔλεγχος ἀφανής. εἰ δὲ ὁμόσειας, οὐχ ὅσιον ἀπιστεῖν.

Μνήσιππος

οἰμούμεθα, εἴ τι καὶ ὄρκου δεῖν νομίζεις. τίς δέ σοι τῶν ἡμετέρων θεῶν ἄρ' ἱκανός; ὁ Φίλιος;

Τόξαρις

καὶ μάλα: ἐγὼ δὲ τὸν ἐπιχώριον οἰοῦμαι σοι ἐν τῷ ἔμαντοῦ λόγῳ.

Μνήσιππος [12] ἴστω τοίνυν ὁ Ζεὺς ὁ Φίλιος, ἦ μὴν ὅποσα, ἂν λέγω πρὸς σέ ἢ αὐτὸς εἰδὼς ἢ παρ' ἄλλων ὅποσον οἶόν τε ἦν δι' ἀκριβείας ἐκπυνθανόμενος ἔρεῖν, μηδὲν παρ' ἔμαντοῦ ἐπιτραγωδῶν. καὶ πρώτην γέ σοι τὴν Ἀγαθοκλέους καὶ Δεινίου φιλίαν διηγῆσομαι, αἰοιδιμον ἐν τοῖς Ἰωσι γενομένην. Ἀγαθοκλῆς γὰρ οὗτος ὁ Σάμιος οὐ πρὸ πολλοῦ ἐγένετο, ἄριστος μὲν πρὸς φιλίαν, ὡς ἔδειξεν, τὰ ἄλλα δὲ οὐδὲν ἀμείνων Σαμίων τῶν πολλῶν οὔτε ἐς τὸ γένος οὔτε ἐς τὴν ἄλλην περιουσίαν. Δεινία δὲ τῷ Λύσωνος ἅ Ἐφεσίῳ φίλος ἐκ παίδων ἦν. ὁ δὲ Δεινίας ἐπλούτει ἄρα εἰς ὑπερβολήν, καὶ ὥσπερ εἰκὸς νεόπλουτον ὄντα, πολλοὺς καὶ ἄλλους εἶχε περὶ ἑαυτόν, ἱκανοὺς μὲν συμπεῖν καὶ πρὸς ἡδονὴν συνεῖναι, φιλίας δὲ πλεῖστον ὅσον ἀποδέοντας. τέως μὲν οὖν ἐν τούτοις καὶ ὁ Ἀγαθοκλῆς ἐξητάζετο, καὶ συνῆν καὶ συνέπινεν αὐτοῖς οὐ πάνυ χαίρων τῇ τοιαύτῃ διατριβῇ, καὶ ὁ Δεινίας οὐδὲν αὐτὸν ἐντιμότερον εἶχεν τῶν κολάκων. τελευταῖον δὲ καὶ προσέκρουε τὰ πολλὰ ἐπιτιμῶν, καὶ φορτικὸς ἐδόκει ὑπομιμνήσκων αἰετῶν προγόνων καὶ φυλάττειν παραγγέλλων ἅ μετὰ πολλῶν καμάτων ὁ πατὴρ αὐτῷ κτησάμενος κατέλιπε, ὥστε διὰ ταῦτα οὐδὲ ἐπὶ τοὺς κώμους ἀπῆγεν ἔτι αὐτόν, ἀλλὰ μόνος μετ' ἐκείνων ἐκώμαζε, λανθάνειν πειρώμενος τὸν Ἀγαθοκλέα. [13] καὶ δὴ ποτε ὑπὸ τῶν κολάκων ἐκείνων ὁ ἄθλιος ἀναπειθεται ὡς ἐρώη αὐτοῦ Χαρίκλεια Δημώνακτος γυνή, ἀνδρὸς ἐπιφανοῦς καὶ πρώτου Ἐφεσίων τὰ πολιτικά: καὶ γραμματεῖά τε εἰσεφοῖτα παρὰ τῆς γυναικὸς αὐτῷ καὶ στέφανοι ἡμιμάραντοι καὶ μῆλά τινα ἀποδεδηγμένα καὶ ἄλλα ὅποσα αἱ μαστροποὶ ἐπὶ τοῖς νέοις μηχανῶνται, ἅ κατὰ μικρὸν αὐτοῖς ἐπιτεχνώμεναι τοὺς ἔρωτας καὶ ἀναφλέγουσαι τὸ πρῶτον ἐρᾶσθαι νομίζοντας ἐπαγωγότατον γὰρ τοῦτό γε, καὶ μάλιστα τοῖς καλοῖς εἶναι οἰομένοις, ἄχρη: ἂν λάθωσιν εἰς τὰ δίκτυα ἐμπεσόντες. ἡ Χαρίκλεια δὲ ἦν ἀστεῖον μὲν τι γύναιον, ἐταιρικὸν δὲ ἐκτόπως καὶ τοῦ προστυχόντος αἰεὶ, καὶ εἰ πάνυ ἐπ' ὀλίγῳ ἐθελήσειέ τις: καὶ εἰ προσίδοι τις μόνον, εὐθὺς ἐπένευε, καὶ δέος οὐδὲν ἦν μή πη ἅ ἀντίποι Χαρίκλεια. δεινὴ δὲ καὶ τὰ ἄλλα, καὶ ἅ τεχνίτις παρ' ἥντινα βούλει τῶν ἐταιρῶν ἐπισπάσασθαι ἐραστὴν καὶ ἀμφίβολον ἔτι ὄντα ὅλον ὑποποιήσασθαι καὶ ἐνεχόμενον ἤδη ἐπιτεῖναι καὶ προσεκαῦσαι ἄρτι μὲν ὀργῇ, ἄρτι δὲ κολακείᾳ, καὶ μετὰ μικρὸν ὑπεροψία καὶ τῷ πρὸς ἕτερον ἀποκλίνειν δοκεῖν, καὶ ὅλη συνεκεκρότητο ἀπανταχόθεν ἡ γυνὴ καὶ πολλὰ μηχανήματα παρεσκεύαστο κατὰ τῶν ἐραστῶν. [14] ταύτην οὖν

τότε οἱ Δεινίου κόλακες παραλαμβάνουσιν ἐπὶ τὸ μεράκιον, καὶ τὰ πολλὰ ὑπεκωμῶδουν, συνωθοῦντες αὐτὸν εἰς τὸν ἔρωτα τῆς Χαρικλείας. ἡ δὲ πολλοὺς ἤδη νέους ἐκτραχηλίσασα καὶ μυρίους ἔρωτας ὑποκριναμένη καὶ οἴκους πολυταλάντους ἀνατρέψασα, ποικίλον τι καὶ πολυγύμναστον κακόν, παραλαβοῦσα εἰς τὰς χεῖρας ἀπλοῖκόν καὶ ἄπειρον τῶν τοιούτων μηχανημάτων νεανίσκον οὐκ ἀνῆκεν ἐκ τῶν ὀνύχων, ἀλλὰ περιέχουσα πανταχόθεν καὶ διαπείρασα, ὅτε ἤδη παντάπασιν ἐκράτει, αὐτὴ τε ἀπώλετο ὑπὸ τῆς ἄγρας καὶ τῷ κακοδαίμονι Δεινίᾳ μυρίων κακῶν αἰτία ἐγένετο. τὸ μὲν γὰρ πρῶτον εὐθὺς ἐκεῖνα ἐπ' αὐτὸν καθίει τὰ γραμματεῖα, συνεχῶς ἅπεμπομένη τὴν ἄβραν, ὡς ἐδάκρυσε καὶ ἐπηγρύπνησε καὶ τέλος ὡς ἀπάγξει ἑαυτὴν ἢ ἀθλία ὑπὸ τοῦ ἔρωτος, ἕως δὴ ὁ μακάριος ἐπέισθη καλὸς εἶναι καὶ ταῖς Ἐφεσιῶν γυναιξὶ περιπόθητος, καὶ πού συνηνέχθη πολλὰ ^[15] ἱκετευθεῖς. τὸ ἐντεῦθεν ἤδη ῥᾶον, ὡς τὸ εἰκός, ἀλώσεσθαι ἔμελλεν ὑπὸ γυναικὸς καλῆς καὶ πρὸς ἡδονὴν τε ὁμιλῆσαι ἐπισταμένης καὶ ἐν καιρῷ δακρῦσαι καὶ μεταξὺ τῶν λόγων ἐλεεινῶς ὑποστενάζει καὶ ἀπιόντος ἤδη λαβέσθαι καὶ εἰσελθόντι προσδραμεῖν καὶ καλλωπίζεσθαι ὡς ἂν μάλιστα ἀρέσειε, καὶ πού καὶ ἄσαι καὶ κιθαρίσαι. οἷς ἅπασι κατὰ τοῦ Δεινίου ἐκέχρητο: καὶ ἐπεὶ ἦσθετο πονηρῶς ἔχοντα καὶ διάβροχον ἤδη τῷ ἔρωτι καὶ τακερὸν γεγεννημένον, ἄλλο ἐπὶ τούτοις ἐπενόει καὶ τὸν ἄθλιον ἀπώλλυε: κύειν τε γὰρ ἐξ αὐτοῦ σκίπτεται — ἱκανὸν δὲ καὶ τοῦτο βλάκα ἐραστὴν προσεκπυρῶσαι — καὶ οὐκέτι ἐφοῖτα πρὸς αὐτόν, φυλάττεσθαι ὑπὸ τάνδρῳ λέγουσα πεπυσμένου τὸν ἔρωτα. ὁ δ' οὐκέτι οἷός τε ἦν φέρειν τὸ πρᾶγμα, οὐδὲ ἠνείχετο μὴ ὀρῶν αὐτήν, ἀλλὰ ἐδάκρυε καὶ τοὺς κόλακας εἰσέπεμπεν καὶ τοῦνομα τῆς Χαρικλείας ἐπεβοᾶτο καὶ τὴν εἰκόνα περιβαλὼν αὐτῆς — ἐπεποίητο δὲ λίθου λευκοῦ — ἐκάκυε, καὶ τέλος καταβαλὼν ἑαυτὸν εἰς τοῦδαφος ἐκυλίνδετο καὶ λύττα ἦν ἀκριβῆς τὸ πρᾶγμα. τὰ μὲν γὰρ δῶρα οὐ κατὰ μῆλα καὶ στεφάνους ἀντεδίδοτο αὐτῇ, ἀλλὰ συνοικίαι ὄλαι καὶ ἀγροὶ καὶ θεράπαινοι καὶ ἐσθῆτες εὐανθεῖς καὶ χρυσὸν ὅποσον ἐθελήσειε. Καὶ τί γάρ; ἐν βραχεὶ ὁ Λύσωνος οἶκος, ὀνομαστότατος τῶν ἐν Ἰωνίᾳ γενόμενος, ἐξήντητο ^[16] ἤδη καὶ ἐξεκεκένωτο. εἶτα, ὡς ἤδη αὐτὸς ἦν, ἀπολιποῦσα αὐτὸν ἄλλον τινὰ Κρήτα νεανίσκον τῶν ὑποχρύσων ἐθήρα καὶ μετέβαινεν ἐπ' ἐκεῖνον καὶ ἦρα ἤδη αὐτοῦ, κάκεῖνος ἐπίστευεν. ἀμελούμενος οὖν ὁ Δεινίας οὐχ ὑπὸ τῆς Χαρικλείας μόνον ἀλλὰ καὶ ὑπὸ τῶν κολάκων κάκεῖνοι γὰρ ἐπὶ τὸν Κρήτα ἤδη τὸν ἐρώμενον μετεληλύθεσαν ἅ ἔρχεται παρὰ τὸν Ἀγαθοκλέα καὶ πάλαι εἰδότα ὡς ἔχοι πονηρῶς τὰ πράγματα αὐτῷ, καὶ αἰδούμενος τὸ πρῶτον ὁμῶς διηγεῖτο πάντα — τὸν ἔρωτα, τὴν ἀπορίαν, τὴν ὑπεροψίαν τῆς γυναικὸς, τὸν ἀντεραστὴν τὸν Κρήτα, καὶ τέλος ὡς οὐ βιώσεται μὴ οὐχὶ συνὼν τῇ Χαρικλείᾳ. ὁ δὲ ἄκαιρον εἶναι νομίσας ἐν τούτῳ ἀπομνημονεύειν τῷ Δεινίᾳ διότι οὐ προσίετο μόνον αὐτὸν τῶν φίλων ἀλλὰ τοὺς κόλακας αὐτοῦ προετίμα τότε, ἦν μόνον εἶχεν πατρώαν οἰκίαν ἐν Σάμῳ ἀπεμπολήσας ἦκεν αὐτῷ τὴν τιμὴν κομίζων, τρία τάλαντα. λαβὼν δὲ ὁ Δεινίας οὐκ ἀφανὴς εὐθὺς ἦν τῇ Χαρικλείᾳ καλὸς ποθεν αὐθις γεγεννημένος, καὶ αὐθις ἢ ἄβρα καὶ τὰ γραμματεῖα, καὶ μέμψις ὅτι μὴ πολλοῦ χρόνου ἀφίκετο, καὶ οἱ κόλακες συνέθεον ἐπικαλαμησόμενοι, ὀρῶντες ἐδώδιμον ^[17] ἔτι ὄντα τὸν Δεινίαν. ὡς δὲ ὑπέσχετο ἦξεν παρ' αὐτῆν

καὶ ἦκε περὶ πρῶτον ὕπνον καὶ ἔνδον ἦν, ὁ Δημῶναξ, ὁ τῆς Χαρικλείας ἀνὴρ, εἴτε ἄλλως αἰσθόμενος εἴτε καὶ ἀπὸ συνθήματος τῆς γυναικὸς ἄμφω γὰρ λέγεται ἐπαναστὰς ὥσπερ ἐκ λόχου τὴν τε αὐλειον ἀποκλείειν ἐκέλευεν καὶ συλλαμβάνειν τὸν Δεινίαν, πῦρ καὶ μάστιγας ἀπειλῶν καὶ ξίφος ὡς ἐπὶ μοιχὸν σπασάμενος. [18] ὁ δὲ συνιδὼν οὗ κακῶν ἦν, μοχλόν τινα πλησίον κείμενον ἀρπάσας αὐτόν τε ἀποκτείνει τὸν Δημῶνακτα, πατάξας εἰς τὸν κρόταφον, καὶ τὴν Χαρίκλειαν, οὐ μὲν πλὴν ταύτην, ἀλλὰ καὶ τῷ μοχλῷ πολλάκις καὶ τῷ ξίφει τοῦ Δημῶνακτος ὕστερον. οἱ δ' οἰκέται τέως μὲν ἐστήκεσαν ἄφωνοι, τῷ παραδόξῳ τοῦ πράγματος ἐκπεπληγμένοι, εἴτα πειρώμενοι συλλαμβάνειν, ὡς καὶ αὐτοῖς ἐπῆει μετὰ τοῦ ξίφους, ἐκεῖνοι μὲν ἔφευγον, ὁ Δεινίας δὲ ὑπεξέρχεται τηλικούτον ἔργον εἰργασμένος. καὶ τὸ μέχρι τῆς ἑω παρὰ τῷ Ἀγαθοκλεῖ διέτριβεν, ἀναλογιζόμενοι τὰ πεπραγμένα καὶ περὶ τῶν μελλόντων ὅ τι ἀποβήσεται σκοποῦντες: ἔωθεν δὲ οἱ στρατηγοὶ παρήσαν — ἤδη γὰρ τὸ πρᾶγμα διεβεβόητο — καὶ συλλαβόντες τὸν Δεινίαν, οὐδ' αὐτὸν ἐξαρνον ὄντα μὴ οὐχὶ πεφονευκέναι, ἀπάγουσι παρὰ τὸν ἄρμωσθιν ὃς ἤρμοζε τὴν Ἀσίαν τότε. ὁ δὲ βασιλεὺς τῷ μεγάλῳ ἀναπέμπει αὐτόν καὶ μετ' οὐ πολὺ κατεπέμφθη ὁ Δεινίας εἰς Γύαρον νῆσον τῶν Κυκλάδων, ἐν ταύτῃ φεύγειν εἰς αἰὲς τεταγμένος ὑπὸ βασιλέως. ὁ δὲ Ἀγαθοκλῆς καὶ τᾶλλα μὲν συνῆν καὶ συναπῆρεν εἰς τὴν Ἰταλίαν καὶ συνεισηλθεν εἰς τὸ δικαστήριον μόνος τῶν φίλων καὶ πρὸς οὐδὲν ἐνεδέχσεν. ἐπεὶ δὲ ἤδη ἔφευγεν ὁ Δεινίας, οὐδὲ τότε ἀπελείφθη τοῦ ἐταίρου, καταδικάσας δὲ αὐτὸς αὐτοῦ διέτριβεν ἐν Γυάρῳ καὶ συνέφευγεν αὐτῷ, καὶ ἐπειδὴ παντάπασιν ἠπόρουν τῶν ἀναγκαίων, παραδοὺς ἑαυτὸν τοῖς πορφυρεῦσι συγκατεδύετο καὶ τὸ γινόμενον ἐκ τούτου ἀποφέρων ἔτρεφε τὸν Δεινίαν: καὶ νοσήσαντά τε ἐπὶ μήκιστον ἐθεράπευσε καὶ ἀποθανόντος οὐκέτι ἐπανελθεῖν εἰς τὴν ἑαυτοῦ ἠθέλησεν, ἀλλ' αὐτοῦ ἐν τῇ νήσῳ ἔμεινεν αἰσχυρόμενος καὶ τεθνεῶτα ἀπολιπεῖν τὸν φίλον. τοῦτό σοι ἔργον φίλου Ἑλλήνος οὐ πρὸ πολλοῦ γενόμενον: ἔτη γὰρ οὐκ οἶδα εἰ πέντε ἤδη διελήλυθεν ἀφ' οὗ Ἀγαθοκλῆς ἐν Γυάρῳ ἀπέθανεν.

Τόξαρις

καὶ εἴθε γε, ὦ Μνήσιππε, ἀνώμοτος ὢν ταῦτα ἔλεγες, ἵνα καὶ ἀπιστεῖν ἂν ἐδυνάμην αὐτοῖς: οὕτω Σκυθικόν τινα φίλον τὸν Ἀγαθοκλέα τοῦτον διηγῆσώ. πλὴν οὐ δέδια μὴ τινα καὶ ἄλλον ὅμοιον εἴπῃς αὐτῷ.

Μνήσιππος [19] ἄκουε τοίνυν καὶ ἄλλον, ὦ Τόξαρι, Εὐθύδικον τὸν Χαλκιδέα. διηγεῖτο δέ μοι περὶ αὐτοῦ Σιμύλος ὁ ναύκληρος ὁ Μεγαρικός, ἐπομοσάμενος ἢ μὴν αὐτὸς ἐωρακέναι τὸ ἔργον. πλεῖν μὲν γὰρ ἔφη ἐξ Ἰταλίας Ἀθήναζε περὶ δύσιν Πλειάδος συλλογισμαίους τινὰς ἀνθρώπους κομίζων, ἐν δὲ τούτοις εἶναι τὸν Εὐθύδικον καὶ μετ' αὐτοῦ Δάμωνα, Χαλκιδέα καὶ τοῦτον, ἐταῖρον αὐτοῦ: ἡλικιώτας δὲ εἶναι, τὸν μὲν Εὐθύδικον ἐρρωμένον καὶ καρτερόν, τὸν δὲ Δάμωνα ὑπώχρον καὶ ἀσθενικόν, ἄρτι ἐκ νόσου μακρᾶς, ὡς ἐδόκει, ἀνιστάμενον. Ἄχρι μὲν οὖν Σικελίας εὐτυχῶς διαπλεῦσαι ἔφη ὁ Σιμύλος σφᾶς: ἐπεὶ δὲ τὸν πορθμὸν διαπεράσαντες ἐν αὐτῷ ἤδη τῷ Ἰονίῳ ἔπλεον, χειμῶνα μέγιστον ἐπιτεσεῖν αὐτοῖς. καὶ τὰ μὲν πολλὰ τί ἂν τις λέγοι,

τρικυμίας τινὰς καὶ στροβίλους καὶ χαλάζας καὶ ἄλλα ὅσα χειμῶνος κακὰ; ἐπεὶ δὲ ἤδη σφᾶς κατὰ τὴν Ζάκυνθον εἶναι ἀπὸ ψιλῆς τῆς κεραίας πλέοντας, ἔτι καὶ σπεύρας τινὰς ἐπισυρομένους, ὥς τὸ ρόθιον ἐπιδέχεσθαι τῆς ὀρμῆς, περὶ μέσας νύκτας οἷον ἐν τοσοῦτῳ σάλῳ ναυτιάσαντα τὸν Δάμωνα ἐμείν ἐκκεκυφότα ἐς τὴν θάλασσαν εἶτα, οἶμαι, τῆς νεῶς βιαίτερον ἐς ὃ ἐκεκύφει μέρος ἐπικλιθείσης καὶ τοῦ κύματος συναλώσαντος, ἐκπεσεῖν αὐτὸν ἐπὶ τὴν κεφαλὴν ἐς τὸ πέλαγος, οὐδὲ γυμνὸν τὸν ἄθλιον,^ ὥς ἂν καὶ ῥῆον δύνασθαι νεῖν. εὐθὺς οὖν βοᾷν πνιγόμενον καὶ μόγις ἑαυτὸν ὑπερέχοντα τοῦ κλύδωνος. [20] τὸν δὲ Εὐθύδικον, ὥς ἤκουσε — τυχεῖν δὲ γυμνὸν ἐν τῇ εὐνῇ ὄντα — ῥῖψαι ἑαυτὸν εἰς τὴν θάλασσαν καὶ καταλαβόντα τὸν Δάμωνα ἤδη ἀπαγορεύοντα — φαίνεσθαι γὰρ ἐπὶ πολὺ ταῦτα τῆς σελήνης καταλαμπούσης — συμπαρὰνῃχεσθαι καὶ συγκουφίζειν. σφᾶς δ' ἐπιθυμεῖν μὲν αὐτοῖς βοηθεῖν καὶ ἔλεεῖν τὴν συμφορὰν τῶν ἀνδρῶν, μὴ δύνασθαι δέ, μεγάλῳ τῷ πνεύματι ἐλαυνομένους. πλὴν ἐκεῖνά γε ποιῆσαι, φελλοὺς τε γὰρ πολλοὺς ἀφεῖναι αὐτοῖς καὶ τῶν κοντῶν τινας, ὥς ἐπὶ τούτων ἀπονήξαιντο, εἴ τινα αὐτῶν περιτύχοιεν, καὶ τέλος καὶ τὴν ἀποβάθραν αὐτὴν οὐ μικρὰν οὔσαν. Ἐννόησον τοίνυν πρὸς θεῶν ἦντινα ἂν τις ἄλλην ἐπιδείξιν ἐπιδείξαιτο εὐνοίας βεβαιωτέραν πρὸς ἄνδρα φίλον ἐν νυκτὶ ἐκπεσόντα ἐς πέλαγος οὕτως ἡγριωμένον ἢ κοινωνήσας τοῦ θανάτου; καὶ μοι ἐπ' ὀφθαλμῶν λαβὲ τὴν ἐπανάστασιν τῶν κυμάτων, τὸν ἦχον τοῦ ὕδατος ἐπικλωμένου, τὸν ἀφρὸν περιζέοντα, τὴν νύκτα καὶ τὴν ἀπόγνωσιν εἶτα ἀποπνιγόμενον ἐκεῖνον καὶ μόγις ἀνακύπτοντα καὶ τὰς χεῖρας ὀρέγοντα τῷ ἐταίρῳ, τὸν δὲ ἐπιπηδῶντα εὐθὺς καὶ συννέοντα καὶ δεδιότα μὴ προαπόληται αὐτοῦ ὁ Δάμων. οὕτω γάρ ἂν μάθοις ὥς οὐκ ἀγεννῇ σοι καὶ τοῦτον φίλον τὸν Εὐθύδικον διηγησάμην.

Τόξαρης

HOW TO WRITE HISTORY — Πῶς δεῖ Ἱστορίαν συγγράφειν

Ἀβδηρίταις φασὶ Λυσιμάχου ἤδη βασιλεύοντος 1 ἐμπεσεῖν τι νόσημα, ὃ καλὲ Φίλων, τοιοῦτο: πυρέττειν μὲν γὰρ τὰ πρῶτα πανδημεῖ ἅπαντας ἀπὸ τῆς πρώτης εὐθὺς ἐρρωμένως καὶ λιπαρεῖ τῷ πυρετῷ, περὶ δὲ τὴν ἐβδόμην τοῖς μὲν αἵμα πολλὸν ἐκ ρίνων ῥυέν, τοῖς δ' ἰδρώς [2] ἐπιγενόμενος, πολὺς καὶ οὗτος, ἔλυσε τὸν πυρετόν. ἐς γελοῖον δὲ τι πάθος περιίστα τὰς γνώμας αὐτῶν: ἅπαντες γὰρ ἐς τραγωδίαν παρεκίνουν καὶ ἱαμβεῖα ἐφθέγγοντο καὶ μέγα ἐβόων, μάλιστα δὲ τὴν Εὐριπίδου Ἀνδρομέδαν ἐμονώδουν καὶ τὴν τοῦ Περσέως ῥῆσιν ἐν μέρει διεξήεσαν, καὶ μεστὴ ἦν ἡ πόλις ὠχρῶν ἀπάντων καὶ λεπτῶν τῶν ἐβδομαίων ἐκείνων τραγωδῶν,

σὺ δ' ὃ θεῶν τύραννε κἀνθρώπων Ἔρως,

καὶ τὰ ἄλλα μεγάλη τῇ φωνῇ ἀναβοώντων καὶ τοῦτο ἐπὶ πολὺ, ἄχρι δὴ χειμῶν καὶ κρύος δὲ μέγα γενόμενον ἔπαυσε ληροῦντας αὐτούς. αἰτίαν δέ μοι δοκεῖ τοῦ τοιοῦτου παρασχεῖν Ἀρχέλαος ὁ τραγωδός, εὐδοκιμῶν τότε, [3] μεσοῦντος θέρους ἐν πολλῷ τῷ φλογμῷ τραγωδήσας αὐτοῖς τὴν Ἀνδρομέδαν, ὡς πυρέξαι τε ἀπὸ τοῦ θεάτρου τοὺς πολλοὺς καὶ ἀναστάντας ὕστερον ἐς τὴν τραγωδίαν παρολισθαίνειν, ἐπὶ πολὺ ἐμφιλοχωρούσης τῆς Ἀνδρομέδας τῇ μνήμῃ αὐτῶν καὶ τοῦ Περσέως ἔτι σὺν τῇ Μεδούσῃ τὴν ἐκάστου γνώμην περιπετομένου. ὡς οὖν ἔν, φασίν, ἐνὶ παραβαλεῖν, τὸ Ἀβδηριτικὸν ἐκεῖνο πάθος καὶ νῦν τοὺς πολλοὺς τῶν πεπαιδευμένων περιελήλυθεν, οὐχ ὥστε τραγωδεῖν — ἔλαττον γὰρ ἂν τοῦτο παρέπαιον ἄλλοτρίοις ἱαμβεῖσις, οὐ φαύλοισ

[4] κατεσχημένοι — ἀλλ' ἀφ' οὗ δὴ τὰ ἐν ποσὶ ταῦτα κεκίνηται, ὁ πόλεμος ὁ πρὸς τοὺς βαρβάρους καὶ τὸ ἐν Ἀρμενίᾳ τραῦμα καὶ αἱ συνεχεῖς νῆκαι, οὐδεὶς ὅστις οὐχ ἱστορίαν συγγράφει, μᾶλλον δὲ Θουκυδίδαι καὶ Ἡρόδοτοι καὶ Ξενοφῶντες ἡμῖν ἅπαντες, καὶ ὡς ἔοικεν, ἀληθὲς ἄρ' ἦν ἐκεῖνο τὸ 'πόλεμος ἀπάντων πατήρ', εἴ γε καὶ συγγραφέας τοσούτους ἀνέφυσεν ὑπὸ μιᾷ τῇ ὀρμῇ. ταῦτα τοίνυν, ὃ φιλότης, ὀρῶντα καὶ ἀκούοντά με τὸ τοῦ Σινωπέως ἐκεῖνο εἰσηλθεν: ὁπότε γὰρ ὁ Φίλιππος ἐλέγετο ἡδὴ ἐπελαύνειν, οἱ Κορίνθιοι πάντες ἐταράττοντο καὶ ἐν ἔργῳ ἦσαν, ὁ μὲν ὅπλα ἐπισκευάζων, ὁ δὲ λίθους παραφέρων, ὁ δὲ ὑποικοδομῶν τοῦ τείχους, ὁ δὲ ἔπαλξιν ὑποστηρίζων, ὁ δὲ ἄλλος ἄλλο τι τῶν χρησίμων ὑπουργῶν. ὁ δὴ Διογένης ὀρῶν ταῦτα, ἐπεὶ μηδὲν εἶχεν

[5] ὃ τι καὶ πράττοι — οὐδεὶς γὰρ αὐτῷ ἐς οὐδὲν ἐχρήτο — διαζωσάμενος τὸ τριβώνιον σπουδῇ μάλα καὶ αὐτὸς ἐκύλιε τὸν πίθον, ἐν ᾧ ἐτύγχανεν οἰκῶν, ἄνω καὶ κάτω τοῦ Κρανείου: καὶ τινος τῶν συνήθων ἐρομένου, Τί ταῦτα ποιεῖς, ὃ Διόγενες; Κυλίω, ἔφη, κἀγὼ τὸν πίθον, ὡς μὴ μόνος ἀργεῖν δοκοίην ἐν τοσούτοις ἐργαζομένοις. καὐτὸς οὖν, ὃ Φίλων, ὡς μὴ μόνος ἄφωνος εἶην ἐν οὕτῳ πολυφώνῳ τῷ καιρῷ μηδ' ὥσπερ κωμικὸν δορυφόρημα κεχηνῶς

σιωπῇ παραφεροίμην, καλῶς ἔχειν ὑπέλαβον ὥς δυνατόν μοι κυλίσσαι τὸν πίθον, οὐχ ὥς ἱστορίαν συγγράφειν οὐδὲ πράξεις αὐτὰς διεξιέναι: οὐχ οὕτω μεγαλότολμος ἐγώ, μηδὲ τοῦτο δείσης περὶ ἐμοῦ: οἶδα γάρ, ἡλίκος ὁ κίνδυνος, εἰ κατὰ τῶν πετρῶν κυλίοι τις, καὶ μάλιστα οἶον τοῦμὸν τοῦτο πιθάνιον οὐδὲ πάνυ καρτερῶς

[6] κεκεραμευμένον: δεῖσει γὰρ αὐτίκα μάλα πρὸς μικρόν τι λιθίδιον προσπταίσαντα συλλέγειν τὰ ὄστρακα. τί οὖν ἐγνωσταί μοι καὶ πῶς ἀσφαλῶς μεθέξω τοῦ πολέμου, αὐτὸς ἔξω βέλους ἐστώς, ἐγώ σοι φράσω. ‘τούτου μὲν καπνοῦ καὶ κύματος’ καὶ φροντίδων, ὅσαι τῷ συγγραφεὶ ἔνεισιν, ἀνέξω ἐμαυτὸν εὖ ποιῶν, παραίνεσιν δέ τινα μικρὰν καὶ ὑποθήκας ταύτας ὀλίγας ὑποθήσομαι τοῖς συγγράφουσιν, ὥς κοινωνήσαιμι αὐτοῖς τῆς οἰκοδομίας, εἰ καὶ μὴ τῆς ἐπιγραφῆς, ἄκρῳ γε τῷ δακτύλῳ τοῦ πηλοῦ προσασάμενος. καίτοι οὐδὲ παραινέσεως οἱ πολλοὶ δεῖν οἶονται σφίσιν ἐπὶ τὸ πρᾶγμα, οὐ μᾶλλον ἢ τέχνης τινὸς ἐπὶ τὸ βαδίζειν ἢ βλέπειν ἢ ἐσθίειν, ἀλλὰ πάνυ ῥᾶστον καὶ πρόχειρον καὶ ἅπαντος εἶναι ἱστορίαν συγγράφαι, ἣν τις ἐρμηνεύσαι τὸ ἐπελθὼν δύνηται: τὸ δὲ οἶσθαι πού καὶ αὐτός, ὃ ἐταῖρε, ὥς οὐ τῶν εὐμεταχειρίστων οὐδὲ ῥαθύμως συντεθῆναι δυναμένων τοῦτ’ ἐστίν,

[7] ἀλλά, εἴ τι ἐν λόγοις καὶ ἄλλο, πολλῆς τῆς φροντίδος δεόμενον, ἦν τις, ὥς ὁ Θουκυδίδης φησίν, ἐς αἰὲ κτῆμα συντιθείη. οἶδα μὲν οὖν οὐ πάνυ πολλοὺς αὐτῶν ἐπιστρέψων, ἐνίοις δὲ καὶ πάνυ ἐπαχθῆς δόξων, καὶ μάλιστα ὁπόσοις ἀποτετέλεσται ἤδη καὶ ἐν τῷ κοινῷ δέδεικται ἡ ἱστορία. εἰ δὲ καὶ ἐπὶ ἤντηται ὑπὸ τῶν τότε ἀκροασαμένων, μανία ἢ γε ἐλπίς, ὥς οἱ τοιοῦτοι μεταποιήσουσιν ἢ μετεγγράψουσιν τι τῶν ἁπαξ κεκυρωμένων καὶ ὥσπερ ἐς τὰς βασιλείους αὐλὰς ἀποκειμένων. ὅμως δὲ οὐ χεῖρον καὶ πρὸς αὐτοὺς ἐκείνους εἰρήσθαι, ἴν’, εἴ ποτε πόλεμος ἄλλος συσταίῃ, ἢ Κελτοῖς πρὸς Γέτας ἢ Ἰνδοῖς πρὸς Βακτρίους — οὐ γὰρ πρὸς ἡμᾶς γε τολμήσειεν ἄν τις, ἀπάντων ἤδη κεχειρωμένων — ἔχωσιν ἄμεινον συντιθέναι τὸν κανόνα τοῦτον προσάγοντες, ἦνπερ γε δόξη αὐτοῖς ὀρθὸς εἶναι: εἰ δὲ μή, αὐτοὶ μὲν καὶ τότε τῷ αὐτῷ πῆχει ὥσπερ καὶ νῦν μετρούντων τὸ πρᾶγμα: ὁ ἱατρὸς δὲ οὐ

[8] πάνυ ἀνιάσεται, ἦν πάντες Ἀβδηρίται ἐκόντες Ἀνδρομέδαν τραγωδῶσι Διττοῦ δὲ ὄντος τοῦ τῆς συμβουλῆς ἔργου, τὰ μὲν γὰρ αἰρεῖσθαι, τὰ δὲ φεύγειν διδάσκει, φέρε πρῶτα εἰπώμεν ἅτινα φευκτέον τῷ ἱστορίαν συγγράφοντι καὶ ὧν μάλιστα καθαρευτέον, ἔπειτα οἷς χρώμενος οὐκ ἂν ἀμάρτοι τῆς ὀρθῆς καὶ ἐπ’ εὐθὺ ἀγούσης, ἀρχὴν τε οἶαν αὐτῷ ἀρκτέον καὶ τάξιν ἦντινα τοῖς ἔργοις ἐφαρμοστέον καὶ μέτρον ἐκάστου καὶ ἃ σιωπητέον καὶ οἷς ἐνδιατριπτέον καὶ ὅσα παραδραμεῖν ἄμεινον καὶ ὅπως ἐρμηνεύσαι αὐτὰ καὶ συναρμόσαι. ταῦτα μὲν καὶ τὰ τοιαῦτα ὕστερον: νῦν δὲ τὰς κακίας ἤδη εἰπώμεν, ὁπόσαι τοῖς φαύλως συγγράφουσι παρακολουθοῦσιν. ἃ μὲν οὖν κοινὰ πάντων λόγων ἐστὶν ἀμαρτήματα ἐν τε φωνῇ καὶ ἀρμονίᾳ καὶ διανοίᾳ καὶ τῇ ἄλλῃ ἀτεχνία, μακρόν τε ἂν εἴη ἐπελθεῖν καὶ τῆς παρούσης ὑποθέσεως οὐκ ἴδιον: κοινὰ γάρ, ὥς ἔφην, ἀπάντων λόγων ἐστὶν ἀμαρτήματα ἐν τε φωνῇ καὶ ἀρμονίᾳ. ἃ δ’ ἐν ἱστορίᾳ διαμαρτάνουσι, τὰ τοιαῦτα ἂν εὖροις ἐπιτηρῶν, οἷα κάμοι πολλάκις ἀκρωμένῳ ἔδοξε, καὶ μάλιστα ἦν ἅπασιν αὐτοῖς ἀναπετάσης τὰ ὅτα. οὐκ ἄκαιρον δὲ μεταξὺ καὶ ἀπομνημονεύσαι ἕνια

[9] παραδείγματος ἔνεκα τῶν ἤδη οὕτω συγγεγραμμένων, καὶ πρῶτον γε ἐκεῖνο, ἡλικὸν ἀμαρτάνουσιν, ἐπισκοπήσωμεν: ἀμελήσαντες γὰρ οἱ πολλοὶ αὐτῶν τοῦ ἱστορεῖν τὰ γεγενημένα τοῖς ἐπαινοῖς ἀρχόντων καὶ στρατηγῶν ἐνδιατρίβουσι, τοὺς μὲν οἰκείους εἰς ὕψος ἐπαίροντες, τοὺς πολεμίους δὲ πέρα τοῦ μετρίου καταρρίπτοντες, ἀγνοοῦντες ὡς οὐ στενῶ τῷ ἰσθμῷ διώρισται καὶ διατετείχισται ἡ ἱστορία πρὸς τὸ ἐγκώμιον, ἀλλὰ τι μέγα τεῖχος ἐν μέσῳ ἐστὶν αὐτῶν καὶ τὸ τῶν μουσικῶν δὴ τοῦτο, δις διὰ πασῶν ἐστὶ πρὸς ἄλληλα, εἴ γε τῷ μὲν ἐγκωμιάζοντι μόνου ἐνὸς μέλει, ὅπως οὖν ἐπαινεῖσαι καὶ εὐφραῖναι τὸν ἐπαινούμενον, καὶ εἰ ψευσαμένῳ ὑπάρχει τυχεῖν τοῦ τέλους, ὀλίγον ἂν φροντίσειεν: ἡ δὲ οὐκ ἂν τι ψεῦδος ἐμπεσὼν ἡ ἱστορία, οὐδὲ ἀκαριαῖον ἀνάσχοιτο, οὐ μᾶλλον ἢ τὴν ἀρτηρίαν ἱατρῶν παῖδές φασὶ τὴν τραχεῖαν παραδέξασθαι ἂν τι ἐς αὐτὴν καταποθέν. ἔτι ἀγνοεῖν εἰκόσασιν οἱ τοιοῦτοι ὡς ποιητικῆς μὲν καὶ ποιημάτων ἄλλαι ὑποσχέσεις καὶ κανόνες ἴδιοι, ἱστορίας δὲ ἄλλοι: ἐκεῖ μὲν γὰρ ἀκρατὴς ἡ ἐλευθερία καὶ νόμος εἷς, τὸ δόξαν τῷ ποιητῇ: ἐνθεὸς γὰρ καὶ κάτοχος ἐκ Μουσῶν, κἂν ἵππων ὑποπτέρων ἄρμα ζευξάσθαι ἐθέλῃ, κἂν ἐφ' ὕδατος ἄλλους

[10] ἡ ἐπ' ἀνθερίκων ἄκρων θευσομένους ἀναβιβάσεται, φθόνος οὐδεῖς, οὐδὲ ὁπότεν ὁ Ζεὺς αὐτῶν ἀπὸ μιᾶς σειρᾶς ἀνασπάσας αἰωρῇ ὁμοῦ γῆν καὶ θάλατταν, δεδίασι μὴ ἀπορραγείσης ἐκείνης συντριβῇ τὰ πάντα κατενεχθέντα: ἀλλὰ κἂν Ἀγαμέμνονα ἐπαινεῖσαι θέλωσιν, οὐδεῖς ὁ κωλύσων Διὶ μὲν αὐτὸν ὅμοιον εἶναι τὴν κεφαλὴν καὶ τὰ ὄμματα, τὸ στέρνον δὲ τῷ ἀδελφῷ αὐτοῦ τῷ Ποσειδῶνι, τὴν δὲ ζώνην τῷ Ἄρει, καὶ ὅλως σύνθετον ἐκ πάντων θεῶν γενέσθαι δεῖ τὸν Ἀτρέως καὶ Ἀερόπης: οὐ γὰρ ἱκανὸς ὁ Ζεὺς οὐδὲ ὁ Ποσειδῶν οὐδὲ ὁ Ἄρης μόνος ἕκαστος ἀναπληρῶσαι τὸ κάλλος αὐτοῦ. ἡ ἱστορία δὲ ἦν τινα κολακείαν τοιαύτην προσλάβῃ, τί ἄλλο ἢ πεζὴ τις ποιητικὴ γίνεται, τῆς μεγαλοφωνίας μὲν ἐκείνης ἐστερημένη, τὴν λοιπὴν δὲ τερατεῖαν γυμνὴν τῶν μέτρων καὶ δι' αὐτὸ ἐπισημοτέραν ἐκφαίνουσα; μέγα τοῖνυν,

[11] μᾶλλον δὲ ὑπέρμεγα τοῦτο κακόν, εἰ μὴ εἰδείῃ τις χωρίζειν τὰ ἱστορίας καὶ τὰ ποιητικῆς, ἀλλ' ἐπεισάγει τῇ ἱστορίᾳ τὰ τῆς ἐτέρας κομμώματα, τὸν μῦθον καὶ τὸ ἐγκώμιον καὶ τὰς ἐν τούτοις ὑπερβολάς, ὥσπερ ἂν εἴ τις ἀθλητὴν τῶν καρτερῶν τούτων καὶ κομιδῇ πρηνῶν ἀλουργίστι περιβάλῃ καὶ τῷ ἄλλῳ κόσμῳ τῷ ἐταιρικῷ καὶ φυκίῳ ἐντρίβῃ καὶ ψιμύθιον τῷ προσώπῳ, Ἡράκλεις ὡς καταγέλαστον αὐτὸν ἀπεργάσαιτο αἰσχύνας τῷ κόσμῳ ἐκείνῳ. καὶ οὐ τοῦτο φημι, ὡς οὐχὶ καὶ ἐπαινετέον ἐν ἱστορίᾳ ἐνίστε: ἀλλ' ἐν καιρῷ τῷ προσήκοντι ἐπαινετέον καὶ μέτρον ἐπακτέον τῷ πράγματι, τὸ μὴ ἐπαχθὲς τοῖς ὕστερον ἀναγνωσομένοις αὐτά, καὶ ὅλως πρὸς τὰ ἔπειτα κανονιστέον

[12] τὰ τοιαῦτα, ἅπερ μικρὸν ὕστερον ἐπιδείξομεν. οἱ δὲ οἶονται καλῶς διαιεῖν ἐς δύο τὴν ἱστορίαν, εἰς τὸ τερπνὸν καὶ χρήσιμον, καὶ διὰ τοῦτο εἰσποιοῦσι καὶ τὸ ἐγκώμιον ἐς αὐτὴν ὡς τερπνὸν καὶ εὐφραῖνον τοὺς ἐντυγχάνοντας, ὅρῳ ὅσον τάληθοῦς ἡμαρτήκασιν; πρῶτον μὲν κιβδήλῳ τῇ διαίρεσει χρώμενοι: ἐν γὰρ ἔργον ἱστορίας καὶ τέλος, τὸ χρήσιμον, ὅπερ ἐκ τοῦ ἀληθοῦς μόνου συνάγεται. τὸ τερπνὸν δὲ ἄμεινον μὲν εἰ καὶ αὐτὸ παρακολουθήσειεν, ὥσπερ καὶ κάλλος ἀθλητῇ, εἰ δὲ μή, οὐδὲν κωλύσει ἀφ' Ἡρακλέους γενέσθαι καὶ Νικόστρατον

[13] Ἰσιδότου, γεννάδαν ὄντα καὶ τῶν ἀνταγωνιστῶν ἐκατέρων ἀλκιμώτερον, εἰ αὐτὸς μὲν αἰσχιστος ὀφθῆναι εἴη τὴν ὄψιν, Ἀλκαῖος δὲ ὁ καλὸς ὁ Μιλήσιος ἀνταγωνίζοιτο αὐτῷ, καὶ ἐρώμενος, ὥς φασι, τοῦ Νικοστράτου ὄν. καὶ τοίνυν ἡ ἱστορία, εἰ μὲν ἄλλως τὸ τερπνὸν παρεμπορεύσαιτο, πολλοὺς ἂν τοὺς ἐραστὰς ἐπισπάσαιτο, ἄχρι δ' ἂν καὶ μόνον ἔχη τὸ ἴδιον ἐντελές, λέγω δὲ τὴν τῆς ἀληθείας δῆλωσιν, ὀλίγον τοῦ κάλλους φροντιεῖ. ἔτι κάκεινο εἰπεῖν ἄξιον, ὅτι οὐδὲ τερπνὸν ἐν αὐτῇ τὸ κομιδῇ

[14] μυθῶδες καὶ τὸ τῶν ἐπαίνων μάλιστα πρόσαντες παρ' ἐκάτερον τοῖς ἀκούουσιν, ἣν μὴ τὸν συρφετὸν καὶ τὸν πολὺν δῆμον ἐπινοῆς, ἀλλὰ τοὺς δικαστικῶς καὶ νῇ Δία συκοφαντικῶς προσέτι γε ἀκροασομένους, οὓς οὐκ ἂν τι λάθοι παραδραμόν, ὁξύτερον μὲν τοῦ Ἄργου ὀρῶντας καὶ πανταχόθεν τοῦ σώματος, ἀργυραμοιβικῶς δὲ τῶν λεγομένων ἕκαστα ἐξετάζοντας, ὥς τὰ μὲν παρακεκομμένα εὐθὺς ἀπορρίπτειν, παραδέχεσθαι δὲ τὰ δόκιμα καὶ ἔννομα καὶ ἀκριβῆ τὸν τύπον, πρὸς οὓς ἀποβλέποντα χρὴ συγγράφειν, τῶν δὲ ἄλλων ὀλίγον φροντίζειν, κἂν διαρραγῶσιν ἐπαινοῦντες. ἣν δὲ ἀμελήσας ἐκείνων ἡδύνης πέρα τοῦ μετρίου τὴν ἱστορίαν μύθοις καὶ ἐπαίνοις καὶ τῇ ἄλλῃ θωπεῖα, τάχιστ' ἂν ὁμοίαν αὐτὴν ἐξεργάσαιτο

[15] τῷ ἐν Λυδία Ἡρακλεῖ: ἐωρακέναι γάρ σέ που εἰ κὸς γεγραμμένον, τῇ Ὀμφάλῃ δουλεύοντα, πάννυ ἄλλόκοτον σκευὴν ἐσκευασμένον, ἐκείνην μὲν τὸν λέοντα αὐτοῦ περιβεβλημένην καὶ τὸ ξύλον ἐν τῇ χειρὶ ἔχουσαν, ὥς Ἡρακλέα δῆθεν οὖσαν, αὐτὸν δὲ ἐν κροκωτῷ καὶ πορφυρίδι ἔρια ξαίνοντα καὶ παιόμενον ὑπὸ τῆς Ὀμφάλῃς τῷ σανδαλίῳ: καὶ τὸ θέαμα αἰσχιστον, ἀφεστῶσα ἢ ἐσθῆς τοῦ σώματος καὶ μὴ προσιζάνουσα καὶ τοῦ θεοῦ τὸ ἀνδρῶδες ἀσχημόνως καταθηλυνόμενον. καὶ οἱ μὲν πολλοὶ ἴσως καὶ ταῦτά σου ἐπαινέσονται, οἱ ὀλίγοι δὲ ἐκεῖνοι, ὧν σὺ καταφρονεῖς, μάλα ἡδὺ καὶ ἐς κόρον γελάσονται, ὀρῶντες τὸ ἀσύμφυλον καὶ ἀνάρμοστον καὶ δυσκόλλητον

[16] τοῦ πράγματος. ἐκάστου γὰρ δὴ ἰδίον τι καλὸν ἐστίν: εἰ δὲ τοῦτο ἐναλλάξειας, ἀκαλλῆς τὸ αὐτὸ παρὰ τὴν χρῆσιν γίγνεται. ἐὼ λέγειν ὅτι οἱ ἐπαινοὶ ἐνὶ μὲν ἴσως τερπνοί, τῷ ἐπαινουμένῳ, τοῖς δ' ἄλλοις ἐπαχθεῖς, καὶ μάλιστα ἣν ὑπερφυεῖς τὰς ὑπερβολὰς ἔχουσιν, οἷους αὐτοὺς οἱ πολλοὶ ἀπεργάζονται, τὴν εὖνοιαν τὴν παρὰ τῶν ἐπαινουμένων θηρώμενοι καὶ ἐνδιατρίβοντες ἄχρι τοῦ πᾶσι προφανῇ τὴν κολακείαν ἐξεργάσασθαι: οὐδὲ γὰρ κατὰ τέχνην αὐτὸ δρᾶν ἴσασιν οὐδ' ἐπισκιάζουσι τὴν θωπεῖαν, ἀλλ' ἐμπεσόντες ἀθρόα πάντα καὶ ἀπίθανα καὶ γυμνὰ διεξίσαισι. ὥστ' οὐδὲ τυγχάνουσιν οὐ μάλιστα ἐφίενται: οἱ γὰρ ἐπαινούμενοι πρὸς αὐτῶν μισοῦσι μᾶλλον καὶ ἀποστρέφονται ὥς κόλακας, εὖ ποιοῦντες, καὶ μάλιστα ἣν ἀνδρῶδεις τὰς γνώμας ὧσιν: ὥσπερ Ἀριστόβουλος μονομαχίαν γράψας Ἀλεξάνδρου καὶ Πύρου, καὶ ἀναγνόντος αὐτῷ τοῦτο μάλιστα τὸ χωρίον τῆς γραφῆς

[17] — ὧτο γὰρ χαριεῖσθαι τὰ μέγιστα τῷ βασιλεῖ ἐπιψευδομενος ἀριστείας τινὰς αὐτῷ καὶ ἀναπλάττων ἔργα μεῖζω τῆς ἀληθείας — λαβὼν ἐκεῖνος τὸ βιβλίον — πλέοντες δὲ ἐτύγχανον ἐν τῷ ποταμῷ τῷ Ὑδάσπῃ — ἔρριπεν ἐπὶ κεφαλὴν ἐς τὸ ὕδωρ ἐπειπών, Καὶ σὲ δὲ οὕτως ἐχρῆν, ὃ

Ἀριστόβουλε, τοιαῦτα ὑπὲρ ἐμοῦ μονομαχοῦντα καὶ ἐλέφαντας ἐνὶ ἀκοντίῳ φονεύοντα. καὶ ἔμελλέ γε οὕτως ἀγανακτήσειν ὁ Ἀλέξανδρος, ὃς γε οὐδὲ τὴν τοῦ ἀρχιτέκτονος τόλμαν ἠνέσχετο, ὑποσχομένου τὸν Ἀθω εἰκόνα ποιήσειν αὐτοῦ καὶ μετακοσμήσειν τὸ ὄρος εἰς ὁμοιότητα τοῦ βασιλέως, ἀλλὰ κόλακα εὐθὺς ἐπιγνούς τὸν ἄνθρωπον οὐκέτ' οὐδ' ἐς τὰ ἄλλα ὁμοίως ἐχρήτο. ποῦ τοίνυν τὸ τερπνὸν ἐν τούτοις, ἐκτὸς εἰ μὴ τις κομιδὴ ἀνόητος εἴη, ὡς χαίρειν τὰ τοιαῦτα ἐπαινούμενος, ὧν παρὰ

[18] πόδας οἱ ἔλεγχοι; ὥσπερ οἱ ἄμορφοι τῶν ἀνθρώπων, καὶ μάλιστα γε τὰ γύναια τοῖς γραφεῦσι παρακελευόμενα ὡς καλλίστας αὐτὰς γράφειν: οἷονται γὰρ ἄμεινον ἕξειν τὴν ὄψιν, ἣν ὁ γραφεὺς αὐταῖς ἐρύθημά τε πλεῖον ἐπανθίσῃ καὶ τὸ λευκὸν ἐγκαταμίξῃ πολὺ τῷ φαρμάκῳ. τοιοῦτοι τῶν συγγραφόντων οἱ πολλοὶ εἰσι τὸ τήμερον καὶ τὸ ἴδιον καὶ τὸ χρεῖῳδες, ὃ τι ἂν ἐκ τῆς ἱστορίας ἐλπίσωσι, θεραπεύοντες, οὓς μισεῖσθαι καλῶς εἶχεν, ἐς μὲν τὸ παρὸν κόλακας προδῆλους καὶ ἀτέχνους ὄντας, ἐς τοῦπιόν δὲ ὑποπτον ταῖς ὑπερβολαῖς τὴν ὅλην πραγματείαν ἀποφαίνοντας. εἰ δέ τις πάντως τὸ τερπνὸν ἡγεῖται καταμεμῖχθαι

[19] δεῖν τῇ ἱστορίᾳ πάσῃ, ἀλλὰ ἃ σὺν ἀληθείᾳ τερπνά ἐστὶν ἐν τοῖς ἄλλοις κάλλεσι τοῦ λόγου, ὧν ἀμελήσαντες οἱ πολλοὶ τὰ μηδὲν προσήκοντα ἐπεισκυκλοῦσιν. ἐγὼ δ' οὖν καὶ διηγῆσομαι ὅποσα μέμνημαι ἔναγχος ἐν Ἰωνίᾳ συγγραφέων τινῶν, καὶ νῆ Δία ἐν Ἀχαΐᾳ πρόην ἀκούσας τὸν αὐτὸν τοῦτον πόλεμον διηγουμένων: καὶ πρὸς Χαρίτων μηδεὶς ἀπιστήσῃ τοῖς λεχθησομένοις: ὅτι γὰρ ἀληθὴ ἐστὶ κἂν ἐπωμοσάμην, εἰ ἀστείον ἦν ὄρκον ἐντιθέσθαι συγγράμματι. εἷς μὲν τις αὐτῶν ἀπὸ Μουσῶν εὐθὺς ἥρξατο παρακαλῶν τὰς θεὰς συνεφάψασθαι τοῦ συγγράμματος. ὁρᾷς ὡς ἐμμελὴς ἡ ἀρχὴ καὶ περὶ πόδα τῇ ἱστορίᾳ καὶ τῷ τοιούτῳ εἶδει τῶν

[20] λόγων πρέπουσα; εἶτα μικρὸν ὑποβὰς Ἀχιλλεῖ μὲν τὸν ἡμέτερον ἄρχοντα εἵκαζε, Θερσίτῃ δὲ τὸν τῶν Περσῶν βασιλέα, οὐκ εἰδὼς ὅτι ὁ Ἀχιλλεὺς ἀμείνων ἦν αὐτῷ, εἰ Ἔκτορα μᾶλλον ἢ Θερσίτην καθήρει, καὶ εἰ πρόσθεν μὲν ἔφευγεν ἐσθλὸς τις,

ἐδίωκε δὲ μιν μέγ' ἀμείνων.

εἴτ' ἐπῆγεν ὑπὲρ αὐτοῦ τι ἐγκώμιον, καὶ ὡς ἄξιος εἴη συγγράψαι τὰς πράξεις οὕτω λαμπρὰς οὕσας. ἤδη δὲ κατιῶν ἐπῆνει καὶ τὴν πατρίδα τὴν Μίλητον, προστιθεὶς ὡς ἄμεινον ποιοῖ τοῦτο τοῦ Ὀμήρου μηδὲν μνησθέντος τῆς πατρίδος. εἴτ' ἐπὶ τέλει τοῦ φροῖμιου ὑπισχνεῖτο διαρρήδην καὶ σαφῶς, ἐπὶ μείζον μὲν αἶρειν τὰ ἡμέτερα, τοὺς

[21] βαρβάρους δὲ καταπολεμήσειν καὶ αὐτός, ὡς ἂν δύνηται: καὶ ἥρξατό γε τῆς ἱστορίας οὕτως, αἷτια ἅμα τῆς τοῦ πολέμου ἀρχῆς διεξιὼν: 'ὁ γὰρ μαιρώτατος καὶ κάκιστα ἀπολούμενος Οὐολόγεσος ἥρξατο πολεμεῖν δι' αἰτίαν τοιάνδε.' οὗτος μὲν τοιαῦτα. ἕτερος δὲ Θουκυδίδου ζηλωτῆς ἄκρος, οἷος εὖ μάλα τῷ ἀρχετύπῳ εἰκασμένος, καὶ τὴν ἀρχὴν ὡς ἐκεῖνος σὺν τῷ ἑαυτοῦ ὀνόματι ἥρξατο, χαριεστάτην ἀρχῶν ἀπασῶν καὶ θύμου τοῦ Ἀττικοῦ ἀποπνέουσιν. ὄρα γάρ: 'Κρεπέρηρος Καλπουρνιανὸς Πομπηίουπολίτης συνέγραψε τὸν πόλεμον τῶν Παρθυαίων καὶ Ῥωμαίων, ὡς ἐπολέμησαν πρὸς ἀλλήλους, ἀρξάμενος

[22] εὐθὺς ξυνισταμένου.’ ὥστε μετὰ γε τοιαύτην ἀρχὴν τί ἂν σοι τὰ λοιπὰ λέγοιμι, ὅποια ἐν Ἀρμενίᾳ ἐδημηγόρησε τὸν Κερκυραῖον αὐτὸν ῥήτορα παραστησάμενος, ἢ οἷον Νισιβηνοῖς λοιμὸν τοῖς μὴ τὰ Ῥωμαίων αἰρουμένοις ἐπήγαγε παρὰ Θουκυδίδου χρησάμενος ὅλον ἄρδην πλὴν μόνου τοῦ Πελασγικοῦ καὶ τῶν τειχῶν τῶν μακρῶν, ἐν οἷς οἱ τότε λοιμώξαντες ὤκησαν; τὰ δ’ ἄλλα καὶ ἀπὸ Αἰθιοπίας ἤρξατο, ὥστε καὶ ἐς Αἴγυπτον κατέβη καὶ ἐς τὴν βασιλέως γῆν τὴν πολλήν, καὶ ἐν ἐκείνῃ γε ἔμεινεν εὖ ποιῶν. ἐγὼ γοῦν θάπτοντα ἔτι αὐτὸν καταλιπὼν τοὺς ἀθλίους Ἀθηναίους ἐν Νισίβι ἀπῆλθον ἀκριβῶς εἰδὼς καὶ

[23] ὅσα ἀπελθόντος ἔρεῖν ἔμελλε. καὶ γὰρ αὖ καὶ τοῦτο ἐπικεικῶς πολὺ νῦν ἔστι, τὸ οἶεσθαι τοῦτ’ εἶναι τοῖς Θουκυδίδου εὐοκίᾳ λέγειν, εἰ ὀλίγον ἐντρέψας τὰ αὐτοῦ ἐκείνου λέγοι τις, μικρὰ ῥάκια, ὅπως καὶ αὐτὸς ἂν φαίης, οὐ δι’ αὐτήν. νῆ Δία κάκεῖνο ὀλίγου δεῖν παρέλιπον: ὁ γὰρ αὐτὸς οὗτος συγγραφεὺς πολλὰ καὶ τῶν ὅπλων καὶ τῶν μηχανημάτων, ὡς Ῥωμαῖοι αὐτὰ ὀνομάζουσιν, οὕτως ἀνέγραψε, καὶ τάφρον ὡς ἐκείνοι καὶ γέφυραν καὶ τὰ τοιαῦτα. καὶ μοι ἐννόησον ἡλίκον τὸ ἀξίωμα τῆς ἱστορίας καὶ ὡς Θουκυδίδῃ πρέπον, μεταξὺ τῶν Ἀττικῶν ὀνομάτων τὰ Ἰταλιωτικά ταῦτα ἐγκεῖσθαι, ὥσπερ τὴν πορφύραν ἐπικοσμοῦντα καὶ ἐμπρέποντα καὶ πάντως

[24] συνάδοντα. ἄλλος δέ τις αὐτῶν ὑπόμνημα τῶν γεγονότων γυμνὸν συναγαγὼν ἐν γραφῇ κομιδῇ πεζὸν καὶ χαμαιπετές, οἷον καὶ στρατιώτης ἂν τις τὰ καθ’ ἡμέραν ἀπογραφόμενος συνέθηκεν ἢ τέκτων ἢ κάπηλός τις συμπερινοστώδων τῇ στρατιᾷ. πλὴν ἀλλὰ μετριώτερός γε ὁ ἰδιώτης οὗτος ἦν, αὐτὸς μὲν αὐτίκα δῆλος ὢν οἷος ἦν, ἄλλω δέ τινι χαρίεντι καὶ δυνησομένῳ ἱστορίαν μεταχειρίσασθαι προπεπονηκώς. τοῦτο μόνον ἠτiasάμην αὐτοῦ, ὅτι οὕτως ἐπέγραψε τὰ βιβλία τραγικώτερον ἢ κατὰ τὴν τῶν συγγραμμάτων τύχην: ‘Καλλιμόρφου ἱατροῦ τῆς τῶν κοντοφόρων ἑκτης ἱστοριῶν Παρθικῶν:’ καὶ ὑπεγέγραπτο

[25] ἐκάστη ὁ ἀριθμός. καὶ νῆ Δία καὶ τὸ προοίμιον ὑπέρψυχρον ἐποίησεν οὕτως συναγαγὼν: οἰκεῖον εἶναι ἱατρῷ ἱστορίαν συγγράφειν, εἴ γε ὁ Ἀσκληπιὸς μὲν Απόλλωνος υἱός, Απόλλων δὲ Μουσηγέτης καὶ πάσης παιδείας ἄρχων: καὶ ὅτι ἀρξάμενος ἐν τῇ Ἰάδι γράφειν οὐκ οἶδα ὃ τι δόξαν αὐτίκα μάλα ἐπὶ τὴν κοινὴν μετῆλθεν, ἡτρεῖν μὲν λέγων καὶ πείρην καὶ ὀκόσα καὶ νοῦσοι, τὰ δ’ ἄλλα ὁμοδίατα τοῖς πολλοῖς καὶ τὰ πλεῖστα οἶα ἐκ τριόδου. εἰ δέ με δεῖ καὶ σοφοῦ ἀνδρὸς μνησθῆναι, τὸ μὲν ὄνομα ἐν ἀφανεῖ κείσθω, τὴν γνώμην δὲ ἐρῶ καὶ τὰ πρόφην ἐν Κορίνθῳ συγγράμματα, κρεῖττω πάσης ἐλπίδος: ἐν ἀρχῇ μὲν γὰρ εὐθὺς ἐν τῇ πρώτῃ τοῦ φροίμιου

[26] περιόδῳ συνηρώτησε τοὺς ἀναγινώσκοντας λόγον πάνσοφον δεῖξαι σπεύδων, ὡς μόνῳ ἂν τῷ σοφῷ πρέποι ἱστορίαν συγγράφειν. εἴτα μετὰ μικρὸν ἄλλος συλλογισμός, εἴτα ἄλλος: καὶ ὅλως ἐν ἅπαντι σχήματι συνηρώτητο αὐτῷ τὸ προοίμιον. τὸ τῆς κολακειᾶς ἐς κόρον, καὶ τὰ ἐγκώμια φορτικά καὶ κομιδῇ βωμολοχικά, οὐκ ἀσυλλόγιστα μέντοι, ἀλλὰ συνηρωτημένα κάκεῖνα. καὶ μὴν κάκεῖνο φορτικὸν ἔδοξε μοι καὶ ἥκιστα σοφῷ ἀνδρὶ καὶ πῶγωνι πολὺ καὶ βαθεῖ πρέπον, τὸ ἐν τῷ προοιμίῳ εἰπεῖν, ὡς ἐξαίρετον τοῦτο ἔξει ὁ ἡμέτερος ἄρχων, οὗ γε τὰς πράξεις καὶ φιλόσοφοι ἤδη συγγράφειν ἀξιοῦσι: τὸ

γὰρ τοιοῦτον, εἶπερ ἄρα, ἡμῖν ἔδει καταλιπεῖν λογίζεσθαι ἢ αὐτὸν εἰπεῖν. καὶ μὴν οὐδ' ἐκείνου ὅσιον ἀμνημονῆσαι, ὃς τοιάνδε ἀρχὴν ἤρξατο: 'ἔρχομαι ἐρέων περὶ Ῥωμαίων καὶ Περσέων,' καὶ μικρὸν ὕστερον: 'ἔδεε γὰρ Πέρσῃσι γενέσθαι κακῶς', καὶ πάλιν: 'ἦν Ὀσρόης, τὸν οἱ Ἕλληνες Ὀξυρόην ὀνυμέουσι', καὶ ἄλλα πολλὰ τοιαῦτα. ὁρᾷς;

[27] ὁμοιος αὐτὸς ἐκείνῳ, παρ' ὅσον ὁ μὲν Θουκυδίδῃ, οὗτος δὲ Ἡροδότῳ εὖ μάλα ἐφίκει. ἄλλος τις αἰοιδίμος ἐπὶ λόγων δυνάμει Θουκυδίδῃ καὶ αὐτὸς ὁμοιος ἢ ὀλίγῳ ἀμεινων αὐτοῦ, πάσας πόλεις καὶ πάντα ὄρη καὶ πεδία καὶ ποταμοὺς ἐρμηνεύσας πρὸς τὸ σαφέστατον καὶ ἰσχυρότατον, ὡς ᾤετο: τὸ δὲ ἐς ἐχθρῶν κεφαλὰς ὁ ἀλεξίκακος τρέψει: τοσαύτη ψυχρότης ἐνῆν ὑπὲρ τὴν Κασπίαν χιό, να καὶ τὸν κρύσταλλον τὸν Κελτικόν. ἡ γοῦν ἀσπίς ἡ τοῦ αὐτοκράτορος ὅλῳ βιβλίῳ μόγις ἐξηρμηνεύθη αὐτῷ, καὶ Γοργῶν ἐπὶ τοῦ ὀμφαλοῦ καὶ οἱ ὀφθαλμοὶ αὐτῆς ἐκ κυανοῦ καὶ λευκοῦ καὶ μέλανος καὶ ζώνῃ ἰριοειδῆς καὶ δράκοντες ἐλικηδὸν καὶ βοστρυχηδόν. ἡ μὲν γὰρ Οὐολογέσου ἀναξυρίς ἡ ὁ χαλινὸς τοῦ ἵππου, Ἡράκλεις, ὅσαι μυριάδες ἐπῶν ἕκαστον τούτων, καὶ οἷα ἦν ἡ Ὀσρόου κόμη, διανέοντος τὸν Τίγρητα, καὶ ἐς οἶον ἄντρον κατέφυγε, κιττοῦ καὶ μυρρίνης καὶ δάφνης ἐς ταῦτ' οὐ συμπεφυκώτων καὶ σύσκιον ἀκριβῶς ποιούντων αὐτό. σκόπει

[28] ὡς ἀναγκαῖα τῇ ἱστορίᾳ ταῦτα, καὶ ὧν ἄνευ οὐκ ἂν ἤδειμὲν τι τῶν ἐκεῖ πραχθέντων. ὑπὸ γὰρ ἀσθενείας τῆς ἐν τοῖς χρησίμοις ἢ ἀγνοίας τῶν λεκτέων ἐπὶ τὰς τοιαύτας τῶν χωρίων καὶ ἄντρων ἐκφράσεις τρέπονται, καὶ ὁπόταν ἐς πολλὰ καὶ μεγάλα πράγματα ἐμπέσωσιν, εἰκόσιν οἰκέτῃ νεοπλούτῳ, ἄρτι κληρονομήσαντι τοῦ δεσπότη, ὃς οὔτε τὴν ἐσθῆτα οἶδεν ὡς χρὴ περιβαλέσθαι οὔτε δειπνῆσαι κατὰ νόμον, ἀλλ' ἐμπεδησας, πολλάκις ὀρνίθων καὶ συείων καὶ λαγῶν προκειμένων, ὑπερεμπίπλῃται ἔτνους τινὸς ἢ ταρίχους, ἔστ' ἂν διαρραγῇ ἐσθίων. οὗτος δ' οὖν, ὃν προεῖπον, καὶ τραύματα συνέγραψε πάντῃ ἀπίθανα καὶ θανάτους ἀλλοκότους, ὡς εἰς δάκτυλον τοῦ ποδὸς τὸν μέγαν τρωθεὶς τις αὐτίκα ἐτελεύτησε, καὶ ὡς ἐμβοήσαντος μόνον Πρίσκου τοῦ στρατηγοῦ ἐπτὰ καὶ εἴκοσι τῶν πολεμίων ἐξέθανον. ἔτι δὲ καὶ ἐν τῷ τῶν νεκρῶν ἀριθμῷ, τοῦτο μὲν καὶ παρὰ τὰ γεγραμμένα

[29] ἐν ταῖς τῶν ἀρχόντων ἐπιστολαῖς ἐψεύσατο: ἐπὶ γὰρ Εὐρώπῃ τῶν μὲν πολεμίων ἀποθανεῖν μυριάδας ἐπτὰ καὶ τριάκοντα καὶ ἑξὶ πρὸς τοῖς διακοσίοις, Ῥωμαίων δὲ μόνους δύο, καὶ τραυματίας γενέσθαι ἐννέα. ταῦτα οὐκ οἶδα εἰ τις ἂν εὖ φρονῶν ἀνάσχοιτο. καὶ μὴν κακὲν λεκτέον, οὐ μικρὸν ὄν: ὑπὸ γὰρ τοῦ κομιδῇ Ἀττικὸς εἶναι καὶ ἀποκεκαθάρθαι τὴν φωνὴν ἐς τὸ ἀκριβέστατον ἠξίωσεν οὗτος καὶ τὰ ὀνόματα μεταποιῆσαι τὰ Ῥωμαίων καὶ μετεγγράψαι ἐς τὸ Ἑλληνικόν, ὡς Κρόνιον μὲν Σατουρνῖνον λέγειν, Φρόντιν δὲ τὸν Φρόντωνα, Τιτάνιον δὲ τὸν Τιτιανὸν καὶ ἄλλα πολλὰ γελοιότερα. ἔτι ὁ αὐτὸς οὗτος περὶ τῆς Σευηριανοῦ τελευτῆς ἔγραψεν ὡς οἱ μὲν ἄλλοι ἅπαντες ἐξηπάτηνται οἰόμενοι ξίφει τεθνάναι αὐτόν, ἀποθάνει δὲ ὁ ἀνὴρ σιτίῳ ἀποσχόμενος: τοῦτον γὰρ αὐτῷ ἀλυπότατον δόξαι τὸν θάνατον: οὐκ εἰδὼς ὅτι τὸ μὲν πάθος ἐκεῖνο πᾶν τριῶν οἴμαι ἡμερῶν

[30] ἐγένετο, ἀπόσιτοι δὲ καὶ ἐς ἐβδόμην διαρκοῦσιν οἱ πολλοί, ἐκτὸς εἰ μὴ τοῦτ' ὑπολάβοι τις, ὡς Ὀσρόης τις εἰστίκει περιμένων, ἔστ' ἂν Σευηριανὸς

λιμῷ ἀπόληται, καὶ διὰ τοῦτο οὐκ ἐπῆγε διὰ τῆς ἐβδόμης. τοὺς δὲ καὶ ποιητικοῖς ὀνόμασιν, ὧ καλὲ Φίλων, ἐν ἱστορίᾳ χρωμένους ποῦ δ' ἂν τις θεῖη, τοὺς λέγοντας, 'ἐλέλιξε μὲν ἡ μηχανή, τὸ τεῖχος δὲ πεσὼν μεγάλως ἐδόυπησε,' καὶ πάλιν ἐν ἐτέρῳ μέρει τῆς καλῆς ἱστορίας: "Ἐδεσσα μὲν δὴ οὕτω τοῖς ὅπλοις περιεσφυαυγέτο καὶ ὀτοβος ἦν καὶ κόναβος ἅπαντα ἐκείνα,' καὶ 'ὁ στρατηγὸς ἐμερμήριζεν ὅ τῷ τρόπῳ μάλιστα προσαγάγοι πρὸς τὸ τεῖχος.' εἶτα μετὰ οὕτως εὐτελεῖ ὀνόματα καὶ δημοτικὰ καὶ πτωχικὰ πολλὰ παρενεβέβυστο, τὸ 'ἐπέστειλεν ὁ στρατοπεδάρχης τῷ κυρίῳ,' καὶ 'οἱ στρατιῶται ἡγόραζον τὰ ἐγγρήζοντα,' καὶ 'ἤδη λελουμένοι περὶ αὐτοὺς ἐγίνοντο,' καὶ τὰ τοιαῦτα: ὥστε τὸ πρᾶγμα εἰκόδες εἶναι

[31] τραγωδῶ τὸν ἕτερον μὲν πόδα ἐπ' ἐμβάτου ὑψηλοῦ βεβηκότι, θάτερον δὲ σανδάλῳ ὑποδεδεμένῳ. καὶ μὴν καὶ ἄλλους ἴδοις ἂν τὰ μὲν προοίμια λαμπρὰ καὶ τραγικὰ καὶ εἰς ὑπερβολὴν μακρὰ συγγράφοντας, ὡς ἐλπίσαι θαυμαστά ἡλικία τὰ μετὰ ταῦτα πάντως ἀκούσεσθαι, τὸ σῶμα δὲ αὐτὸ τὸ τῆς ἱστορίας μικρόν τι καὶ ἀγεννὲς ἐπαγαγόντας, ὡς καὶ τοῦτο εἰκέναι παιδίῳ, εἴ που Ἐρωτα εἶδες παίζοντα, προσωπεῖον Ἡρακλέους πάμμεγα ἢ Τιτᾶνος περικείμενον: εὐθὺς γοῦν οἱ ἀκούσαντες ἐπιφθέγγονται αὐτοῖς τό, Ὡδινεν ὄρος. χρὴ δὲ οἶμαι μὴ οὕτως, ἀλλ' ὅμοια τὰ πάντα καὶ ὁμόχροα εἶναι καὶ συνᾶδον τῇ κεφαλῇ τὸ ἄλλο σῶμα, ὡς μὴ χρυσοῦν μὲν τὸ κράνος εἶη, θώραξ δὲ πᾶν γελοῖος ἐκ ῥακῶν ποθεν ἢ ἐκ δερμάτων σαπρῶν συγκεκαττυμένος καὶ ἢ ἀσπίς οἰσῦνη καὶ χοιρίνη περὶ

[32] ταῖς κνήμας. ἴδοις γὰρ ἂν ἀφθόνους τοιούτους συγγραφέας, τοῦ Ῥοδίου κολοσσοῦ τὴν κεφαλὴν ναννώδει σώματι ἐπιτιθέντας: ἄλλους αὖ ἔμπαλιν ἀκέφαλα τὰ σώματα εἰσάγοντας, ἀπροοιμίιστα καὶ εὐθὺς ἐπὶ τῶν πραγμάτων, οἳ καὶ προσεταιρίζονται τὸν Ξενοφῶντα οὕτως ἄρ: ξάμενον: 'Δαρείου καὶ Παρυσάτιδος παῖδες γίνονται δύο', καὶ ἄλλους τῶν παλαιῶν, οὐκ εἰδότες ὡς δυνάμει τινὰ προοίμια ἐστὶ λεληθότα τοὺς πολλούς, ὡς ἐν ἄλλοις δεῖξομεν. καίτοι ταῦτα πάντα φορητὰ ἐτι, ὅσα ἢ ἐρμηνείας ἢ τῆς ἄλλης διατάξεως ἀμαρτημάτων ἐστι, τὸ δὲ καὶ περὶ τοὺς τόπους αὐτοὺς ψεύδεσθαι, οὐ παρασάγγας μόνον, ἀλλὰ καὶ σταθμοὺς ὅλους, τίνι τῶν καλῶν ἔοικεν; εἰς γοῦν οὕτω ῥαθύμως συνήγαγε τὰ πράγματα, οὔτε Σύρῳ τινὶ ἐντυχῶν οὔτε τὸ λεγόμενον δὴ τοῦτο τῶν ἐπὶ

[33] κουρείων τὰ τοιαῦτα μυθολογούντων ἀκούσας, ὥστε περὶ Εὐρώπου λέγων οὕτως ἔφη: 'ἡ δὲ Εὐρώπος κεῖται μὲν ἐν τῇ Μεσοποταμίᾳ σταθμοὺς δύο τοῦ Εὐφράτου ἀπέχουσα, ἀπώκισαν δὲ αὐτὴν Ἐδεσσαῖοι'. καὶ οὐδὲ τοῦτο ἀπέχρησεν αὐτῷ, ἀλλὰ καὶ τὴν ἐμὴν πατρίδα τὰ Σαμόσατα ὁ αὐτὸς ἐν τῷ αὐτῷ βιβλίῳ ἀράμενος ὁ γενναῖος αὐτῇ ἀκροπόλει καὶ τείχεσι μετέθηκεν εἰς τὴν Μεσοποταμίαν, ὡς περιρρεῖσθαι αὐτὴν ὑπ' ἀμφοτέρων τῶν ποταμῶν, ἐκατέρωθεν ἐν χρῷ παραμειβομένων καὶ μονονουχὶ τοῦ τεύχους ψαυόντων. τὸ δὲ καὶ γελοῖον, εἴ σοι νῦν, ὦ Φίλων, ἀπολογοίμην, ὡς οὐ Παρθυαίων οὐδὲ Μεσοποταμίτης σοι ἐγώ, οἳ με φέρων ὁ θαυμαστὸς συγγραφεὺς ἀπώκισε.

νῇ Δία κάκεῖνο κομιδῇ πιθανὸν περὶ τοῦ Σευηριανοῦ ὁ αὐτὸς οὗτος εἶπεν ἐπομοσάμενος, ἥ μὴν ἀκοῦσαί τινος τῶν ἐξ αὐτοῦ τοῦ ἔργου διαφυγόντων: οὔτε γὰρ ξίφει ἐθέλησαι αὐτὸν ἀποθανεῖν οὔτε

[34] φαρμάκου πιεῖν οὔτε βρόχου ἄψασθαι, ἀλλὰ τινα θάνατον ἐπινοῆσαι τραγικὸν καὶ τῇ τόλμῃ ξενίζοντα: τυχεῖν μὲν γὰρ αὐτὸν ἔχοντα παμμεγέθη ἐκπώματα ὑάλινα τῆς καλλίστης ὑάλου: ἐπεὶ δὲ πάντως ἀποθανεῖν ἔγνωστο, κατὰξαντα τὸν μέγιστον τῶν σκύφων ἐνὶ τῶν θραυσμάτων χρῆσασθαι εἰς τὴν σφαγὴν ἐντεμόντα τῇ ὑάλῳ τὸν λαιμόν. οὕτως οὐ ξιφίδιον, οὐ λογχάριον εὔρεν, ὥς ἀνδρεῖός γε αὐτῷ καὶ ἡρωϊκὸς ὁ θάνατος γένοιτο. εἴτ' ἐπειδὴ Θουκυδίδης ἐπιτάφιόν τινα εἶπε τοῖς πρώτοις τοῦ πολέμου ἐκείνου νεκροῖς, καὶ αὐτὸς ἡγήσατο χρῆναι ἐπεπεῖν τῷ Σευηριανῷ: ἅπασι γὰρ αὐτοῖς πρὸς τὸν οὐδὲν αἴτιον τῶν ἐν Ἀρμενίᾳ κακῶν, τὸν Θουκυδίδην, ἢ ἄμιλλα. θάψας οὖν τὸν Σευηριανὸν μεγαλοπρεπῶς ἀναβιβάζεται ἐπὶ τὸν τάφον Ἀφράνιον τινα Σίλωνα ἐκατόνταρχον, ἀνταγωνιστὴν Περικλέους, ὃς τοιαῦτα καὶ τοσαῦτα ἐπερρητόρευσεν αὐτῷ, ὥστε με νῆ τὰς Χάριτας πολλὰ πάνυ δακρῦσαι ὑπὸ τοῦ γέλωτος, καὶ μάλιστα ὁπότε ὁ ῥήτωρ ὁ Ἀφράνιος ἐπὶ τέλει τοῦ λόγου δακρύων ἅμα σὺν οἰμωγῇ περιπαθεῖ ἐμέμνητο τῶν πολυτελῶν ἐκείνων δειπνῶν καὶ προπόσεων, εἴτα ἐπέθηκεν Αἰάντειόν τινα τὴν κορωνίδα: σπασάμενος γὰρ τὸ ξίφος, εὐγενῶς πάνυ καὶ ὡς Ἀφράνιον

[35] εἰκὸς ἦν, πάντων ὁρώντων ἀπέσφαξεν ἑαυτὸν ἐπὶ τῷ τάφῳ, οὐκ ἀνάξιος ὢν μὰ τὸν Ἐνῶάλιον πρὸ πολλοῦ ἀποθανεῖν ἢ τοιαῦτα ἐρρητόρευε. καὶ τοῦτο ἔφη ἰδόντας τοὺς παρόντας ἅπαντας θαυμάσαι καὶ ὑπερεπαινεῖσαι τὸν Ἀφράνιον. ἐγὼ δὲ καὶ τὰ ἄλλα μὲν αὐτοῦ κατεγίνωσκον, μονονουχὶ ζωμῶν καὶ λοπάδων μεμνημένου καὶ ἐπιδακρύνοντος τῇ τῶν πλακούντων μνήμῃ, τοῦτο δὲ μάλιστα ἡτiasάμην, ὅτι μὴ τὸν συγγραφέα καὶ διδάσκαλον τοῦ δράματος προαποσφάζας ἀπέθανε. πολλοὺς δὲ καὶ ἄλλους ὁμοίους τούτοις ἔχων σοι, ὦ ἐταῖρε, καταριθμήσασθαι, ὀλίγων ὅμως ἐπιμνησθεὶς ἐπὶ τὴν ἐτέραν ὑπόσχεσιν ἤδη μετελεύσομαι, τὴν συμβουλὴν ὅπως ἂν ἄμεινον συγγράφοι τις: εἰσὶ γὰρ τινες, οἳ τὰ μεγάλα μὲν τῶν πεπραγμένων καὶ ἀξιωμακρόντα παραλείπουσιν ἢ παραθέουσιν, ὑπὸ δὲ ιδιωτείας καὶ ἀπειροκαλίας καὶ ἀγνοίας τῶν λεκτέων ἢ σιωπητέων τὰ μικρότατα πάνυ λιπαρῶς καὶ φιλοπόνως ἐρμηνεύουσιν ἐμβραδύνοντες, ὥσπερ ἂν εἴ τις τοῦ Διὸς τοῦ ἐν Ὀλυμπίᾳ τὸ μὲν ὅλον κάλλος τοσοῦτον καὶ τοιοῦτον ὃν μὴ βλέποι μηδὲ ἐπαινοῖη μηδὲ τοῖς οὐκ εἰδόσιν ἐξηγοῖτο, τοῦ ὑποποδίου δὲ τό τε εὐθυεργές καὶ τὸ εὐξεστον θαυμάζοι καὶ

[36] τῆς κρηπίδος τὸ εὐρυθμον, καὶ ταῦτα πάνυ μετὰ πολλῆς φροντίδος διεξιῶν. ἐγὼ γοῦν ἤκουσά τινος τὴν μὲν ἐπ' Εὐρώπῃ μάχην ἐν οὐδ' ὅλοις ἐπτὰ ἔπеси παραδραμόντος, εἴκοσι δὲ μέτρα ἢ ἔτι πλεῖω ὕδατος ἀναλωκότος ἐς ψυχρὰν καὶ οὐδὲν ἡμῖν προσήκουσαν διήγησιν, ὥς Μαῦρός τις ἱππεὺς Μαυσάκας τοῦνομα ὑπὸ δίψους πλανώμενος ἀνὰ τὰ ὄρη καταλάβοι Σύρους τινὰς τῶν ἀγροίκων, ἄριστον παρατιθεμένους, καὶ ὅτι τὰ μὲν πρῶτα ἐκεῖνοι φοβηθεῖεν αὐτόν, εἴτα μέντοι μαθόντες ὡς τῶν φίλων εἴη κατεδέξαντο καὶ εἰστίασαν: καὶ γὰρ τινα τυχεῖν αὐτῶν ἀποδεδημηκότα καὶ αὐτὸν ἐς τὴν τῶν Μαύρων, ἀδελφοῦ αὐτῷ ἐν τῇ γῇ στρατευομένου. μῦθοι τὸ μετὰ τοῦτο μακροὶ καὶ διηγήσεις, ὥς θηράσειεν αὐτὸς ἐν τῇ Μαυρουσίᾳ καὶ ὡς ἴδοι τοὺς ἐλέφαντας πολλοὺς ἐν τῷ

[37] αὐτῷ συννεμομένους καὶ ὡς ὑπὸ λέοντος ὀλίγου δεῖν καταβρωθεῖη, καὶ

ἡλικίους ἰχθὺς ἐπρίατο ἐν Καισαρείᾳ· καὶ ὁ θαυμαστὸς συγγραφεὺς ἀφείλε τὰς ἐν Εὐρώπῳ γιγνομένας σφαγὰς τοσαύτας καὶ ἐπελάσεις καὶ σπονδὰς ἀναγκαίας καὶ φυλακὰς καὶ ἀντιφυλακὰς ἄχρι βαθείας ἐσπέρας ἐφειστήκει ὁρῶν Μαλχίωνα τὸν Σύρον ἐν Καισαρείᾳ σκάρους παμμεγέθεις ἀξίους ὠνούμενον· εἰ δὲ μὴ νῦν κατέλαβε, τάχ' ἂν καὶ συνεδεῖνται μετ' αὐτοῦ ἡδὴ τῶν σκάρων ἐσκευασμένων. ἅπερ εἰ μὴ ἐνεγέγραπτο ἐπιμελῶς τῇ ἱστορίᾳ, μεγάλα ἂν ἡμεῖς ἡγνοηκότες ἦμεν, καὶ ἡ ζημία Ῥωμαίοις ἀφόρητος, εἰ Μαυσάκας ὁ Μαῦρος διψῶν μὴ εὖρε πιεῖν, ἀλλ' ἄδειπνος ἐπανῆλθεν ἐπὶ τὸ στρατόπεδον. καίτοι πόσα ἄλλα μακρῶ ἀναγκαιότερα ἐκὼν ἐγὼ

[38] νῦν παρίμι· ὥς καὶ αὐλητρίς ἦκεν ἐκ τῆς πλησίον κώμης αὐτοῖς καὶ ὡς δῶρα ἀλλήλοις ἀντέδοσαν, ὁ Μαῦρος μὲν τῷ Μαλχίονι λόγην, ὁ δὲ τῷ Μαυσάκᾳ πόρπην, καὶ ἄλλα πολλὰ τοιαῦτα τῆς ἐπ' Εὐρώπῳ μάχης αὐτὰ δὴ τὰ κεφάλαια. τοιγάρτοι εἰκότως ἂν τις εἴποι τοὺς τοιούτους τὸ μὲν ρόδον αὐτὸ μὴ βλέπειν, τὰς ἀκάνθας δὲ αὐτοῦ τὰς παρὰ τὴν ρίζαν ἀκριβῶς ἐπισκοπεῖν. ἄλλος, ὃ Φύλων, μάλα καὶ οὗτος γελοῖος, οὐδὲ τὸν ἕτερον πόδα ἐκ Κορίνθου πώποτε προβεβηκὼς οὐδ' ἄχρι Κεγχρεῶν ἀποδημήσας, οὔτι γε Συρίαν ἢ Ἀρμενίαν ἰδὼν, ὧδε ἤρξατο — μέμνημαι γάρ—'ὅτα ὀφθαλμῶν ἀπιστότερα.

[39] γράφω τοίνυν ἃ εἶδον, οὐχ ἃ ἤκουσα.' καὶ οὕτως ἀκριβῶς ἅπαντα ἐωράκει, ὥστε τοὺς δράκοντας ἔφη τῶν Παρθυαίων — σημεῖον δὲ πλήθους τοῦτο αὐτοῖς· χιλίους γὰρ οἶμαι ὁ δράκων ἄγει — ζῶντας δράκοντας παμμεγέθεις εἶναι γεννωμένους ἐν τῇ Περσίδι μικρὸν ὑπὲρ τὴν Ἰβηρίαν, τούτους δὲ τέως μὲν ἐπὶ κοντῶν μεγάλων ἐκδεδεμένους ὑψηλοὺς αἰωρεῖσθαι καὶ πόρρωθεν ἐπελαυνόντων δέος ἐμποιεῖν, ἐν αὐτῷ δὲ τῷ ἔργῳ ἐπειδὴν ὁμοῦ ἴωσι, λύσαντες αὐτοὺς ἐπαφίᾳσι τοῖς πολεμίοις· ἀμέλει πολλοὺς τῶν ἡμετέρων οὕτω καταποθῆναι καὶ ἄλλους. περισπειραθέντων αὐτοῖς, ἀποπνιγῆναι καὶ συγκλασθῆναι:

[40] ταῦτα δὲ ἐφεστὼς ὁρᾷν αὐτός, ἐν ἀσφαλεῖ μέντοι ἀπὸ δένδρου ὑψηλοῦ ποιοῦμενος τὴν σκοπὴν. καὶ εὖ γε ἐποίησε μὴ ὁμοσε χωρήσας τοῖς θηρίοις, ἐπεὶ οὐκ ἂν ἡμεῖς οὕτω θαυμαστὸν συγγραφέα νῦν εἶχομεν καὶ ἀπὸ χειρὸς αὐτὸν μέγала καὶ λαμπρὰ ἐν τῷ πολέμῳ τούτῳ ἐργασάμενον· καὶ γὰρ ἐκινδύνευσε πολλὰ καὶ ἐτρώθη περὶ Σοῦραν, ἀπὸ τοῦ Κρανείου δῆλον ὅτι βαδίζων ἐπὶ τὴν Λέρναν. καὶ ταῦτα Κορινθίων ἀκουόντων ἀνεγίνωσκε τῶν ἀκριβῶς εἰδόντων, ὅτι μὴδὲ κατὰ τοῖχου γεγραμμένον πόλεμον ἐωράκει. ἀλλ' οὐδὲ ὅπλα ἐκεῖνός γε ἤδει οὐδὲ μηχανήματα οἷά ἐστιν οὐδὲ τάξεων ἢ καταλοχισμῶν ὀνόματα: πάνυ γοῦν ἔμελεν αὐτῷ πλαγίαν μὲν τὴν φάλαγγα,

[41] ἐπὶ κέρως δὲ λέγειν τὸ ἐπὶ μετώπου ἄγειν. εἷς δὲ τις βέλτιστος ἅπαντα ἐξ ἀρχῆς ἐς τέλος τὰ πεπραγμένα, ὅσα ἐν Ἀρμενίᾳ, ὅσα ἐν Συρίᾳ, ὅσα ἐν Μεσοποταμίᾳ, τὰ ἐπὶ τῷ Τίγρητι, τὰ ἐν Μηδίᾳ, πεντακοσίοις οὐδ' ὅλοις ἔπεσι περιλαβὼν συνέτριψε καὶ τοῦτο ποιήσας ἱστορίαν συγγεγραφέναι φησί. τὴν μέντοι ἐπιγραφὴν ὀλίγου δεῖν μακροτέραν τοῦ βιβλίου ἐπέγραψεν, 'Ἀντιοχιανοῦ τοῦ Ἀπόλλωνος ἱερονίκου' — δόλιχον γάρ που οἶμαι ἐν παισὶ νενίκηκε—'τῶν ἐν Ἀρμενίᾳ καὶ Μεσοποταμίᾳ καὶ ἐν Μηδίᾳ νῦν Ῥωμαίοις πραχθέντων ἀφήγησις'. ἡδὴ δ' ἐγὼ τινας καὶ τὰ μέλλοντα συγγεγραφότος ἤκουσα, καὶ τὴν λῆψιν τὴν Οὐολογέσου καὶ τὴν Ὀσρόου σφαγὴν, ὡς

παραβλήθησεται τῷ λέοντι, καὶ ἐπὶ πᾶσι τὸν τριπόθητον

[42] ἡμῖν θρίαμβον. οὕτω μαντικῶς ἅμα ἔχων ἔσπευδεν ἤδη πρὸς τὸ τέλος τῆς γραφῆς. ἀλλὰ καὶ πόλιν ἤδη ἐν τῇ Μεσοποταμίᾳ ὤκισε μεγέθει τε μεγίστην καὶ κάλλει καλλίστην: ἔτι μέντοι ἐπισκοπεῖ καὶ διαβουλεύεται εἴτε Νίκαιαν αὐτὴν ἀπὸ τῆς νίκης χρῆ ὀνομάζεσθαι εἴτε Ὀμόνοϊαν εἴτε Εἰρηνίαν. καὶ τοῦτο μὲν ἔτι ἄκριτον καὶ ἀνώνυμος ἡμῖν ἡ καλὴ πόλις ἐκείνη, λήρου πολλοῦ καὶ κορυζῆς συγγραφικῆς γέμουσα: τὰ δ' ἐν Ἰνδοῖς πραχθισόμενα ὑπέσχετο ἤδη γράψειν καὶ τὸν περίπλουν τῆς ἔξω θαλάττης, καὶ οὐχ ὑπόσχεσις ταῦτα μόνον, ἀλλὰ καὶ τὸ προοίμιον τῆς Ἰνδικῆς ἤδη συντέτακται, καὶ τὸ τρίτον τάγμα καὶ οἱ Κελτοὶ καὶ Μαύρων μοῖρα ὀλίγη σὺν Κασσίῳ πάντες οὗτοι ἐπεραιώθησαν τὸν Ἰνδὸν ποταμόν: ὃ τι δὲ καὶ πράξουσιν ἢ πῶς δέξονται τὴν τῶν ἐλεφάντων ἐπέλασιν, οὐκ εἰς μακρὰν ἡμῖν ὁ θαυμαστός συγγραφεὺς

[43] ἀπὸ Μουζίριδος ἢ ἀπ' Ὁξυδρακῶν ἐπιστελεῖ. τοιαῦτα πολλὰ ὑπὸ ἀπαιδευσίας ληροῦσι, τὰ μὲν ἀξιοράτα οὔτε ὀρῶντες οὔτ', εἰ βλέποιν, κατ' ἀξίαν εἰπεῖν δυνάμενοι, ἐπινοοῦντες δὲ καὶ ἀναπλάττοντες, ὃ τι κεν ἐπ' ἀκαιρίμην γλῶσσαν, φασίν, ἔλθῃ, καὶ ἐπὶ τῷ ἀριθμῷ τῶν βιβλίων ἔτι σεμνυνόμενοι, καὶ μάλιστα ἐπὶ ταῖς ἐπιγραφαῖς: καὶ γὰρ αὐτὰ καὶ αὗται παγγέλιοι: τοῦ δεινὸς Παρθικῶν νικῶν τσάαδε: καὶ αὐτὸς Παρθίδος πρῶτον, δεύτερον, ὡς Ἀτθίδος δῆλον ὅτι. ἄλλος ἀστειότερον παρὰ πολὺ — ἀνέγων γάρ — Δημητρίου Σαγαλασσέως Παρθονικὰ: οὐδ' ὡς ἐν γέλῳ ποιήσασθαι καὶ ἐπισκῶσαι τὰς ἱστορίας οὕτω καλὰς οὔσας, ἀλλὰ τοῦ χρησίμου ἕνεκα ὡς ὅστις ἂν ταῦτα καὶ τὰ τοιαῦτα φεύγῃ, πολὺ μέρος ἤδη ἐς τὸ ὀρθῶς συγγράφειν οὗτος προεῖληφε, μᾶλλον

[44] δὲ ὀλίγων ἔτι προσδεῖται, εἴ γε ἀληθὲς ἐκεῖνό φησιν ἡ διαλεκτική, ὡς τῶν ἀμέσων ἢ θατέρου ἄρσις τὸ ἕτερον πάντως ἀντεισάγει. καὶ δὴ τὸ χωρίον σοι, φαίη τις ἂν, ἀκριβῶς ἀνακεκάθαρται καὶ αἶ τε ἄκανθαι, ὀπόσαι ἦσαν, καὶ βάτοι ἐκκεκομμένα εἰσὶ, τὰ δὲ τῶν ἄλλων ἐρείπια ἤδη ἐκπεφόρηται, καὶ εἴ τι τραχύ, ἤδη καὶ τοῦτο λεῖόν ἐστιν. ὥστε οἰκοδόμει τι ἤδη καὶ αὐτός, ὡς δείξις οὐκ ἀνατρέψαι μόνον τὸ τῶν ἄλλων γεννάδας ὦν, ἀλλὰ τι καὶ αὐτὸς ἐπινοῆσαι δεξιὸν καὶ ὃ οὐδεὶς ἂν, ἀλλ' οὐδ' ὁ Μῶμος μωμήσασθαι δύναίτο. φημὶ τοίνυν τὸν ἄριστα

[45] ἱστορίαν συγγράφοντα δύο μὲν ταῦτα κορυφαῖότατα οἴκοθεν ἔχοντα ἤκειν, σύνεσιν τε πολιτικὴν καὶ δύναμιν ἐρμηνευτικὴν, τὴν μὲν ἀδίδακτόν τι τῆς φύσεως δῶρον, ἡ δύναμις δὲ πολλῇ τῇ ἀσκήσει καὶ συνεχεῖ τῷ πόνῳ καὶ ζήλῳ τῶν ἀρχαίων προσγεγεννημένη ἔστω. ταῦτα μὲν οὖν ἄτεχνα καὶ οὐδὲν ἐμοῦ συμβούλου δεόμενα: οὐ γὰρ συνετοὺς καὶ ὀξεῖς ἀποφαίνειν τοὺς μὴ παρὰ τῆς φύσεως τοιοῦτους φησὶ τοῦτο ἡμῖν τὸ βιβλίον: ἐπεὶ πολλοῦ ἂν, μᾶλλον δὲ τοῦ παντὸς ἦν ἄξιον, εἰ μεταπλάσαι καὶ μετακοσμήσαι τὰ τηλικαῦτα ἡδύνατο ἢ ἐκ μολύβδου χρυσὸν ἀποφῆναι ἢ ἄργυρον ἐκ κασσιτέρου ἢ ἀπὸ Κόνωνος Τίτορμον ἢ ἀπὸ Λεωτροφίδου Μίλωνα ἐξεργάσασθαι. ἀλλὰ ποῦ τὸ τῆς τέχνης καὶ τὸ τῆς συμβουλῆς χρήσιμον; οὐκ ἐς ποίησιν τῶν προσόντων, ἀλλ' ἐς χρῆσιν αὐτῶν τὴν προσήκουσαν: οἷόν τι ἀμέλει καὶ Ἰκκος καὶ Ἡρόδικος καὶ Θέων καὶ εἴ τις ἄλλος γυμναστής, οὐχ

ὑπόσχοιντο

[47] ἂν σοί που τὸν Περδίκκαν παραλαβόντες — εἰ δὴ οὗτός ἐστιν ὁ τῆς μητρυῖας ἐρασθεὶς καὶ διὰ ταῦτα κατεσκληκώς, ἀλλὰ μὴ Ἀντίοχος ὁ τοῦ Σελεύκου Στρατονίκης ἐκείνης — ἀποφαίνειν Ὀλυμπιονίκην καὶ Θεαγένη

[48] τῷ Θασίῳ ἢ Πολυδάμαντι τῷ Σκοτουσσαίῳ ἀντίπαλον, ἀλλὰ τὴν δοθεῖσαν ὑπόθεσιν εὐφυᾶ πρὸς ὑποδοχὴν τῆς γυμναστικῆς παρὰ πολὺ ἀμείνω ἀποφαίνειν μετὰ τῆς τέχνης. ὥστε ἀπέστω καὶ ἡμῶν τὸ ἐπιφθονον τοῦτο τῆς ὑποσχέσεως, εἰ τέχνην φαμέν ἐφ' οὗτω μεγάλῳ καὶ χαλεπῷ τῷ πράγματι εὐρηκέναι: οὐ γὰρ ὄντινούν παραλαβόντες ἀποφαίνειν συγγραφέα φαμέν, ἀλλὰ τῷ φύσει συνετῷ καὶ ἄριστα πρὸς λόγους ἡσκημένῳ ὑποδείξειν ὁδους τινὰς ὀρθάς, εἰ δὴ τοιαῦται φαίνονται, αἷς χρώμενος θάττον ἂν καὶ εὐμαρέστερον τελέσειεν ἄχρι πρὸς τὸν σκοπὸν. καίτοι οὐ γὰρ ἂν φαίης ἀπροσδεῖν τὸν συνετὸν εἶναι τῆς τέχνης καὶ διδασκαλίας ὧν ἄγνοεῖ: ἐπεὶ κἂν ἐκιθάριζε μὴ μαθὼν καὶ ἡὔλει καὶ πάντα ἂν ἡπίστατο. νῦν δὲ μὴ μαθὼν οὐκ ἂν τι αὐτῶν χειρουργήσειεν, ὑποδείξαντος δέ τινος ῥᾶστά τε ἂν μάθοι καὶ εὖ

[49] μεταχειρίσαιο ἐφ' αὐτοῦ. καὶ τοῖνυν καὶ ἡμῖν τοιοῦτός τις ὁ μαθητὴς νῦν παραδεδόσθω, συνεῖναι τε καὶ εἰπεῖν οὐκ ἀγεννής, ἀλλ' ὁζὺ δεδορκώς, οἷος καὶ πράγμασι χρήσασθαι ἂν, εἰ ἐπιτραπεῖη, καὶ γνώμην στρατιωτικὴν, ἀλλὰ μετὰ τῆς πολιτικῆς καὶ ἐμπειρίαν στρατηγικὴν ἔχειν, καὶ νῆ Δία καὶ ἐν στρατοπέδῳ γεγωνώς ποτε καὶ γυμναζομένους ἢ ταπτομένους στρατιώτας ἑωρακώς καὶ ὅπλα εἰδώς καὶ μηχανήματα, ἔτι δὲ καὶ τί ἐπὶ κέρως καὶ τί ἐπὶ μετώπου, πῶς οἱ λόχοι, πῶς οἱ ἵππεῖς καὶ πόθεν καὶ τί ἐξελαύνειν ἢ περιελαύνειν, καὶ ὅλως, οὐ τῶν κατοικιδίων τις οὐδ' οἷος πιστεύειν μόνον τοῖς ἀπαγγέλλουσι. μάλιστα δὲ καὶ πρὸ τῶν πάντων ἐλεύθερος ἔστω τὴν γνώμην καὶ μήτε φοβείσθω μηδένα μήτε ἐλπίζετω μηδέν, ἐπεὶ ὁμοιος ἔσται

[50] τοῖς φαύλοις δικασταῖς πρὸς χάριν ἢ πρὸς ἀπέχθειαν ἐπὶ μισθῷ δικάζουσιν. ἀλλὰ μὴ μελέτω αὐτῷ μήτε Φίλιππος ἐκκεκομμένος τὸν ὀφθαλμὸν ὑπὸ Ἀστέρος τοῦ Ἀμφιπολίτου τοῦ τοξότου ἐν Ὀλύνθῳ, ἀλλὰ τοιοῦτος οἷος ἦν δειχθήσεται: μήτ' εἰ Ἀλέξανδρος ἀνιάσεται ἐπὶ τῇ Κλείτου σφαγῇ ὡμῶς ἐν τῷ συμποσίῳ γενομένη, εἰ σαφῶς ἀναγράφοιτο: οὐδὲ Κλέων αὐτὸν φοβήσεται μέγα ἐν τῇ ἐκκλησίᾳ δυνάμενος καὶ κατέχων τὸ βῆμα, ὥς μὴ εἰπεῖν ὅτι ὀλέθριος καὶ μανικὸς ἄνθρωπος οὗτος ἦν: οὐδὲ ἡ σύμπασα πόλις τῶν Ἀθηναίων, ἣν τὰ ἐν Σικελίᾳ κακὰ ἱστορῇ καὶ τὴν Δημοσθένους λῆψιν καὶ τὴν Νικίου τελευτὴν

[51] καὶ ὥς ἐδίψων καὶ οἶον τὸ ὕδωρ ἔπινον καὶ ὡς ἐφονεύοντο πίνοντες οἱ πολλοί. ἡγήσεται γὰρ — ὅπερ δικαιοτάτον — ὑπ' οὐδενὸς τῶν νοῦν ἐχόντων αὐτὸς ἔξειν τὴν αἰτίαν, ἣν τὰ δυστυχῶς ἢ ἀνοήτως γεγενημένα ὥς ἐπράχθη διηγῆται: οὐ γὰρ ποιητὴς αὐτῶν, ἀλλὰ μηνυτὴς ἦν. ὥστε κἂν καταναυμαχῶνται τότε, οὐκ ἐκεῖνος ὁ καταδύων ἐστί, κἂν φεύγωσιν, οὐκ ἐκεῖνος ὁ διώκων, ἐκτὸς εἰ μὴ, εὖξασθαι δέον, παρέλειπεν: ἐπεὶ τοί γε εἰ σιωπήσας αὐτὰ ἢ πρὸς τούναντίον εἰπὼν ἐπανορθώσασθαι ἐδύνατο, ῥᾶστον ἦν ἐνὶ καλὰμῳ λεπτῷ τὸν Θουκυδίδην

[52] ἀνατρέψαι μὲν τὸ ἐν ταῖς Ἐπιπολαῖς παρατείχισμα, καταδῦσαι δὲ τὴν Ἑρμοκράτους τριήρη καὶ τὸν κατάρατον Γύλιππον διαπεῖραι μεταξὺ

ἀποτειχίζοντα καὶ ἀποταφρεύοντα τὰς ὁδοὺς, καὶ τέλος Συρακουσίους μὲν ἐς τὰς λιθοτομίας ἐμβαλεῖν, τοὺς δὲ Ἀθηναίους περιπλεῖν Σικελίαν καὶ Ἰταλίαν μετὰ τῶν πρώτων τοῦ Ἀλκιβιάδου ἐλπίδων. ἀλλ', οἶμαι, τὰ μὲν πραχθέντα οὐδὲ Κλωθῶ ἂν ἔτι ἀνακλώσειεν οὐδὲ Ἄτροπος μετατρέψει. τοῦ δὲ συγγραφέως ἔργον ἓν, ὥς ἐπράχθη, εἰπεῖν. τοῦτο δ' οὐκ ἂν δύναίτο, ἄχρι ἂν ἡ φοβῆται Ἀρτοξέρξην ἰατρὸς αὐτοῦ ὦν, ἡ ἐλπίζει κἀνδυν πορφυροῦν καὶ στρεπτὸν χρυσοῦν καὶ ἵππον τῶν Νισαίων λήψεσθαι μισθὸν τῶν ἐν τῇ γραφῇ ἐπαίνων. ἀλλ' οὐ Ξενοφῶν αὐτὸ ποιήσει, δίκαιος

[53] συγγραφεὺς, οὐδὲ Θουκυδίδης. ἀλλὰ κἀν ἰδίᾳ μισθὴν τινας, πολὺ ἀναγκαιότερον ἡγήσεται τὸ κοινὸν καὶ τὴν ἀλήθειαν περὶ πλείονος ποιήσεται τῆς ἔχθρας, κἀν φιλῇ, ὅμως οὐκ ἀφέξεται ἀμαρτάνοντος· ἐν γάρ, ὥς ἔφην, τοῦτο ἴδιον ἱστορίας, καὶ μόνῃ θυτέον τῇ ἀληθείᾳ, εἴ τις ἱστορίαν γράψων ἢ, τῶν δὲ ἄλλων ἀπάντων ἀμελητέον αὐτῷ, καὶ ὅλως πῆχυν εἷς καὶ μέτρον ἀκριβές, ἀποβλέπειν μὴ εἰς τοὺς νῦν ἀκούοντας, ἀλλ' εἰς τοὺς μετὰ ταῦτα συνεσομένους τοῖς συγγράμμασιν. εἰ δὲ τὸ παραυτίκα τις θεραπεύοι, τῆς τῶν κολακευόντων μερίδος εἰκότως ἂν νομισθεῖη, οὗς πάλαι ἡ ἱστορία καὶ ἐξ ἀρχῆς εὐθὺς ἀπέστραπτο, οὐ μείον ἢ κομμωτικὴν ἢ γυμναστικήν. Ἀλεξάνδρου γοῦν καὶ τοῦτο ἀπομνημονεύουσιν, ὅς, Ἡδέως

[54] ἂν, ἔφη, πρὸς ὀλίγον ἀνεβίουν, ὃ Ὀνησίκριτε, ἀποθανόν, ὥς μάθοιμι ὅπως ταῦτα οἱ ἄνθρωποι τότε ἀναγινώσκουσιν. εἰ δὲ νῦν αὐτὰ ἐπαινοῦσι καὶ ἀσπάζονται, μὴ θαυμάσης; οἶονται γὰρ οὐ μικρῷ τινι τῷ δελέατι τούτῳ ἀνασπάσειν ἕκαστος τὴν παρ' ἡμῶν εὐνοιαν. Ὀμήρῳ γοῦν, καίτοι πρὸς τὸ μυθῶδες τὰ πλεῖστα συγγεγραφότι ὑπὲρ τοῦ Ἀχιλλέως, ἥδη καὶ πιστεύειν τινὲς ὑπάγονται, μόνον τοῦτο εἰς ἀπόδειξιν τῆς ἀληθείας μέγα τεκμήριον τιθέμενοι, ὅτι μὴ περὶ ζῶντος ἔγραφεν· οὐ γὰρ εὐρίσκουσιν οὔτινος ἔνεκα ἐψεύδεται ἂν. τοιοῦτος οὖν μοι ὁ συγγραφεὺς ἔστω, ἄφοβος, ἀδέκαστος, ἐλεύθερος, παρρησίας καὶ ἀληθείας φίλος, ὥς ὁ κωμικὸς φησι, τὰ σῦκα σῦκα, τὴν σκάφην δὲ σκάφην ὀνομάσων, οὐ μίσει οὐδὲ φιλία τι νέμων οὐδὲ φειδόμενος

[55] ἡ ἐλεῶν ἡ αἰσχυνόμενος ἡ δυσωπούμενος, ἴσος δικαστής, εὖνους ἅπασιν ἄχρι τοῦ μὴ θατέρῳ ἀπονεῖμαι πλεῖον τοῦ δέοντος, ξένος ἐν τοῖς βιβλίοις καὶ ἄπολις, αὐτόνομος, ἀβασίλευτος, οὐ τί τῷδε ἢ τῷδε δόξει λογιζόμενος, ἀλλὰ τί πέπρακται λέγων. ὁ δ' οὖν Θουκυδίδης εὖ μάλα τοῦτ' ἐνομοθέτησε καὶ διέκρινεν ἀρετὴν καὶ κακίαν συγγραφικὴν, ὁρῶν μάλιστα θαυμαζόμενον τὸν Ἡρόδοτον, ἄχρι τοῦ καὶ Μούσας κληθῆναι αὐτοῦ τὰ βιβλία· κτῆμα γάρ φησι μᾶλλον ἐς αἰεὶ συγγράφειν ἢ περὶ ἐς τὸ παρὸν ἀγώνισμα, καὶ μὴ τὸ μυθῶδες ἀσπάζεσθαι, ἀλλὰ τὴν ἀλήθειαν τῶν γεγενημένων ἀπολείπειν τοῖς ὕστερον. καὶ ἐπάγει τὸ χρήσιμον καὶ ὃ τέλος ἂν τις εὖ φρονῶν ὑπόθοιτο ἱστορίας, ὥς εἴ ποτε καὶ αὐθις τὰ ὅμοια

[56] καταλάβοι, ἔχοιεν, φησί, πρὸς τὰ προγεγραμμένα ἀποβλέποντες εὖ χρῆσθαι τοῖς ἐν ποσὶ. καὶ τὴν μὲν γνώμην τοιαύτην ἔχων ὁ συγγραφεὺς ἡκέτω μοι, τὴν δὲ φωνὴν καὶ τὴν τῆς ἐρμηνείας ἰσχύν, τὴν μὲν σφοδρὰν ἐκείνην καὶ κάρχαρον καὶ συνεχῇ ταῖς περιόδοις καὶ ἀγκύλῃ ταῖς ἐπιχειρήσεσι καὶ τὴν ἄλλην τῆς ῥητορείας δεινότητα μὴ κομιδῇ τεθηγμένος ἀρχέσθω τῆς γραφῆς,

ἀλλ' εἰρηνικώτερον διακείμενος. καὶ ὁ μὲν νοῦς σύστοιχος ἔστω καὶ πυκνός, ἡ λέξις δὲ σαφής καὶ πολιτική, οἷα ἐπισημότατα δηλοῦν τὸ ὑποκείμενον. ὡς γὰρ τῇ γνώμῃ τοῦ συγγραφέως σκοποὺς ὑπεθέμεθα παρρησίαν καὶ ἀλήθειαν, οὕτω δὲ καὶ τῇ φωνῇ αὐτοῦ εἷς σκοπὸς ὁ πρῶτος,

[57] σαφῶς δηλῶσαι καὶ φανότατα ἐμφανίσαι τὸ πρᾶγμα, μῆτε ἀπορρήτοις καὶ ἔξω πάτου ὀνόμασι μῆτε τοῖς ἀγοραίοις τούτοις καὶ καπηλικοῖς, ἀλλ' ὡς μὲν τοὺς πολλοὺς συνεῖναι, τοὺς δὲ πεπαιδευμένους ἐπαινέσαι. καὶ μὴν καὶ σχήμασι κεκοσμήσθω ἀνεπαχθέσι καὶ τὸ ἀνεπιτήδευτον μάλιστα ἔχουσιν: ἐπεὶ τοῖς κατηρτυμένοις τῶν ζωμῶν εὐκότως ἀποφαίνει τοὺς λόγους.

καὶ ἡ μὲν γνώμη κοινωνεῖται καὶ προσαπτέσθω τι καὶ ποιητικῆς, παρ' ὅσον μεγαληγόρος καὶ διηρμένη καὶ ἐκείνη, καὶ μάλισθ' ὁπότεν παρατάξει καὶ μάχαις καὶ ναυμαχίαις συμπλέκται: δεήσει γὰρ τότε ποιητικοῦ τινος ἀνέμου ἐπουριάσοντος τὰ ἀκάτια καὶ συνδιοίσοντος ὑψηλὴν καὶ ἐπ' ἄκρων τῶν

[58] κυμάτων τὴν ναῦν. ἡ λέξις δὲ ὁμῶς ἐπὶ γῆς βεβηκέτω, τῷ μὲν κάλλει καὶ τῷ μεγέθει τῶν λεγομένων συνεπαιρομένη καὶ ὡς ἐνὶ μάλιστα ὁμοιουμένη, ξενίζουσα δὲ μὴδ' ὑπὲρ τὸν καιρὸν ἐνθουσιῶσα: κίνδυνος γὰρ αὐτῇ τότε μέγιστος παρακινήσαι καὶ κατενεχθῆναι ἐς τὸν τῆς ποιητικῆς κορύβαντα, ὥστε μάλιστα πειστέον τηνικαῦτα τῷ χαλινῷ καὶ σωφρονητέον, εἰδότας ὡς ἱπποκυρία τις καὶ ἐν λόγοις πάθος οὐ μικρὸν γίγνεται. ἄμεινον οὖν ἐφ' ἵππου ὀχουμένη τότε τῇ γνώμῃ τὴν ἐρμηνείαν πεζῇ συμπαραθεῖν, ἐχομένην τοῦ ἐφιππίου, ὡς μὴ ἀπολείποιο τῆς φορᾶς. καὶ μὴν καὶ συνθήκη τῶν ὀνομάτων εὐκράτῳ καὶ μέσῃ χρηστέον, οὔτε ἄγαν ἀφιστάντα καὶ ἀπαρτῶντα — τραχὺ γάρ — οὔτε ῥυθμῷ παρ' ὀλίγον, ὡς οἱ πολλοί, συνάπτοντα: τὸ μὲν γὰρ ἐπαίτιον, τὸ δὲ ἀηδὲς τοῖς ἀκούουσιν. τὰ δὲ πράγματα αὐτὰ οὐχ ὡς ἔτυχε συνακτέον,

[59] ἀλλὰ φιλοπόνως καὶ ταλαιπώρως πολλάκις περὶ τῶν αὐτῶν ἀνακρίναντα, καὶ μάλιστα μὲν παρόντα καὶ ἐφορῶντα, εἰ δὲ μή, τοῖς ἀδεκαστότερον ἐξηγουμένοις προσέχοντα καὶ οὓς εἰκάσειεν ἂν τις ἥκιστα πρὸς χάριν ἢ ἀπέχθειαν ἀφαιρήσειν ἢ προσθήσειν τοῖς γεγονόσι. κἀνταῦθα ἤδη καὶ στοχαστικός τις καὶ συνθετικός τοῦ πιθανωτέρου ἔστω. καὶ ἐπειδὴν ἀθροίσῃ ἅπαντα ἢ τὰ πλεῖστα, πρῶτα μὲν ὑπόμνημά τι συνυφαινέτω αὐτῶν καὶ σῶμα ποιεῖτω ἀκαλλὲς ἔτι καὶ ἀδιάρθρωτον: εἶτα ἐπιθείς τὴν τάξιν ἐπαγέτω τὸ κάλλος καὶ χρωρνύτω τῇ λέξει καὶ σχηματίζετω καὶ ῥυθμίζετω. καὶ ὅλως εὐοικέτω τότε τῷ τοῦ Ὀμήρου Διὶ ἄρτι μὲν τὴν τῶν ἱπποπόλων Θρηκῶν

[60] γῆν ὀρῶντι, ἄρτι δὲ τὴν Μυσῶν: κατὰ ταῦτα καὶ αὐτὸς ἄρτι μὲν τὰ ἴδια ὀράτω καὶ δηλούτω ἡμῖν οἷα ἐφαίνετο αὐτῷ ἀφ' ὑψηλοῦ ὀρῶντι, ἄρτι δὲ τὰ Περσῶν, εἴτ' ἀμφοτέρω, εἰ μάχονται. καὶ ἐν αὐτῇ δὲ τῇ παρατάξει μὴ πρὸς ἓν μέρος ὀράτω μὴδὲ ἐς ἓνα ἱππέα ἢ πεζόν, εἰ μὴ Βρασιίδας τις εἴῃ προπηδῶν ἢ Δημοσθένους ἀνακόπτων τὴν ἐπίβασιν: ἐς τοὺς στρατηγοὺς μέντοι τὰ πρῶτα, καὶ εἴ τι παρεκελεύσαντο, κἀκεῖνο ἀκηκούσθω, καὶ ὅπως καὶ ἥτινι γνώμῃ καὶ ἐπινοίᾳ ἔταξαν. ἐπειδὴν δὲ ἀναμιχθῶσι, κοινὴ ἔστω ἡ θεά, καὶ ζυγοστατεῖτω τότε ὥσπερ ἐν τρυτάνῃ τὰ γινόμενα καὶ συνδιωκέτω καὶ συμφευνέτω. καὶ πᾶσι

[61] τούτοις μέτρον ἐπέστω, μὴ ἐς κόρον μηδὲ ἀπειροκάλως μηδὲ νεαρῶς, ἀλλὰ ῥαδίως ἀπολυέσθω: καὶ στήσας ἐνταυθὰ που ταῦτα ἐπ' ἐκεῖνα μεταβαινέτω, ἣν κατεπείγη: εἶτα ἐπ' ἀνίτω λυθείς, ὁπότεν ἐκεῖνα καλῇ: καὶ πρὸς πάντα σπενδέτω καὶ ὡς δυνατόν ὁμοχρονεῖτω καὶ μεταπετέσθω ἀπ' Ἀρμενίας μὲν εἰς Μηδίαν, ἐκεῖθεν δὲ ῥοιζήματι ἐνὶ εἰς Ἰβηρίαν, εἶτα εἰς Ἰταλίαν, ὡς μηδενὸς καιροῦ ἀπολείποιτο. μάλιστα δὲ κατόπτρῳ ἐοικυῖαν παρασχέσθω τὴν γνώμην ἀθόλῳ καὶ στυλινῷ καὶ ἀκριβεῖ τὸ κέντρον,

[62] καὶ ὁποίας ἂν δέξηται τὰς μορφὰς τῶν ἔργων, τοιαῦτα καὶ δεικνύτω αὐτά, διάστροφον δὲ ἢ παράχρουν ἢ ἑτερόσχημον μηδέν: οὐ γὰρ ὥσπερ τοῖς ῥήτορσι γράφουσιν, ἀλλὰ τὰ μὲν λεχθησόμενα ἔστι καὶ εἰρήσεται: ἐπρακται γὰρ ἤδη: δεῖ δὲ τάξαι καὶ εἰπεῖν αὐτά. ὥστε οὐ τί εἴπωσι ζητητέον αὐτοῖς, ἀλλ' ὅπως εἴπωσιν. ὅλως δὲ νομιστέον τὸν ἱστορίαν συγγράφοντα Φειδίᾳ χρῆναι ἢ Πραξιτέλει ἐοικέναι ἢ Ἀλκαμένει ἢ τῷ ἄλλῳ ἐκείνων. οὐδὲ γὰρ οὐδ' ἐκεῖνοι χρυσὸν ἢ ἄργυρον ἢ ἐλέφαντα ἢ τὴν ἄλλην ὕλην ἐποίουν, ἀλλ' ἢ μὲν ὑπῆρχε καὶ προὔπεβέβλητο, Ἡλείων ἢ Ἀθηναίων ἢ Ἀργείων πεπορισμένων, οἱ δὲ ἐπλαττον μόνον καὶ ἔπριον τὸν ἐλέφαντα καὶ ἔξεον καὶ ἐκόλλων καὶ ἐρρύθμιζον καὶ ἐπὶνθιζον τῷ χρυσῷ, καὶ τοῦτο ἦν ἡ τέχνη αὐτοῖς ἐς δέον οἰκονομήσασθαι τὴν ὕλην. τοιοῦτο δὴ τι καὶ τὸ τοῦ συγγραφέως ἔργον, εἰς

[63] καλὸν διαθέσθαι τὰ πεπραγμένα καὶ εἰς δύνάμιν ἐναργέστατα ἐπιδείξαι αὐτά. καὶ ὅταν τις ἀκροώμενος οἴηται μετὰ ταῦτα ὄρᾶν τὰ λεγόμενα καὶ μετὰ τοῦτο ἐπαινῇ, τότε δὴ τότε ἀπηκρίβωται καὶ τὸν σῖκειον ἔπαινον ἀπέειλε τὸ ἔργον τῷ τῆς ἱστορίας Φειδίᾳ. πάντων δὲ ἤδη παρσκευασμένων, καὶ ἀπροοιμίαστον μὲν ποτε ποιήσεται τὴν ἀρχήν, ὁπότεν μὴ πάνυ κατεπείγη τὸ πρᾶγμα προδιοικήσασθαι τι ἐν τῷ προοίμῳ: δυνάμει δὲ καὶ τότε φροίμῳ χρήσεται τῷ ἀποσαφούντι περὶ τῶν λεκτέων. ὁπότεν δὲ καὶ φροιμάζεται, ἀπὸ δυοῖν μόνον ἄρζεται, οὐχ ὥσπερ οἱ ῥήτορες ἀπὸ τριῶν, ἀλλὰ τὸ τῆς εὐνοίας παρὲς προσοχὴν καὶ εὐμάθειαν εὐπορήσει τοῖς ἀκούουσι. προσέξουσιν μὲν γὰρ αὐτῷ, ἣν δεῖξῃ ὡς περὶ μεγάλων ἢ ἀναγκαίων ἢ οἰκείων ἢ χρησίων ἐρεῖ: εὐμαθὴ δὲ καὶ σαφῇ τὰ ὕστερον ποιήσει, τὰς αἰτίας προεκτιθέμενος καὶ περιορίζων τὰ κεφάλαια τῶν γεγεννημένων. τοιούτοις προοιμίῳ οἱ ἄριστοι τῶν συγγραφέων

[64] ἐχρήσαντο, Ἡρόδοτος μὲν, ὡς μὴ τὰ γενόμενα ἐξίτηλα τῷ χρόνῳ γένηται, μεγάλα καὶ θαυμαστά ὄντα, καὶ ταῦτα νίκας Ἑλληνικὰς δηλοῦντα καὶ ἥττας βαρβαρικὰς: Θου κυδίδης δέ, μέγαν τε καὶ αὐτὸς ἐλπίσας ἔσεσθαι καὶ ἀξιολογώτατον καὶ μείζω τῶν προγεγεννημένων ἐκείνων τὸν πόλεμον: καὶ γὰρ παθήματα ἐν αὐτῷ μεγάλα ξυνέβη γενέσθαι. μετὰ δὲ τὸ προοίμιον, ἀνάλογον τοῖς πράγμασιν ἢ μακυνόμενον ἢ βραχυνόμενον, εὐαφὴς καὶ εὐάγωγος ἔστω ἢ ἐπὶ τὴν διήγησιν μετάβασις: ἅπαν γὰρ ἀτεχνῶς τὸ λοιπὸν σῶμα τῆς ἱστορίας διήγησις μακρά ἐστιν: ὥστε ταῖς τῆς διηγήσεως ἀρεταῖς κατακεκοσμήσθω, λείως τε καὶ ὁμαλῶς προϊοῦσα καὶ αὐτὴ ὁμοίως, ὥστε μὴ προὔχειν μηδὲ κοιλαίνεσθαι: ἔπειτα τὸ σαφὲς ἐπανθείτω, τῇ τε λέξει, ὡς ἔφην, μεμηχανημένον καὶ τῇ συμπεριπλοκῇ τῶν πραγμάτων. ἀπόλυτα γὰρ καὶ ἐντελῆ πάντα ποιήσει, καὶ τὸ πρῶτον ἐξεργασάμενος ἐπάξει τὸ δεύτερον ἐχόμενον αὐτοῦ καὶ ἀλύσεως τρόπον συνηρμοσμένον, ὡς μὴ διακεκόφθαι

μηδὲ διηγῆσεις πολλὰς εἶναι ἀλλήλαις παρακειμένας, ἀλλ' αἰεὶ τὸ πρῶτον τῷ δευτέρῳ μὴ γειννῶν μόνον, ἀλλὰ καὶ κοινωνεῖν καὶ ἀνακεκρᾶσθαι κατὰ τὰ ἄκρα. τάχος ἐπὶ πᾶσι χρήσιμον, καὶ μάλιστα εἰ μὴ

[65] ἀπορία τῶν λεκτέων εἶη: καὶ τοῦτο πορίζεσθαι χρή μὴ τοσοῦτον ἀπὸ τῶν ὀνομάτων ἢ ῥημάτων, ὅσον ἀπὸ τῶν πραγμάτων: λέγω δέ, εἰ παραθέοις μὲν τὰ μικρὰ καὶ ἤττον ἀναγκαῖα, λέγοις δὲ ἱκανῶς τὰ μεγάλα: μᾶλλον δὲ καὶ παραλειπτέον πολλὰ. οὐδὲ γὰρ ἦν ἐστιᾶς τοὺς φίλους καὶ πάντα ἢ παρεσκευασμένα, διὰ τοῦτο ἐν μέσοις τοῖς πέμμασι καὶ τοῖς ὀρνέοις καὶ λοπάσι τοσαύταις καὶ συσὶν ἀγρίοις καὶ λαγωῖς καὶ ὑπογαστρίοις καὶ σαπέρδην ἐνθήσεις καὶ ἔτνος, ὅτι κάκεινο παρεσκευαστο, ἀμελήσεις δὲ τῶν εὐτελεστέρων. μάλιστα δὲ σωφρονητέον ἐν ταῖς τῶν ὀρῶν ἢ τειχῶν ἢ ποταμῶν ἐρμηνείαις, ὥς μὴ δύναμιν λόγων ἀπειροκάλως παρεπιδείκνυσθαι δοκοῖς καὶ τὸ σαντοῦ δρᾶν παρὲς τὴν ἱστορίαν, ἀλλ' ὀλίγον προσαψάμενος, τοῦ χρησίου καὶ σαφοῦς ἔνεκα, μεταβῆσθαι ἐκφυγῶν τὸν ἰξὸν τὸν ἐν τῷ πράγματι καὶ τὴν τοιαύτην ἅπασαν λιχνείαν, οἷον ὀρθᾶς καὶ Ὅμηρος ὁ μεγαλόφρων ποιεῖ: καίτοι ποιητὴς ὢν παραθεῖ τὸν Τάνταλαν καὶ τὸν Ἰξίωνα καὶ τὸν Τιτυὸν καὶ τοὺς ἄλλους. εἰ δὲ Παρθένιος

[66] ἡ Εὐφορίων ἡ Καλλιμάχος ἔλεγε, πόσοις ἂν οἶε ἔπεσι τὸ ὕδωρ ἄχρη πρὸς τὸ χεῖλος τοῦ Ταντάλου ἦγαγεν; εἴτα πόσοις ἂν Ἰξίωνα ἐκύλισε; μᾶλλον δὲ ὁ Θουκυδίδης αὐτὸς ὀλίγα τῷ τοιούτῳ εἶδει τοῦ λόγου χρησάμενος σκέψαι ὅπως εὐθὺς ἀφίσταται ἢ μηχανήμα ἐρμηνεύσας ἢ πολιορκίας σχῆμα δηλώσας, ἀναγκαῖον καὶ χρειῶδες ὄν, ἢ Ἐπιπολῶν σχῆμα ἢ Συρακουσίων λιμένα: ὅταν μὲν γὰρ τὸν λοιμὸν διηγῇται καὶ μακρὸς εἶναι δοκῇ, σὺ τὰ πράγματα ἐννόησον: εἴση γὰρ οὕτω τὸ τάχος καὶ ὥς φεύγοντος ὁμῶς ἐπιλαμβάνεται αὐτοῦ τὰ γεγενημένα πολλὰ ὄντα. ἦν δὲ ποτε καὶ λόγους ἐροῦντά τινα δεήσῃ εἰσάγειν, μάλιστα μὲν ἐοικότα τῷ προσώπῳ καὶ τῷ πράγματι οἰκεῖα λεγέσθω, ἔπειτα ὥς σαφέστατα καὶ ταῦτα. πλὴν ἐφεῖταί σοι τότε καὶ ῥητορεῦσαι καὶ ἐπιδειῖσαι τὴν τῶν λόγων δεινότητα. ἔπαινοι μὲν γὰρ ἢ ψόγοι πάνυ

[67] πεφεισμένοι καὶ περισκεμμένοι καὶ ἀσυκοφάνητοι καὶ μετὰ ἀποδείξεων καὶ ταχεῖς καὶ μὴ ἄκαιροι, ἐπεὶ ἔξω τοῦ δικαστηρίου ἐκεῖνοί εἰσι, καὶ τὴν αὐτὴν Θεοπόμπῃ αἰτίαν ἔξεις φιλαπεχθημόνως κατηγοροῦντι τῶν πλείστων καὶ διατριβὴν ποιουμένων τὸ πρᾶγμα, ὥς κατηγορεῖν μᾶλλον ἢ ἱστορεῖν τὰ πεπραγμένα. καὶ μὴν καὶ μῦθος εἴ τις παρεμπέσοι, λεκτέος μὲν, οὐ μὴν πιστωτέος πάντως, ἀλλ' ἐν μέσῳ θετέος τοῖς ὅπως ἂν ἐθέλωσιν εἰκάσουσι περὶ αὐτοῦ: σὺ δ' ἀκίνδυνος καὶ πρὸς οὐδέτερον ἐπιρρεπέστερος. τὸ δ' ὅλον ἐκεῖνου μοι μέμνησο — πολλάκις γὰρ τοῦτο ἐρῶ — καὶ μὴ πρὸς τὸ παρὸν μόνον ὀρῶν γράφε, ὥς οἱ νῦν ἐπαινέσονται σε καὶ τιμήσουσιν, ἀλλὰ τοῦ σύμπαντος αἰῶνος ἐστοχασμένος πρὸς τοὺς ἔπειτα μᾶλλον σύγγραφε καὶ παρ' ἐκείνων ἀπαίτει τὸν μισθόν

[68] τῆς γραφῆς, ὥς λέγεται καὶ περὶ σοῦ: 'ἐκεῖνος μέντοι ἐλεύθερος ἀνὴρ ἦν καὶ παρρησίας μεστός, οὐδὲν οὔτε κολακευτικὸν οὔτε δουλοπρεπές, ἀλλ' ἀλήθεια ἐπὶ πᾶσι.' τοῦτ', εἰ σωφρονοῖη τις, ὑπὲρ πάσας τὰς νῦν ἐλπίδας θεῖτο ἂν, οὕτως ὀλιγοχρόνιους οὖσας. ὀρθᾶς τὸν Κνίδιον ἐκεῖνον ἀρχιτέκτονα, οἷον ἐποίησεν; οἰκοδομήσας γὰρ τὸν ἐπὶ τῇ Φάρῳ πύργον, μέγιστον καὶ κάλλιστον

ἔργων ἀπάντων, ὥς πυρσεύοιτο ἀπ' αὐτοῦ τοῖς ναυτιλλομένοις ἐπὶ πολὺ τῆς θαλάττης καὶ μὴ καταφέροντο εἰς τὴν Παραιτονίαν, παγγάλεπον, ὥς φασιν, οὕσαν καὶ ἄφυκτον, εἴ τις ἐμπέσοι εἰς τὰ ἔρματα: οἰκοδομήσας οὖν αὐτὸ τὸ ἔργον ἔνδοθεν μὲν κατὰ τῶν λίθων τὸ αὐτοῦ ὄνομα ἔγραψεν, ἐπιχρίσας δὲ τιτάνῳ καὶ ἐπικαλύψας ἐπέγραψε τοῦνομα τοῦ τότε βασιλεύοντος, εἰδώς, ὅπερ καὶ

[69] ἐγένετο, πάνυ ὀλίγου χρόνου συνεκπεσούμενα μὲν τῷ χρίσματι τὰ γράμματα, ἐκφανησόμενον δέ, 'Σώστρατος Δεξιφάνους Κνίδιος θεοῖς σωτήρσιν ὑπὲρ τῶν πλωϊζομένων.' οὕτως οὐδ' ἐκεῖνος ἐς τὸν τότε καιρὸν οὐδὲ τὸν αὐτοῦ βίον τὸν ὀλίγου ἑώρα, ἀλλ' εἰς τὸν νῦν καὶ τὸν ἀεὶ, ἄχρι ἂν ἐστήκη ὁ πύργος καὶ μένη αὐτοῦ ἡ τέχνη. χρή τοίνυν καὶ τὴν ἱστορίαν οὕτω γράφεσθαι σὺν τῷ ἀληθεῖ μᾶλλον πρὸς τὴν μέλλουσαν ἐλπίδα ἥπερ σὺν κολακείᾳ πρὸς τὸ ἡδὺ τοῖς νῦν ἐπαινουμένοις. οὕτως σοι κανὼν καὶ στάθμη ἱστορίας δικαίας. καὶ εἰ μὲν σταθμήσονται τινες αὐτῇ, εὖ ἂν ἔχοι καὶ εἰς δέον ἡμῖν γέγραπται, εἰ δὲ μή, κεκύλισται ὁ πίθος ἐν Κρανείῳ.

THE DIPSADS — Περὶ τῶν Διψάδων

τῆς Λιβύης τὰ νότια ψάμμος ἐστὶ βαθεῖα καὶ γῆ διακεκαυμένη, ἔρημος ἐπὶ πολὺ, ἀκριβῶς ἄκαρπος, πεδινὴ ἅπασα, οὐ χλόην οὐ πόαν οὐ φυτὸν οὐχ ὕδωρ ἔχουσα, ἢ εἴ που ἄρα ἐν κοίλοις συνεστηκὸς ὕετοῦ ὀλίγου λείβανον, παχὺ καὶ τοῦτο καὶ δυσῶδες, οὐδὲ πάνυ διψῶντι ἀνθρώπῳ πότιμον. ἀοίκητος γοῦν ἐστὶ διὰ ταῦτα: ἢ πῶς γὰρ ἂν οἰκοῖτο ἀνήμερος οὕτω καὶ ξηρὰ καὶ ἄφορος οὕσα καὶ πολλῷ τῷ αὐχμῷ πιεζομένη; καὶ τὸ θάλπος δὲ αὐτὸ καὶ ὁ ἀῆρ κομιδῇ πυρώδης καὶ φλογερὸς ὢν καὶ ἡ ψάμμος ὑπερξέουσα παντελῶς ἄβατον τὴν χώραν τίθησι.

[2] Γαράμαντες μόνοι πρόσοικοι ὄντες, εὐσταλὲς καὶ κοῦφον ἔθνος, ἄνθρωποι σκηνῖται, ἀπὸ θήρας τὰ πολλὰ ζῶντες, ἐνίοτε οὗτοι ἐσβάλλουσι θηράσοντες ἀμφὶ τροπὰς τὰς χειμερινὰς μάλιστα, ὕοντα τὸν θεὸν τηρήσαντες, ὁπότε τὸ πολὺ τοῦ καύματος σβεσθεῖ καὶ ἡ ψάμμος νοτισθεῖ καὶ ἀμήμετη βατὴ γένοιτο. ἡ θήρα δὲ ἐστὶν ὄνων τε τῶν ἀγρίων καὶ στρουθῶν τῶν μεγάλων χαμαιπετῶν καὶ πιθήκων μάλιστα καὶ ἐλεφάντων ἐνίοτε: ταῦτα γὰρ μόνα διαρκεῖ πρὸς τὸ δίψος καὶ ἀνέχεται ἐπὶ πολὺ ταλαιπωρούμενα ὑπὸ πολλῷ καὶ ὀξεῖ τῷ ἡλίῳ. καὶ ὅμως οἱ Γαράμαντες ἐπειδὴν τὰ σιτία καταναλώσωσιν ἅπερ ἔχοντες ἀφίκοντο, ἀπελαύνουσιν ὀπίσω εὐθὺς δεδιότες μὴ σφίσιν ἡ ψάμμος ἀναφλεγεῖσα δύσβατος καὶ ἄπορος γένηται, εἴτα ὥσπερ ἐντὸς ἀρκύων ληφθέντες καὶ αὐτοὶ ἀπόλωνται μετὰ τῆς ἄγρας: ἄφυκτα γὰρ ἐστὶν, ἣν ὁ ἥλιος ἀνασπάσας τὴν ἱκμάδα καὶ τάχιστα ξηράνας τὴν χώραν ὑπερξέσῃ, ἀκμαιοτέραν τὴν ἀκτῖνα προσβαλὼν ἅτε πρὸς τὴν νοτίδα παρατεθηγμένην: τροφὴ γὰρ αὕτη τῷ πυρί.

[3] καίτοι ταῦτα πάντα ὅποσα εἶπον, τὸ θάλπος, τὸ δίψος, ἡ ἐρημία, τὸ μηδὲν ἔχειν ἐκ τῆς γῆς λαβεῖν, ἥττον ὑμῖν δυσχερῇ εἶναι δόξει τοῦ λεχθησομένου, καὶ δι' ὃ φευκτέα πάντως ἡ χώρα ἐκείνη: ἔρπετὰ γὰρ ποικίλα μεγέθει τε μέγιστα καὶ πλήθει ἀμύπολλα καὶ τὰς μορφὰς ἀλλόκοτα καὶ τὸν ἰὸν ἄμαχα ἐπινέμεται τὴν γῆν, τὰ μὲν ὑποβρύχια, φωλεύοντα ἐν μυχῷ τῆς ψάμμου, τὰ δὲ ἄνω ἐπιπολάζοντα, φύσαλοι καὶ ἀσπίδες καὶ ἔχιδναι καὶ κεράσται καὶ βουπρήστες καὶ ἀκοντίαι καὶ ἀμφίσβαιναι καὶ δράκοντες καὶ σκορπίων γένος διττόν, τὸ μὲν ἕτερον ἐπίγειόν τε καὶ πεζόν, ὑπέρμεγα καὶ πολυσφόνδυλον, θάτερον δὲ ἐναέριον καὶ πτηνόν, ὑμενόπτερον δὲ οἷα ταῖς ἀκρίσι καὶ τέττιξι καὶ νυκτερίσι τὰ πτερά. τοιαῦτα ὄρνεα πολλὰ ἐπιτετόμενα οὐκ εὐπρόσιτον ἀπεργάζεται τὴν Λιβύην ἐκείνην.

[4] τὸ δὲ δὴ πάντων ἐρπετῶν δεινότατον ὢν ἡ ψάμμος τρέφει, ἡ διψάς ἐστίν, ὅφιν οὐ πάνυ μέγας, ἐχίδνη ὅμοιος, τὸ δῆγμα βίαιος, τὸν ἰὸν ταχύς, ὀδύνας μὲν ἀλήκτους ἐπάγων εὐθύς: ἐκκαίει τε γὰρ καὶ σήπει καὶ πίμπρασθαι ποιεῖ, καὶ βοῶσιν ὥσπερ οἱ ἐν πυρὶ κείμενοι. τὸ δὲ μάλιστα καταπονοῦν καὶ κατατρῦχον αὐτοὺς ἐκεῖνόν ἐστίν, ὁμώνυμον πάθος τῷ ἐρπετῷ: διψῶσι γὰρ εἰς ὑπερβολήν, καὶ τὸ παραδοξότατον, ὅσπερ ἂν πίνωσι, τοσοῦτω μᾶλλον ὀρέγονται τοῦ ποτοῦ, καὶ ἡ ἐπιθυμία πολὺ πλεόν ἐπιτείνεται αὐτοῖς: οὐδ' ἂν σβέσειάς ποτε τὸ δίψος, οὐδ' ἦν τὸν Νεῖλον αὐτὸν ἢ τὸν Ἰστρον ὅλον ἐκπιεῖν

παράσχη, άλλα προσεκκαύσεις ἐπάρδων τὴν νόσον, ὥσπερ ἂν εἴ τις ἐλαίῳ πῦρ κατασβεννύοι.

[5] λέγουσιν ἰατρῶν παῖδες ἐκείνην τὴν αἰτίαν εἶναι, παχὺν τὸν ἰὸν ὄντα ἔπειτα δευόμενον τῷ ποτῷ ὀξυκίνητον γίνεσθαι, ὑγρότερον, ὡς τὸ εἰκός, καθιστάμενον καὶ ἐπὶ πλεῖστον διαχεόμενον.

[6] ἐγὼ μὲν οὖν οὐδένα τοῦτο πεπονθότα εἶδον, μηδέ, ὃ θεοί, ἴδοιμι οὕτω κολαζόμενον ἄνθρωπον, ἀλλ' οὐδὲ ἐπέβην τῆς Λιβύης τὸ παράπαν εὖ ποιῶν: ἐπίγραμμα δέ τι ἤκουσα, ὃ μοι τῶν ἐταίρων τις ἔλεγεν αὐτός ἐπὶ στήλης ἀνεγνώκεναι ἄνδρὸς οὕτως ἀποθανόντος: ἐκ Λιβυῆς ἔφη ἀπὶ ὧν ἐς Αἴγυπτον παρὰ τὴν μεγάλην Σύρτιν ποιεῖσθαι τὴν πορείαν: οὐ γὰρ εἶναι ἄλλως: ἔνθα δὴ ταφῷ ἐντυχεῖν παρὰ τὴν ἡῖονα ἐπ' αὐτῷ τῷ κλύσματι καὶ στήλην ἐφεστάναι δηλοῦσαν τοῦ ὀλέθρου τὸν τρόπον: κεκολάφθαι γὰρ ἐπ' αὐτῇ ἄνθρωπον μὲν τινα οἶον τὸν Τάνταλον γράφουσιν ἐν λίμνῃ ἐστῶτα καὶ ἄρυσσόμενον τοῦ ὕδατος, ὡς πίοι δὴ, τὸ θηρίον δὲ τὴν διψάδα ἐμπεφυκὸς αὐτῷ περιεσπειράσθαι τῷ ποδί, καὶ τινὰς γυναικὰς ὑδροφορούσας ἅμα πολλὰς καταχεῖν τὸ ὕδωρ αὐτοῦ πλησίον δὲ ψά κεῖσθαι οἷα τῶν στρουθῶν ἐκείνων, οὓς ἔφην θηρᾶν τοὺς Γαράμαντας: γεγράφθαι δὲ πρὸς τοῦ ἐπίγραμμα, οὐ χεῖρον δὲ καὶ αὐτὸ εἰπεῖν,

τοῖα παθόντ', οἶμαι, καὶ Τάνταλον αἶθοπος ἰοῦ
μηδαμὰ κοιμῆσαι διψαλέην ὁδύνην.

καὶ Δαναοῖο κόρας τοῖον πίθον οὐκ ἀναπλῆσαι
αἰὲν ἐπαντλούσας ὑδροφόρῳ καμάτῳ.

ἔτι καὶ ἄλλα ἔπη τέτταρά ἐστι περὶ τῶν ψῶν, καὶ ὡς ἀναιρούμενος αὐτὰ ἐδήχηθι: ἀλλ' οὐκέτι μέμνημαι ἐκείνων. [7] συλλέγουσι δὲ ἄρα τὰ ψά καὶ ἐσπουδάκασιν περὶ αὐτὰ οἱ περίοικοι, οὐχ ὡς φαγεῖν μόνον, ἀλλὰ καὶ σκεύεσιν χρῶνται κενώσαντες καὶ ἐκπώματα ποιοῦνται ἀπ' αὐτῶν: οὐ γὰρ ἔχουσι κεραμεύειν διὰ τὸ ψάμμον εἶναι τὴν γῆν. εἰ δὲ καὶ μεγάλα εὐρεθείη, καὶ πῖλοι γίνγονται δύο ἐκ τοῦ ψοῦ ἐκάστου: τὸ γὰρ ἡμίτομον ἐκάτερον ἀποχρῶν τῇ κεφαλῇ πῖλός ἐστιν. [8] ἐκεῖ τοίνυν λοχῶσιν αἱ διψάδες παρὰ τὰ ψά, καὶ ἐπειδὴν προσέλθῃ ὁ ἄνθρωπος, ἐκ τῆς ψάμμου ἐξερπύσασαι δάκνουσι τὸν κακοδαίμονα: ὁ δὲ πάσχει ἐκεῖνα τὰ μικρὸν ἐμπροσθεν εἰρημένα πίνων ἀεὶ καὶ μᾶλλον διψῶν καὶ πιμπλάμενος οὐδέποτε. [9] ταυτὶ οὐ μὰ Δία πρὸς Νίκανδρον τὸν ποιητὴν φιλοτιμούμενος διεξῆλθον, οὐδ' ὅπως ὑμεῖς μάθοιτε ὡς οὐκ ἀμελὲς γεγένηται μοι φύσεις τῶν Λιβυκῶν ἐρπετῶν εἰδέναί: ἰατρῶν γὰρ ἂν μᾶλλον ὁ ἔπαινος εἴη, οἷς ἀνάγκη εἰδέναί ταῦτα, ὡς καὶ ἀμύνασθαι αὐτὰ μετὰ τῆς τέχνης ἔχουσιν: ἀλλὰ μοι δοκῶ — καὶ πρὸς φίλιον μὴ δυσχεράνητε τὴν εἰκόνα θηριώδη οὖσαν — ὁμοίον τι καὶ αὐτὸς παθεῖν πρὸς ὑμᾶς, οἷον ἐκεῖνοι πάσχουσι πρὸς τὸ ποτὸν οἱ δηχθέντες ὑπὸ τῆς διψάδος: ὅσῳ γὰρ ἂν ἐπὶ πλέον παρίῳ ἐς ὑμᾶς, τοσοῦτ' ἄλλοι ὀρέγομαι τοῦ πράγματος καὶ τὸ δῖνος ἄσχετον ὑπεκκαίεται μοι καὶ ἔοικα οὐδ' ἐμπλησθῆσεσθαι ποτε τοῦ τοιοῦτου ποτοῦ. μάλα εἰκότως. ποῦ γὰρ ἂν οὕτω διειδῇ τε καὶ καθαρῶ ὕδατι ἐντύχοιμι; ὥστε σύγγνωτε, εἰ δηχθεῖς καὶ αὐτός

τὴν ψυχὴν ἡδίστῳ τούτῳ καὶ ὑγιεινοτάτῳ τῷ δήγματι ἐμφοροῦμαι χανδὸν ὑποθεὶς τῷ κρουνῷ τὴν κεφαλὴν: εἴη μόνον μὴ ἐπιλιπεῖν τὰ παρ' ὑμῶν ἐπιρρέοντα μηδὲ χυθεῖσαν τὴν σπουδὴν τῆς ἀκροάσεως κεχηνότα ἔτι καὶ διψῶντα καταλιπεῖν: ὥς δίψους γε ἕνεκα τοῦμοῦ πρὸς ὑμᾶς οὐδὲν ἂν ἐκώλυε πίνειν αἰεὶ: κατὰ γὰρ τὸν σοφὸν Πλάτωνα κόρος οὐδεὶς τῶν καλῶν.

SATURNALIA — Τὰ πρὸς Κρόνον

ἱερεὺς

ὦ κρόνε, σὺ γὰρ ἔοικας ἄρχειν τό γε νῦν εἶναι καὶ σοὶ τέθυται καὶ κεκαλλιέρηται παρ' ἡμῶν, τί ἂν μάλιστα ἐπὶ τῶν ἱερῶν αἰτήσας λάβοιμι παρὰ σοῦ;

Κρόνος

τοῦτο μὲν αὐτόν σε καλῶς ἔχει ἐσκέφθαι ὃ τι σοι εὐκταῖον, εἰ μὴ καὶ μάντιν ἅμα ἐθέλεις εἶναι τὸν ἄρχοντα, εἰδέναι τί σοι ἥδιον αἰτεῖν: ἐγὼ δὲ τά γε δυνατὰ οὐκ ἀνανεύσω πρὸς τὴν εὐχήν.

ἱερεὺς

ἀλλὰ πάλοι ἔσκεμμαι: ἐρῶ γὰρ τὰ κοινὰ ταυτὶ καὶ πρόχειρα, πλοῦτον καὶ χρυσὸν πολὺν καὶ ἀγρῶν δεσπότην εἶναι καὶ ἀνδράποδα πολλὰ κεκτῆσθαι καὶ ἐσθῆτας εὐανθεῖς καὶ μαλακάς καὶ ἄργυρον καὶ ἐλέφαντα καὶ τᾶλλα ὁπόσα τίμια. τούτων οὖν, ὦ ἄριστε Κρόνε, δίδου μοι, ὥς τι καὶ αὐτὸν ἀπολαῦσαι τῆς σῆς ἀρχῆς μηδὲ ἄμοιρον εἶναι μόνον αὐτὸν διὰ παντὸς τοῦ βίου.

Κρόνος [2] ὁρᾷ; οὐ κατ' ἐμὲ τοῦτο ἦτησας; οὐ γὰρ ἐμὸν διανέμειν τὰ τοιαῦτα. ὥστε μὴ ἄχθου, εἰ ἀτυχήσεις αὐτῶν, ἀλλ' αἶτει παρὰ τοῦ Διός, ὅποταν εἰς ἐκεῖνον ἡ ἀρχὴ περιέλθῃ μετ' ὀλίγον. ἐγὼ δ' ἐπὶ ῥήτοϊς παραλαμβάνω τὴν δυναστείαν: ἐπτά μὲν ἡμερῶν ἡ πᾶσα βασιλεία, καὶ ἦν ἐκπρόθεσμος τούτων γένωμαι, ἰδιώτης εὐθύς εἰμι καὶ τοῦ πολλοῦ δήμου εἷς: ἐν αὐταῖς δὲ ταῖς ἐπτά σπουδαῖον μὲν οὐδὲν οὐδὲ ἀγοραῖον διοικήσασθαί μοι συγκεχώρηται, πίνειν δὲ καὶ μεθύειν καὶ βοᾶν καὶ παίζειν καὶ κυβεύειν καὶ ἄρχοντας καθιστάναι καὶ τοὺς οἰκέτας εὐωχεῖν καὶ γυμνὸν ἄδειν καὶ κροτεῖν ὑποτρέμοντα, ἐνίοτε δὲ καὶ ἐς ὕδωρ ψυχρὸν ἐπὶ κεφαλὴν ὠθεῖσθαι ἀσβόλῳ κεχρισμένον τὸ πρόσωπον, ταῦτα ἐφεῖται μοι ποιεῖν. τὰ μεγάλα δὲ ἐκεῖνα, τὸν πλοῦτον καὶ τὸ χρυσίον, ὁ Ζεὺς διαδίδωσιν οἷς ἂν ἐθέλῃ.

ἱερεὺς [3] ἀλλ' οὐδ' ἐκεῖνος, ὦ Κρόνε, ῥαδίως καὶ προχείρως. ἐγὼ γοῦν ἤδη ἀπηγόρευκα αἰτῶν μεγάλῃ τῇ φωνῇ, ὃ δ' οὐκ ἐπάει το παράπαν, ἀλλὰ τὴν αἰγίδα ἐπισείων καὶ τὸν κεραυνὸν ἐπανατεινόμενος δριμύ ἐνορῶν ἐκπλήττει τοὺς ἐνοχλοῦντας: ἦν δέ ποτε καὶ ἐπινεύσῃ τινὶ καὶ πλούσιον ποιῇ, πολὺ τὸ ἄκριτον ἐνταῦθα, καὶ τοὺς ἀγαθοὺς ἐνίοτε καὶ συνετοὺς ἀφείς ὁ δὲ παμπονήροις τε καὶ ἀνοήτοις ἀνδράσι περιχεῖ τὸν πλοῦτον, μαστιγίαις ἢ ἀνδρογούνοις τοῖς πλείστοις αὐτῶν. πλὴν τά γε σοὶ δυνατὰ ἐθέλω εἰδέναι τίνα ταῦτα ἐστίν.

Κρόνος [4] οὐ μικρὰ ὅλως οὐδὲ παντάπασιν εὐκαταφρόνητα ὥς πρὸς τὴν δύναμιν ἐξετάζεσθαι τῆς συμπάσης ἀρχῆς, εἰ μὴ σοὶ γε μικρὸν δοκεῖ τὸ νικᾶν κυβεύοντα καὶ τοῖς ἄλλοις ἐς τὴν μονάδα κυλιομένου τοῦ κύβου σοὶ τὴν

ἐξάδα ὑπεράνω αἰεὶ φαίνεσθαι: πολλοὶ γοῦν ἐς κόρον ἀπὸ τοῦ τοιοῦτου ἐπεσιτίσαντο, οἷς ἴλεως καὶ φορὸς ὁ κύβος ἐπινεύσει: οἱ δὲ ἔμπαλιν γυμνοὶ ἐξενήξαντο συντριβέντος αὐτοῖς τοῦ σκάφους περὶ οὕτω μικρῷ ἔρματι τῷ κύβῳ. καὶ μὴν καὶ πιεῖν ἐς τὸ ἥδιστον καὶ ὠδικώτερον ἄλλου δόξαι ἄσαι ἐν τῷ συμποσίῳ καὶ διακονουμένων τοὺς μὲν ἄλλους ἐς τὸ ὕδωρ ἐμπεσεῖν — τοῦτο γὰρ τοῦπιτίμιον τῆς ἀδεξίου διακονίας — σὲ δὲ ἀνακηρυχθῆναι καλλίνικον καὶ τὰθλα φέρεσθαι τὸν ἀλλᾶντα ὀρθῶς ἡλίκον τὸ ἀγαθόν; ἔτι καὶ βασιλέα μόνον ἐφ' ἀπάντων γενέσθαι τῷ ἀστραγάλῳ κρατήσαντα, ὥς μήτε ἐπιταχθείης γελοῖα ἐπιτάγματα καὶ αὐτὸς ἐπιτάττειν ἔχοις, τῷ μὲν αἰσχρόν τι περὶ αὐτοῦ ἀναβοῆσαι, τῷ δὲ γυμνὸν ὀρχήσασθαι καὶ ἀράμενον τὴν αὐλητρίδα τρεῖς τὴν οἰκίαν περιελθεῖν, πῶς οὐχὶ καὶ ταῦτα δείγματα μεγαλοδωρίας τῆς ἐμῆς; εἰ δὲ τὸ μὴ ἀληθῆ μηδὲ βέβαιον γίνεσθαι τὴν τοιαύτην βασιλείαν αἰτιάσῃ, ἄγνωμον ποιήσεις ὀρῶν αὐτὸν ἐμὲ τὸν ταῦτα διανέμοντα ὀλιγοχρόνιον τὴν ἀρχὴν ἔχοντα. τούτων δ' οὖν ἃ μοι δυνατόα δοῦναι, τῶν πεττῶν, τοῦ ἄρχειν, τοῦ ἄδειν καὶ τῶν ἃ κατηριθμησάμην, θαρρῶν αἴτει, ὥς ἐμοῦ πρὸς οὐδὲν δεδιζομένου σε τῇ αἰγίδι καὶ τῷ κεραυνῷ

ἱερεὺς [5] ἀλλ', ὦ Τιτάνων ἄριστε, τῶν μὲν τοιούτων οὐ δέομαι, σὺ δὲ ἀλλ' ἐκεῖνό μοι ἀποκρίναι, ὃ μάλιστα ἐπόθουν εἰδέναι, καὶ μοι ἦν εἴπης αὐτό, ἱκανὴν ἔσῃ τὴν ἀμοιβὴν ἀποδεδωκὼς ἀντὶ τῆς θυσίας, καὶ πρὸς τὸ λοιπὸν ἀφίημί σοι τὰ χρέα.

Κρόνος

ἐρώτα μόνον: ἀποκρινοῦμαι γάρ, ἦν εἰδὼς τύχῳ.

ἱερεὺς

τὸ μὲν πρῶτον ἐκεῖνο, εἰ ἀληθῆ ταυτά ἐστιν ἃ περὶ σοῦ ἀκούομεν, ὥς κατήσθιες τὰ γεννώμενα ὑπὸ τῆς Ῥέας, ἐκεῖνη δὲ ὑφελομένη τὸν Δία λίθον ὑποβαλλομένη ἀντὶ τοῦ βρέφους ἔδωκέ σοι καταπιεῖν, ὃ δὲ εἰς ἡλικίαν ἀφικόμενος ἐξήλασέ σε τῆς ἀρχῆς πολέμῳ κρατήσας, εἴτα ἐς τὸν Τάρταρον φέρων ἐνέβαλε πεδήσας αὐτόν τε καὶ τὸ συμμαχικὸν ἅπαν, ὅποσον μετὰ σοῦ παρτάττετο.

Κρόνος

εἰ μὴ ἐορτὴν, ὧ οὗτος, ἤγομεν καὶ μεθύειν ἐφεῖτο καὶ λοιδορεῖσθαι τοῖς δεσπόταις ἐπ' ἐξουσίας, ἔγνωσ' ἄν ὥς ὀργίζεσθαι γοῦν ἐφεῖται μοι, τοιαῦτα ἐρωτήσας, οὐκ αἰδεσθεῖς πολὺν οὕτω καὶ πρεσβύτην θεόν.

ἱερεὺς

κἀγὼ ταῦτα, ὦ Κρόνε, οὐ παρ' ἐμαυτοῦ φημι, ἀλλ' Ἡσίοδος καὶ Ὅμηρος, ὁκνῶ γὰρ λέγειν ὅτι καὶ οἱ ἄλλοι ἅπαντες ἄνθρωποι σχεδὸν ταῦτα πεπιστεύκασιν: περὶ σοῦ.

Κρόνος [6] οἶει γὰρ τὸν ποιμένα ἐκεῖνον, τὸν ἀλαζόνα, ὑγιές τι περὶ ἐμοῦ

εἰδέναι; σκόπει δὲ οὕτως. ἔσθ' ὅστις ἄνθρωπος — οὐ γὰρ θεὸν ἐρῶ — ὑπομείνειεν ἂν ἐκὼν αὐτὸς καταφαγεῖν τὰ τέκνα, εἰ μὴ τις Θυέστης ἦν καὶ ἄσεβει ἄδελφῷ περιπεσὼν ἦσθι; καὶ τοῦτο γ' ἂν εἶη, πῶς δ' ἀγνοήσῃ λίθον ἀντὶ βρέφους ἐσθίων, εἰ μὴ ἀνάληγτος εἶη τοὺς ὀδόντας; ἀλλ' οὔτε ἐπολεμήσαμεν οὔτε ὁ Ζεὺς βία τὴν ἀρχὴν ἀφείλετο, ἐκόντος δέ μου παραδόντος αὐτῷ καὶ ὑπεκστάντος ἄρχειν: ὅτι μὲν γὰρ οὔτε πεπέδημαι οὔτε ἐν τῷ Ταρτάρῳ εἰμί, καὶ αὐτὸς ὀρθῶς, οἶμαι εἰ μὴ τυφλὸς ὥσπερ Ὅμηρος εἶ.

ἱερεὺς Κρόνος

ἐγὼ σοι φράσω: τὸ μὲν ὅλου, γέρων ἤδη καὶ ποδαγρὸς ὑπὸ τοῦ κρόνου ὦν — διὸ καὶ πεπεδησθῆναι με οἱ πολλοὶ εἶκασαν — : οὐ γὰρ ἡδυνάμην διαρκεῖν πρὸς οὕτω πολλὴν τὴν ἀδικίαν τῶν νῦν, ἀλλ' αἰεὶ ἀναθεῖν ἔδει ἄνω καὶ κάτω τὸν κεραυνὸν διηρμένον τοὺς ἐπιόρκους ἢ ἱεροσύλους ἢ βιαίους καταφλέγοντα, καὶ τὸ πρᾶγμα πάνυ ἐργῶδες ἦν καὶ νεανικόν: ἐξέστην οὖν εὖ ποιῶν τῷ Δί. καὶ ἄλλως δὲ καλῶς ἔχειν ἐδόκει μοι διανείμαντα τοῖς παισὶν οὗσι τὴν ἀρχὴν αὐτὸν εὐωχεῖσθαι τὰ πολλὰ ἐφ' ἡσυχίας οὔτε τοῖς εὐχομένοις χρηματίζοντα οὔτε ὑπὸ τῶν τάναντία αἰτούντων ἐνοχλούμενον οὔτε βροντῶντα ἢ ἀστράπτοντα ἢ χάλαζαν ἐνίστε βάλλειν ἀναγκάζομενον: ἀλλὰ πρεσβυτικόν τινα τοῦτον ἡδιστον βίον διάγω ζωρότερον πίνων τὸ νέκταρ, τῷ Ἰαπετῷ καὶ τοῖς ἄλλοις τοῖς ἡλικιώταις προσμυθολογῶν: ὁ δὲ ἄρχει μυρία ἔχων πράγματα. πλὴν ὀλίγας ταύτας ἡμέρας ἐφ' οἷς εἶπον ὑπεξελέσθαι μοι ἔδοξε καὶ ἀναλαμβάνω τὴν ἀρχήν, ὥς ὑπομνήσαιμι τοὺς ἀνθρώπους οἷος ἦν ὁ ἐπ' ἐμοῦ βίος, ὁπότε ἄσπορα καὶ ἀνήροτα πάντα ἐφνετο αὐτοῖς, οὐ στάχυνες, ἀλλ' ἔτοιμος ἄρτος καὶ κρέα ἐσκευασμένα, καὶ ὁ οἶνος ἔρρει ποταμηδόν καὶ πηγαὶ μέλιτος καὶ γάλακτος: ἀγαθοὶ γὰρ ἦσαν καὶ χρυσοὶ ἅπαντες. αὕτη μοι ἡ αἰτία τῆς ὀλιγοχρονίου ταύτης δυναστείας, καὶ διὰ τοῦτο ἅπαν ταχοῦ κρότος καὶ φῶδῃ καὶ παιδιᾷ καὶ ἰσοτιμίᾳ πᾶσι καὶ δούλοις καὶ ἐλευθέροις: οὐδεὶς γὰρ ἐπ' ἐμοῦ δοῦλος ἦν.

ἱερεὺς [8] ἐγὼ δέ, ὦ Κρόνε, καὶ τοῦτο εἶκαζον τὸ εἰς τοὺς δούλους καὶ πεδότριβας φιλάνθρωπον ἐκ τοῦ μύθου ἐκείνου ποιεῖν σε τιμῶντα τοὺς τὰ ὅμοια πάσχοντας, ἅτε καὶ αὐτὸν δουλεύοντα, μεμνημένον τῆς πέδης.

Κρόνος

οὐ παύσῃ γὰρ τοιαῦτα ληρῶν;

ἱερεὺς

εὖ λέγεις, καὶ παύσομαι: πλὴν ἔτι μοι καὶ τοῦτο ἀπόκριναι. τὸ πεττεύειν σύνηθες ἦν καὶ ἐπὶ σοῦ τοῖς ἀνθρώποις;

Κρόνος

καὶ μάλα, οὐ μὴν περὶ ταλάντων γε καὶ μυριάδων ὥσπερ ὑμῖν, ἀλλὰ περὶ καρύων τὸ μέγιστον, ὥς μὴ ἀνιᾶσθαι ἡττηθέντα μηδὲ δακρύνειν αἰεὶ ἄσιτον ὄντα μόνον τῶν ἄλλων.

ἱερεὺς

εὖ γε ἐκεῖνοι ποιοῦντες. ὑπὲρ τίνος γὰρ ἂν καὶ ἐπέττευν αὐτοὶ ὀλόχρυσοι ὄντες; ὥς ἔγωγε καὶ μεταξὺ λέγοντός σου τοιόνδε τι ἐνενόησα: εἴ τις ἓνα τῶν ἀνδρῶν ἐκείνων τῶν χρυσηλάτων ἐς τὸν ἡμέτερον τοῦτον βίον ἀγαγὼν ἔδειξε τοῖς πολλοῖς, οἷα ἔπαθεν ἂν ὁ ἄθλιος ὑπ' αὐτῶν; διεσπάσαντο γὰρ ἂν αὐτὸν εὖ οἶδ' ὅτι ἐπιδραμόντες ὥσπερ τὸν Πενθέα αἱ Μαινάδες ἢ αἱ Θραῖται τὸν Ὀρφέα ἢ τὸν Ἀκταίωνα αἱ κύνες, περὶ τοῦ μεῖζον ἀπενέγκασθαι τὸ μέρος πρὸς ἀλλήλους ἕκαστος ἀμιλλώμενοι, οἳ γε οὐδὲ ἐορτάζοντες ἔξω τοῦ φιλοκερδοῦς εἰσιν, ἀλλὰ πρόσοδον οἱ πολλοὶ πεποίηνται τὴν ἐορτήν. εἴτα οἱ μὲν ἀπέρχονται ληστεύοντες ἐν τῷ συμποσίῳ τοὺς φίλους, οἱ δέ σοί τε λοιδороῦνται, οὐδὲν δέον, καὶ τοὺς κύβους συντρίβουσιν ἀναιτίους ὄντας αὐτοῖς ὧν ἐκόντες ποιοῦσιν. [9] ἀτὰρ εἶπέ μοι καὶ τότε, τί δή ποτε ἄβρὸς οὕτω θεὸς ὧν καὶ γέρων ἐπιλεξάμενος τὸ ἀτερπέστατον, ὅποτε ἡ χιὼν ἐπέχει τὰ πάντα καὶ ὁ βορρᾶς πολὺς καὶ οὐδὲν ὅ τι οὐ πέπηγεν ὑπὸ τοῦ κρύους καὶ τὰ δένδρα ξηρὰ καὶ γυμνὰ καὶ ἄφυλλα καὶ οἱ λειμῶνες ἄμορφοι καὶ ἀπνηθηκότες καὶ οἱ ἄνθρωποι ἐπικεκυφότες ὥσπερ οἱ πάνυ γεγηρακότες, ἀμφὶ τὴν κάμινον οἱ πολλοί, τηνικαῦτα ἐορτάζεις; οὐ γὰρ πρεσβυτικός γε ὁ καιρὸς οὐδὲ ἐπιτήδειος τοῖς τρυφῶσι.

Κρόνος

πολλά με ἀνακρίνεις, ὃ οὗτος, ἥδη πίνειν δέον: παρήρησαι γοῦν μου χρόνον τῆς ἐορτῆς οὐκ ὀλίγον οὐ πάνυ ἀναγκαῖά μοι ταῦτα προσφιλοσοφῶν. ὥστε νῦν μὲν ἄφες αὐτά, εὐωχώμεθα δὲ ἥδη καὶ κροτῶμεν καὶ ἐπὶ τῇ ἐορτῇ ἐλευθεριάζωμεν, εἴτα πεττεύωμεν ἐς τὸ ἀρχαῖον ἐπὶ καρύων καὶ βασιλέας χειροτονῶμεν καὶ πειθαρχῶμεν αὐτοῖς: οὕτω γὰρ ἂν τὴν παροιμίαν ἐπαληθεύσαιμι, ἥ φησι, παλίμπαιδας τοὺς γέροντας γίγνεσθαι.

ἱερεὺς

ἀλλὰ μὴ δύναίτο διψῶν πιεῖν, ὃ Κρόνε, ὅτῳ μὴ ταῦτα ἂ λέγεις ἡδέα. ὥστε πίνωμεν: ἱκανὰ γὰρ ἀποκέκρισαι καὶ τὰ πρῶτα. καί μοι δοκῶ γραψάμενος εἰς βιβλίον ταύτην ἡμῶν τὴν συνουσίαν ἃ τε αὐτὸς ἠρώτησα καὶ σὺ πρὸς ταῦτα ὕλεως ἀπεκρίνω παρέξειν ἀναγνῶναι τῶν φίλων, ὅσοι γ' ἐπακοῦσαι τῶν σῶν λόγων ἀξιοί.

[10] τάδε λέγει Κρονοσόλων ἱερεὺς καὶ προφήτης τοῦ Κρόνου καὶ νομοθέτης τῶν ἀμφὶ τὴν ἐορτήν: ἃ μὲν τοὺς πένητας χρή ποιεῖν, αὐτοῖς ἐκείνοις ἔπεμψα ἄλλο βιβλίον, ἐγγράψας, καὶ εὖ οἶδ' ὅτι ἐμμενοῦσι κάκεῖνοι τοῖς νόμοις, ἢ αὐτίκα ἔνοχοι ἔσονται τοῖς ἐπιτιμίαις, ἃ κατὰ τῶν ἀπειθούντων μεγάλα ὥρισται. ὑμεῖς δέ, ὃ πλούσιοι, ὁρᾶτε ὅπως μὴ παρανομήσητε μηδὲ παρακούσητε τῶνδε τῶν προσταγμάτων: ὥς ὅστις ἂν οὕτω μὴ ποιήσῃ, ἴστω οὗτος οὐκ ἐμοῦ νομοθέτου ἀμελήσων, ἀλλ' εἰς τὸν Κρόνον αὐτόν, ὃς με προεῖλετο νομοθετῆσαι ἐς τὴν ἐορτήν οὐκ ὄναρ ἐπιστάς, ἀλλὰ πρῶην ἐγρηγορότι ἐναργῆς συγγενόμενος. ἦν δὲ οὐ πεδήτης οὐδὲ αὐχμοῦ πλέως, οἷον αὐτὸν οἱ ζωγράφοι παρὰ τῶν λήρων τῶν ποιητῶν παραδεξάμενοι

ἐπιδείκνυνται, ἀλλὰ τὴν μὲν ἄρτην εἶχε πάνυ τεθηγμένην: τὰ δ' ἄλλα φαιδρός τε ἦν καὶ καρτερός καὶ βασιλικῶς ἐνεσκεύαστο. μορφὴν μὲν τοιόσδε ὥφθη μοι, ἃ δὲ εἶπε, πάνυ θεσπέσια καὶ ταῦτα, προειρησθαι ὑμῖν ἄξια.

[11] ἰδὼν γάρ με σκυθρωπόν, ἐπὶ συννοίας βαδίζοντα, ὥσπερ εἰκὸς ἦν θεόν, ἔγνων αὐτίκα τὴν αἰτίαν τῆς λύπης τίς ἐστί μοι, καὶ ὥς τὴν πενίαν δυσχεραίνοιμι οὐ κατὰ τὴν ὥραν μονοχίτων: καὶ γὰρ κρύος καὶ βορρᾶς πολὺς καὶ κρύσταλλοι καὶ χιών: ἐγὼ δὲ ἥκιστα ἐπεφράγμην πρὸς αὐτά. ἀλλ' ὅτι καὶ τῆς ἐορτῆς πάνυ πλησιαζούσης ἐώρων τοὺς μὲν ἄλλους παρασκευαζομένους ὅπως θύσωσι καὶ εὐωχῆσονται, ἐμαυτῷ 20%2 δὲ οὐ πάνυ ἐορτάσιμα ὄντα. καὶ δὴ προσελθὼν ὀπισθεν καὶ τοῦ ὠτός μου λαβόμενος καὶ διασείσας, ὥσπερ μοι προσπελάζειν εἶωθε, Τί ταῦτα, ἔφη, ὦ Κρονοσόλων, ἀνιωμένῳ ἔοικας; οὐ γὰρ ἄξιον, ἔφη, ὦ δέσποτα, ὅταν καταράτους μὲν καὶ μιαροὺς ἀνθρώπους ὑπερπλουτοῦντας καὶ μόνους τρυφῶντας ὀρῶ, αὐτοὺς δὲ καὶ ἄλλοι συχνοὶ τῶν πεπαιδευμένων ἀπορία καὶ ἀμηχανία σύνεσμεν; ἀλλ' οὐδὲ σύ, ὦ δέσποτα, θέλεις παῦσαι ταῦτα καὶ μετακοσμήσαι πρὸς τὸ ἰσόμοιρον. τὰ μὲν ἄλλα, ἔφη, οὐ ράδιον ἀλλάττειν ὅποσα ἐκ Κλωθοῦς καὶ τῶν ἄλλων Μοιρῶν πάσχετε, ἃ δὲ ἐστί τῆς ἐορτῆς, ἐπανορθώσομαι ὑμῖν τὴν πενίαν, ἡ δὲ ἐπανόρθωσις ἦδε ἔστω: ἴθι, ὦ Κρονοσόλων, καὶ γράψον μοι νόμους τινάς, ἃ χρὴ πράττειν ἐν τῇ ἐορτῇ, ὥς μὴ καθ' αὐτοὺς οἱ πλούσιοι ἐορτάζοιεν, κοινωνοῖεν δὲ ὑμῖν τῶν ἀγαθῶν. ἀλλ' οὐκ οἶδα, ἔφη.

[12] ἐγὼ, ἣ δ' ὅς, διδάξομαί σε: κῆτα ἀρξάμενος ἐδίδασκεν. εἶτα ἐπειδὴ πάντα ἠπιστάμην, Καὶ εἶπε αὐτοῖς, ἔφη, ὅτι ἦν μὴ τοῦτο ποιῶσι, μὴ μάτην ἐγὼ τὴν ἄρπην ταύτην ὀξεῖαν περιφέρω, ἣ γελοῖος ἂν εἴην τὸν μὲν πατέρα ἐκτομίαν πεποικῶς τὸν Οὐρανόν, τοὺς δὲ πλουσίους μὴ εὐνουχίζων, ὅποσοι ἂν παρανομήσωσιν, ὥς ἀγείροιν τῇ μητρὶ σὺν αὐλοῖς καὶ τυμπάνοις βάκηλοι γενόμενοι. ταῦτα ἠπείλησεν. ὥστε καλῶς ἔχει ὑμῖν μὴ παραβαίνειν τοὺς θεσμούς.

νόμοι πρῶτοι

[13] μηδένα μηδὲν μήτε ἀγοραῖον μήτε ἴδιον πράττειν ἐντὸς τῆς ἐορτῆς ἢ ὅσα ἐς παιδιὰν καὶ τρυφὴν καὶ θυμηδίαν, ὅσοποιοὶ μόνοι καὶ πεμματουργοὶ ἐνεργοὶ ἔστωσαν. ἰσοτιμία πᾶσιν ἔστω καὶ δούλοις καὶ ἐλευθέροις καὶ πένησι καὶ πλουσίοις. ὀργίζεσθαι ἢ ἀγανακτεῖν ἢ ἀπειλεῖν μηδενὶ ἐξέστω. λογισμοὺς παρὰ τῶν ἐπιμελουμένων Κρονίοις λαμβάνειν μηδὲ τοῦτο ἐξέστω. μηδεὶς τὸν ἄργυρον ἢ τὴν ἐσθῆτα ἐξεταζέτω μηδὲ ἀναγραφέτω ἐν τῇ ἐορτῇ μηδὲ γυμναζέσθω Κρονίοις μηδὲ λόγους ἀσκεῖν ἢ ἐπιδείκνυσθαι, πλὴν εἴ τινες ἀστεῖοι καὶ φαιδροὶ σκῶμμα καὶ παιδιὰν ἐμφαίνοντες.

νόμοι δεῦτεροι

[14] πρὸ πολλοῦ τῆς ἐορτῆς οἱ πλούσιοι γραφόντων κὲν ἐς πινάκιον ἐκάστου τῶν φίλων τοῦνομα, ἐχόντων δὲ καὶ ἀργύριον ἔτοιμον ὅσον τῶν κατ' ἔτος προσιόντων τὸ δέκατον καὶ ἐσθῆτα τῆς οὔσης τὴν περιττὴν καὶ ὅση παχυτέρα ἢ κατ' αὐτοὺς κατασκευή, καὶ τῶν ἀργυρῶν οὐκ ὀλίγα. ταῦτα μὲν πρόχειρα ἔστω. τῇ δὲ πρὸ τῆς ἐορτῆς καθάρσιον μὲν τι περιφερέσθω καὶ ὑπ' αὐτῶν ἐξελαυνέσθω ἐκ τῆς οἰκίας μικρολογία καὶ φιλαργυρία καὶ φιλοκερδία καὶ ὅσα τοιαῦτα ἄλλα σύνοικα τοῖς πλείστοις αὐτῶν. ἐπειδὰν δὲ καθαρὰν τὴν

οἰκίαν ἐξεργάσωνται, θυόντων Διὶ πλουτοδότῃ καὶ Ἑρμῇ δώτορι καὶ Ἀπόλλωνι μεγαλοδώρῳ. εἶτα περὶ δεῖλῃν ὀψίαν ἀναγινωσκέσθω μὲν σφίσι τὸ φιλικὸν ἐκεῖνο πινάκιον.

[15] κατανείμαντες δὲ αὐτοὶ κατ' ἄξιαν ἐκάστῳ πρὶν ἥλιον δῶναι πεμπόντων τοῖς φίλοις. οἱ δὲ ἀποκομίζοντες μὴ πλείους τριῶν ἢ τεττάρων, οἱ πιστότατοι τῶν οἰκετῶν, ἤδη πρεσβῦται. ἐγγραψάσθω δὲ ἐς γραμμάτιον ὃ τι τὸ πεμπόμενον καὶ ὅσον, ὥς μὴ ἀμφότεροι ὑποπτεύουεν τοὺς διακομίζοντας. αὐτοὶ δὲ οἱ οἰκέται μίαν κύλικα ἕκαστος πίνοντες ἀποτρεχόντων, ἀπαιτούντων δὲ μηδὲν πλέον. τοῖς πεπαιδευμένοις διπλάσια πάντα πεμπέσθω: ἄξιον γὰρ διμοιρίτας εἶναι. τὰ δὲ ἐπὶ τοῖς δώροις λεγόμενα ὥς μετριώτατα καὶ ὀλίγιστα ἔστω: ἐπαχθὲς δὲ μηδεὶς μηδὲν συνεπιστελλέτω μηδὲ ἐπαινείτω τὰ πεμπόμενα. πλούσιος πλουσίῳ μηδὲν πεμπέτω μηδὲ ἐστιάτω Κρονίοις ὁ πλούσιος τὸν ἰσότημον. τῶν εἰς τὸ πεμφθῆναι προχειρισθέντων φυλαττέσθω μηδὲν μηδὲ μετάνοια εἰσίτω ἐπὶ τῇ δωρεᾷ. εἴ τις πέρυσιν ἀποδημῶν δι' αὐτὸ ἄμοιρος κατέστη, ἀπολαμβάνέτω κάκεῖνα. διαλυόντων δὲ οἱ πλούσιοι καὶ χρέα ὑπὲρ τῶν φίλων τῶν πενήτων καὶ τὸ ἐνοίκιον, οἵτινες ἂν καὶ τοῦτο ὀφείλοντες καταβαλεῖν μὴ ἔχωσι: καὶ ὅλως, πρὸ πολλοῦ μελέτω αὐτοῖς εἰδέναι ὅτου μάλιστα δέονται.

[16] ἀπέστω δὲ καὶ τῶν λαμβανόντων μεμψιμοιρία, καὶ τὸ πεμφθὲν ὅποιον ἂν ᾖ, μέγα δοκεῖτω. οἴνου ἀμφορεὺς ἢ λαγὼς ἢ ὄρνις παχεῖα Κρονίων δῶρον μὴ δοκεῖτω: μηδὲ τὰς Κρονικὰς δωρεὰς εἰς γέλωτα φερέτωσαν. ἀντιπεμπέτω δὲ ὁ πένης τῷ πλουσίῳ ὁ μὲν πεπαιδευμένος βιβλίον τῶν παλαιῶν, εἴ τι εὖφημον καὶ συμποτικόν, ἢ αὐτοῦ σύγγραμμα ὅποιον ἂν δύνηται, καὶ τοῦτο λαμβανέτω ὁ πλούσιος πάνυ φαιδρῷ τῷ προσώπῳ καὶ λαβὼν ἀναγινωσκέτω εὐθύς, ἣν δὲ ἀπωθῆται ἢ ἀπορρίψῃ, ἴστω τῇ τῆς ἄρπης ἀπειλῇ ἐνοχος ὢν, κἂν πέμψῃ ὅσα ἐχρῆν: οἱ δὲ ἄλλοι οἱ μὲν στεφάνους, οἱ δὲ λιβανωτοῦ χόνδρους πεμπόντων. ἣν δὲ πένης ἐσθῆτα ἢ ἄργυρον ἢ χρυσὸν παρὰ τὴν δύναμιν πέμψῃ πλουσίῳ, τὸ μὲν πεμφθὲν ἔστω δημόσιον καὶ καταπραθὲν ἐμβαλλέσθω εἰς τὸν θησαυρὸν τοῦ Κρόνου, ὁ δὲ πένης ἐς τὴν ὑστεραίαν πληγὰς παρὰ τοῦ πλουσίου λαμβανέτω τῷ νάρθηκι εἰς τὰς χεῖρας οὐκ ἐλάττους διακοσίων καὶ πεντήκοντα.

νόμοι συμποτικοί

[17] λούεσθαι μὲν ὁπόταν τὸ στοιχεῖον ἐξάπουν ᾖ, τὰ δὲ πρὸ τοῦ λουτροῦ κάρυα καὶ πεττοὶ ἔστωσαν. κατακεῖσθω ὅπου ἂν τύχῃ ἕκαστος: ἀξίωμα ἢ γένος ἢ πλοῦτος ὀλίγον συντελείτω ἐς προνομήν. οἴνου τοῦ αὐτοῦ πίνειν ἅπαντας: μηδ' ἔστω πρόφασις τῷ πλουσίῳ ἢ στομάχου ἢ κεφαλῆς ὀδύνη, ὥς μόνον δι' αὐτὴν πίνειν τοῦ κρείττονος. μοῖρα χρεῶν κατ' ἴσον ἅπασιν: οἱ διάκονοι πρὸς χάριν μηδενὶ μηδέν, ἀλλὰ μηδὲ βραδυνέτωσαν μηδὲ παραπετέσθωσαν ἔστ' ἂν αὐτοῖς δοκῇ, ὅποσα χρή ἀποφέρειν. μηδὲ τῷ μὲν μεγάλα, τῷ δὲ κομιδῇ μικρά παρατιθέσθω, μηδὲ τῷ μὲν ὁ μηρός, τῷ ἡ γνάθος συός, ἀλλ' ἰσότης ἐπὶ πᾶσιν.

[18] ὁ οἰνοχόος ὁξὺν δεδορκέτω ἐκ περιωπῆς ἐς ἕκαστον, καὶ ἔλαττον ἐς τὸν δεσπότην, καὶ ἐπ' ὀξύτερον ἀκουέτω. καὶ κύλικες παντοῖαι. καὶ ἐξέστω παρέχειν, ἣν τις ἐθέλῃ, φιλοτησίαν. πάντες πᾶσι προπινέτωσαν, ἣν ἐθέλωσι,

προπιόντος τοῦ πλουσίου. μὴ ἐπάναγκες ἔστω πίνειν, ἢν τις μὴ δύνηται. εἰς τὸ συμπόσιον μῆτε ὀρχηστὴν μῆτε κιθαριστὴν αὐτοὺς ἄγειν ἄρτι μανθάνοντα ἐξέστω, ἢν τις ἐθέλῃ. σκώμματος μέτρον ἔστω τὸ ἄλυπον ἐπὶ πᾶσιν. ἐπὶ πᾶσι πεττεύεωσαν ἐπὶ καρύων· ἢν τις ἐπ' ἄργυρῳ πεττεύσῃ, ἄσιτος ἐς τὴν ὑστεραίαν ἔστω. καὶ μενέτω καὶ ἀπίτω ἕκαστος, ὅποταν βούληται. ἐπὶ δὲ τοὺς οἰκέτας ὁ πλούσιος εὐωχῇ, διακονούντων καὶ οἱ φίλοι σὺν αὐτῷ. τοὺς νόμους τούτους ἕκαστον τῶν πλουσίων ἐγγράψαντα ἐς χαλκὴν στήλην ἔχειν ἐν μεσαιτάτῳ τῆς αὐλῆς, καὶ ἀναγινωσκέτω. δεῖ δὲ εἰδέναι ὅτι ἔστ' ἂν αὕτη ἡ στήλη μένη, οὔτε λιμὸς οὔτε λοιμὸς οὔτε πυρκαϊὰ οὔτε ἄλλο χαλεπὸν οὐδὲν εἴσεισιν εἰς τὴν οἰκίαν αὐτοῖς. ἢν δέ ποτε — ὅπερ μὴ γένοιτο — καθαιρεθῇ, ἀποτρόπαιον οἶα πείσονται.

[19]

Ἐγὼ Κρόνῳ χαίρειν.

ἐγγράφειν μὲν ἤδη σοι καὶ πρότερον δηλῶν ἐν οἷς εἶην καὶ ὥς ὑπὸ πενίας κινδυνεύοιμι μόνος ἄμοιρος εἶναι τῆς ἐορτῆς, ἢν ἐπήγγελκας, ἔτι καὶ τοῦτο προσθεῖς — μέμνημαι γάρ — ἀλογώτατον εἶναι τοὺς μὲν ἡμῶν ὑπερπλουτεῖν καὶ τρυφᾶν δὲ κοινωνοῦντας ὧν ἔχουσι τοῖς πενεστέροις, τοὺς δὲ λιμῷ διαφθείρεσθαι, καὶ ταῦτα Κρονίων ἐνεστώτων· ἐπεὶ δέ μοι τότε οὐδὲν ἀντεπέστειλας, ἡγησάμην δεῖν αὐτίς ἀναμνησαί σε τῶν αὐτῶν. ἐχρῆν γάρ σε, ὦ ἄριστε Κρόνε, τὸ ἄνισον τοῦτο ἀφελόντα καὶ τὰ ἀγαθὰ ἐς τὸ μέσον ἅπασι καταθέντα ἔπειτα κελεύειν ἐορτάζειν. ὥς δὲ νῦν ἔχομεν, μύρμηξ ἢ κάμηλος, ὥς ἡ παροιμία φησί. μᾶλλον δὲ τραγικὸν ὑποκριτὴν ἐννόησον θατέρῳ μὲν τοῖν ποδοῖν ἐφ' ὑψηλοῦ βεβηκότα, οἷοί εἰσι τραγικοὶ ἐμβάται, ὁ δ' ἕτερος ἀνυπόδητος ἔστω. εἰ τοίνυν βαδίζοι οὕτως ἔχων, ὅρῳς ὅτι ἀναγκαῖον αὐτῷ ἄρτι μὲν ὑψηλῷ, ἄρτι δὲ ταπεινῷ γενέσθαι, καθ' ὅποτερον ἂν πόδα προβαίνειν. τοσοῦτον κὰν τῷ βίῳ ἡμῶν τὸ ἄνισον· καὶ οἱ μὲν ὑποδησάμενοι ἐμβάτας τῆς τύχης χορηγούσης ἐντραγωδοῦσιν ἡμῖν, οἱ πολλοὶ δὲ πεζῇ καὶ χαμαὶ βαδίζομεν δυνάμενοι ἄν, εὖ ἴσθι, μὴ χειρόν αὐτῶν ὑποκρίνεσθαι καὶ διαβαίνειν, εἴ τις καὶ ἡμᾶς ἐνεσκεύασε παραπλησίως ἐκείνους.

[20]

καίτοι ἀκούω τῶν ποιητῶν λεγόντων ὥς τὸ παλαιὸν οὐ τοιαῦτα ἦν τοῖς ἀνθρώποις τὰ πράγματα σοῦ ἔτι μοναρχούντος, ἀλλ' ἡ μὲν γῆ ἄσπορος καὶ ἀνήροτος ἔφυνεν αὐτοῖς τὰ ἀγαθὰ, δεῖπνον ἔτοιμον ἐκάστω ἐς κόρον, ποταμοὶ δὲ οἱ μὲν οἶνον, οἱ δὲ γάλα, εἰσὶ δὲ οἱ καὶ μέλι ἔρρεον· τὸ δὲ μέγιστον, αὐτοὺς ἐκείνους φασὶ τοὺς ἀνθρώπους χρυσοῦς εἶναι, πενίαν δὲ μηδὲ τὸ παράπαν αὐτοῖς πλησιάζειν. ἡμεῖς δὲ αὐτοὶ μὲν οὐδὲ μόλυβδος ἂν εἰκότως δοκοίμεν, ἀλλ' εἴ τι καὶ τούτου ἀτιμότερον, ἢ τροφὴ δὲ μετὰ πόνων τοῖς πλείστοις, ἡ πενία δὲ καὶ ἀπορία καὶ ἀμνηχανία καὶ τὸ οἶμοι καὶ τὸ πόθεν ἂν μοι γένοιτο καὶ ὦ τῆς τύχης πολλὰ τοιαῦτα παρὰ γοῦν ἡμῖν τοῖς πένησι. καὶ ἤττον ἂν, εὖ ἴσθι, ἡνώμεθα ἂν ἐπ' αὐτοῖς, εἰ μὴ τοὺς πλουσίους ἐωρῶμεν τοσαύτῃ εὐδαιμονίᾳ συνόντας, οἱ τοσοῦτον μὲν χρυσόν, τοσοῦτον δὲ ἄργυρον ἐγκλεισάμενοι, ἐσθῆτας δὲ ὅσας ἔχοντες, ἀνδράποδα δὲ καὶ ζεύγη καὶ συνοικίας καὶ ἀγρούς, πάμπολλα δὲ ταῦτα ἕκαστα κεκτημένοι οὐχ ὅπως μετέδωσαν ἡμῖν ποτε αὐτῶν, ἀλλ' οὐδὲ προσβλέπειν τοὺς πολλοὺς ἀξιούσι.

[21]

ταῦτα ἡμᾶς μάλιστα ἀποπνίγει, ὦ Κρόνε, καὶ ἀφόρητον ἡγούμεθα τὸ πρᾶγμα, τὸν μὲν ἐφ' ἀλουργίδων κατακείμενον τοσοῦτοις ἀγαθοῖς ἐντρυφᾶν

ἐρυγάνοντα καὶ ὑπὸ τῶν συνόντων εὐδαιμονιζόμενον αἰεὶ ἑορτάζοντα, ἐμὲ δὲ καὶ τοὺς ὁμοίους ὀνειροπολεῖν, εἴ ποθεν ὀβολοὶ τέτταρες γένοιτο, ὥς ἔχοιμεν ἄρτων γοῦν ἢ ἀλφίτων ἐμπεπλησμένοι καθέδουιν κάρδαμον ἢ θύμον ἢ κρόμμιον ἐπιτρώγοντες. ἢ τοίνυν ταῦτα, ὦ Κρόνε, ἀλλάττειν καὶ μεταποιεῖν ἐς τὸ ἰσοδίατον, ἢ τὸ ὕστατον, αὐτοὺς γε ἐκείνους κελεύειν τοὺς πλουσίους μὴ μόνους ἀπολαύειν τῶν ἀγαθῶν, ἀλλὰ ἀπὸ μεδίωνων τοσούτων χρυσίου χοίνικα γε ἡμῶν πάντων κατασκεδάσαι, ἀπὸ δὲ ἱματίων ὅσα κἂν ὑπὸ σιτηῶν διαβρωθέντα οὐκ ἂν αὐτοὺς ἀνιάσειε: ταῦτα γοῦν πάντως ἀπολλύμενα καὶ ὑπὸ τοῦ χρόνου διαφθαρησόμενα ἡμῖν δοῦναι περιβαλέσθαι μᾶλλον ἢ ἐν ταῖς κοίταις καὶ κίσταις εὐρῶτι πολλῷ κατασαπῆναι.

[22] καὶ μὴν καὶ δειπνίζειν ἕκαστον ἄρτι μὲν τέτταρας, ἄρτι δὲ πέντε τῶν πενήτων παραλαμβάνοντας, μὴ μέντοι ἐς τὸν νῦν τρόπον τῶν δαίπνων, ἀλλ' ἐς τὸ δημοτικώτερον, ὥς ἐπ' ἴσης μετέχειν ἅπαντας καὶ μὴ τὸν μὲν ἐμφορεῖσθαι τῶν ὄψων καὶ τὸν οἰκέτην περιμένειν ἐστῶτα, ἔστ' ἂν ἀπαγορεύσῃ ἐσθίων, ἐφ' ἡμᾶς δὲ ἐλθόντα, ἔτι παρασκευαζομένων ὥς ἐπιβάλοιμεν τὴν χεῖρα, παραμειβεσθαι δείξαντα μόνον τὴν λοπάδα ἢ ὅσον ἐστὶ τοῦ πλακοῦντος τὸ λοιπόν: μὴδὲ ἐσκομισθέντος ὕδς διανεμόντα τῷ κεν δεσπότη παρατιθέναι τὸ ἡμίτομον ὅλον σὺν τῇ κεφαλῇ, τοῖς δὲ ἄλλοις ὅσα φέρειν ἐγκεκαλυμμένα. προεῖπεν δὲ καὶ τοῖς οἰνοχοοῖς μὴ περιμένειν, ἔστ' ἂν ἐπτάκις αἰτήσῃ πιεῖν ἡμῶν ἕκαστος, ἀλλὰ ἣν ἅπαξ κελεύσῃ, αὐτίκα ἐγχεῖαι καὶ ἀναδοῦναι μεγάλην κύλικα ἐμπλησαμένους ὥσπερ τῷ δεσπότη: καὶ τὸν οἶνον δὲ αὐτὸν πᾶσι τοῖς συμπόταις ἓνα καὶ τὸν αὐτὸν εἶναι. ἢ ποῦ γὰρ γεγράφθαι τοῦτον τὸν νόμον, τὸν μὲν ἀνθοσμίου μεθύσκεσθαι, ἐμοὶ δὲ ὑπὸ τοῦ γλεύκου διαρρήγνυσθαι τὴν γαστέρα;

[23] ἦν ταῦτα ἐπανορθώσης καὶ μετακοσμήσης, ὦ Κρόνε, βίον μὲν τὸν βίον, ἑορτὴν δὲ τὴν ἑορτὴν ἔση πεποιηκώς, εἰ δὲ μή, ἐκείνοι μὲν ἑορταζόντων, ἡμεῖς δὲ καθεδούμεθα εὐχόμενοι, ἐπειδὰν λουσάμενοι ἤκωσι, τὸν παῖδα μὲν αὐτοῖς ἀνατρέψαντα τὸν ἀμφορέα κατᾶξαι, τὸν μάγειρον δὲ τὸν ζωμὸν κνισῶσαι καὶ ἐπιλαθόμενον τὸ τάριχος μὲν ἐς τὴν φακὴν ἐμβαλεῖν τῶν ἰχθύων: τὴν κυνα δὲ παρειαπεσοῦσαν τὸν τε ἄλλαντα ὅλον καταφαγεῖν, περὶ τᾶλλα τῶν ὀψοποιῶν ἐχόντων, καὶ τοῦ πλακοῦντος τὸ ἥμισυ: τὸν δὲ ὕν καὶ τὸν ἔλαφον καὶ τὰ δελφάκια μεταξὺ ὀπτώμενα τὸ ὅμοιον ποιεῖν, ὅπερ Ὀμηρος περὶ τῶν Ἥλιου βοῶν φησι: μᾶλλον δὲ μὴ ἔρπειν μόνον, ἀλλ' ἀναπηδήσαντα φεύγειν εἰς τὸ ὄρος αὐτοῖς ὀβελοῖς: καὶ τὰς ὄρνεις δὲ τὰς παχειάς, καίτοι ἀπτέρους ἤδη οὔσας καὶ ἐσκευασμένας, ἀναπατάμενας οἷχεσθαι καὶ ταύτας, ὥς μὴ μόνον ἀπολαύοιεν αὐτῶν.

[24] ὁ δὲ δὴ μάλιστα ἂν αὐτοὺς ἀνιάσειε, τὸ μὲν χρυσίον μύρμηκας τινὰς οἴους τοὺς Ἰνδικοὺς ἀνορύττοντας ἐκ τῶν θησαυρῶν ἐκφέρειν νύκτωρ ἐς τὸ δημόσιον: τὴν ἐσθῆτα δὲ ὀλιγορία τῶν ἐπιμελητῶν κοσκινηδὸν διατερυπῆσθαι ὑπὸ τῶν βελτίστων μυῶν, ὥς σαγίνης θυννευτικῆς μὴδὲν διαφέρειν: παῖδας δὲ αὐτῶν τοὺς ὠραίους καὶ κομήτας, οὓς Ὑακίνθους ἢ Ἀχιλλέας ἢ Ναρκίσσους ὀνομάζουσι, μεταξὺ ὀρέγοντας σφίσι τὸ ἐκπῶμα φαλακροὺς γίνεσθαι ὑπορρεούσης τῆς κόμης καὶ πώγωνα φύειν ὀξύν, οἳοί εἰσιν ἐν ταῖς κωμωδίαις οἱ σφηνοπάγωνες, καὶ τὸ παρὰ τοῖς κροτάφοις πάνν

λάσιον καὶ κάρτα ἐκεκντοῦν, τὸ μεταξύ δὲ λείον καὶ γυμνὸν εἶναι. ταῦτα καὶ πλείω τούτων εὐξαίμεθ' ἄν, εἰ μὴ θέλωσι τὸ ἄγαν φίλαυτον τοῦτ' ἀφέντες ἐς τὸ κοινὸν πλουτεῖν καὶ μεταδιδόναι ἡμῖν τῶν μετρίων.

[25]

Κρόνος ἐμοὶ τῷ τιμιωτάτῳ χαίρειν.

τί ταῦτα ληρεῖς, ὃ οὗτος, ἐμοὶ περὶ τῶν παρόντων ἐπιστέλλων καὶ ἀναδασμὸν τῶν ἀγαθῶν ποιεῖν κελεύων; τὸ δὲ ἐτέρου ἂν εἶη, τοῦ νῦν ἄρχοντος. θαυμάζω γὰρ εἰ μόνος τῶν ἀπάντων ἀγνώσσεις ὥς ἐγὼ μὲν πάλαι βασιλεὺς ὦν πέπαυμαι, τοῖς παισὶ διανείμας τὴν ἀρχήν, ὁ δὲ Ζεὺς μάλιστα τῶν τοιούτων ἐπιμελεῖται: τὰ δὲ ἡμέτερα ταῦτα μέχρι πεττῶν καὶ κρότου καὶ ῥῥῆς καὶ μέθης, καὶ τοῦτο οὐ πλέον ἡμερῶν ἐπτά. ὥστε περὶ τῶν μειζόνων ἃ φῆς, ἀφελεῖν τὸ ἄνισον καὶ ἐκ τῆς ὁμοίας ἢ πένεσθαι ἢ πλουτεῖν ἅπαντας, ὁ Ζεὺς ἂν χρηματίσειεν ὑμῖν. εἰ δέ τι τῶν ἐκ τῆς ἑορτῆς ἀδικοῖτό τις ἢ πλεονεκτοῖτο, ἐμὸν ἂν εἶη δικάζειν: καὶ ἐπιστέλλω δὲ τοῖς πλουσίοις περὶ τῶν δειπνῶν καὶ τοῦ χοίνικος τοῦ χρυσοῦ καὶ τῶν ἐσθήτων, ὥς καὶ ὑμῖν πέμποιεν ἐς τὴν ἑορτήν: δίκαια γὰρ ταῦτα καὶ ἄξια αὐτοὺς ποιεῖν, ὥς φατέ, εἰ μὴ τι εὐλογον ἐκεῖνοι πρὸς ταῦτα λέγειν ἔχωσι.

[26] τὸ δὲ ὅλον, ἵστε οἱ πέ νητες ὑμεῖς ἐξηπατημένοι καὶ οὐκ ὀρθῶς δοξάζοντες περὶ τῶν πλουσίων, οἳ γε πανευδαίμονας αὐτοὺς οἴεσθε εἶναι καὶ μόνους ἡδύν τινα βιοῦν τὸν βίον, ὅτι δειπνεῖν τε πολυτελῶς ἔστιν αὐτοῖς καὶ μεθύσκεσθαι οἶνου ἡδέος καὶ παισὶν ὠραίοις καὶ γυναιξὶν ὁμιλεῖν καὶ ἐσθῆσι μαλακαῖς χρῆσθαι: τὸ δὲ πᾶν ἀγνοεῖτε ὅποιον ἔστιν. αἱ τε γὰρ φροντίδες αἱ περὶ τούτων οὐ μικραί, ἀλλ' ἀνάγκη ἐπαγρυπνεῖν ἐκάστοις, μὴ τι ὁ οἰκονόμος βλακεύσας ἢ ὑφελόμενος λάθῃ, μὴ ὁ οἶνος ὀξυνθῇ, μὴ ὁ σίτος φθειρὶ ζέσῃ, ἢ ὁ ληστὴς ὑφέληται τὰ ἐκπώματα, μὴ πιστεῦσῃ τοῖς συκοφάνταις ὁ δῆμος λέγουσι τυραννεῖν αὐτὸν ἐθέλειν ταῦτα δὲ πάντα οὐδὲ τὸ πολλοστὸν ἂν εἶη μέρος τῶν ἀνιώντων αὐτούς: εἰ γοῦν ἠπίστασθε τοὺς φόβους καὶ τὰς μερίμνας ἃς ἔχουσι, πᾶν ἂν ὑμῖν φευκτέον ὁ πλοῦτος ἔδοξεν.

[27] ἐπεὶ τοι οἶμι με αὐτὸν οὕτως ἂν ποτε κορυβαντιᾶσαι, ὥς εἰ καλὸν ἦν τὸ πλουτεῖν καὶ βασιλεύειν, ἀφέντα ἂν αὐτὰ καὶ παραχωρήσαντα ἄλλοις καθῆσθαι ἰδιωτεύοντα καὶ ἀνέχεσθαι ὑπ' ἄλλῳ ταπτόμενον; ἀλλὰ τὰ πολλὰ ταῦτα εἰδώς, ἃ τοῖς πλουσίοις καὶ ἄρχουσι προσεῖναι ἀνάγκη, ἀφήκα τὴν ἀρχὴν εὖ ποιῶν.

[28] καὶ γὰρ ἃ νῦν ἐποτνιῶ πρὸς με, ὥς τοὺς μὲν ὦν καὶ πλακούντων ἐμφορουμένους, ὑμᾶς δὲ κάρδαμον ἢ θύμον ἢ κρόμμυον ἐπιτρώγοντας ἐν τῇ ἑορτῇ, σκέψαι ὅποιά ἐστι: πρὸς μὲν γὰρ τὸ παρὸν ἡδὺ καὶ οὐχ ἀνιαρὸν ἴσως ἐκάτερον αὐτῶν, πρὸς δὲ τὰ μετὰ ταῦτα ἔμπαλιν ἀναστρέφεται τὸ πρᾶγμα. εἴτα ὑμεῖς μὲν οὔτε καρηβαροῦντες ἀνασταίητ' ἂν ἐς τὴν ὑστεραίαν ὥσπερ ἐκεῖνοι ὑπὸ τῆς μέθης οὔτε ὑπὸ τῆς ἄγαν πλησμονῆς δυσῶδές τι καὶ καπνωδέστερον ἐρυγγάνοντες: οἱ δὲ τούτων τε ἀπολαύουσι καὶ τὸ πολὺ τῆς νυκτὸς ἢ παισὶν ἢ γυναιξὶν ἢ ὅπως ἂν ὁ τράγος κελεύῃ συναναφυρέντες ἢ φθόην ἢ περιπνευμονίαν ἢ ὕδερρον οὐ χαλεπῶς συνελέξαντο ἐκ τῆς πολλῆς τρυφῆς. ἢ τίνα ἂν αὐτῶν ῥαδίως δεῖξαι δύναιο μὴ πάντως ὠχρὸν ὄντα πολὺ τὸ νεκρῶδες ἐμφαίνοντα; τίνα δὲ ἐς γῆρας ἀφικόμενον τοῖς αὐτοῦ ποσίν, ἀλλὰ μὴ φοράδην ἐπὶ τεττάρων ὀχούμενον, ὀλόχρυσον μὲν τὰ ἔξω, κατάρραφον δὲ

τὰ ἔνδον, ὥσπερ αἱ τραγικαὶ ἐσθῆτες ἐκ ῥαχῶν πάνυ εὐτελῶν συγκεκαττυμέναι; ὑμεῖς δὲ ἰχθύων μὲν ἄγευστοι καὶ ἄσιτοι, ποδάγρας δὲ ἢ περιπνευμονίας οὐχ ὄραθ' ὅτι καὶ τούτων ἄπειροί ἐστε, ἢ εἴ τι κατ' ἄλλην σῃ τινὰ αἰτίαν συμβαίνει; καίτοι οὐδ' αὐτοῖς ἐκείνοις ἡδὺ ἐστὶν αὐτὸ καθ' ἡμέραν καὶ πέρα τοῦ κόρου ἐσθίειν τούτων, ἀλλὰ ἰδοὺς ἂν αὐτοὺς οὕτω λαχάνων καὶ θύμου ὀρεγομένους ἐνίστε, ὥσπερ οὐδὲ σὺ τῶν λαγῶν καὶ ὤν.

[29] ἐὼ λέγειν ὅσα ἄλλα λυπεῖ αὐτούς, υἱὸς ἀκόλαστος ἢ γυνὴ τοῦ οἰκέτου ἐρῶσα ἢ ἐρώμενος πρὸς ἀνάγκην μᾶλλον ἢ πρὸς ἡδονὴν συνών: καὶ ὅλως πολλὰ ἐστὶν ἅπερ ὑμεῖς ἀγνοοῦντες τὸν χρυσὸν ὁρᾶτε αὐτῶν μόνον καὶ τὴν πορφύραν, καὶ ἦν ἰδιτέ ποτε ἐξελαύνοντας ἐπὶ λευκοῦ ζεύγους, κεχήνατε καὶ προσκυνεῖτε. εἰ δὲ ὑπερεωρᾶτε αὐτῶν καὶ κατεφρονεῖτε καὶ μήτε ἐπεστρέφεσθε πρὸς τὴν ἀργυρᾶν ἀρμάμαζαν μήτε μεταξὺ διαλεγομένων εἰς τὸν ἐν τῇ δακτυλίῳ σμάραγδον ἀφεωρᾶτε καὶ τῶν ἱματίων παραπτόμενοι τὸ μαλακὸν ἐθαυμάζετε, ἀλλ' εἰᾶτε καθ' ἑαυτοὺς πλουτεῖν, εὖ ἴστε, αὐτοὶ ἐφ' ὑμᾶς ἰόντες ἐδέοντο συνδειπνεῖν, ὥς ἐπιδείξαιτο ὑμῖν τὰς κλίνας καὶ τὰς τραπέζας καὶ τὰ ἐκπώματα, ὧν οὐδὲν ὄφελος, εἰ ἀμάρτυρος ἢ κτήσις εἴη

[30] τὰ γέ τοι πλεῖστα εὖροιτε ἂν αὐτοὺς ὑμῶν ἔνεκα κτωμένους, οὐχ ὅπως αὐτοὶ χρήσονται, ἀλλ' ὅπως ὑμεῖς θαυμάζοιτε. ταῦτα ὑμᾶς παραμυθοῦμαι εἰδὼς τὸν βίον ἐκάτερον, καὶ ἄξιον ἐορτάζειν ἐνθυμουμένους ὅτι μετ' ὀλίγον ἅπαντας δεήσει ἀπιέναι ἐκ τοῦ βίου κάκεινους τὸν πλοῦτον καὶ ὑμᾶς τὴν πενίαν ἀφέντας. πλὴν ἐπιστελῶ γε αὐτοῖς ὥς 2περ ὑπεσχόμεν, καὶ οἶδ' ὅτι οὐκ ὀλιγορήσουσι τῶν ἐμῶν γραμμάτων.

[31]

Κρόνος τοῖς πλουσίοις χαίρειν.

οἱ πένητες ἐναγχος ἐπεστάλκασί μοι αἰτιώμενοι ὑμᾶς μὴ μεταδιδόναι σφίσιν ὧν ἔχετε, καὶ τὸ μὲν ὅλον ἡξίουں με κοινὰ πᾶσι ποιεῖν τάγαθὰ καὶ τὸ μέρος ἕκαστον αὐτῶν ἔχειν: δίκαιον γὰρ εἶναι ἰσοτιμίαν καθεστηκέναι καὶ μὴ τῷ μὲν πλεόν, τῷ δὲ μὴδ' ὅλως μετεῖναι τῶν ἡδέων. ἐγὼ δὲ περὶ μὲν τούτων ἔφην ἄμεινον σκέψασθαι τὸν Δία, περὶ δὲ τῶν παρόντων καὶ ὧν ἀδικεῖσθαι ὦντο κατὰ τὴν ἐορτὴν ἐώρων ἐπ' ἐμὲ καθήκουσαν τὴν κρίσιν, καὶ ὑπεσχόμεν γράψειν πρὸς ὑμᾶς. ἔστι δὲ ἅπερ ἀξιοῦσι ταῦτα μέτρια, ὥς ἐμοὶ ἔδοξε. πῶς γάρ, φασί, ῥιγοῦντες τοσοῦτῳ κρύει καὶ λιμῷ ἐχόμενοι προσέτι ἐορτάζοιμεν ἄν; εἰ τοίνυν ἐθέλωμι κάκεινους μετέχειν τῆς ἐορτῆς, ἐκέλευόν με ἀναγκάσαι ὑμᾶς ἐσθίειν τε ὧν ἔχετε μεταδοῦναι αὐτοῖς, εἴ τινες περιτταὶ καὶ παχύτεραι ἢ καθ' ὑμᾶς, καὶ τοῦ χρυσίου ὀλίγον ἐπιστάξαι αὐτοῖς: εἰ γὰρ ταῦτα, φασί, ποιήσετε, μὴδὲ ἀμφισβητεῖν ὑμῖν ἐτι τῶν ἀγαθῶν ἐπὶ τοῦ Διός, εἰ δὲ μή, ἀπειλοῦσι προσκαλέσασθαι ἐπὶ τὸν ἀναδασμόν, ἐπειδὰν τὸ πρῶτον δίκας ὁ Ζεὺς προθῇ. ταῦτά ἐστιν οὐ πάνυ χαλεπὰ ὑμῖν ἀπὸ τοσοῦτων ἂ καλῶς ποιοῦντες ἔχετε.

[32] νῆ Δία καὶ τῶν δείπνων πέρι, ὥς συνδειπνοῖεν ὑμῖν, καὶ τοῦτο προσθεῖναι ἡξίουں τῇ ἐπιστολῇ ὥς νῦν γε μόνους ὑμᾶς τρυφᾶν ἐπικλεισμένους τὰς θύρας: εἰ δὲ ποτε κάκεινων τινὰς ἐστίαν διὰ μακροῦ ἐθέλησετε, πλεόν τοῦ εὐφραίνοντος ἐνεῖναι τὸ ἀνιαρὸν τῷ δείπνῳ, καὶ τὰ πολλὰ ἐφ' ὕβρει αὐτῶν γίνεσθαι, οἷον ἐκεῖνο τὸ μὴ τοῦ αὐτοῦ οἴνου συμπίνειν, Ἡράκλεις, ὥς ἀνελεύθερον: καὶ καταγινώσκειν αὐτῶν ἐκείνων

ἄξιον, ὅτι μὴ μεταξὺ ἀναστάντες οἴχονται ὅλον ὑμῖν τὸ συμπόσιον καταλιπόντες. ἀλλ' οὐδὲ ἐς κόρον ὁμῶς φασὶ πίνειν: τοῦ γὰρ οἰνοχόους ὑμῶν ὥσπερ τοὺς Ὀδυσσέως ἐταίρους κηρῷ βεβύσθαι τὰ ὄτα. τὰ μὲν γὰρ ἄλλα οὕτως αἰσχυρά ἐστιν, ὥστε ὁκνῶ λέγειν, ἃ περὶ τῆς νομῆς τῶν κρεῶν αἰτιῶνται καὶ τῶν διακόνων, ὑμῖν μὲν παρεστώτων, ἐστ' ἂν ὑπερεμφορηθῆτε, ἐκείνους δὲ παραθεόντων, καὶ ἄλλα πολλὰ τοιαῦτα μικροπρεπῆ καὶ ἥκιστα ἐλευθέρους πρέποντα. τὸ γοῦν ἥδιστον καὶ συμποτικώτερον ἢ ἰσοτιμία ἐστί, καὶ ὁ ἰσοδαίτης τούτου ἕνεκα ἡγεῖται ὑμῖν τῶν συμποσίων, ὡς τὸ ἴσον ἅπαντες ἔχοιεν.

[33] ὁρᾶτε οὖν ὅπως μηκέτι ὑμᾶς αἰτιάσονται, ἀλλὰ τιμήσωσι καὶ φιλήσωσι τῶν ὀλίγων τούτων μεταλαμβάνοντες, ὧν ὑμῖν μὲν ἡ δαπάνη ἀνεπαίσθητος, ἐκείνοις δὲ ἐν καιρῷ τῆς χρείας ἡ δόσις ἀείμνηστος. ἄλλως τε οὐδ' ἂν οἰκεῖν δύνασθε τὰς πόλεις μὴ οὐχὶ καὶ πενήτων συμπολιτευομένων, καὶ μυρία πρὸς τὴν εὐδαιμονίαν ὑμῖν συντελούντων, οὐδ' ἂν ἔχοιτε τοὺς θαυμάζοντας ὑμῶν τὸν πλοῦτον, ἦν μόνον καὶ ἰδίᾳ καὶ ὑπὸ σκότῳ πλουτῆτε. ἰδέτωσαν οὖν πολλοὶ καὶ θαυμασάτωσαν ὑμῶν τὸν ἄργυρον καὶ τὰς τραπέζας καὶ προπινόντων φιλοτησίας, μεταξὺ πίνοντες περισκοπεῖωσαν τὸ ἔκπωμα καὶ τὸ βάρος ἴστωσαν αὐτοὶ διαβαστάσαντες καὶ τῆς ἱστορίας τὸ ἀκριβὲς καὶ τὸν χρυσὸν ὅσος, ὃς ἐπανθεῖ τῇ τέχνῃ. πρὸς γὰρ τῷ χρηστοῦς καὶ φιланθρώπους ἀκούειν καὶ τοῦ φθονεῖσθαι ὑπ' αὐτῶν ἔξω γενήσεσθε. τίς γὰρ ἂν φθονήσειε τῷ κοινωνοῦντι καὶ διδόντι τῶν μετρίων; τίς δ' οὐκ ἂν εὐξαιτο εἰς τὸ μήκιστον διαβῖωσαι αὐτὸν ἀπολαύοντα τῶν ἀγαθῶν; ὥς δὲ νῶν ἔχετε, ἀμάρτυρος μὲν ἡ εὐδαιμονία, ἐπίφθορος δὲ ὁ πλοῦτος, ἀηδὴς δὲ ὁ βίος.

[34] οὐδὲ γὰρ οὐδὲ ὁμοίως ἡδὺ, οἶμαι, μόνον ἐπιπλάσθαι, ὥσπερ τοὺς λέοντάς φασι καὶ τοὺς μονιούς τῶν λύκων, καὶ συνόντας δεξιῖς ἀνδράσι καὶ πάντα χαρίζεσθαι πειρωμένοις, οἱ πρῶτα μὲν οὐ κωφὸν καὶ ἄφωνον εἰσάσουσι τὸ συμπόσιον εἶναι, ἀλλ' ἐν μύθοις συμποτικοῖς καὶ σκώμμασιν ἀνεπαχθέσι καὶ φιλοφροσύναις ποικίλαις συνέσονται, οἷαι ἥδιστα διατριβαί, φίλοι μὲν Διονύσῳ καὶ Ἀφροδίτῃ, φίλοι δὲ Χάρισιν, ἔπειτα δὲ πρὸς ἅπαντας ἐς τὴν ὑστεραίαν διηγούμενοι ὑμῶν τὴν δεξιότητα φιλεῖσθαι παρασκευάσουσι. ταῦτα πολλοῦ πρίασθαι καλῶς εἶχεν.

[35] ἐπεὶ ἐρήσομαι ὑμᾶς, εἰ μύοντες οἱ πένητες βαδίζοιεν — ὑποθώμεθα γὰρ οὕτως — οὐκ ἂν ὑμᾶς ἠνίασεν οὐκ ἔχοντας οἷς ἐπιδείξαισθε τὰς ἀλουργεῖς ἐσθῆτας καὶ τῶν ἀκολουθούντων τὸ πλῆθος ἢ τῶν δακτυλίῳ τὸ μέγεθος; ἐὼ λέγειν ὡς καὶ ἐπιβουλὰς καὶ μίση παρὰ τῶν πενήτων ἀναγκαῖον ἐγγίνεσθαι πρὸς ὑμᾶς, ἦν μόνον τρυφᾶν ἐθέλητε: ἃ μὲν γὰρ εὐξασθαι καθ' ὑμῶν ἀπειλοῦσιν, ἀποτρόπαια, μηδὲ γένοιτο εἰς ἀνάγκην αὐτοὺς καταστῆναι τῆς εὐχῆς; ἐπεὶ οὕτε ἀλλάντων γεύσεσθε οὔτε πλακοῦντος ἢ εἴ τι λείψανον τῆς κυνός, ἢ φακῆ δὲ ὑμῖν σαπέρδην ἐντετηκότα ἔξει, ὅς δὲ καὶ ἔλαφος ὀπτώμενοι μεταξὺ δρασμὸν βουλευέσουσιν ἐκ τοῦ ὀπανείου ἐς τὸ ὄρος, καὶ ὄρνις ψύττα κατατεῖναι ἅπτεροι καὶ αὐταὶ παρ' αὐτοὺς τοὺς πένητας ἐκπετήσονται: τὸ δὲ μέγιστον, οἱ ὠραιότατοι τῶν οἰνοχῶν φαλακροὶ ἐν ἀκαρεῖ τοῦ χρόνου ὑμῖν γενήσονται, ἐπὶ κατεαγότι καὶ ταῦτα τῷ ἀμφορεῖ. πρὸς τάδε βουλευέσθε ἃ καὶ τῇ ἐορτῇ πρέποντα γένοιτ' ἂν καὶ ὑμῖν

ἀσφαλέστατα, καὶ ἐπικουρίζετε πολλὴν τὴν πενίαν αὐτοῖς ἀπ' ὀλίγου τελέσματος φίλους οὐ μεμπτοὺς ἔζοντες.

[36]

οἱ πλούσιοι τῷ Κρόνῳ χαίρειν.

πρὸς γὰρ σέ οἶεi μόνον ὑπὸ τῶν πενήτων ταῦτα γεγράφθαι, ὦ Κρόνε, οὐχὶ δὲ καὶ ὁ Ζεὺς ἤδη ἐκκεκώφηται πρὸς αὐτῶν ἀναβοώντων καὶ αὐτὰ δὴ ταῦτα τὸν ἀναδασμὸν ἀξιούντων γενέσθαι καὶ αἰτιωμένων τὴν τε εἰμαρμένην ὡς ἄνισον τὴν νομὴν πεποιημένην καὶ ἡμᾶς ὅτι μηδενὸς αὐτοῖς μεταδιδόναι ἀξιούμεν; ἀλλ' οἶδεν ἐκεῖνος, ἅτε Ζεὺς ὢν, παρ' οἷσιν ἡ αἰτία, καὶ διὰ τοῦτο παρακούει αὐτῶν τὰ πολλὰ. σοὶ δὲ ὁμως ἀπολογησόμεθα, ἐπεὶ περ ἄρχεις γε νῦν ἡμῶν. ἡμεῖς μὲν γὰρ ἅπαντα πρὸ ὀφθαλμῶν λαβόντες ἅ γέγραφας, ὡς καλὸν ἐπικουρεῖν ἀπὸ πολλῶν τοῖς δεομένοις καὶ ὡς ἥδιον συνεῖναι καὶ συνευωχεῖσθαι τοῖς πένησιν, αἰεὶ διετελοῦμεν οὕτως ποιούντες ἰσοδίαίτοι καθεστῶτες, ὡς ἂν μηδὲ τὸν συνδαίτην αὐτὸν αἰτιάσασθαι τι.

[37]

οἱ δὲ ὀλίγων ἐν ἀρχῇ δεῖσθαι φάσκοντες, ἐπειδὴ περ ἅπαξ αὐτοῖς ἀνεπετάσαμεν τὰς θύρας, οὐκ ἀνέεσαν ἄλλα ἐπ' ἄλλοις αἰτοῦντες· εἰ δὲ μὴ πάντα εὐθὺς μηδὲ πρὸς ἔπος λαμβάνοιεν, ὀργὴ καὶ μῖσος καὶ πρόχειροι αἰ βλασφημίαι· κἂν εἴ τι ἐπιπνέουσι ἡμῖν, ἀλλ' οἳ γε ἀκούοντες ἐπίστευον ἂν ὡς ἀκριβῶς εἰδόσιν ἐκ τοῦ συγγεγονέναι. ὥστε δυοῖν θάτερον, ἢ μὴ διδόντα ἐχθρὸν εἶναι πάντως ἔδει ἢ πάντα προϊέμενον αὐτίκα μάλα πένεσθαι καὶ τῶν αἰτούντων καὶ αὐτὸν εἶναι.

[38]

καὶ τὰ μὲν ἄλλα μέτρια· ἐν δὲ τοῖς δαίπνοις αὐτοῖς ἀμελήσαντες τοῦ ἐμπίπλασθαι καὶ γαστρίζεσθαι καὶ αὐτοί, ἐπειδὴν πλεῖον τοῦ ἱκανοῦ ἐμπύωσιν, ἢ παιδὸς ὥραίου μεταξὺ ἀναδόντος τὸ ἔκπωμα ἔνυξαν τὴν χεῖρα ἢ παλλακῇ ἢ γαμετῇ γυναικὶ ἐπεχείρησαν· εἴτα κατεμέσαντες τοῦ συμποσίου ἐς τὴν ὑστεραίαν λοιδοροῦνται ἡμῖν κατελθόντες, ὡς ἐδίψησαν καὶ ὡς λιμῶ συνῆσαν διηγούμενοι. καὶ εἴ σοι ταῦτα καταπνέδεσθαι αὐτῶν δοκοῦμεν, τὸν ὑμέτερον παράσιτον ἀναμνήσθητι τὸν Ἰξίονα, ὃς ἀξιοθεὶς κοινῆς τραπέζης, ἀξίωμα ἶσον ἔχων ὑμῖν, τῇ Ἥρᾳ μεθυσθεὶς ἐπεχείρει ὁ γενναῖος.

[39]

ταῦτ' ἐστὶ καὶ τὰ τοιαῦτα, ὅφ' ὧν ἡμεῖς ἐβουλευσάμεθα πρὸς τὸ λοιπὸν ἀσφαλείας τῆς ἡμετέρας ἔνεκεν μηκέτι ἐπιβιτὸν αὐτοῖς ποιεῖν τὴν οἰκίαν. εἰ δὲ ἐπὶ σοῦ συνθοῖντο μετρίων δεήσεσθαι, ὥσπερ νῦν φασι, μηδὲν δὲ ὕβριστικὸν ἐν τοῖς συμποσίοις ὥσπερ νῦν φασι, μηδὲν δὲ ὕβριστικὸν ἐν τοῖς συμποσίοις ἐργάσεσθαι, κοινωνούντων ἡμῖν καὶ συνδειπνούντων τύχῃ τῇ ἀγαθῇ. καὶ τῶν ἱματίων, ὡς σὺ κελεύεις, πέμψομεν καὶ τοῦ χρυσίου ὅποσον οἶόν τε καὶ προσδαπανήσομεν, καὶ ὅλως οὐδὲν ἐλλείψομεν· καὶ αὐτοὶ δὲ ἀφέμενοι τοῦ κατὰ τέχνην ὁμιλεῖν ἡμῖν φίλοι ἀντὶ κολάκων καὶ παρασίτων ἔστωσαν. ὡς ἡμᾶς γε οὐδὲν ἂν αἰτιάσαιτο κἀκείνων τὰ δέοντα ποιεῖν ἐθελόντων.

HERODOTUS OR AETION — Ἡρόδοτος ἢ Ἀετίων

Ἡροδότου εἶθε μὲν καὶ τὰ ἄλλα μιμήσασθαι δυνατόν ἦν: οὐ πάντα φημί ὅσα προσῆν αὐτῷ, — μεῖζον γὰρ εὐχῆς τοῦτό γε — ἀλλὰ κἂν ἐν ἐκ τῶν ἀπάντων, οἷον ἡ κάλλος τῶν λόγων ἢ ἁρμονίαν αὐτῶν ἢ τὸ οἰκεῖον τῇ Ἰωνίᾳ καὶ προσφυὲς ἡ τῆς γνώμης τὸ περιττὸν ἢ ὅσα μυρία καλὰ ἐκεῖνος ἅμα πάντα συλλαβὼν ἔχει πέρα τῆς εἰς μίμησιν ἐλπίδος: ἃ δὲ ἐποίησεν ἐπὶ τοῖς συγγράμμασι καὶ ὡς πολλοῦ ἄξιος τοῖς Ἑλλήσιν ἅπασιν ἐν βραχεῖ κατέστη, καὶ ἐγὼ καὶ σὺ καὶ ἄλλος ἂν μιμησάμεθα. πλεύσας γὰρ οἴκοθεν ἐκ τῆς Καρίας εὐθὺς τῆς Ἑλλάδος ἐσκοπεῖτο πρὸς ἑαυτὸν ὅπως ἂν τάχιστα καὶ ἀπραγμονέστατα ἐπίσημος καὶ περιβόητος γένοιτο καὶ αὐτὸς καὶ τὰ συγγραμμάτια. τὸ μὲν οὖν περινοστοῦντα νῦν μὲν Ἀθηναίοις, νῦν δὲ Κορινθίοις ἀναγινώσκειν ἢ Ἀργείοις ἢ Λακεδαιμονίοις ἐν τῷ μέρει, ἐργῶδες καὶ μακρὸν ἡγεῖτο εἶναι καὶ τριβὴν οὐ μικρὰν ἐν τῷ τοιούτῳ ἔσεσθαι: οὐκ οὐν ἡξίου διασπᾶν τὸ πρᾶγμα οὐδὲ κατὰ διαιρέσιν οὕτω κατ' ὀλίγον ἀγείρειν καὶ συλλέγειν τὴν γνῶσιν, ἐπεβούλευε δέ, εἰ δυνατόν εἴη, ἀθρόους πού λαβεῖν τοὺς Ἑλληνας ἅπαντας, ἐνίστανται οὖν Ὀλύμπια τὰ μεγάλα, καὶ ὁ Ἡρόδοτος τοῦτ' ἐκεῖνο ἦκειν οἱ νομίσας τὸν καιρὸν, οὗ μάλιστα ἐγλίχετο, πλήθουσιν τηρήσας τὴν πανήγυριν, ἀπανταχόθεν ἤδη τῶν ἀρίστων συνειλεγμένων, παρελθὼν ἐς τὸν ὀπισθόδομον οὐ θεατὴν, ἀλλ' ἀγωνιστὴν παρεῖχεν ἑαυτὸν Ὀλυμπίων ἄδων τὰς ἱστορίας καὶ κηλῶν τοὺς παρόντας, ἄχρι τοῦ καὶ Μούσας κληθῆναι τὰς βίβλους αὐτοῦ, ἐννέα καὶ αὐτὰς οὔσας.

[2] ἤδη οὖν ἅπαντες αὐτὸν ἥδесαν πολλῷ μᾶλλον ἢ τοὺς Ὀλυμπιονίκας αὐτούς: καὶ οὐκ ἔστιν ὅστις ἀνήκοος ἦν τοῦ Ἡροδότου ὀνόματος, οἱ μὲν αὐτοὶ ἀκούσαντες ἐν Ὀλυμπίᾳ, οἱ δὲ τῶν ἐκ τῆς πανηγύρεως ἡκόντων πυθνανόμενοι, καὶ εἰ πού γε φανείη μόνον, ἐδείκνυτο ἂν τῷ δακτύλῳ, Οὗτος ἐκεῖνος Ἡρόδοτός ἐστιν ὁ τὰς μάχας τὰς Περσικὰς Ἰαστὶ συγγεγραφώς, ὁ τὰς νίκας ἡμῶν ὑμνήσας. τοιαῦτα ἐκεῖνος ἀπέλαυσε τῶν ἱστοριῶν, ἐν μιᾷ συνόδῳ πάνδημόν τινα καὶ κοινὴν ψῆφον τῆς Ἑλλάδος λαβὼν καὶ ἀνακηρυχθεὶς οὐχ ὑφ' ἐνὸς μὰ Δία κήρυκος, ἀλλ' ἐν ἀπάσῃ πόλει, ὅθεν ἕκαστος ἦν τῶν πανηγυριστῶν.

[3] ὅπερ ὕστερον κατανοήσαντες, ἐπιτομόν τινα ταύτην ὁδὸν ἐς γνῶσιν, Ἰππίας τε ὁ ἐπιχώριος αὐτῶν σοφιστὴς καὶ Πρόδικος ὁ Κεῖος καὶ Ἀναξίμενης ὁ Χῖος καὶ Πῶλος ὁ Ἀκραγαντῖνος καὶ ἄλλοι συχνοὶ λόγους ἔλεγον αἰεὶ καὶ αὐτοὶ πρὸς τὴν πανήγυριν, ἀφ' ὧν γνῶριμοὶ ἐν βραχεῖ ἐγίνοντο.

[4] καὶ τί σοι τοὺς παλαιοὺς ἐκεῖνους λέγω σοφιστὰς καὶ συγγραφεάς καὶ λογογράφους, ὅπου καὶ τὰ τελευταῖα ταῦτα καὶ Ἀετίωνά φασι τὸν ζωγράφον, συγγράψαντα τὸν Ῥωξάνης καὶ Ἀλεξάνδρου γάμον, εἰς Ὀλυμπίαν καὶ αὐτὸν ἀγαγόντα τὴν εἰκόνα ἐπιδείξασθαι, ὥστε Προξενίδαν, Ἑλλανοδίκην τότε ὄντα, ἡσθέντα τῇ τέχνῃ γαμβρὸν ποιήσασθαι τὸν Ἀετίωνα.

[5] καὶ τί τὸ θαῦμα ἐνῆν τῇ γραφῇ αὐτοῦ, ἥρετό τις, ὡς τὸν Ἑλλανοδίκην δι αὐτὸ οὐκ ἐπιχωρίῳ τῷ Ἀετίωνι συνάψασθαι τῆς θυγατρὸς τὸν γάμον; ἔστιν ἡ εἰκὼν ἐν Ἰταλίᾳ, κἀγὼ εἶδον, ὥστε καὶ σοὶ ἂν εἰπεῖν ἔχοιμι. θάλαμός ἐστι

περικαλλῆς καὶ κλίνη νυμφική, καὶ ἡ Ῥωξάνη κάθηται πάγκαλόν τι χρῆμα παρθένου ἐς γῆν ὀρώσα, αἰδουμένη ἐστῶτα τὸν Ἀλέξανδρον: Ἐρωτες δέ τινες μειδιῶντες ὁ μὲν κατόπιν ἐφεστῶς ἀπάγει τῆς κεφαλῆς τὴν καλύπτραν καὶ δείκνυσι τῷ νυμφίῳ τὴν Ῥωξάνην, ὁ δέ τις μάλα δουλικῶς ἀφαιρεῖ τὸ σανδάλιον ἐκ τοῦ ποδός, ὡς κατακλίνειτο ἤδη, ἄλλος τῆς χλανίδος τοῦ Ἀλεξάνδρου ἐπειλημμένος, Ἐρως καὶ οὗτος, ἔλκει αὐτὸν πρὸς τὴν Ῥωξάνην πάννυ βιαίως ἐπισπώμενος, ὁ βασιλεὺς δὲ αὐτὸς μὲν στέφανόν τινα ὀρέγει τῇ παιδί, πάροχος δὲ καὶ νυμφαγωγὸς Ἑφαιστίων συμπάρεστι δᾶδα καιομένην ἔχων, μειρακίῳ πάννυ ὀραίῳ ἐπερειδόμενος, Ὑμέναιος οἶμαι ἐστίν: οὐ γὰρ ἐπεγέγραπτο τοῦνομα. ἐτέρωθι δὲ τῆς εἰκόνος ἄλλοι Ἐρωτες παίζουσιν ἐν τοῖς ὅπλοις τοῦ Ἀλεξάνδρου, δύο μὲν τὴν λόγχην αὐτοῦ φέροντες, μιμούμενοι τοὺς ἀχθοφόρους, ὁπότε δοκὸν φέροντες βαροῖντο: ἄλλοι δὲ δύο ἓνα τινὰ ἐπὶ τῆς ἀσπίδος κατακείμενον, βασιλέα δῆθεν καὶ αὐτόν, σύρουσι τῶν ὀχάνων τῆς ἀσπίδος ἐπειλημμένοι: εἷς δὲ δὴ ἐς τὸν θώρακα ἐσελθὼν ὕπτιον κείμενον λοχῶντι ὅκειν, ὡς φοβήσειεν αὐτούς, ὁπότε κατ' αὐτὸν γένοιτο σύροντες.

[6] οὐ παιδιὰ δὲ ἄλλως ταῦτά ἐστιν οὐδὲ περιεῖργασται ἐν αὐτοῖς ὁ Αἰτίων, ἀλλὰ δηλοῖ τοῦ Ἀλεξάνδρου καὶ τὸν ἐς τὰ πολεμικὰ ἔρωτα, καὶ ὅτι ἅμα καὶ Ῥωξάνης ἦρα καὶ τῶν ὅπλων οὐκ ἐπελέληστο. πλὴν ἄλλ' ἢ γε εἰκὼν αὐτῇ καὶ ἄλλως γαμήλιόν τι ἐπὶ τῆς ἀληθείας διεφάνη ἔχουσα; προμνησαμένη τῷ Αἰτίωνι τὴν τοῦ Προξενίδου θυγατέρα: καὶ ἀπῆλθε γήμας καὶ αὐτός, πάρεργον τῶν Ἀλεξάνδρου γάμων, ὑπὸ νυμφαγωγῷ τῷ βασιλεῖ, μισθὸν εἰκασμένου γάμου προσλαβὼν ἀληθῆ γάμον.

[7] Ἡρόδοτος μὲν οὖν — ἐπάνειμι γὰρ ἐπ' ἐκεῖνον — ἱκανὴν τῶν Ὀλυμπίων τὴν πανήγυριν ἠγεῖτο καὶ συγγραφέα θαυμαστὸν δεῖξαι τοῖς Ἑλλήσι τὰς Ἑλληνικὰς νίκας διεξιόντα, ὡς ἐκεῖνος διεξῆλθεν. ἐγὼ δὲ — καὶ πρὸς Φιλίου μὴ με κορυβαντιᾶν ὑπολάβητε μηδὲ τὰμὰ εἰκάζειν τοῖς ἐκείνου, ἵτεως ὁ ἀνὴρ — ἀλλὰ τοῦτο γε ὅμοιον παθεῖν φημι αὐτῷ: ὅτε γὰρ τὸ πρῶτον ἐπεδήμησα τῇ Μακεδονίᾳ, πρὸς ἑμαυτὸν ἐσκόπουν ὅ τι μοι χρηστέον τῷ πράγματι: καὶ ὁ μὲν ἔρως οὗτος ἦν ἅπασιν ὑμῖν γνωσθῆναι καὶ ὅτι πλείστοις Μακεδόνων δεῖξαι τὰμὰ, τὸ δὲ αὐτὸν περιόντα τῆνικαῦτα τοῦ ἔτους συγγενέσθαι τῇ πόλει ἐκάστη οὐκ εὐμαρὲς ἐφαίνετο, εἰ δὲ τηρήσαιμι τήνδε ὑμῶν τὴν σύνοδον, εἴτα παρελθὼν ἐς μέσον δεῖξαιμι τὸν λόγον, ἐς δέον οὕτως ἀποβήσεσθαι μοι τὰ τῆς εὐχῆς.

[8] αὐτοὶ τε οὖν ἤδη συνεληλύθατε, ὅ τι περ ὄφελος ἐξ ἐκάστης πόλεως, αὐτὸ δὴ τὸ κεφάλαιον πάντων Μακεδόνων, καὶ ὑποδέχεται πόλις ἡ ἀρίστη οὕσα οὐ κατὰ Πίσαν μὰ Δί' οὐδὲ τὴν κείθι στενοχωρίαν καὶ σκηνὰς καὶ καλύβας καὶ πνίγος, οἳ τε αὖ πανηγυρισταὶ οὐ συρφετώδης ὄχλος, ἀθλητῶν μᾶλλον φιλοθεάμονες, ἐν παρέργῳ οἱ πολλοὶ τὸν Ἡρόδοτον τιθέμενοι, ἀλλὰ ῥητόρων τε καὶ συγγραφέων καὶ σοφιστῶν οἱ δοκιμώτατοι, ὅσον οὐ μικρὸν ἤδη, μὴ τοῦμὸν παρὰ πολὺ ἐνδεέστερον φαίνηται τῶν Ὀλυμπίων. ἀλλ' ἦν μὲν ὑμεῖς Πολυδάμαντι ἢ Γλαύκῳ ἢ Μίλωνι παραθεωρητέ με, κομιδῇ ὑμῖν δόξω θρασὺς ἄνθρωπος εἶναι, ἦν δὲ πολὺ ἐκείνων ἀπαγαγόντες τὴν μνήμην ἐπ' ἑμαυτοῦ μόνου ἀποδύσαντες ἴδητε, τάχ' ἂν οὐ πάννυ μαστιγώσιμος ὑμῖν δόξαιμι: ὡς ἔν γε τηλικούτῳ σταδίῳ ἱκανὸν ἐμοὶ γοῦν καὶ τοῦτο.

ZEUXIS OR ANTIOCHUS — Ζεύξις ἢ Ἀντίοχος

ἐναγχος ἐγὼ μὲν ὑμῖν δείξας τὸν λόγον ἀπήειν οἴκαδε, προσιόντες δέ μοι τῶν ἀκηκοότων πολλοὶ — κωλύει γὰρ οὐδέν, οἶμαι, καὶ τὰ τοιαῦτα πρὸς φίλους ἤδη ὄντας ὑμᾶς λέγειν — προσιόντες οὖν ἐδεξιούντο καὶ θαυμάζουσιν ἐώκεσαν: ἐπὶ πολὺ γοῦν παρομαρτοῦντες ἄλλος ἄλλοθεν ἐβόων καὶ ἐπήνουν, ἄχρι τοῦ καὶ ἐρυθριαῖν με, μὴ ἄρα πάμπολυ τῆς ἀξίας τῶν ἐπαίνων ἀπολειποίμην. τὸ δ' οὖν κεφάλαιον αὐτοῖς τοῦτο ἦν, καὶ πάντες ἐν καὶ τὸ αὐτὸ ἐπεσημαίνοντο, τὴν γνώμην τῶν συγγραμμάτων ξένην οὔσαν καὶ πολλὴν ἐν αὐτῇ τὸν νεωτερισμόν. μᾶλλον δὲ αὐτὰ εἰπεῖν ἄμεινον, ἅπερ ἐκεῖνοι ἀπεφθέγγοντο: ‘ὦ τῆς καινότητος. Ἡράκλεις, τῆς παραδοξολογίας, εὐμήχανος ἄνθρωπος. οὐδὲν ἂν τις εἴποι τῆς ἐπινοίας νεαρώτερον.’ οἱ μὲν τοιαῦτα πολλὰ ἔλεγον, ὥς ἐκεκλήντο δηλαδὴ ὑπὸ τῆς ἀκροάσεως. ἢ τίνα γὰρ ἂν αἰτίαν εἶχον ψεύδεσθαι καὶ κολακεύειν τὰ τοιαῦτα ξένον ἄνθρωπον, οὐ πάνυ πολλῆς αὐτοῖς φροντίδος ἄξιον τὰ ἄλλα;

[2] πλὴν ἐμέ γε — εἰρήσεται γάρ — οὐ μετρίως ἡνία ὁ ἔπαινος αὐτῶν, καὶ ἐπειδὴ ποτε ἀπελθόντων κατ' ἐμαυτὸν ἐγενόμην, ἐκεῖνα ἐνενόουν: οὐκοῦν τοῦτο μόνον χάριεν τοῖς ἐμοῖς ἐνεστίν, ὅτι μὴ συνήθη μηδὲ κατὰ τὸ κοινὸν βαδίζει τοῖς ἄλλοις, ὀνομάτων δὲ ἄρα καλῶν ἐν αὐτοῖς καὶ πρὸς τὸν ἀρχαῖον κανόνα συγκειμένων ἢ νοῦ ὀξέος ἢ περινοίας τινὸς ἢ χάριτος Ἀττικῆς ἢ ἁρμονίας ἢ τέχνης τῆς ἐφ' ἅπασι, τούτων δὲ πόρρω ἴσως τοῦμόν: οὐ γὰρ ἂν παρέντες αὐτὰ ἐκεῖνα, ἐπήνουν μόνον τὸ καινὸν τῆς προαιρέσεως καὶ ξενίζον. ἐγὼ δὲ ὁ μάταιος ὦμην, ὅποτε ἀναπηδῶντες ἐπαινοῖεν, τάχα μὲν τι καὶ αὐτὸ τοῦτο προσάγεσθαι αὐτούς: ἀληθὲς γὰρ εἶναι τὸ τοῦ Ὀμήρου, καὶ τὴν νέαν ᾠδὴν κεχαρισμένην ὑπάρχειν τοῖς ἀκούουσιν: οὐ μὴν τοσοῦτόν γε οὐδὲ ὅλον τῇ καινότητι νέμειν ἡξίου, ἀλλὰ τὴν μὲν ὥσπερ ἐν προσθήκης μοίρᾳ συνεπικοσμεῖν τι καὶ πρὸς τὸν ἔπαινον συντελεῖν καὶ αὐτήν, τὰ δὲ τῷ ὄντι ἐπαινούμενα καὶ ὑπὸ τῶν ἀκουόντων εὐφημούμενα ἐκεῖνα εἶναι. ὥστε οὐ μετρίως ἐπήρμην καὶ ἐκινδύνεον πιστεύειν αὐτοῖς ἓνα καὶ μόνον ἐν τοῖς Ἑλλήσιν εἶναι λέγουσι καὶ τὰ τοιαῦτα. τὸ δὲ κατὰ τὴν παροιμίαν, ἄνθρακες ἡμῶν ὁ θησαυρὸς ἦσαν, καὶ ὀλίγου δέω θαυματοποιοῦ τινος ἔπαινον ἐπαινεῖσθαι πρὸς αὐτῶν.

[3] ἐθέλω γοῦν ὑμῖν καὶ τὸ τοῦ γραφέως διηγῆσασθαι: ὁ Ζεύξις ἐκεῖνος ἄριστος γραφέων γενόμενος τὰ δημῳδῇ καὶ τὰ κοινὰ ταῦτα οὐκ ἔγραφεν, ἢ ὅσα πάνυ ὀλίγα, ἥρωας ἢ θεοὺς ἢ πολέμους, ἀεὶ δὲ καινοποιεῖν ἐπειρᾶτο καὶ τι ἀλλόκοτον ἂν καὶ ξένον ἐπινοήσας ἐπ' ἐκείνῳ τὴν ἀκρίβειαν τῆς τέχνης ἐπεδείκνυτο: ἐν δὲ τοῖς ἄλλοις τολμήμασι καὶ θήλειαν Ἴπποκένταυρον ὁ Ζεύξις ἐποίησεν, ἀνατρέφουσάν γε προσέτι παιδίῳ Ἴπποκενταύρῳ διδύμῳ κομιδῇ νηπίῳ. τῆς εἰκόνος ταύτης ἀντίγραφός ἐστι νῦν Ἀθήνῃσι πρὸς αὐτὴν ἐκείνην ἀκριβεῖ τῇ στάθμῃ μετενηνεγμένη: τὸ ἀρχέτυπον δ' αὐτὸ Σύλλας ὁ Ῥωμαίων στρατηγὸς ἐλέγετο μετὰ τῶν ἄλλων εἰς Ἰταλίαν πεπομφέναι, εἴτα περὶ Μαλέαν, οἶμαι, καταδύσης τῆς ὀλκάδος, ἀπολέσθαι ἅπαντα καὶ τὴν γραφὴν. πλὴν ἀλλὰ τὴν γε εἰκόνα τῆς εἰκόνος εἶδον, καὶ αὐτὸς ὑμῖν, ὥς ἂν

οἷός τε ὦ, δείξω τῷ λόγῳ, οὐ μὰ τὸν Δία γραφικός τις ὢν, ἀλλὰ πάνυ μέμνημαι οὐ πρὸ πολλοῦ ἰδὼν ἓν τινος τῶν γραφέων Ἀθήνησι: καὶ τὸ ὑπερθαναμάσαι τότε τὴν τέχνην τάχ' ἂν μοι καὶ νῦν πρὸς τὸ σαφέστερον δηλῶσαι συναγωνίσαιτο.

[4] ἐπὶ χλόης εὐθαλοῦς ἡ Κένταυρος αὕτη πεποιήται ὅλη μὲν τῇ ἵπῳ χαμαὶ κειμένη, καὶ ἀποτέτανται εἰς τοῦπίσω οἱ πόδες, τὸ δὲ γυναικεῖον ὅσον αὐτῆς ἡρέμα ἐπεγήγερται καὶ ἐπ' ἀγκῶνός ἐστιν, οἱ δὲ πόδες οἱ ἔμπροσθεν οὐκέτι καὶ οὗτοι ἀποτάδην, οἷον ἐπὶ πλευρὰν κειμένης, ἀλλ' ὁ μὲν ὀκλάζοντι ἔοικεν ὢν καμπύλος ὑπεσταλμένη τῇ ὀπῇ, ὁ δὲ ἔμπαλιν ἐπανίσταται καὶ τοῦ ἐδάφους ἀντιλαμβάνεται, οἷοι εἰσιν ἵπποι πειρώμενοι ἀναπηδᾶν. τοῖν νεογνοῖν δὲ τὸ μὲν ἄνω ἔχει αὐτὴ ἐν ταῖς ἀγκάλαις καὶ τρέφει ἀνθρωπικῶς ἐπέχουσα τὸν γυναικεῖον μαστόν, τὸ δ' ἕτερον ἐκ τῆς ἵππου θηλάζει ἐς τὸν πωλικὸν τρόπον: ἄνω δὲ τῆς εἰκόνης οἷον ἀπὸ τινος σκοπῆς Ἴπποκένταυρός τις, ἀνὴρ ἐκείνης δηλαδὴ τῆς τὰ βρέφη ἀμφοτέρωθεν τιθηνομένης, ἐπικύπτει γελῶν οὐχ ὅλος φαινόμενος, ἀλλ' ἐς μέσον τὸν ἵππον, λέοντος σκύμνον ἀνέχων τῇ δεξιᾷ καὶ ὑπὲρ ἑαυτὸν αἰωρῶν, ὡς δεδίδεαιτο σὺν παιδιᾷ τὰ βρέφη.

[5] τὰ μὲν οὖν ἄλλα τῆς γραφῆς, ἐφ' ὅσα τοῖς ἰδιώταις ἡμῖν οὐ πάντη ἐμφανῇ ὄντα τὴν ὅλην ὅμως ἔχει δύναμιν τῆς τέχνης, οἷον τὸ ἀποτεῖναι τὰς γραμμὰς ἐς τὸ εὐθύτατον καὶ τῶν χρωμάτων ἀκριβῆ τὴν κρᾶσιν καὶ εὐκαιρον τὴν ἐπιβολὴν ποιήσασθαι καὶ σκιάσαι ἐς δέον καὶ τοῦ μεγέθους τὸν λόγον καὶ τὴν τῶν μερῶν πρὸς τὸ ὅλον ἰσότητα καὶ ἀρμονίαν γραφέων παῖδες ἐπαινούντων, οἷς ἔργον εἰδέναι τὰ τοιαῦτα: ἐγὼ δὲ τοῦ Ζεῦξιδος ἐκεῖνο μάλιστα ἐπήνεσα, ὅτι ἐν μιᾷ καὶ τῇ αὐτῇ ὑποθέσει ποικίλως τὸ περιττὸν ἐπεδείξατο τῆς τέχνης, τὸν μὲν ἄνδρα ποιήσας πάντη φοβερὸν καὶ κομιδῇ ἄγριον, σοβαρὸν τῇ χαίτῃ, λάσιον τὰ πολλὰ οὐ κατὰ τὸν ἵππον αὐτοῦ μόνον, ἀλλὰ καὶ καθ' ἕτερον τοῦ ἀνθρώπου, καὶ ἐξάρας αὐτῷ τοὺς ὤμους ἐπὶ πλεῖστον, τὸ βλέμμα, καίτοι γελῶντος, θηριῶδες ὅλον καὶ ὄρειόν τι καὶ ἀνήμερον.

[6] τοιοῦτον μὲν ἐκεῖνον: τὴν θήλειαν δὲ ἵππου γε τῆς καλλίστης, οἶαι μάλιστα αἱ Θετταλαὶ εἰσιν, ἀδμητες ἔτι καὶ ἄβατοι, τὸ δ' ἄνω ἡμίτομον γυναικὸς πάγκαλον ἔξω τῶν ὠτων: ἐκεῖνα δὲ μόνα σατυρώδη ἐστὶν αὐτῇ: καὶ ἡ μῆξις δὲ καὶ ἡ ἀρμογὴ τῶν σωμάτων, καθ' ὃ συνάπτεται καὶ συνδεῖται τῷ γυναικεῖῳ τὸ ἵππικόν, ἡρέμα καὶ οὐκ ἀθρόως μεταβαίνουσα καὶ ἐκ προσαγωγῆς τρεπομένη λανθάνει τὴν ὄψιν ἐκ θατέρου εἰς τὸ ἕτερον ὑπαγομένη. τὸ νεογνὸν δὲ τὸ ἐν τῷ νηπίῳ ὅμως ἄγριον καὶ ἐν τῷ ἀπαλῷ ἤδη φοβερὸν, καὶ τοῦτο θαυμαστὸν οἷον ἔδοξέ μοι, καὶ ὅτι παιδικῶς μάλα πρὸς τὸν σκύμνον τοῦ λέοντος ἀναβλέπουσι, μεταξὺ τῆς θηλῆς ἐκάτερος ἐπειλημμένοι ἐν χρῶ τῇ μητρὶ προσιστάμενοι.

[7] ταῦτα δ' οὖν ἐπιδειξάμενος ὁ Ζεῦξις αὐτὸς μὲν ᾤετο ἐκπλήξειν τοὺς ὀρῶντας ἐπὶ τῇ τέχνῃ, οἱ δὲ αὐτίκα μὲν ἐβόων. ἢ τί γὰρ ἂν ἐποίουν καλλίστω θεάματι ἐντυγχάνοντες; ἐπήνουν δὲ μάλιστα πάντες ἅπερ κάμει πρῶην ἐκεῖνοι, τῆς ἐπινοίας τὸ ξένον καὶ τὴν γνώμην τῆς γραφῆς ὡς νέαν καὶ τοῖς ἔμπροσθεν ἡγνοημένην οὔσαν. ὥστε ὁ Ζεῦξις συνεῖς ὅτι αὐτοὺς ἀσχολεῖ ἡ ὑπόθεσις καὶ νῦν οὐσα καὶ ἀπάγει τῆς τέχνης, ὡς ἐν παρέργῳ τίθεσθαι τὴν ἀκρίβειαν τῶν

πραγμάτων, ἄγε δὴ, ἔφη, ὦ Μικκίων, πρὸς τὸν μαθητὴν, περιβάλε ἤδη τὴν εἰκόνα καὶ ἀράμενοι ἀποκομίζετε οἴκαδε: οὗτοι γὰρ ἡμῶν τὸν πληδὸν τῆς τέχνης ἐπαινοῦσι, τῶν δ', ἐφ' ὅτῳ, εἰ καλῶς ἔχει καὶ κατὰ τὴν τέχνην, οὐ πολὺν ποιοῦνται λόγον, ἀλλὰ παρευδοκιμεῖ τὴν ἀκρίβειαν τῶν ἔργων ἢ τῆς ὑποθέσεως καινοτομία.

[8] ὁ μὲν οὖν Ζεῦξις οὕτως, ὀργιλώτερον ἴσως. Ἀντίοχος δὲ ὁ σωτὴρ ἐπικληθεὶς καὶ οὗτος ὁμοίον τι παθεῖν λέγεται ἐν τῇ πρὸς Γαλάτας μάχῃ. εἰ βούλεσθε, διηγῆσομαι καὶ τοῦτο, ὅποιον ἐγένετο. εἰδὼς γὰρ τούτους ἀλκίμους ὄντας καὶ πλήθει παμπόλλους ὀρῶν καὶ τὴν φάλαγγα καρτερῶς συναραρυῖαν καὶ ἐπὶ μετώπου μὲν προασπίζοντας τοὺς χαλκοθώρακας αὐτῶν, ἐς βάθος δὲ ἐπὶ τεττάρων καὶ εἴκοσι τεταγμένους ὀπλίτας, ἐπὶ κέρως δ' ἑκατέρωθεν τὴν ἵππον δισμυρίαν οὔσαν, ἐκ δὲ τοῦ μέσου τὰ ἄρματα ἐκπηδήσεσθαι μέλλοντα δρεπανηφόρα ὀγδοήκοντα καὶ συνωρίδας ἐπ' αὐτοῖς δις τοσαύτας, ταῦτα ὀρῶν πάνυ πονηράς εἶχε τὰς ἐλπίδας, ὥς ἀμάχων ὄντων ἐκείνων αὐτῶ: ἐκεῖνος γὰρ δι' ὀλίγου τῆς στρατιᾶς ἐκείνης παρασκευασθείσης οὐ μεγαλωστί οὐδὲ κατ' ἀξίαν τοῦ πολέμου ἀφίκετο κομιδῇ ὀλίγους ἄγων, καὶ τούτων πελταστικὸν τὸ πολὺ καὶ ψιλικόν: οἱ γυμνήτες δὲ ὑπὲρ ἡμῖς τῆς στρατιᾶς ἦσαν. ὥστε ἐδόκει αὐτῷ ἤδη σπένδεσθαι καὶ τινα εὐπρεπῇ διάλυσιν εὐρίσκεσθαι τοῦ πολέμου.

[9] ἀλλὰ Θεοδότας ὁ Ῥόδιος, ἀνὴρ γενναῖος καὶ τακτικῶν ἔμπειρος, οὐκ εἶα παρὼν ἀθυμεῖν: καὶ ἦσαν γὰρ ἐκκαίδεκα ἐλέφαντες τῷ Ἀντίῳ. τούτους ἐκέλευσεν ὁ Θεοδότας τέως μὲν ἔχειν ὡς οἷόν τε κατακρύψαντας, ὡς μὴ κατάδηλοι εἶεν ὑπερφαινόμενοι τοῦ στρατοῦ, ἐπειδὴν δὲ σημήνη ὁ σαλπικτῆς καὶ δέη συμπλέκεσθαι καὶ εἰς χεῖρας ἰέναι καὶ ἡ ἵππος ἢ τῶν πολεμίων ἐπελαύνηται καὶ τὰ ἄρματα οἱ Γαλάται ἀνοίξαντες τὴν φάλαγγα καὶ διαστήσαντες ἐπαφῶσι, τότε ἀνὰ τέτταρας μὲν τῶν ἐλεφάντων ἀπαντᾶν ἐφ' ἑκάτερα τοῖς ἱππεῦσι, τοὺς ὀκτῶ δὲ ἀντεπαφεῖναι τοῖς ἀρματηλάταις καὶ συνωριασταῖς: εἰ γὰρ τοῦτο γένοιτο, φοβηθήσονται αὐτῶν, ἔφη, οἱ ἵπποι καὶ ἐς τοὺς Γαλάτας αὐθις ἐμπεσοῦνται φεύγοντες. καὶ οὕτως ἐγένετο:

[10] οὐ γὰρ πρότερον ἰδόντες ἐλέφанта οὔτε αὐτοὶ Γαλάται οὔτε οἱ ἵπποι αὐτῶν οὕτω πρὸς τὸ παράδοξον τῆς ὄψεως ἐταράχθησαν, ὥστε πόρρω ἔτι τῶν θηρίων ὄντων ἐπεὶ μόνον τετριγύτων ἤκουσαν καὶ τοὺς ὀδόντας εἶδον ἀποστίλβοντας ἐπισημότερον ὥς ἂν ἐκ μέλανος τοῦ παντὸς σώματος καὶ τὰς προνομαίας ὡς ἐς ἀρπαγὴν ὑπεραιωρουμένας, πρὶν ἢ τὸ τόξωμα ἐξικνεῖσθαι, ἐκκλίναντες σὺν οὐδενὶ κόσμῳ ἔφευγον, οἱ μὲν πεζοὶ περιπειρόμενοι ὑπ' ἀλλήλων τοῖς δορατίοις καὶ συμπατούμενοι ὑπὸ τῶν ἱππέων, ὡς εἶχον, ἐμπεσόντων ἐπ' αὐτούς, τὰ ἄρματα δέ, ἀναστρέψαντα καὶ ταῦτα ἔμπαλιν εἰς τοὺς οἰκείους, οὐκ ἀναμωτῇ διεφέρετο ἐν αὐτοῖς, ἀλλὰ τὸ τοῦ Ὀμήρου, 'δίφροι δ' ἀνεκυμβαλίζον:' οἱ ἵπποι δ' ἐπεὶ περ ἅπαξ τῆς ἐς τὸ εὐθὺ ὁδοῦ ἀπετρέποντο οὐκ ἀνασχόμενοι τῶν ἐλεφάντων, τοὺς ἐπιβάτας ἀποβαλόντες 'κεῖν' ὄχρα κροτάλιζον' τέμνοντες νῆ Δία καὶ διαιροῦντες τοῖς δρεπάνοις εἴ τινας τῶν φίλων καταλάβοιεν: πολλοὶ δ' ὡς ἐν ταραχῇ τοσοῦτῳ κατελαμβάνοντο. εἶποντο δὲ καὶ οἱ ἐλέφαντες συμπατοῦντες καὶ συναναρριπτοῦντες ἐς ὕψος ταῖς προνομαίαις καὶ συναρπάζοντες καὶ τοῖς

ὁδοῦσι περιπεύροντες, καὶ τέλος οὗτοι κατὰ κράτος παραδιδόασι τῷ Ἀντιόχῳ τὴν νίκην.

[11] οἱ Γαλάται δὲ οἱ μὲν ἐτεθνήκεσαν, πολλοῦ τοῦ φόνου γενομένου, οἱ δὲ ζῶντες ἐλαμβάνοντο, πλὴν πάνυ ὀλίγοι ὅποσοι ἔφθασαν εἰς τὰ ὄρη ἀναφυγόντες, οἱ Μακεδόνες δὲ ὅσοι σὺν Ἀντιόχῳ ἦσαν, ἐπαιώνιζον καὶ προσιόντες ἄλλος ἀλλαχόθεν ἀνέδουν τὸν βασιλέα καλλίνικον ἀναβοῶντες· ὁ δὲ καὶ δακρύσας, ὥς φασιν, Αἰσχνώμεθα, ἔφη, ὦ στρατιῶται, οἷς γε ἡ σωτηρία ἐν ἐκκαίδεκα τούτοις θηρίοις ἐγένετο· ὥς εἰ μὴ τὸ καινὸν τοῦ θεάματος ἐξέπληξε τοὺς πολεμίους, τί ἂν ἡμεῖς ἤμεν πρὸς αὐτούς; ἔπειτα τῷ τροπαίῳ κελεύει ἄλλο μηδέν, ἐλέφαντα δὲ μόνον ἐγκολᾶσαι.

[12] ὥρα τοίνυν με σκοπεῖν, μὴ καὶ τοῦμὸν ὅμοιον ᾗ τῷ Ἀντιόχῳ καὶ τὰ μὲν ἄλλα οὐκ ἄξια μάχης, ἐλέφαντες δὲ τινες καὶ ξένα μορμολύκεια πρὸς τοὺς ὀρῶντας καὶ θαυματοποιία ἄλλως· ἐκεῖνα γοῦν ἐπαινοῦσι πάντες. οἷς δ' ἐγὼ ἐπεποιθεῖν, οὐ πάνυ ταῦτα ἐν λόγῳ παρ' αὐτοῖς ἐστίν, ἀλλ' ὅτι μὲν θήλεια ἵπποκένταυρος γεγραμμένη, τοῦτο μόνον ἐκπλήττονται καὶ ὥσπερ ἐστί, καινὸν καὶ τεράστιον δοκεῖ αὐτοῖς. τὰ δ' ἄλλα μάτην ἄρα τῷ Ζεύξιδι πεποιήται; ἀλλ' οὐ μάτην· γραφικοὶ γὰρ ὑμεῖς καὶ μετὰ τέχνης ἕκαστα ὁρᾶτε. εἷη μόνον ἄξια τοῦ θεάτρου δεικνύειν.

A SLIP OF THE TONGUE IN GREETING — Ὑπὲρ τοῦ ἐν τῇ Προσαγορεύσει Πταιίσματος

χαλεπὸν μὲν ἄνθρωπον ὄντα δαίμονός τινος ἐπήρειαν διαφυγεῖν, πολὺ δὲ χαλεπώτερον ἀπολογίαν εὑρεῖν παραλόγου καὶ δαιμονίου πταιίσματος, ἅπερ ἀμφοτέρω νῦν ἐμοὶ συμβέβηκεν, ὃς ἀφικόμενος παρὰ σέ, ὡς προσείποιμι τὸ ἑωθινόν, δέον τὴν συνήθη ταύτην φωνὴν ἀφεῖναι καὶ χαίρειν κελεύειν, ἐγὼ δὲ ὁ χρυσοῦς ἐπιλαθόμενος ὑγιαίνειν σε ἡξίουν, εὐφημον μὲν καὶ τοῦτο, οὐκ ἐν καιρῷ δὲ ὡς οὐ κατὰ τὴν ἔω. ἐγὼ μὲν οὖν ἐπὶ τούτῳ εὐθύς ἰδίον τε καὶ ἡρυθρίων καὶ παντοῖος ἦν ὑπὸ ἀπορίας, οἱ παρόντες δὲ οἱ μὲν παραπαίειν, ὡς τὸ εἰκός, οἱ δὲ ληρεῖν ὑφ' ἡλικίας, οἱ δὲ χθесινῆς κραιπάλης ἀνάμεστον ἔτι ῥοντό με εἶναι, εἰ καὶ ὅτι μάλιστα σὺ ἐπικεικῶς ἥνεγκας τὸ γεγονὸς οὐδ' ὅσον ἄκρῳ τῷ μειδιάματι ἐπισημηνάμενος τῆς γλώττης τὴν διαμαρτίαν. ἔδοξεν οὖν μοι καλῶς ἔχειν παραμυθίαν τινὰ ἐμαυτῷ συγγράψαι, ὡς μὴ πάνυ ἀνιώμην ἐπὶ τῷ πταιίσματι μηδ' ἀφόρητον ἡγοίμην, εἰ πρεσβύτης ἀνὴρ τοσοῦτον ἀπεσφάλην τοῦ καλῶς ἔχοντος ἐπὶ τοσοῦτων μαρτύρων: ἀπολογίας μὲν γὰρ οὐδὲν ἔδει, οἶμαι, ὑπὲρ γλώττης εἰς οὕτως εὐφημον εὐχὴν ὀλισθοῦσης. [2] ἀρχόμενος μὲν οὖν τῆς γραφῆς πάνυ ἀπόρῳ ἐντεύξεσθαι ὤμην τῷ προβλήματι, προϊόντι δὲ πολλὰ προὔφανε τὰ λεκτέα. οὐ μὴν πρότερον ἐρῶ αὐτά, ἦν μὴ περὶ τοῦ χαίρειν αὐτοῦ καὶ τοῦ εὖ πράττειν καὶ τοῦ ὑγιαίνειν προεῖπω τὰ εἰκότα. τὸ μὲν δὴ χαίρειν ἀρχαία μὲν ἢ προσαγόρευσις, οὐ μὴν ἑωθινὴ μόνον οὐδὲ ὑπὸ τὴν πρώτην ἔντευξιν, ἀλλὰ καὶ πρῶτον μὲν ἰδόντες ἀλλήλους ἔλεγον αὐτό, ὡς τό

χαῖρ', ὦ δυνάστα τῆσδε γῆς Τιρυνθίας.

καὶ μετὰ τὸ δεῖπνον ἐς λόγους ἤδη παροινίους τρεπόμενοι, ὡς τό

χαῖρ', Ἀχιλεῦ, δαιτὸς μὲν εἵσης οὐκ ἐπίδευεις,

Ὅδυσσεὺς ὁπότε τὴν ἐπεσταλμένην πρεσβείαν αὐτῷ ἐρρητόρευε. καὶ ἤδη ἀπιόντες παρ' ἀλλήλων, ὡς τό

χαίρετ', ἐγὼ δ' ὕμιν θεὸς ἄμβροτος, οὐκέτι θνητός.

ἴδιος δὲ καιρὸς οὐδεὶς ἀπενενέμητο τῇ προσρήσει, οὐδὲ ὡς νῦν μόνος ὁ ἑωθινός, ὅπου γε καὶ ἐπὶ τῶν ἀπαισίων καὶ ἀπευκτοτάτων ὁμῶς ἐχρῶντο αὐτῇ, ὡς ὁ τοῦ Εὐριπίδου Πολυνείκης ἤδη τελευτῶν τὸν βίον,

καὶ χαίρετ', ἤδη γάρ με περιβάλλει σκότος.

καὶ οὐ μόνον φιλοφροσύνης αὐτοῖς ἦν τοῦτο σύμβολον, ἀλλὰ καὶ ἀπεχθείας καὶ τοῦ μηκέτι χρήσεσθαι ἀλλήλοις: τὸ γοῦν μακρὰ χαίρειν φράσαι

τὸ μηκέτι φροντιεῖν δηλοῖ. [3] πρῶτος δ' αὐτὸ Φιλίππιδης ὁ ἡμεροδρομήσας λέγεται ἀπὸ Μαραθῶνος ἀγγέλλων τὴν νίκην εἰπεῖν πρὸς τοὺς ἄρχοντας καθημένους καὶ πεφροντικότας ὑπὲρ τοῦ τέλους τῆς μάχης, Χαίρετε, νικῶμεν, καὶ τοῦτο εἰπὼν συναποθανεῖν τῇ ἀγγελίᾳ καὶ τῷ χαίρειν συνεκπνεῦσαι. ἐν ἐπιστολῇ δὲ ἀρχῇ Κλέων ὁ Ἀθηναῖος δημαγωγὸς ἀπὸ Σφακτηρίας πρῶτον χαίρειν προῦθηκεν εὐαγγελιζόμενος τὴν νίκην τὴν ἐκεῖθεν καὶ τὴν τῶν Σπαρτιατῶν ἄλωσιν: καὶ ὅλως γε μετ' ἐκεῖνον ὁ Νικίας ἀπὸ Σικελίας ἐπιστέλλων ἐν τῷ ἀρχαίῳ τῶν ἐπιστολῶν διέμεινεν ἀπ' αὐτῶν ἀρξάμενος τῶν πραγμάτων. [4] ἀλλ' ὁ θαυμαστὸς Πλάτων, ἀνὴρ ἀξιόπιστος νομοθέτης τῶν τοιοῦτων, τὸ μὲν χαίρειν κελεύει καὶ πάννυ ἀποδοκιμάζειν ὡς μοχθηρὸν ὃν καὶ οὐδὲν σπουδαῖον ἐμφαίνειν, τὸ δ' εὖ πράττειν ἀντ' αὐτοῦ εἰσάγει ὡς κοινὸν σώματός τε καὶ ψυχῆς εὖ διακειμένων σύμβολον, καὶ ἐπιστέλλων γε τῷ Διονυσίῳ αἰτιᾶται αὐτόν, ὅτι ποιῶν ἐς τὸν Ἀπόλλω χαίρειν τὸν θεὸν προσεῖπεν ὡς ἀνάξιον τοῦ Πυθίου καὶ οὐχ ὅπως θεοῖς, ἀλλ' οὐδ' ἀνθρώποις δεξιοῖς πρέπον. [5] ὁ μὲν γε θεσπέσιος Πυθαγόρας, εἰ καὶ μηδὲν αὐτὸς ἴδιον ἡμῖν καταλιπεῖν τῶν αὐτοῦ ἡξίωσεν, ὅσον Ὁκέλλω τῷ Λευκανῷ καὶ Ἀρχύτῃ καὶ τοῖς ἄλλοις ὁμιληταῖς αὐτοῦ τεκμαίρεσθαι, οὔτε τὸ χαίρειν οὔτε τὸ εὖ πράττειν προῦγραφεν, ἀλλ' ἀπὸ τοῦ ὑγιαίνειν ἄρχεσθαι ἐκέλευεν: ἅπαντες γοῦν οἱ ἀπ' αὐτοῦ ἀλλήλοις ἐπιστέλλοντες ὁπότε σπουδαῖόν τι γράφοιεν, ὑγιαίνειν εὐθὺς ἐν ἀρχῇ παρεκελεύοντο ὡς καὶ αὐτὸ ψυχῇ τε καὶ σώματι ἀρμοδιώτατον καὶ συνόλως ἅπαντα περιειληφὸς τάνθρώπου ἀγαθὰ, καὶ τό γε τριπλοῦν αὐτοῖς τρίγωνον, τὸ δι' ἀλλήλων, τὸ πεντάγραμμον, ᾧ συμβόλῳ πρὸς τοὺς ὁμοδόξους ἐχρῶντο, ὑγίεια πρὸς αὐτῶν ὠνομάζετο, καὶ ὅλως ἡγοῦντο τῷ μὲν ὑγιαίνειν τὸ εὖ πράττειν καὶ τὸ χαίρειν εἶναι, οὔτε δὲ τῷ εὖ πράττειν οὔτε τῷ χαίρειν πάντως καὶ τὸ ὑγιαίνειν. εἰσὶ δὲ οἱ καὶ τὴν τετρακτύν, τὸν μέγιστον ὄρκον αὐτῶν, ἢ τὸν ἐντελῆ αὐτοῖς ἀριθμὸν ἀποτελεῖ, ἥδη καὶ ὑγείας ἀρχὴν ἐκάλεσαν, ὣν καὶ Φιλόλαός ἐστι. [6] καὶ τί σοι τοὺς παλαιοὺς λέγω, ὅπου καὶ Ἐπίκουρος ἀνὴρ πάννυ χαίρων τῷ χαίρειν καὶ τὴν ἡδονὴν πρὸ ἀπάντων αἰρούμενος ἐν ταῖς σπουδαιωτέραις ἐπιστολαῖς — εἰσὶ δὲ αὗται ὀλίγαι — . καὶ ἐν ταῖς πρὸς τοὺς φιλάτους μάλιστα ὑγιαίνειν εὐθὺς ἐν ἀρχῇ προστάττει: πολὺ δ' ἂν καὶ ἐν τῇ τραγωδίᾳ καὶ ἐν τῇ ἀρχαίᾳ κωμῳδίᾳ εὔροις τὸ ὑγιαίνειν πρῶτον εὐθὺς λεγόμενον: τὸ μὲν γὰρ

οὐλέ τε καὶ μάλα χαῖρε

σαφῶς προτεταγμένον τοῦ χαίρειν τὸ ὑγιαίνειν ἔχει: ὁ δὲ Ἄλεξις,

ᾧ δέσποθ', ὑγίαιν', ὡς χρόνιος ἐλήλυθας:

ὁ δὲ Ἀχαιοῦς,

ἦκω πεπραγὸς δεινά, σὺ δ' ὑγιάινέ μοι:

καὶ ὁ Φιλήμων,

αἰτῶ δ' ὑγίειαν πρῶτον, εἴτ' εὐπραξίαν,
τρίτον δὲ χαίρειν, εἴτ' ὀφείλειν μηδενί.

ὁ μὲν γὰρ τὸ σκόλιον γράψας, οὗ καὶ Πλάτων μέμνηται, τί καὶ οὗτός
φησιν; ὑγιαίνειν μὲν ἄριστον, τὸ δεύτερον καλὸν γενέσθαι, τρίτον δὲ
πλουτεῖν, τοῦ χαίρειν δὲ τὸ παράπαν οὐκ ἐμνήσθη, ἵνα σοι μὴ τὸ
γνωριμώτατον ἐκεῖνο καὶ πᾶσι διὰ στόματος λέγω,

ὑγίεια, πρεσβίστα μακάρων, μετὰ σεῦ ναίειμι τὸ λειπόμενον
βιοτᾶς:

ὥστε εἰ πρεσβίστη ἐστὶν ὑγίεια, καὶ τὸ ἔργον αὐτῆς τὸ ὑγιαίνειν
προτακτέον τῶν ἄλλων ἀγαθῶν. [7] μυρία δὲ καὶ ἄλλα ἔκ τε ποιητῶν καὶ
συγγραφέων καὶ φιλοσόφων καταδειξαί σοι ἔχων, προτιμώντων τὸ ὑγιαίνειν,
τοῦτο μὲν παραιτήσομαι, ὥς μὴ εἰς ἀπειροκαλίαν τινὰ μειρακιώδη ἐκπέσῃ μοι
τὸ σύγγραμμα καὶ κινδυνεύωμεν ἄλλω ἤλφ' ἐκκρούειν τὸν ἥλον, ὀλίγα δὲ σοι
τῆς ἀρχαίας ἱστορίας ὅποσα μέμνημαι οἰκεῖα τῷ παρόντι προσγράψαι καλῶς
ἔχειν ὑπέλαβον. [8] ὅτε Ἀλέξανδρος τὴν ἐν Ἰσῶ μάχην ἀγωνιῆσθαι ἔμελλεν,
ὥς Εὐμένης ὁ Καρδιανὸς ἐν τῇ πρὸς Ἀντίπατρον ἐπιστολῇ λέγει, ἔωθεν
εἰσελθὼν εἰς τὴν σκηνὴν αὐτοῦ ὁ Ἡφαιστίων, εἴτ' ἐπιλαθόμενος εἴτ'
ἐκταραχθεὶς ὥσπερ ἐγὼ εἶτε καὶ θεοῦ τινος τοῦτο καταναγκάσαντος, ταῦτόν
ἐμοὶ ἔφη, Ὑγίαινε, βασιλεῦ, καιρὸς ἤδη παρατάττεσθαι. ταραχθέντων δὲ τῶν
παρόντων πρὸς τὸ παράδοξον τῆς προσαγορεύσεως καὶ τοῦ Ἡφαιστίωνος
ὀλίγου δεῖν ὑπ' αἰδοῦς ἐκθανόντος, Ἀλέξανδρος, Δέχομαι, εἶπε, τὴν κληδόνα:
τὸ γὰρ σώους ἐπανήξειν ἀπὸ τῆς μάχης ἤδη μοι ὑπέσχηται. [9] Ἀντίοχος δὲ ὁ
σωτὴρ ὅτε τοῖς Γαλάταις συνάπτειν ἔμελλεν, ἔδοξεν ὄναρ ἐπιστάντα οἱ τὸν
Ἀλέξανδρον κελεύειν σύνθημα πρὸ τῆς μάχης παραδοῦναι τῇ στρατιᾷ τὸ
ὑγιαίνειν, καὶ ὑπὸ τούτῳ συνθήματι τὴν θαυμαστὴν ἐκείνην νίκην ἐνίκησε. [10]
καὶ Πτολεμαῖος δὲ ὁ Λάγου Σελεύκῳ ἐπιστέλλων σαφῶς ἀνέστρεψε τὴν τάξιν
ἐν ἀρχῇ μὲν τῆς ἐπιστολῆς ὑγιαίνειν αὐτὸν προσειπὼν, ἐπὶ τέλει δὲ ἀντὶ τοῦ
ἐρῶσθαι ὑπογράψας τὸ χαίρειν, ὥς Διονυσόδωρος ὁ τὰς ἐπιστολάς αὐτοῦ
συναγαγὼν φησιν. [11] ἄξιον δὲ καὶ Πύρρου τοῦ Ἡπειρώτου μνησθῆναι,
ἀνδρὸς μετὰ Ἀλέξανδρον τὰ δεύτερα ἐν στρατηγίαις ἐνεγκαμένου καὶ μυρίας
τροπὰς τῆς τύχης: ἐνεγκόντος. οὗτος τοίνυν αἰεὶ θεοῖς εὐχόμενος καὶ θύων καὶ
ἀνατιθεὶς οὐδεπώποτε ἢ νίκην ἢ βασιλείας ἀξίωμα μεῖζον ἢ εὐκλειαν ἢ
πλούτου ὑπερβολὴν ἤτησε παρ' αὐτῶν, ἀλλ' ἐν τούτῳ ἠύχετο, ὑγιαίνειν, ὥς
ἔστ' ἂν τοῦτ' ἔχη, ῥαδίως αὐτῷ τῶν ἄλλων προσγενησομένων. καὶ ἄριστα,
οἶμαι, ἐφρόνει, λογιζόμενος ὅτι οὐδὲν ὄφελος τῶν ἀπάντων ἀγαθῶν, ἔστ' ἂν
τοῦ ὑγιαίνειν μόνον ἀπῇ. [12] ναί, φησί τις. ἀλλὰ νῦν ἐκάστου καιρὸς ἴδιος ὑφ'
ἡμῶν ἀποδεδείκται, σὺ δὲ τοῦτον ἐναλλάξας, εἰ καὶ μηδὲν ἄλλο ἔφησθα; ὁμῶς
τῷ δικαίῳ λόγῳ οὐκ ἂν ἔξω εἴης τοῦ ἡμαρτηκέναι, ὥσπερ ἂν εἴ τις περὶ τῇ
κνήμῃ τὸ κράνος ἢ περὶ τῇ κεφαλῇ τὰς κνημίδας ἐπιδῆσαιτο. ἀλλ', ὦ
βέλτιστε, φαίην ἂν κἀγὼ πρὸς αὐτόν, εἰκότως ἂν ταῦτα ἔλεγες, εἴ τις ὅλως

καιρὸς ἦν ὑγείας μὴ δεόμενος, νῦν δὲ καὶ ἔωθεν καὶ μεσοῦσης ἡμέρας καὶ νύκτωρ ἀεὶ τὸ ὑγιαίνειν ἀναγκαῖον, καὶ μάλιστα τοῖς ἄρχουσι καὶ πολλὰ πράττουσιν ὑμῖν, ὅσῳ καὶ πρὸς τὰ πολλὰ δεῖσθε τοῦ σώματος· ἔτι δὲ ὁ μὲν χαῖρε εἰπὼν μόνον εὐφήμεν τῇ ἀρχῇ ἐχρήσατο, καὶ ἔστιν εὐχή το πρᾶγμα, ὁ δὲ ὑγιαίνειν παρακελευόμενος καὶ χρήσιμόν τι δρᾷ καὶ ὑπομιμνήσκει τῶν πρὸς τὸ ὑγιαίνειν συντελούντων, καὶ οὐ συνεύχεται μόνον, ἀλλὰ καὶ παραγγέλλει. [13] τί δ'· οὐχὶ καὶ ἐν τῷ τῶν ἐντολῶν βιβλίῳ, ὃ ἀεὶ παρὰ βασιλέως λαμβανετε, τοῦτο πρῶτον ὑμῖν ἐστὶ παράγγελμα, τῆς ὑγείας τῆς ὑμετέρας αὐτῶν ἐπιμελεῖσθαι· καὶ μάλ' εἰκότως· οὐδὲν γὰρ ἂν εἴη ὄφελος ὑμῶν πρὸς τὰ ἄλλα μὴ οὕτω διακειμένων. ἀλλὰ καὶ ὑμεῖς αὐτοί, εἴ τι κἀγὼ τῆς Ῥωμαίων φωνῆς ἐπαῖω, τοὺς προσαγορεύοντας ἀντιδεξιούμενοι τῷ τῆς ὑγείας ὀνόματι πολλάκις ἀμείβεσθε. [14] καὶ ταῦτα πάντα εἶπον οὐχ ὥς ἐκ προνοίας ἀφελὼν μὲν τὸ χαίρειν, ἐπιτηδεύσας δὲ ἀντ' αὐτοῦ εἰπεῖν τὸ ὑγιαίνειν, ἀλλ' ὥς τοῦτο μὲν ἄκων παθόν· ἢ γελοῖός γ' ἂν ἦν ξενίζων καὶ τοὺς καιροὺς τῶν προσαγορεύσεων ἐναλλάττων. [15] χάριν δὲ ὁμολογῶ τοῖς θεοῖς, ὅτι μοι τὸ σφάλμα εἰς ἄλλο μακρῷ αἰσιώτερον περιετράπη καὶ εἰς τὸ ἄμεινον παρώλισθον, καὶ τάχα τῆς Ὑγείας ἢ Ἀσκληπιοῦ αὐτοῦ ἐπιπνοία τοῦτ' ἐπράχθη δι' ἐμοῦ σοι τὸ ὑγιαίνειν ὑπισχνουμένου· ἐπεὶ ἔγωγε πῶς ἂν αὐτὸ ἔπαθον ἄνευ θεοῦ μηδέπω πρότερον ἐν τῷ μακρῷ βίῳ ταραχθεὶς ὁμοιον· [16] εἰ δὲ δεῖ καὶ ἀνθρωπίνην τινὰ ὑπὲρ τοῦ γεγονότος ἀπολογίαν εἰπεῖν, οὐδὲν ξένον, εἰ πάνυ ἐσπουδακῶς ἐπὶ τοῖς ἀρίστοις ὑπὸ σοῦ γνωρίζεσθαι ἐκ τῆς ἄγαν ἐπιθυμίας εἰς τὸν ἀντίον διαταραχθεὶς ἐνέπεσον. τάχα δ' ἂν τινα ἐκπλήξῃε τῆς κατ' ὀρθὸν λογισμὸν καὶ στρατιωτῶν πλῆθος, ὧν οἱ μὲν προωθοῦντες, οἱ δὲ ἐν τῇ τάξει τῆς προσαγορεύσεως μὴ μένοντες. [17] σὺ δ' εὖ οἶδ' ὅτι κἂν οἱ ἄλλοι εἰς ἄνοιαν ἢ ἀπαιδευσίαν ἢ παραφροσύνην ἀναφέρωσι τὸ πρᾶγμα, αἰδοῦς αὐτὸ σύμβολον καὶ ἀφελείας ἐποιήσω καὶ ψυχῆς μηδὲν ἀγοραῖον καὶ ἔντεχον ἐχούσης· ὥς τό γε πάνυ θαρραλέον ἐν τοῖς τοιοῦτοις οὐ πόρρῳ θρασυτήτος καὶ ἀναισχυντίας ἐστί. καὶ ἔμοιγε εἴη μηδὲν μὲν τοιοῦτο σφάλλεσθαι, εἰ δὲ συμβαίη, πρὸς εὐφημίαν αὐτὸ τρέπεσθαι. [18] ἐπὶ γοῦν τοῦ πρώτου Σεβαστοῦ καὶ τοιόνδε τι λέγεται γενέσθαι· ὁ μὲν ἔτυχε δίκην τινὰ δικάσας ὀρθῶς καὶ ἀπολύσας ἐγκλήματος τοῦ μεγίστου ἀδίκως συκοφαντούμενον ἄνθρωπον, ὁ δὲ χάριν ὁμολογῶν μεγάλη τῇ φωνῇ, Χάριν οἶδά σοι, ἔφη, ὃ αὐτοκράτορ, ὅτι κακῶς καὶ ἀδίκως ἐδίκασας· καὶ τῶν περὶ Σεβαστὸν ἀγανακτησάντων καὶ διασπάσασθαι τὸν ἄνθρωπον ἐθελόντων, Παύσασθε χαλεπαίνοντες, ἐκεῖνος ἔφη· οὐ γὰρ τὴν γλῶτταν αὐτοῦ, ἀλλὰ τὴν γνώμην ἐξετάζειν ἄξιον. ἐκεῖνος μὲν οὕτως· σὺ δ' εἴτε τὴν γνώμην σκέψαιο, πάνυ εὖνουν εὐρήσεις, εἴτε τὴν γλῶτταν, εὐφημος καὶ αὐτή. [19] ἔοικα δ' ἐνταῦθα ἤδη γενόμενος εἰκότως ἄλλο τι φοβήσεσθαι, μὴ τισι δόξῃ ἐξεπίτηδες ἡμαρτηκέναι, ὥς τὴν ἀπολογίαν ταύτην συγγράψαιμι. καὶ εἴη γε, ὃ φίλτατε Ἀσκληπιέ, τοιοῦτον φανῆναι τὸν λόγον, ὥς μὴ ἀπολογίαν, ἀλλ' ἐπιδείξεως ἀφορμὴν εἶναι δοκεῖν.

APOLOGY FOR THE “SALARIED POSTS IN GREAT HOUSES” — Ἀπολογία

πάλαι σκοπῶ πρὸς ἑμαυτόν, ὡ καλε Σαβῖνε, ἅτινά σοι εἰκὸς ἐπελθεῖν εἰπεῖν ἀναγνόντι ἡμῶν τὸ περὶ τῶν ἐπὶ μισθῷ συνόντων βιβλίον: ὅτι μὲν γὰρ οὐκ ἀγελαστὶ διεξήεις αὐτὸ καὶ πάννυ μοι πρόδῃλον. ἃ δὲ μεταξὺ καὶ ἐπὶ πᾶσιν ὑπὸ σοῦ ἐλέγετο, ταῦτα νῦν ἐφαρμόττειν ζητῶ τοῖς ἀνεγνωσμένοις. εἰ τοίνυν μὴ κακὸς ἐγὼ μαντικὴν, δοκῶ μοι ἀκούειν σου λέγοντος: εἴτά τις αὐτὸς ταῦτα γεγραφῶς καὶ κατηγορίαν οὕτω δεινὴν κατὰ τοῦ τοιούτου βίου διεξελθὼν, ἔπειτα πάντων ἐκλαθόμενος, ὀστράκου, φησί, μεταπεσόντος ἐκὼν ἑαυτὸν φέρων ἐς δουλείαν οὕτω περιφανῇ καὶ περιβλεπτον ἐνσέσεικε; πόσοι Μίδαι καὶ Κροῖσοι καὶ Πακτωλοὶ ὅλοι μετέπεισαν αὐτὸν ἀφεῖναι μὲν τὴν ἐκ παίδων φύλιν καὶ σύντροφον ἐλευθερίαν, πρὸς αὐτῷ δὲ ἥδη τῷ Αἰακῷ γενόμενον καὶ μονονουχὶ τὸν ἕτερον πόδα ἐν τῷ πορθμείῳ ἔχοντα παρέχειν ἑαυτὸν ἔλκεσθαι καὶ σῦρεσθαι καθάπερ ὑπὸ κλοιῷ τινὶ χρυσῷ τὸν αὐχένα δεθέντα; οἷά ἐστι τῶν τρυφώντων πλουσίων τὰ σφιγγία καὶ τὰ κουράλλια; πολλὴ γοῦν ἡ διαφωνία τοῦ νῦν βίου πρὸς τὸ σύγγραμμα, καὶ τὸ ἄνω τοὺς ποταμοὺς χωρεῖν καὶ ἀνεστράφθαι τὰ πάντα καὶ παλινωθεῖν πρὸς τὸ χεῖρον τοῦτ' ἂν εἴη οὐχ ὑπὲρ Ἑλένης μὰ Δί' οὐδ' ὑπὲρ τῶν ἐπ' Ἰλίου γενομένων, ἀλλ' ἔργῳ ἀνατρεπομένων τῶν λόγων, καλῶς πρότερον εἰρηῇσθαι δοκούντων. [2] ταῦτα μὲν πρὸς ἑαυτόν, ὥς τὸ εἰκός, λέλεκταί σοι. ἐπάξεις δὲ ἴσως καὶ πρὸς αὐτὸν ἐμὲ συμβουλὴν τινα τοιαύτην οὐκ ἄκαιρον, ἀλλὰ φιλικὴν καὶ οἷφ' σοι χρηστῶ καὶ φιλοσόφῳ ἀνδρὶ πρέπουσαν. ἦν μὲν οὖν κατ' ἀξίαν ὑποδὺς τὸ σὸν πρόσωπον ὑποκρίνωμαι, εὖ ἂν ἡμῖν ἔχοι καὶ τῷ Λογίῳ θύσομεν: εἰ δὲ μή, ἀλλὰ σὺ προσθήσεις τὰ ἐνδέοντα. ὥρα τοίνυν μετασκευάσαντας ἡμᾶς τὴν σκηνὴν ἐμὲ μὲν σιωπᾶν καὶ ἀνέχεσθαι τεμνόμενον καὶ καιόμενον, εἰ δέοι, ἐπὶ σωτηρία, σὲ δὲ ἐπιπάττειν τῶν φαρμάκων καὶ τὴν σμίλιν ἅμα πρόχειρον ἔχοντα καὶ τὸ καυτήριον διάπυρον: καὶ δὴ παραλαβὼν τὴν ῥήτραν σὺ ταῦτα πρὸς με ὁ Σαβῖνος ἥδη λέγεις. [3] πάλα μὲν, ὦ φιλότης, ὥς εἰκός, εὐδοκίμηταί σοι τοῦτ' ὁ σύγγραμμα καὶ ἐν πολλῷ πλήθει δειχθέν, ὥς οἱ τότε ἀκροασάμενοι διηγοῦντο, καὶ ἰδίᾳ παρὰ τοῖς πεπαιδευμένοις, ὅπόσοι ὁμιλεῖν αὐτῷ καὶ διὰ χειρὸς ἔχειν ἠξίωσαν: ἦ τε γὰρ τῶν λόγων παρασκευὴ οὐ μεμπτή καὶ ἡ ἱστορία πολλὴ καὶ ἐμπειρία τῶν πραγμάτων καὶ ὅτι ἕκαστα σαφῶς ἐλέγετο, καὶ τὸ μέγιστον, ὅτι χρήσιμα πᾶσιν ἦν, καὶ μάλιστα τοῖς πεπαιδευμένοις, ὥς μὴ ὑπ' ἀγνοίας σφᾶς αὐτοὺς εἰς δουλείαν ὑπάγοιεν. ἐπεὶ δὲ σοι μετέδοξε βελτίω ταῦτα εἶναι καὶ τὴν μὲν ἐλευθερίαν μακρὰ χαίρειν ἔαν, ζηλῶσαι δὲ τὸ ἀγεννέστατον ἐκείνο ἰαμβεῖον

ὅπου τὸ κέρδος, παρὰ φύσιν δουλευτέον,

ὅρα ὅπως μηδεὶς ἐτι ἀκούσεταιί σου ἀναγινώσκοντος αὐτό, ἀλλὰ μηδὲ ἄλλῳ παράσχης τῶν τὸν παρόντα σου βίον ὀρώντων ἐπελθεῖν τὰ γεγραμμένα, εὐχου δὲ Ἑρμῇ τῷ χθονίῳ καὶ τῶν ἀκηκοότων πρότερον πολλὴν λήθην

κατασκεδάσαι, ἥ δόξεις τῷ τοῦ Κορινθίου μύθου ταῦτόν τι πεπονθέναι, κατὰ
σαντοῦ ὁ Βελλεροφόντης γεγραφῶς τὸ βιβλίον: μὰ γὰρ τὸν Δί' οὐχ ὀρῶ τὴν
ἀπολογία, ἥτις ἂν εὐπρόσωπός σοι γένοιτο πρὸς τοὺς κατηγοροῦντας, καὶ
μάλιστα, ἦν σὺν γέλωτι αὐτὸ ποιῶσιν ἐπαινοῦντες μὲν τὰ γεγραμμένα καὶ τὴν
ἐν αὐτοῖς ἐλευθερίαν, αὐτὸν δὲ τὸν συγγραφέα δουλεύοντα ὀρῶντες καὶ
ἐκόντα ὑποτιθέντα τὸν αὐχένα τῷ ζυγῷ. [4] οὐκ ἀπεικότα γοῦν λέγοιεν ἄν, εἰ
λέγοιεν ἦτοι ἄλλου του γενναίου ἀνδρὸς εἶναι τὸ βιβλίον καὶ σὲ τὸν κολοιὸν
ἀλλοτρίοις πτεροῖς ἀγαλλεσθαι, ἥ εἴπερ σὸν ἐστίν, ὅμοιά σε τῷ Σαλαίῳ
ποιεῖν, ὃς πικρότατον κατὰ μοιχῶν τοῖς Κροτωνιάταις νόμον θεῖς καὶ
θαυμαζόμενος ἐπ' αὐτῷ μετὰ μικρὸν αὐτὸς ἐάλω μοιχεύων τοῦ ἀδελφοῦ τὴν
γυναῖκα. περὶ πόδα τοίνυν καὶ σὲ τὸν Σάλαιθον ἐκείνον εἶναι φαίη τις ἄν:
μᾶλλον δὲ πολὺ μετριώτερος ἐκεῖνος, ἔρωτι μὲν ἀλούς, ὥς ἔφασκεν
ἀπολογούμενος, ἐκὼν δὲ μάλα εὐψύχως ἐς τὸ πῦρ ἀλλόμενος, καίτοι
ἐλεούντων αὐτὸν ἤδη Κροτωνιατῶν καὶ ἐνδιδόντων φυγεῖν, εἰ βούλοιο. τὸ δὲ
σὸν οὐ παρὰ μικρὸν ἀτοπώτερον, ἀκριβοῦντος μὲν ἐν τοῖς λόγοις τὴν τοῦ
τοιούτου βίου δουλοπρέπειαν καὶ κατηγοροῦντος, εἴ τις εἰς πλουσίου τινὸς
ἐμπεσὼν καὶ καθεῖρξας ἐαυτὸν ἀνέχοιτο μυρία τὰ δυσχερῆ πάσχων καὶ ποιῶν,
ἐν γήρᾳ δὲ ὑστάτῳ καὶ σχεδὸν ἤδη ὑπὲρ τὸν οὐδὸν οὕτως ἀγεννῆ λατρείαν
ἐπανηρημένου καὶ μονονουχὶ καὶ ἐμπομπεύοντος αὐτῇ: ὅσῳ γοῦν πᾶσιν
ἐπισημότερος εἶναι δοκεῖς, τοσοῦτῳ καταγελαστότερος ἂν δόξειας εἶ ναι,
ἀντιφωνοῦντος τοῦ νῦν βίου τῷ βιβλίῳ. [5] καίτοι τί δεῖ καινὴν ἐπὶ σὲ
κατηγορίαν ζητεῖν μετὰ τὴν θαυμαστὴν τραγωδίαν λέγουσαν

μισῶ σοφιστήν, ὅστις οὐχ αὐτῷ σοφός;

οὐκ ἀπορήσουσι δὲ οἱ κατηγοροῦντες καὶ ἄλλων παραδειγμάτων ἐπὶ σέ,
ἀλλ' οἱ μὲν τοῖς τραγικοῖς ὑποκριταῖς εἰκάσουσιν, οἱ ἐπὶ μὲν τῆς σκηνῆς
Ἀγαμέμνων ἕκαστος αὐτῶν ἢ Κρέων ἢ αὐτὸς Ἡρακλῆς εἰσιν, ἔξω δὲ Πῶλος ἢ
Ἀριστόδημος ἀποθέμενοι τὰ προσωπεῖα γίνονται ὑπόμισθοι τραγωδοῦντες,
ἐκπίπτοντες καὶ συριττόμενοι, ἐνίοτε δὲ καὶ μαστιγούμενοί τινες αὐτῶν, ὥς ἂν
τῷ θεάτρῳ δοκῇ: ἄλλοι δὲ τὸ τοῦ πιθήκου πεπονθέναι σε φήσουσιν, ὃν
Κλεοπάτρα τῇ πάνυ φασὶ γενέσθαι: ἐκείνον γὰρ διδασκόμενός τέως μὲν
ὀρχεῖσθαι πάνυ κοσμίως καὶ ἐμμελῶς καὶ ἐπὶ πολὺ θαυμάζεσθαι μένοντα ἐν
τῷ σχήματι καὶ τὸ πρέπον φυλάττοντα καὶ τοῖς ἄδουσι καὶ αὐλοῦσι
συγκινούμενον ὑμέναιον, ἐπεὶ δὲ εἶδεν ἰσχάδας, οἶμαι, ἢ ἀμύγδαλον πόρρω
κειμένην, μακρὰ χαίρειν φράσαντα τοῖς αὐλοῖς καὶ ρυθμοῖς καὶ ὀρχήμασι
συναρπάσαντα κατατρώγειν, ἀπορρίψαντα, μᾶλλον δὲ συντρίψαντα τὸ
πρόσωπον. [6] καὶ σὺ τοίνυν, φαῖεν ἄν, οὐχ ὑποκριτής, ἀλλὰ ποιητὴς τῶν
καλλίστων καὶ νομοθέτης γενόμενος ὑπὸ ταυτησὶ τῆς ἰσχάδος παραφανείσης
ἡλέγχθης πίθηκος ὢν καὶ ἀπ' ἄκρου χεῖλους φιλοσοφῶν καὶ ἕτερα μὲν
κεῦθων ἐνὶ φρεσίν, ἄλλα δὲ λέγων, ὥς εἰκότως ἂν τινα ἐπὶ σοῦ εἰπεῖν ὅτι ἃ
λέγεις καὶ ἐφ' οἷς ἐπαινέσθαι ἀξιοῖς, χεῖλεα μὲν σου ἐδίηεν, ὑπερῶν δὲ
αὐχμῶσαν καταλέλοιπε. τοιγαροῦν παρὰ πόδας εὐθὺς ἔτισας δίκην, προπετῶς
μὲν θρασυνάμενος πρὸς τὰς ἀνθρώπων χρείας, μετὰ μικρὸν δὲ μονονουχὶ ὑπὸ

κήρυξιν ἐξομοσάμενος τὴν ἐλευθερίαν. καὶ ἐφκει ἡ Ἀδράστεια τότε κατόπιν ἐφεστῶσά σοι εὐδοκιμοῦντι ἐφ' οἷς κατηγορεῖς τῶν ἄλλων, καταγελᾷν ὡς ἂν θεὸς εἰδυῖα τὴν μέλλουσάν σοι ἐς τὰ ὅμοια μεταβολὴν καὶ ὅτι οὐκ εἰς τὸν κόλπον πτύσας πρότερον ἡξίους κατηγορεῖν τῶν διὰ ποικίλας τινὰς τύχας τοιαῦτα πράττειν ὑπομενόντων. [7] εἰ γοῦν ὑποθεῖτό τις τῷ λόγῳ τὸν Αἰσχίνην μετὰ τὴν κατὰ τοῦ Τιμάρχου κατηγορίαν αὐτὸν ἀλῶναι καὶ φωραθῆναι τὰ ὅμοια πάσχοντα, πόσον ἂν οἶε παρὰ τῶν ὁρώντων γενέσθαι τὸν γέλῳτα, εἰ Τίμαρχον μὲν ἠϋθύνεν ἐπὶ τοῖς καθ' ὥραν ἡμαρτημένοις, αὐτὸς δὲ γέρων ἤδη τοιαῦτα εἰς ἑαυτὸν παρενόμει; τὸ δ' ὅλον ἐκείνῳ τῷ φαρμακοπώλῃ ἔοικας, ὃς ἀποκηρύττων βηχὸς φάρμακον καὶ αὐτίκα παύσειν τοὺς πάσχοντας ὑπισχνούμενος αὐτὸς μετὰ τὸ σπῶμενος ὑπὸ βηχὸς ἐφαίνετο. [8] ταῦτα μὲν καὶ τὰ τοιαῦτα πολλὰ ἕτερα εἴποι τις ἂν οἷος σὺ κατηγορῶν ἐν οὕτως ἀμφιλαφεῖ τῇ ὑποθέσει καὶ μυρίας τὰς ἀφορμὰς παρεχομένη: ἐγὼ δὲ ἥδη σκοπῶ ἦντινα καὶ τράπωμαι πρὸς τὴν ἀπολογίαν. ἄρά μοι κράτιστον, ἐθέλοκακήσαντα καὶ τὰ νῶτα ἐπιστρέψαντα καὶ ἀδικεῖν οὐκ ἄρνούμενον ἐπὶ τὴν κοινὴν ἐκείνην ἀπολογίαν καταφυγεῖν, — λέγω δὲ τὴν Τύχην καὶ Μοῖραν καὶ Εἰμαρμένην — καὶ παραιτεῖσθαι συγγνώμην ἔχειν μοι τοὺς ἐπιτιμῶντας εἰδότας ὡς οὐδενὸς ἡμεῖς κύριοι, ἀλλ' ὑπὸ τινος κρείττονος, μᾶλλον δὲ μιᾶς τῶν προειρημένων ἀγόμεθα οὐχ ἐκόντες, ἀλλ' ἀναίτιοι παντάπασιν ἄντες ὧν λέγομεν ἢ ποιούμεν; ἢ τοῦτο μὲν κομιδὴ ἰδιωτικόν, καὶ οὐδ' ἂν σὺ με, ὦ φιλότης, ἀνάσχοιο τοιαύτην ἀπολογίαν προισχόμενον καὶ συνήγορον τὸν Ὅμηρον παραλαμβάνοντα καὶ τὰ ἐκείνου ἔπη ραμφδοῦντα,

μοῖραν δ' οὐτὶνά φημι πεφυγμένον ἔμμεναι ἀνδρῶν

καὶ τό

γενομένῳ ἐπένησε λίνῳ, ὅτε μιν τέκε μήτηρ. [9] εἰ δὲ τοῦτον ἀφείς τὸν λόγον ὡς οὐ πάνυ ἀξιώπιστον ἐκεῖνο λέγοιμι, μήτε ὑπὸ χρημάτων μήτε ὑπ' ἄλλης τινὸς ἐλπίδος τοιαύτης δελεασθεὶς ὑποστῆναι τὴν παρούσαν συνουσίαν, ἀλλὰ τὴν σύνεσιν καὶ ἀνδρείαν καὶ μεγαλόνοιαν τοῦ ἀνδρὸς θαυμάσας ἐθέλῃσαι κοινωνῆσαι πράξεων τῷ τοιούτῳ, δέδοικα μὴ πρὸς τῇ ἐπιφερομένῃ κατηγορίᾳ κολακείας αἰτίαν προσλαβὼν κἄτα εὐρίσκωμαι ἥλω, φασίν, ἐκκρούων τὸν ἥλον, καὶ μείζονί γε τὸν σμικρότερον, ὅσῳ κολακεία τῶν ἄλλων ἀπάντων κακῶν τὸ δουλοπρεπέστατον εἶναι καὶ αὐτῇ χεῖριστον νενόμισται. [10] τί οὖν ἄλλο, εἰ μήτε ταῦτα μήτε ἐκεῖνα λέγειν δοκεῖ, ὑπόλοιπόν ἐστιν ἢ ὁμολογεῖν μηδὲ ἐν ὑγιᾶς εἰπεῖν ἔχειν; μία μοι ἴσως ἐκείνη ἄγκυρα ἐτι ἄβροχος, ὁδύρεσθαι τὸ γῆρας καὶ τὴν νόσον καὶ μετὰ τούτων τὴν πενίαν πάντα ποιεῖν καὶ πάσχειν ἀναπείθουσιν, ὡς ἐκφύγοι τις αὐτήν: καὶ ἐν τῷ τοιούτῳ οὐκ ἄκαιρον ἴσως καὶ τὴν τοῦ Εὐριπίδου Μῆδειαν παρακαλέσαι παρελθοῦσαν εἰπεῖν ὑπὲρ ἐμοῦ ἐκεῖνα τὰ ἱαμβεῖα μικρὸν αὐτὰ παρῳδήσασαν:

καὶ μανθάνω μὲν οἷα δρᾶν μέλλω κακά,
πενία δὲ κρείσσων τῶν ἐμῶν βουλευμάτων.

τὸ μὲν γὰρ τοῦ Θεόγνιδος κἄν ἐγὼ μὴ λέγω, τίς οὐκ οἶδεν, οὐκ ἀπαξιῶντος, καὶ ἐς βαθυκήτεα πόντον σφᾶς αὐτοὺς ῥίπτειν καὶ κατὰ κρημνῶν γε ἡλιβάτων, εἰ μέλλει τις οὕτως ἀποδράσεσθαι τὴν πενίαν; [11] ταῦτα μὲν εἶναι δοκεῖ, ἃ τις ἂν ὥς ἐν τοιούτῳ ἀπολογήσασθαι ἔχοι, οὐ πάνυ εὐπρόσωπον ἕκαστον αὐτῶν. σὺ δέ μοι θάρρει, ὦ ἑταῖρε, ὥς οὐδενὶ τούτων ἐμοῦ χρησομένου: μὴ γὰρ τοσοῦτός ποτε λιμὸς καταλάβοι τὸ Ἄργος, ὥς τὴν Κυλλάραβιν σπεῖρειν ἐπιχειρεῖν: οὐδ' ἡμεῖς οὕτω πένητες εὐλόγου ἀπολογίας ὥς ὑπὸ ἀπορίας τὰ τοιαῦτα κρησφύγετα πρὸς τὴν κατηγορίαν ζητεῖν. ἀλλὰ μοι ἐκεῖνο ἐννόησον, ὥς πάμπλου διαφέρει, ἐς οἰκίαν τινὸς πλουσίου ὑπόμισθον παρελθόντα δουλεύειν καὶ ἀνέχεσθαι ὅσα μοί φησι τὸ βιβλίον, ἢ δημοσίᾳ πράττοντά τι τῶν κοινῶν καὶ ἐς δύναμιν πολιτευόμενον ἐπὶ τούτῳ παρὰ βασιλέως μισθοφορεῖν. διελθὼν δὴ καὶ ἰδίᾳ καταθεῖς ἐκάτερον σκόπει: εὐρήσεις γὰρ τὸ τῶν μουσικῶν δὴ τοῦτο, δις διὰ πασῶν τὸ πρᾶγμα, καὶ τοσοῦτον ἐοικότας ἀλλήλοις τοὺς βίους, ὅσον μόλυβδος ἀργύρῳ καὶ χαλκὸς χρυσῷ καὶ ἀνεμώνῃ ρόδῳ καὶ ἀνθρώπῳ πίθηκος: μισθὸς μὲν γὰρ δὴ κάκεῖ κἀνταῦθα καὶ τὸ ὑπ' ἄλλῳ τάττεσθαι, τὸ δὲ πρᾶγμα παμπόλλην ἔχει τὴν διαφωνίαν. ἐκεῖ μὲν γὰρ δουλεία σαφὴς καὶ οὐ πολὺ τῶν ἀργυρωνήτων καὶ οἰκοτρίβων διαφέρουσιν οἱ ἐπὶ τῷ τοιουτῷ εἰσιόντες, οἱ δὲ τὰ κοινὰ διὰ χειρὸς ἔχοντες καὶ πόλεσι καὶ ἔθνεσιν ὅλοις σφᾶς αὐτοὺς χρησίμους παρέχοντες οὐκ ἂν εἰκότως ἐκ μόνου τοῦ μισθοῦ διαβάλλοιντο καὶ ἐς ὁμοιότητα καὶ κοινωνίαν τῆς κατηγορίας καθέλκοιντο: ἐπεὶ οὐκ ἂν φθάνοι τις ἀπάσας ἀναιρῶν τὰς τοιαύτας προστασίας, καὶ οὔτε οἱ τοσαῦτα ἔθνη ἐπιτροπεύοντες οὔθ' οἱ τὰς πόλεις ἀρμόττοντες οὔθ' οἱ τὰς φάλαγγας ἢ στρατόπεδα ὅλα ἐγχειρίζομενοι ὀρθῶς ποιήσουσιν, ἐπεὶ καὶ μισθὸς αὐτῶν τῷ ἔργῳ πρόσσεστιν. ἀλλ' οὐκ ἀφ' ἐνός, οἶμαι, χρὴ ἀνατρέπειν τὰ πάντα οὐδ' ἰσοτιμίαν τῶν μισθοφορούντων καθιστάναι. [12] τὸ δὲ ὅλον οὐ τοὺς μισθαρνοῦντας ἅπαντας ἐγὼ φαῦλῳ βίῳ συνεῖναι ἔφασκον, ἀλλὰ τοὺς ἐν ταῖς οἰκίαις ἐπὶ προφάσει παιδεύσεως δουλεύοντας ὥκτειρον. τουτὶ δέ, ὦ ἑταῖρε, τὸ ἡμέτερον πρᾶγμα παντάπασιν ἑτεροῖόν ἐστιν, εἴ γε τὰ μὲν οἶκοι ἰσότημα ἡμῖν, δημοσίᾳ δὲ τῆς μεγίστης ἀρχῆς κοινωνοῦμεν καὶ τὸ μέρος συνδιαπράττομεν. ἔγωγ' οὖν, εἰ σκέψαιο, δόξαιμ' ἂν σοι οὐ τὸ σμικρότατον τῆς Αἰγυπτίας ταύτης ἀρχῆς ἐγκεχειρίσθαι, τὰς δίκας εἰσάγειν καὶ τάξιν αὐταῖς τὴν προσήκουσαν ἐπιτιθεῖναι καὶ τῶν πραττομένων καὶ λεγομένων ἀπαξαπάντων ὑπομνήματα γράφεσθαι καὶ τὰς τε ῥητορείας τῶν δικαιολογούντων ῥυθμίζειν καὶ τὰς τοῦ ἄρχοντος γνώσεις πρὸς τὸ σαφέστατον ἅμα καὶ ἀκριβέστατον σὺν πίστει τῇ μεγίστῃ διαφυλάττειν καὶ παραδιδόναι δημοσίᾳ πρὸς τὸν αἰεὶ χρόνον ἀποκεισομένας, καὶ ὁ μισθὸς οὐκ ἰδιωτικός, ἀλλὰ παρὰ τοῦ βασιλέως, οὐ σμικρὸς οὐδὲ οὗτος, ἀλλὰ πολυτάλαντος: καὶ τὰ μετὰ ταῦτα δὲ οὐ φαῦλαι ἐλπίδες, εἰ τὰ εἰκότα γίγνοιτο, ἀλλ' ἔθνος ἐπιτραπῆναι ἢ τινας ἄλλας πράξεις βασιλικὰς. [13] ἐθέλω γοῦν ἐκ περιττοῦ χρησάμενος τῇ παρρησίᾳ καὶ ὁμοσε χωρήσας τῷ ἐπιφερομένῳ ἐγκλήματι καθ' ὑπερβολὴν ἀπολογήσασθαι, καὶ δὴ φημί σοι μηδὲνα μηδὲν ἀμισθὶ ποιεῖν, οὐδ' ἂν τοὺς τὰ μέγιστα πράττοντας εἴπῃς, ὅπου μηδὲ βασιλεὺς

αὐτὸς ἄμισθός ἐστιν. οὐ φόρους λέγω οὐδὲ δασμούς, ὅποσοι παρὰ τῶν ἀρχομένων ἐπέτειοι φοιτῶσιν, ἀλλ' ἔστι βασιλεῖ μισθὸς μέγιστος ἔπαινοι καὶ ἢ παρὰ πᾶσιν εὐκλεια καὶ τὸ ἐπὶ ταῖς εὐεργεσίαις προσκυνεῖσθαι, καὶ εἰκόνες δὲ καὶ νεῶ καὶ τεμένη, ὅποσα παρὰ τῶν ἀρχομένων ἔχουσι, μισθοὶ καὶ ταῦτά εἰσιν ὑπὲρ τῶν φροντίδων καὶ προνοίας, ἣν εἰσφέρονται προσκοποῦντες ἀεὶ τὰ κοινὰ καὶ βελτίῳ ποιοῦντες. ὥς δὴ μικρὰ μεγάλοις εἰκάζειν, ἣν ἐθέλης ἀρξάμενος ἀπὸ τῆς τοῦ σωροῦ κορυφῆς ἐφ' ἕκαστον τούτων, ἀφ' ὧν σύγκειται, καταβαίνειν, ὅψει ὅτι μεγέθει καὶ σμικρότητι διαλλάττομεν τῶν ἀκροτάτων, τα δ' ἄλλα μισθοφόροι ὁμοίως ἅπαντες. [14] εἰ μὲν οὖν τοῦτον ἐτεθείκειν τὸν νόμον, μηδένα μηδὲν πράττειν, ἔνοχος ἂν εἰκότως ἐδόκουν τῇ παρανομίᾳ, εἰ δὲ τοῦτο μὲν οὐδαμοῦ τοῦ βιβλίου λέλεκταί μοι, χρή δὲ τὸν ἀγαθὸν ἄνδρα ἐνεργὸν εἶναι, τί ἂν ἄλλο ἐς δέον αὐτῷ χρῆτο, ἢ φίλοις συμπονῶν πρὸς τὰ βέλτιστα κἂν τῷ μέσῳ ὑπαίθριος πείραν αὐτοῦ διδοὺς ὅπως ἔχει πίστεως καὶ σπουδῆς καὶ εὐνοίας πρὸς τὰ ἐγκεχειρισμένα, ὥς μὴ τὸ Ὅμηρικόν ἐκεῖνο 'ἐτώσιον ἄχθος ἀρούρης' εἴη. [15] πρὸ δὲ τῶν ὅλων μεμνησθαι χρή τοὺς ἐπιτιμῶντας, ὅτι οὐ σοφῶ ὄντι μοι — εἰ δὴ τις καὶ ἄλλος ἐστὶ που σοφός — ἐπιτιμήσουσιν, ἀλλὰ τῷ ἐκ τοῦ πολλοῦ δήμου, λόγους μὲν ἀσκήσαντι καὶ τὰ μέτρια ἐπαινουμένῳ ἐπ' αὐτοῖς, πρὸς δὲ τὴν ἄκραν ἐκείνην τῶν κορυφαίων ἀρετὴν οὐ πάνυ γεγυμνασμένῳ: καὶ μὰ Δί' οὐδ' ἐπὶ τούτῳ ἀνιᾶσθαι μοι ἄξιον, ὅτι μηδὲ ἄλλῳ ἐγὼ γοῦν ἐντετύχηκα τὴν τοῦ σοφοῦ ὑπόσχεσιν ἀποπληροῦντι. σοῦ μέντοι καὶ θαυμάσαιμ' ἂν ἐπιτιμῶντός μου τῷ νυνὶ βίῳ, εἴ γε ἐπιτιμῶης, ὃν πρὸ πολλοῦ ἦδεις ἐπὶ ῥητορικῇ δημοσίᾳ μεγίστας μισθοφορὰς ἐνεγκάμενον, ὅποτε κατὰ θέαν τοῦ ἐσπερίου Ὠκεανοῦ καὶ τὴν Κελτικὴν ἅμα ἐπιὼν ἐνέτυχες ἡμῖν τοῖς μεγαλομίσθοις τῶν σοφιστῶν ἐναριθμουμένοις. ταῦτά σοι, ὦ ἐταῖρε, καίτοι ἐν μυρίαις ταῖς ἀσχολίαις ὢν ὅμως ἀπελογησάμην, οὐκ ἐν παρέργῳ θέμενος τὴν λευκὴν παρὰ σοῦ καὶ πλήρη μοι ἐνεχθῆναι: ἐπεὶ πρὸς γε τοὺς ἄλλους, κἂν συνάμα πάντες κατηγορῶσιν, ἱκανὸν ἂν εἴη μοι τό, οὐ φροντὶς Ἰπποκλείδῃ.

HARMONIDES — Ἀρμονίδης

Ἀρμονίδης ὁ αὐλητὴς ἤρετό ποτε Τιμόθεον διδάσκαλον αὐτοῦ ὄντα, Εἰπέ μοι, ἔφη, ὦ Τιμόθεε, πῶς ἂν ἔνδοξος γενοίμην ἐπὶ τῇ τέχνῃ; καὶ τί ποιοῦντα εἴσονται με οἱ Ἑλληνες ἅπαντες; τὰ μὲν γὰρ ἄλλα εὖ ποιῶν ἐδιδάξω με ἥδη, ἀρμόσασθαι τὸν αὐλὸν ἐς τὸ ἀκριβὲς καὶ ἐμπνεῖν ἐς τὴν γλωσσίδα λεπτὸν τι καὶ ἐμμελὲς καὶ ὑποβάλλειν τοὺς δακτύλους εὐαφῶς ὑπὸ πυκνῇ τῇ ἄρσει καὶ θέσει καὶ βαίνειν ἐν ῥυθμῷ καὶ σύμφωνα εἶναι τὰ μέλη πρὸς τὸν χορὸν καὶ τῆς ἀρμονίας ἐκάστης διαφυλάττειν τὸ ἴδιον, τῆς Φρυγίου τὸ ἔνθεον, τῆς Λυδίου τὸ Βακχικόν, τῆς Δωρίου τὸ σεμνόν, τῆς Ἰωνικῆς τὸ γλαφυρόν. ταῦτα μὲν οὖν πάντα ἐκμεμάθηκα παρὰ σοῦ: τὰ μέγιστα δὲ καὶ ὧν ἔνεκα ἐπεθύμησα τῆς αὐλητικῆς, οὐχ ὁρῶ πῶς ἂν ἀπ' αὐτῆς μοι προσγένοιτο, ἢ δόξα ἢ παρὰ τῶν πολλῶν καὶ τὸ ἐπίσημον εἶναι ἐν πλήθεσι καὶ δεῖκνυσθαι τῷ δακτύλῳ, καὶ ἦν που φανῶ, εὐθὺς ἐπιστρέφεσθαι πάντας εἰς ἐμὲ καὶ λέγειν τοῦνομα, οὗτος Ἀρμονίδης ἐκεῖνός ἐστιν ὁ ἄριστος αὐλητὴς, ὥσπερ ὅτε καὶ σύ, ὦ Τιμόθεε, τὸ πρῶτον ἐλθὼν οἴκοθεν ἐκ Βοιωτίας ὑπηύλησας τῇ Πανδιονίδι καὶ ἐνίκησας ἐν τῷ Αἴαντι τῷ ἐμμανεῖ, τοῦ ὁμωνύμου σοι ποιήσαντος τὸ μέλος, οὐδεὶς ἦν ὃς ἠγνόει τοῦνομα, Τιμόθεον ἐκ Θηβῶν: ἀλλ' ἔνθα ἂν καὶ νῦν φανῆς, συνθέουσιν ἐπὶ σὲ πάντες ὥσπερ ἐπὶ τὴν γλαῦκα τὰ ὄρνεα. ταῦτ' ἐστὶ δι' ἅπερ ηὐξάμην αὐλητὴς γενέσθαι καὶ ὑπὲρ ὧν πεπόνηκα τὸν πόνον τὸν πολύν: ἐπεὶ τό γε αὐλεῖν αὐτὸ ἄνευ τοῦ ἔνδοξον εἶναι δι' αὐτὸ οὐκ ἂν δεξαίμην ἀγνώστω μοι προσγενόμενον, οὐδ' εἰ Μαρσύας ἢ Ὀλυμπος γενήσεσθαι μέλλοιμι λανθάνων: οὐδὲν γὰρ ὄφελος ἀπορρήτου, φασί, καὶ ἀφανοῦς τῆς μουσικῆς. ἀλλὰ σύ, ἔφη, καὶ ταῦτα παίδευσόν με, ὅπως μοι χρηστέον κάμαντῷ καὶ τῇ τέχνῃ, καὶ σοι διττὴν εἶσομαι τὴν χάριν, καὶ ἐπὶ τῇ αὐλήσει καί, τὸ μέγιστον, ἐπὶ τῇ δόξῃ αὐτῆς.

[2] ἀποκρίνεται οὖν αὐτῷ ὁ Τιμόθεος, Ἀλλ', ὦ Ἀρμονίδη, ἐρᾶς μὲν, ἔφη, εὖ ἴσθι, οὐ μικροῦ πράγματος, ἐπαίνου καὶ δόξης καὶ ἐπίσημος εἶναι καὶ γινώσκεσθαι πρὸς τῶν πολλῶν, τοῦτο δὲ εἰ μὲν οὕτωςί πως ἐς τὰ πλήθη παριῶν ἐπιδεικνύμενος ἐθέλοις πορίζεσθαι, μακρὸν ἂν γένοιτο, καὶ οὐδὲ οὕτως ἅπαντες εἴσονται σε. ποῦ γὰρ ἂν εὗρεθῇ ἢ θέατρον ἢ στάδιον οὕτω μέγα, ἐν ᾧ πᾶσιν αὐλήσεις τοῖς Ἑλλήσιν; ὥς δὲ ποιήσας γνωσθήσῃ αὐτοῖς καὶ ἐπὶ τὸ πέρας ἀφίξῃ τῆς εὐχῆς, ἐγὼ καὶ τοῦτο ὑποθήσομαί σοι: σὺ γὰρ αὐλεῖ μὲν καὶ πρὸς τὰ θέατρα ἐνίοτε, ἀτὰρ ὀλίγον μελέτω σοι τῶν πολλῶν. ἢ δ' ἐπίτομος καὶ ῥᾶστα ἐπὶ τὴν δόξαν ἄγουσα ἦδε ἐστίν: εἰ γὰρ ἐπιλεξάμενος τῶν ἐν τῇ Ἑλλάδι τοὺς ἀρίστους καὶ ὀλίγους αὐτῶν ὅσοι κορυφαῖοι καὶ ἀναμφιλόγως θαυμαστοὶ καὶ ἐπ' ἀμφοτέρα πιστοί, εἰ τούτοις, φημί, ἐπιδείξαιο τὰ αὐλήματα καὶ οὗτοι ἐπαινέσονται σε, ἅπασιν Ἑλλήσιν νόμιζε ἥδη γεγενῆσθαι γνώριμος ἐν οὕτῳ βραχεῖ. καὶ τὸ πρᾶγμα ὅρα πῶς συντίθῃμι: εἰ γὰρ οὕς ἅπαντες ἴσασι καὶ οὕς θαυμάζουσιν, οὗτοι δὲ εἴσονται σε αὐλητὴν εὐδόκιμον ὄντα, τί σοι δεῖ τῶν πολλῶν, οἳ γε πάντως ἀκολουθήσουσι τοῖς ἄμεινον κρῖναι δυναμένοις; ὁ γὰρ τοι πολὺς οὗτος λεῶς, αὐτοὶ μὲν ἀγνοοῦσι τὰ βελτίω, βάνηυσαι ὄντες οἱ πολλοὶ αὐτῶν, ὄντινα δ' ἂν οἱ προὔχοντες

ἐπαινέσωσι, πιστεύουσι μὴ ἂν ἀλόγως ἐπαινεθῆναι τοῦτον· ὥστε ἐπαινέσουσι καὶ αὐτοί. καὶ γὰρ οὖν καὶ ἐν τοῖς ἀγῶσιν οἱ μὲν πολλοὶ θεαταὶ ἴσασι κροτῆσαι ποτε καὶ συρίσαι, κρίνουσι δὲ ἑπτὰ ἢ πέντε ἢ ὅσοι δὴ. ταῦτα ὁ μὲν Ἀρμονίδης οὐκ ἔφθη ποιῆσαι· μεταξὺ γὰρ αὐλῶν, φασίν, ὅτε τὸ πρῶτον ἠγωνίζετο, φιλοτιμότερον ἐμφυσῶν ἐναπέπνευσε τῷ αὐλῷ καὶ ἀστεφάνωτος ἐν τῇ σκηνῇ ἀπέθανε τὸ αὐτὸ καὶ πρῶτον καὶ ὕστατον αὐλήσας ἐν τοῖς Διονυσίοις.

[3] ὁ μέντοι τοῦ Τιμοθέου λόγος οὐκ αὐληταῖς οὐδὲ Ἀρμονίδῃ μόνον εἰρησθαί μοι δοκεῖ, ἀλλὰ πᾶσιν ὅσοι δόξης ὀρέγονται δημόσιόν τι ἐπιδεικνύμενοι, τοῦ παρὰ τῶν πολλῶν ἐπαίνου δεόμενοι. ἔγωγ' οὖν ὅποτε καὶ αὐτὸς ἐνενόουν τὰ ὅμοια περὶ τῶν ἑμαυτοῦ καὶ ἐξήτουν ὅπως ἂν τάχιστα γνωσθεῖν πᾶσι, τῷ Τιμοθέου λόγῳ ἐπόμενος ἐσκοπούμην ὅστις ὁ ἄριστος εἴη τῶν ἐν τῇ πόλει καὶ ὅτῳ πιστεύουσιν οἱ ἄλλοι καὶ ὃς ἀντὶ πάντων ἀρκέσειεν ἂν οὕτω δὲ ἄρα σὺ ἐμελλες ἡμῖν φαίνεσθαι τῷ δικαίῳ λόγῳ, ὃ τι περ τὸ κεφάλαιον ἀρετῆς ἀπάσης, ὁ γνῶμων, φασί, καὶ ὁ ὀρθὸς κανὼν τῶν τοιούτων. εἰ δέ σοι δεῖξαιμι τὰμὰ καὶ σὺ ἐπαιnéσειας αὐτά — εἴη γὰρ οὕτω φανήσεσθαι — καὶ δὴ ἐπὶ πέρας ἦκειν με τῆς ἐλπίδος ἐν μιᾷ ψήφῳ τὰς ἀπάσας λαβόντα. ἢ τίνα γὰρ ἂν πρὸ σοῦ ἐλόμενος οὐχὶ παραπαίειν ἂν εἰκότως νομισθεῖν; ὥστε λόγῳ μὲν ἐφ' ἐνὸς ἀνδρὸς ἀναρρίψομεν τὸν κύβον, τὸ δ' ἀληθὲς ὥσπερ ἂν εἰ τοὺς ἀπανταχόθεν ἀνθρώπους συγκαλέσας εἰς κοινὸν θέατρον ἐπιδεικνυοίμην τοὺς λόγους· δηλὸν γὰρ ὡς καθ' ἓνα τε καὶ συνάμα πάντων συνειλεγμένων μόνος αὐτὸς ἀμείνων ἂν ἦσθα. οἱ μὲν γε τῶν Λακεδαιμονίων βασιλεῖς, τῶν ἄλλων ἐκάστου μίαν ψῆφον φερόντων, ἐκεῖνοι μόνοι ἐκάτερος αὐτῶν δύο ἔφερον, σὺ δὲ καὶ τὰς τῶν ἐφόρων καὶ τὰς τῶν γερόντων προσέτι, καὶ ὅλως ἀπάντων ὁ πολυψηφότατος ἐν παιδείᾳ σύ γε, καὶ μάλιστα ὅσῳ τὴν λευκὴν ἀεὶ καὶ σώζουσιν φέρεις, ὁ καὶ θαρρεῖν με ἐν τῷ παρόντι ποιεῖ διὰ γε τὸ μέγεθος τοῦ τολμήματος καὶ πάνυ δικαίως ἂν φοβηθέντα. κάκεῖνο δὲ νῆ Δία προσέτι καὶ αὐτὸ θαρρεῖν ποιεῖ, τὸ μὴ παντάπασιν ἀλλότρια τὰμὰ εἶναι σοι, ὃς πόλεως γε ἐκείνης εἰμί, ἣν πολλὰκις εὖ ἐποίησας, τὸ μὲν πρῶτον ἰδίᾳ, τὸ δὲ δεύτερον κοινῇ μετὰ παντὸς τοῦ ἔθνους· ὥστε ἦν που καὶ νῦν ἐμοὶ ἐς τὸ χεῖρον ῥέπωσιν αἱ ψῆφοι ἐν τῷ λόγῳ καὶ ἐλάττους ὧσιν αἱ ἀμείνους, σὺ δὲ τὴν τῆς Ἀθηνᾶς προστιθείς ἀναπλήρου τὸ ἐνδέον παρὰ σεαυτοῦ καὶ τὸ ἐπανόρθωμα οἰκεῖόν σοι δοκεῖτω.

[4] καὶ γὰρ οὐδὲ ἐκεῖνό μοι ἱκανόν, εἰ πολλοὶ ἐθαύμασαν πρότερον, εἰ ἔνδοξος ἤδη ἐγώ, εἰ ἐπαινοῦνται πρὸς τῶν ἀκουσάντων οἱ λόγοι. πάντα ἐκεῖνα ὑπηνέμια ὀνείρατα, φασί, καὶ ἐπαίνων σκιαί· τὸ δ' ἀληθὲς ἐν τῷ παρόντι δειχθήσεται. οὗτος ἀκριβὴς ὅρος τῶν ἐμῶν, οὐδὲν ἀμφίδοξον ἔτι οὐδ' ὥς ἂν τις ἐνδοιάσειεν, ἀλλ' ἢ ἄριστον κατὰ παιδείαν δεῖσθαι νομίζεσθαι, σοί γε δόξαν, ἢ πάντων — εὐφημεῖν δὲ χρὴ πρὸς οὕτω μεγαν ἀγῶνα χωροῦντα. δόξαιμεν γάρ, ὧ θεοί, λόγου ἄξιοι καὶ βεβαιώσατε ἡμῖν τὸν παρὰ τῶν ἄλλων ἐπαινον, ὥς τὸ λοιπὸν θαρροῦντας ἐς τοὺς πολλοὺς παρεῖναι· πᾶν γὰρ ἡδὴ στάδιον ἦττον φοβερὸν τῷ Ὀλύμπῳ τὰ μεγάλα νενικηκότι.

A CONVERSATION WITH HESIOD — Διάλογος πρὸς Ἡσίοδον

Λυκῖνος

ἀλλὰ ποιητὴν μὲν ἄριστον εἶναί σε, ὦ Ἡσίοδε, καὶ τοῦτο παρὰ Μουσῶν λαβεῖν μετὰ τῆς δάφνης αὐτός τε δεικνύεις ἐν οἷς ποιεῖς — ἔνθεα γὰρ καὶ σεμνὰ πάντα — καὶ ἡμεῖς πιστευόμεν οὕτως ἔχειν: ἐκεῖνο δὲ ἀπορῆσαι ἄξιον, τί δήποτε προειπὼν ὑπὲρ σαυτοῦ, ὥς διὰ τοῦτο λάβοις τὴν θεσπέσιον ἐκείνην ῥῆδην παρὰ τῶν θεῶν, ὅπως κλείοις καὶ ὑμνοῖς τὰ παρεληλυθότα καὶ θεσπίζοις τὰ ἐσόμενα, θάτερον μὲν καὶ πάννυ ἐντελῶς ἐξενήνοχας θεῶν τε γενέσεις διηγούμενος ἄχρι καὶ τῶν πρώτων ἐκείνων, χάους καὶ γῆς καὶ οὐρανοῦ καὶ ἔρωτος, ἔτι δὲ γυναικῶν ἀρετὰς καὶ παραινέσεις γεωργικάς, καὶ ὅσα περὶ Πλειάδων καὶ ὅσα περὶ καιρῶν ἀρότου καὶ ἀμήτου καὶ πλοῦ καὶ ὅλως τῶν ἄλλων ἀπάντων: θάτερον δὲ καὶ ὁ χρησιμώτερον ἦν τῷ βίῳ παρὰ πολὺ καὶ θεῶν δωρεαῖς μᾶλλον εὐικός, λέγω δὲ τὴν τῶν μελλόντων προαγόρευσιν, οὐδὲ τὴν ἀρχὴν ἐξαπέφηνας, ἀλλὰ τὸ μέρος τοῦτο πᾶν λήθη παραδέδωκας οὐδαμοῦ τῆς ποιήσεως ἢ τὸν Κάλχαντα ἢ τὸν Τήλεμον ἢ τὸν Πολύειδον ἢ καὶ Φινέα μιμησάμενος, οἱ μὴδὲ παρὰ Μουσῶν τούτου τυχόντες ὁμως προεθέσπιζον καὶ οὐκ ὤκνουν χρᾶν τοῖς δεομένοις. [2] ὥστε ἀνάγκη σοι τῶν τριῶν τούτων αἰτιῶν μιᾷ γε πάντως ἐνέχεσθαι: ἢ γὰρ ἐψεύσω, εἰ καὶ πικρὸν εἰπεῖν, ὥς ὑποσχομένων σοι τῶν Μουσῶν καὶ τὰ μέλλοντα προλέγειν δύνασθαι: ἢ αἱ μὲν ἔδοσαν ὥσπερ ὑπέσχοντο, σὺ δὲ ὑπὸ φθόνου ἀποκρύπτεις καὶ ὑπὸ κόλπου φυλάττεις τὴν δωρεὰν οὐ μεταδιδούς αὐτῆς τοῖς δεομένοις: ἢ γέγραπται μὲν σοι καὶ τοιαῦτα πολλὰ, οὐδέπω δὲ αὐτὰ τῷ βίῳ παραδέδωκας οὐκ οἶδα εἰς ὃν καιρὸν τινα ἄλλον ταμιευόμενος τὴν χρῆσιν αὐτῶν ἐκεῖνο μὲν γὰρ οὐδὲ τολμήσαιμι· ἂν εἰπεῖν, ὥς αἱ Μοῦσαι δύο σοι παρέξουσιν ὑποσχόμενα τὸ μὲν ἔδοσαν, ἐξ ἡμισείας δὲ ἀνεκαλέσαντο τὴν ὑπόσχεσιν, λέγω δὲ τὴν τῶν μελλόντων γνῶσιν, καὶ ταῦτα προτέραν αὐτὴν ἐν τῷ ἔπει ὑπεσχημένα. [3] ταῦτα οὖν παρὰ τίνος ἄλλου, Ἡσίοδε, ἢ παρ' αὐτοῦ σοῦ μάθοι τις ἄν; πρόποι γὰρ ἄν, ὥσπερ οἱ θεοὶ “δωτῆρες ἑάων” εἰσίν, οὕτω δὲ καὶ ὑμῖν τοῖς φίλοις καὶ μαθηταῖς αὐτῶν μετὰ πάσης ἀληθείας ἐξηγεῖσθαι περὶ ὧν ἴστε καὶ λύειν ἡμῖν τὰς ἀπορίας.

Ἡσίοδος [4] ἐνῆν μὲν μοι, ὦ βέλτιστε, ῥαδίαν ἀπόκρισιν ἀποκρίνασθαι σοι περὶ ἀπάντων, ὅτι μὴδὲν ἐστὶ τῶν ἔρραψωδημένων ὑπ' ἐμοῦ ἴδιον ἐμόν, ἀλλὰ τῶν Μουσῶν, καὶ ἔχρην σε παρ' ἐκείνων τοὺς λογισμοὺς τῶν τε εἰρημένων καὶ τῶν παραλελειμμένων ἀπαιτεῖν: ἐγὼ δὲ ὑπὲρ μὲν ὧν ἰδία ἠπιστάμην, λέγω δὲ τοῦ νέμειν καὶ ποιμαίνειν καὶ ἐξελαύνειν καὶ βδάλλειν καὶ τῶν ἄλλων ὅσα ποιμένων ἔργα καὶ μαθήματα, δίκαιος ἂν εἶην ἀπολογεῖσθαι, αἱ θεαὶ δὲ τὰς αὐτῶν δωρεὰς οἷς τε ἂν ἐθέλωσι καὶ ἐφ' ὅσον ἂν οἶωνται καλῶς ἔχειν, μεταδιδόασιν. [5] ὁμως δὲ οὐκ ἀπορήσω πρὸς σὲ καὶ ποιητικῆς ἀπολογίας: οὐ γάρ, οἶμαι, χρὴ παρὰ τῶν ποιητῶν ἐς τὸ λεπτότατον ἀκριβολογουμένους ἀπαιτεῖν κατὰ συλλαβὴν ἐκάστην ἐντελῆ πάντως τὰ εἰρημένα, κἂν εἴ τι ἐν τῷ

τῆς ποιήσεως δρόμῳ παραρρυνὲν λάθῃ, πικρῶς τοῦτο ἐξετάζειν, ἀλλ' εἰδέναι ὅτι πολλὰ ἡμεῖς καὶ τῶν μέτρων ἔνεκα καὶ τῆς εὐφωνίας ἐπεμβάλλομεν: τὰ δὲ καὶ τὸ ἔπος αὐτὸ πολλάκις λεῖα ὄντα οὐκ οἶδ' ὅπως παρεδέξατο. σὺ δὲ τὸ μέγιστον ὧν ἔχομεν ἀγαθὼν ἀφαιρῇ ἡμᾶς, λέγω δὲ τὴν ἐλευθερίαν καὶ τὴν ἐν τῷ ποιεῖν ἐξουσίαν, καὶ τὰ μὲν ἄλλα οὐχ ὀρθῶς ὅσα τῆς ποιήσεως καλὰ, σκινδαλάμους δὲ καὶ ἀκάνθας τινὰς ἐκλέγεις καὶ λαβὰς τῇ συκοφαντίᾳ ζητεῖς. ἀλλ' οὐ μόνος ταῦτα σὺ οὐδὲ κατ' ἐμοῦ μόνου, ἀλλὰ πολλοὶ καὶ ἄλλοι τὰ τοῦ ὁμοτέχνου τοῦ ἐμοῦ Ὀμήρου κατακνίζουσι λεπτὰ οὕτω κομιδῇ καὶ μάλιστα μικρὰ ἄττα διεξιόντες. [6] εἰ δὲ καὶ χρή ὁμόσε χωρήσαντα τῇ αἰτίᾳ τὴν ὀρθοτάτην ἀπολογίαν ἀπολογήσασθαι, ἀνάγνωθι, ὦ οὗτος, τὰ Ἔργα μου καὶ τὰς Ἡμέρας: εἴσῃ γὰρ ὅσα ἐν τῷ ποιήματι τούτῳ μαντικῶς ἅμα καὶ προφητικῶς προτεθέσπισται μοι τὰς ἀποβάσεις προδηλοῦντα τῶν τε ὀρθῶς καὶ κατὰ καιρὸν πραττομένων καὶ τῶν παραλελειμμένων τὰς ζημίας, καὶ τὸ οἴσεις δ' ἐν φορμῷ, παῦροι δὲ σε θηήσονται, καὶ πάλιν ὅσα ἀγαθὰ περιέσται τοῖς ὀρθῶς γεωργοῦσι, χρησιμωτάτῃ ἂν τῷ βίῳ μαντικὴ νομίζοιτο.

Λυκῖνος [7] τοῦτο μὲν οὖν, ὦ θαυμαστὲ Ἡσίοδε, καὶ πάνυ ποιμενικὸν εἴρηταί σοι καὶ ἐπαληθεύειν ἔοικας τὴν τῶν Μουσῶν ἐπίπνοιαν αὐτὸς οὐδ' ἀπολογεῖσθαι ὑπὲρ τῶν ἐπῶν δυνάμενος, ἡμεῖς δὲ οὐ ταύτην τὴν μαντικὴν παρὰ σοῦ καὶ τῶν Μουσῶν περιεμένομεν: ἐπεὶ τά γε τοιαῦτα πολὺ μαντικώτεροι ὑμῶν οἱ γεωργοί, καὶ ἄριστα μαντεύσαιντ' ἂν ἡμῖν περὶ αὐτῶν, ὅτι ὕσαντος μὲν τοῦ θεοῦ εὐθαλῇ ἔσται τὰ δράγματα, ἣν δὲ αὐχμὸς ἐπιλάβῃ καὶ διψήσωσιν αἱ ἄρουραι, οὐδεμία μηχανὴ μὴ οὐχὶ λιμὸν ἐπακολουθήσῃ τῷ δίψει αὐτῶν, καὶ ὅτι οὐ μεσοῦντος θέρους χρή ἄρουν, ἢ οὐκ ἂν τι ὄφελος γένοιτο εἰκὴ ἐκχυθέντων τῶν σπερμάτων, οὐδὲ ἁμᾶν ἔτι χλωρὸν τὸν στάχυν, ἢ κενὸν εὐρεθήσεσθαι τὸν καρπὸν. οὐ μὴν οὐδ' ἐκεῖνο μαντείας δεῖται, ὥς ἦν μὴ καλύψαις τὰ σπέρματα καὶ θεράπων μακέλλῃν ἔχων ἐπιφοροίῃ τῆς γῆς αὐτοῖς, καταπτήσεται τὰ ὄρνεα καὶ προκατεδεῖται τὴν ἅπασαν τοῦ θέρους ἐλπίδα. [8] τὰ γὰρ τοιαῦτα παραινέσεις μὲν καὶ ὑποθήκας λέγων οὐκ ἂν τις ἀμαρτάνοι, μαντικῆς δὲ πάμπλου ἀποδεῖν μοι δοκεῖ, ἥς τὸ ἔργον τὰ ἀδηλα καὶ οὐδαμῇ οὐδαμῶς φανερά προγιγνώσκειν, ὥσπερ τὸ τῷ Μίνωϊ προειπεῖν ὅτι ἐν τῷ τοῦ μέλιτος πίθῳ ὁ παῖς ἔσται αὐτῷ ἀποπεπνιγμένος, καὶ τὸ τοῖς Ἀχαιοῖς προμηνῦσαι τῆς Ἀπόλλωνος ὀργῆς τὴν αἰτίαν καὶ τῷ δεκάτῳ ἔτει ἀλώσεσθαι τὸ Ἴλιον: ταῦτα γὰρ ἢ μαντικὴ. ἐπεὶ καὶ τὰ τοιαῦτα εἴ τις αὐτῇ ἀνατιθεῖη, οὐκ ἂν φθάνοι κάμει μάντιν λέγων: προερῷ γὰρ καὶ προθεσπιῷ καὶ ἄνευ Κασταλίας καὶ δάφνης καὶ τρίποδος Δελφικοῦ, ὅτι ἂν γυμνὸς τοῦ κρύους περινοστῇ τις ὕοντος προσέτι ἢ χαλαζῶντος τοῦ θεοῦ, ἡπίαλος οὐ μικρὸς ἐπιτεσεῖται τῷ τοιούτῳ, καὶ τὸ ἔτι γε τούτου μαντικώτερον, ὅτι καὶ θερμὴ μετὰ ταῦτα, ὥς τὸ εἰκός, ἐπιγενήσεται, καὶ ἄλλα πολλὰ τοιαῦτα, ὧν γελοῖον ἂν εἶη μεμνήσθαι. [9] ὥστε τὰς μὲν τοιαύτας ἀπολογίας καὶ μαντείας ἄφες: ἐκεῖνο δὲ ὃ εἶρηκας ἐν ἀρχῇ, ἴσως παραδέξασθαι ἄξιον, ὥς οὐδὲν ἥδισθα τῶν λεγομένων, ἀλλὰ τις ἔμπνοια δαιμόνιος ἐνεποίει σοι τὰ μέτρα, οὐ πάνυ οὐδὲ ἐκείνη βέβαιος οὔσα: οὐ γὰρ ἂν τὰ μὲν ἐπετέλει τῶν ὑπεσχημένων, τὰ δ' ἀτελῇ ἀπελίμπανεν.

THE SCYTHIAN OR THE CONSUL — Σκύθης ἢ Πρόξενος

οὐ πρῶτος Ἀνάχαρσις ἀφίκετο ἐκ Σκυθίας Ἀθήναζε παιδείας ἐπιθυμία τῆς Ἑλληνικῆς, ἀλλὰ καὶ Τόξαρις πρὸ αὐτοῦ, σοφὸς μὲν καὶ φιλόκαλος ἀνὴρ καὶ ἐπιτηδευμάτων φιλομαθῆς τῶν ἀρίστων, οἱκοὶ δὲ οὐ τοῦ βασιλείου γένους ὧν οὐδὲ τῶν πιλοφορικῶν, ἀλλὰ Σκυθῶν τῶν πολλῶν καὶ δημοτικῶν, οἱοί εἰσι παρ' αὐτοῖς οἱ ὀκτάποδες καλούμενοι, τοῦτο δέ ἐστι, δύο βοῶν δεσπότην εἶναι καὶ ἀμάξης μιᾶς. οὗτος ὁ Τόξαρις οὐδ' ἀπῆλθεν ἔτι ὀπίσω ἐς Σκύθας, ἀλλ' Ἀθήνησιν ἀπέθανε, καὶ μετ' οὐ πολὺ καὶ ἥρως ἔδοξε καὶ ἐντέμνουσιν αὐτῷ Ξένῳ Ἰατρῷ οἱ Ἀθηναῖοι· τοῦτο γὰρ τοῦνομα ἥρως γενόμενος ἐπεκτέησατο. τὴν δὲ αἰτίαν τῆς ἐπωνυμίας καὶ ἀνθ' ὅτου ἐς τοὺς ἥρωας κατελέγη καὶ τῶν Ἀσκληπιαδῶν εἰς ἔδοξεν, οὐ χειρὸν ἴσως διηγῆσασθαι, ὡς μάθητε οὐ Σκύθαις μόνον ἐπιχώριον ὄν ἀπαθανατίζειν καὶ πέμπειν παρὰ τὸν Ζάμολξιν, ἀλλὰ καὶ Ἀθηναίους ἐξεῖναι θεοποιεῖν τοὺς Σκύθας ἐπὶ τῆς Ἑλλάδος.

[2] κατὰ τὸν λοιμὸν τὸν μέγαν ἔδοξεν ἡ Ἀρχιτέλους γυνή, Ἀρεοπαγίτου ἀνδρός, ἐπιστάντα οἱ τὸν Σκύθην κελεῦσαι εἰπεῖν Ἀθηναίοις ὅτι παύσονται τῷ λοιμῷ ἐχόμενοι, ἦν τοὺς στενωποὺς οἶνω πολλῷ ῥάνωσι. τοῦτο συχνάκις γενόμενον — οὐ γὰρ ἡμέλησαν οἱ Ἀθηναῖοι ἀκούσαντες — ἔπαυσε μηκέτι λοιμώττειν αὐτούς, εἴτε ἀτμούς τινας πονηροὺς ὁ οἶνος σβέσας τῇ ὁδμῇ, εἴτε ἄλλο τι πλέον εἰδὼς ὁ ἥρως ὁ Τόξαρις, ἅτε ἱατρικὸς ὢν, συνεβούλευσεν. ὁ δ' οὖν μισθὸς τῆς ἰάσεως ἔτι καὶ νῦν ἀποδίδεται αὐτῷ λευκὸς ἵππος καταθυόμενος ἐπὶ τῷ μνήματι, ὅθεν ἔδειξεν ἡ Δειμαινέτη προελθόντα αὐτὸν ἐντεῖλασθαι ἐκεῖνα τὰ περὶ τοῦ οἴνου· καὶ εὐρέθῃ κείθῃ ὁ Τόξαρις τεθαμμένος τῇ τε ἐπιγραφῇ γνωσθεῖς, εἰ καὶ μὴ πᾶσα ἐφαίνετο ἔτι, καὶ μάλιστα, ὅτι ἐπὶ τῇ στήλῃ Σκύθης ἀνὴρ ἐγκεκόλαπτο, τῇ λαιᾷ μὲν τόξον ἔχων ἐντεταμένον, τῇ δεξιᾷ δὲ βιβλίον, ὡς ἐδόκει. ἔτι καὶ νῦν ἴδοις ἂν αὐτοῦ ὑπὲρ ἡμισυ καὶ τὸ τόξον ὅλον καὶ τὸ βιβλίον· τὰ δὲ ἄνω τῆς στήλης καὶ τὸ πρόσωπον ὁ χρόνος ἤδη ἐλυμήνατό που. ἔστι δὲ οὐ πολὺ ἀπὸ τοῦ Διτύλου, ἐν ἀριστερᾷ εἰς Ἀκαδημίαν ἀπιόντων, οὐ μέγα τὸ χῶμα καὶ ἡ στήλη χαμαί· πλὴν ἀλλ' ἔστεπται γε αἰεὶ, καὶ φασι πυρεταίνοντάς τινας ἤδη πεπαῦσθαι ἀπ' αὐτοῦ, καὶ μὰ τὸν Δί' οὐδὲν ἄπιστον, ὃς ὅλην ποτὲ ἰάσατο τὴν πόλιν.

[3] ἀλλὰ γὰρ οὐπὲρ ἕνεκα ἐμνήσθην αὐτοῦ, ἔζη μὲν ἔτι ὁ Τόξαρις, ὁ Ἀνάχαρσις δὲ ἄρτι καταπεπλευκὸς ἀνῆι ἐκ Πειραιῶς, οἷα δὴ ξένος καὶ βάρβαρος οὐ μετρίως τεταραγμένος ἔτι τὴν γνώμην, πάντα ἀγνοῶν, ψοφοδεὴς πρὸς τὰ πολλὰ, οὐκ ἔχων ὃ τι χρήσαιτο ἑαυτῷ· καὶ γὰρ συνίει καταγελώμενος ὑπὸ τῶν ὁρώντων ἐπὶ τῇ σκευῇ, καὶ ὁμόγλωσσον οὐδένα εὗρισκε, καὶ ὅλως μετέμελεν αὐτῷ ἤδη τῆς ὁδοῦ, καὶ ἐδέδοκτο ἰδόντα μόνον τὰς Ἀθήνας ἐπὶ πόδα εὐθὺς ὀπίσω χωρεῖν καὶ πλοίῳ ἐπιβάντα πλεῖν αὐθις ἐπὶ Βοσπόρου, ὅθεν οὐ πολλῇ ἔμελλεν αὐτῷ ὁδὸς ἔσσεσθαι οἴκαδε ἐς Σκύθας. οὕτως ἔχοντι τῷ Ἀναχάρσιδι ἐντυγχάνει δαίμων τις ἀγαθὸς ὡς ἀληθῶς ὁ Τόξαρις ἦδη ἐν τῷ Κεραμεικῷ· καὶ τὸ μὲν πρῶτον ἡ στολὴ αὐτὸν ἐπεσπάσατο πατριῶτις οὔσα,

εἶτα μέντοι οὐ χαλεπῶς ἔμελλε καὶ αὐτὸν γνῶσεσθαι τὸν Ἀνάχαρσιν ἅτε γένους τοῦ δοκιμωτάτου ὄντα καὶ ἐν τοῖς πρώτοις Σκυθῶν. ὁ Ἀναχαρσις δὲ πόθεν ἂν ἐκεῖνον ἔγνω ὁμοεθνή ὄντα, Ἑλληνιστὶ ἐσταλμένον, ὑπεξυρημένον τὸ γένειον, ἄζωστον, ἀσίδηρον, ἤδη στωμύλον, αὐτῶν τῶν Ἀττικῶν ἓνα τῶν αὐτοχθόνων; οὕτω μετεπεποιήτο ὑπὸ τοῦ χρόνου.

[4] ἀλλὰ Τόξαρις Σκυθιστὶ προσειπὼν αὐτόν, Οὐ σύ, ἔφη, Ἀναχαρσις ὢν τυγχάνεις ὁ Δαυκέτου; ἐδάκρυσεν ὑφ' ἡδονῆς ὁ Ἀνάχαρσις, ὅτι καὶ ὁμόφωνον εὐρήκει τινά, καὶ τοῦτον εἰδότα ὅστις ἦν ἐν Σκύθαις, καὶ ἤρετο, Σὺ δὲ πόθε οἴσθα ἡμᾶς, ὃ ξένε; καὶ αὐτός, ἔφη, ἐκεῖθ' εἰμι παρ' ὑμῶν, Τόξαρις τοῦνομα, οὐ τῶν ἐπιφανῶν, ὥστε καὶ ἐγνώσθαι ἂν σοι κατ' αὐτό. μὲν, ἔφη, σὺ ὁ Τόξαρις εἶ, περὶ οὗ ἐγὼ ἤκουσα ὥς τις Τόξαρις ἔρωτι τῆς Ἑλλάδος ἀπολιπὼν καὶ γυναῖκα ἐν Σκυθίᾳ καὶ παιδία νεογνὰ οἴχοιτο ἐς Ἀθήνας καὶ νῦν διατριβοὶ κειθὶ τιμώμενος ὑπὸ τῶν ἀρίστων; ἐγὼ, ἔφη, ἐκεῖνός εἰμι, εἶ τις κάμου λόγος ἐτι παρ' ὑμῖν. οὐκοῦν, ἦ δ' ὅς ὁ Ἀνάχαρσις, μαθητὴν σου ἴσθι με γεγενημένον καὶ ζηλωτὴν τοῦ ἔρωτος ὃν ἠράσθης, ἰδεῖν τὴν Ἑλλάδα, καὶ κατὰ γε τὴν ἐμπορίαν ταύτην ἀποδημήσας ἤκω σοι μυρία παθῶν ἐν τοῖς διὰ μέσου ἔθνεσι, καὶ εἰ γε μὴ σοὶ ἐνέτυχον, ἔγνωστο ἤδη πρὶν ἡλίον δῦναι, ὀπίσω αὖθις ἐπὶ ναῦν κατιέναι: οὕτως ἐτεταράγμην ξένα καὶ ἄγνωστα πάντα ὁρῶν. ἀλλὰ πρὸς Ἀκινάκου καὶ Ζαμόλξιδος, τῶν πατρῶν ἡμῖν θεῶν, σύ με, ὃ Τόξαρι, παραλαβὼν ξενάγησον καὶ δεῖξον τὰ κάλλιστα τῶν Ἀθηνῆσιν, εἶτα καὶ τὰ ἐν τῇ ἄλλῃ Ἑλλάδι, νόμων τε τοὺς ἀρίστους καὶ ἀνδρῶν τοὺς βελτίστους καὶ ἥθη καὶ πανηγύρεις καὶ βίον αὐτῶν καὶ πολιτείαν, δι' ἃπερ σύ τε κἀγὼ μετὰ σὲ τοσαύτην ὁδὸν ἤκομεν, καὶ μὴ περιύδης ἀθέατον αὐτῶν ἀναστρέφοντα.

[5] τοῦτο μὲν, ἔφη ὁ Τόξαρις, ἥκιστα ἐρωτικὸν εἴρηκας, ἐπὶ τὰς θύρας αὐτὰς ἐλθόντα οἴχεσθαι ἀπιόντα. πλὴν ἀλλὰ θάρρει: οὐ γὰρ ἂν, ὥς φῆς, ἀπέλθοις οὐδ' ἂν ἀφείη σε ῥαδίως ἢ πόλις: οὐχ οὕτως ὀλίγα τὰ θέλγητρα ἔχει πρὸς τοὺς ξένους, ἀλλὰ μάλα ἐπιλήψεται σοι, ὥς μήτε γυναικὸς ἐτι μήτε παίδων, εἰ σοὶ ἤδη εἰσὶ, μεμνησθαι. ὥς δ' ἂν τάχιστα πᾶσαν ἰδοῖς τὴν πόλιν τῶν Ἀθηνῶν, μᾶλλον δὲ τὴν Ἑλλάδα ὅλην καὶ τὰ Ἑλλήνων καλά, ἐγὼ ὑποθήσομαί σοι. ἔστι σοφὸς ἀνὴρ ἐνταῦθα, ἐπιχώριος μὲν, ἀποδημήσας δὲ μάλα πολλὰ ἔς τε Ἀσίαν καὶ ἐς Αἴγυπτον καὶ τοῖς ἀρίστοις τῶν ἀνθρώπων συγγενόμενος, τὰ ἄλλα οὐ τῶν πλουσίων, ἀλλὰ καὶ κομιδῇ πένης: ὅψει γέροντα οὕτω δημοτικῶς ἐσταλμένον. πλὴν διὰ γε τὴν σοφίαν καὶ τὴν ἄλλην ἀρετὴν πάνυ τιμῶσιν αὐτόν, ὥστε καὶ νομοθέτῃ χρῶνται πρὸς τὴν πολιτείαν καὶ ἀξιοῦσι κατὰ τὰ ἐκείνου προστάγματα βιοῦν. εἰ τοῦτον φίλον κτήσαιο καὶ μάθοις οἷος ἀνὴρ ἐστι, πᾶσαν νόμιζε τὴν Ἑλλάδα ἐν αὐτῷ ἔχειν καὶ τὸ κεφάλαιον ἤδη ἂν εἰδέναι τῶν τῆδε ἀγαθῶν: ὥς οὐκ ἔστιν ὃ τι ἂν μεῖζόν σοι καλὸν χαρίσασθαι δυναίμην ἢ συστήσας ἐκεῖνον.

[6] μὴ τοίνυν μέλλωμεν, ἔφη, ὃ Τόξαρι, ὁ Ἀνάχαρσις, ἀλλὰ με λαβὼν ἄγε παρ' αὐτόν ἀτὰρ ἐκεῖνο δέδια, μὴ δυσπρόσοδος καὶ ἐν παρέργῳ θῆται σοι τὴν ἐντευξιν τὴν ὑπὲρ ἡμῶν. εὐφήμει, ἦ δ' ὅς, ἐκεῖνον τὰ μέγιστα χαριεῖσθαι μοι δοκῶ ἀφορμὴν παρασχὼν τῆς ἐς ξένον ἀνδρα εὐποιίας. ἔπου μόνον: εἴση γὰρ ὅση πρὸς τὸν Ξένιον ἢ αἰδῶς καὶ ἡ ἄλλη ἐπιείκεια καὶ χρηστότης. μᾶλλον δὲ κατὰ δαίμονα οὗτος αὐτὸς ἡμῖν πρόσεισιν, ὁ ἐπὶ συννοίας, ὁ λαλῶν ἑαυτοῦ:

καὶ ἅμα προσειπὼν τὸν Σόλωνα, Τοῦτό σοι, ἔφη, δῶρον μέγιστον ἦκω ἄγων, ξένον ἄνδρα φιλίας δεόμενον.

[7] Σκύθης δέ ἐστι τῶν παρ' ἡμῖν εὐπατριδῶν, καὶ ὅμως τάκεῖ πάντα ἀφείς ἦκει συνεσόμενος ὑμῖν καὶ τὰ κάλλιστα ὀψόμενος τῆς Ἑλλάδος, καὶ γὰρ ἐπιτομόν τινα ταύτην ἐξεῦρον αὐτῷ, ὅπως ῥῆστα καὶ αὐτὸς μάθοι πάντα καὶ γνώριμος γένοιτο τοῖς ἀρίστοις· τοῦτο δ' ἦν σοὶ προσαγαγεῖν αὐτόν. εἰ τοίνυν ἐγὼ Σόλωνα οἶδα, οὕτω ποιήσεις καὶ προξενήσεις αὐτοῦ καὶ πολίτην γνήσιον ἀποφανεῖς τῆς Ἑλλάδος. καὶ ὅπερ σοὶ ἔφην μικρὸν ἔμπροσθεν, ὃ Ἀνάχαρσι, πάντα ἐώρακας ἤδη Σόλωνα ἰδὼν, τοῦτο αἱ Ἀθηναῖαι, τοῦτο ἡ Ἑλλάς· οὐκέτι ξένος σύ γε, πάντες σε ἴσασι, πάντες σε φιλοῦσι. τηλικούτόν ἐστι τὸ κατὰ τὸν πρεσβύτην τοῦτον. ἀπάντων ἐπιλήσῃ τῶν ἐν Σκυθίᾳ συνὼν αὐτῷ· ἔχεις τῆς ἀποδημίας τὰ ἄθλα, τοῦ ἔρωτος τὸ τέλος· οὕτως σοὶ ὁ Ἑλληνικὸς κανὼν, τοῦτο δεῖγμα τῆς φιλοσοφίας τῆς Ἀττικῆς. οὕτω τοίνυν γίγνωσκε ὡς εὐδαιμονέστατος ὢν, ὃς συνέσῃ Σόλωνι καὶ φίλῳ χρήσῃ αὐτῷ.

[8] μακρὸν ἂν εἴῃ διηγῆσασθαι, ὅπως μὲν ἦσθη ὁ Σόλων τῷ δώρῳ, οἷα δὲ εἶπεν, ὡς δὲ τὸ λοιπὸν συνῆσαν, ὁ μὲν παιδεύων καὶ διδάσκων τὰ κάλλιστα, ὁ Σόλων, καὶ φίλον ἅπασιν ποιῶν τὸν Ἀνάχαρσιν καὶ προσάγων τοῖς Ἑλλήνων καλοῖς καὶ πάντα τρόπον ἐπιμελούμενος, ὅπως ἥδιστα διατρίψῃ ἐν τῇ Ἑλλάδι, ὁ δὲ τεθιπῶς τὴν σοφίαν αὐτοῦ καὶ μηδὲ τὸν ἕτερον πόδα ἐκὼν εἶναι ἀπολειπόμενος. ὡς γοῦν ὑπέσχετο αὐτῷ ὁ τόξαρις, ἐξ ἐνὸς ἀνδρὸς τοῦ Σόλωνος ἅπαντα ἔγνω ἐν ἀκαρεῖ καὶ πᾶσιν ἦν γνώριμος καὶ ἐτιμᾶτο δι' ἐκεῖνον· οὐ γὰρ μικρὸν ἦν Σόλων ἐπαινῶν, ἀλλ' οἱ ἄνθρωποι καὶ τοῦτο ὡς νομοθέτῃ ἐπεὶ θοντο καὶ ἐφίλουν οὓς ἐκεῖνος δοκιμάζοι καὶ ἐπίστευον ἀρίστους ἄνδρας εἶναι. τὰ τελευταῖα καὶ ἐμυήθη μόνος βαρβάρων Ἀνάχαρσις, δημοποίητος γενόμενος, εἰ χρή Θεοξένῳ πιστεύειν καὶ τοῦτο ἰστοροῦντι περὶ αὐτοῦ· καὶ οὐκ ἂν οὐδὲ ἀνέστρεψεν, οἶμαι, ἐς Σκύθας, εἰ μὴ Σόλων ἀπέθανε.

[9] βούλεσθε οὖν ἤδη ἐπαγάγω τῷ μύθῳ τὸ τέλος, ὡς μὴ ἀκέφαλος περινοστοίῃ· ὥρα γοῦν εἰδέναι οὗτινός μοι εἵνεκα ὁ Ἀνάχαρσις ἐκ Σκυθίας καὶ Τόξαρις τὰ νῦν ἐς Μακεδονίαν ἦκετον ἔτι καὶ Σόλωνα γέροντα ἄνδρα ἐπαγομενῶ Ἀθήνηθεν. φημὶ δὴ ὁμοίων τι καὶ αὐτὸς παθεῖν τῷ Ἀναχάρσιδι, καὶ πρὸς Χαρίτων μὴ νεμεσήσῃτέ μοι τῆς εἰκόνης, εἰ βασιλικῷ ἀνδρὶ ἐμαυτὸν εἵκασα· βάρβαρος μὲν γὰρ κάκεῖνος καὶ οὐδέν τι φαίης ἂν τοὺς Σύρους ἡμᾶς φανυλοτεροὺς εἶναι τῶν Σκυθῶν. ἀτὰρ οὐδὲ κατὰ τὸ βασιλικὸν εἰσποιῶ τὰμὰ ἐς τὴν ὁμοιότητα, κατ' ἐκεῖνα δέ· ὅτε γὰρ πρῶτον ἐπεδήμησα ὑμῶν τῇ πόλει, ἐξεπλάγην μὲν εὐθὺς ἰδὼν τὸ μέγεθος καὶ τὸ κάλλος καὶ τῶν ἐμπολιτευομένων τὸ πλῆθος καὶ τὴν ἄλλην δύναμιν καὶ λαμπρότητα πᾶσαν· ὥστε ἐπὶ πολὺ ἐτεθήπειν πρὸς ταῦτα καὶ οὐκ ἐξήρκουν τῷ θαύματι, οἷόν τι καὶ ὁ νησιώτης ἐκεῖνος νεανίσκος ἐπεπόνθει πρὸς τὴν τοῦ Μενελάου οἰκίαν. καὶ ἔμελλον οὕτω διατεθῆσεσθαι τὴν γνώμην ἰδὼν πόλιν ἀκμάζουσαν ἀκμῇ τοσαύτῃ καὶ κατὰ τὸν ποιητὴν ἐκεῖνον ἀνθοῦσαν ἀγαθοῖς πᾶσιν οἷς θάλλει πόλις.

[10] οὕτω δὴ ἔχων ἐσκοπούμην ἤδη περὶ τῶν πρακτέων, καὶ το μὲν δεῖξαι τῶν λόγων ὑμῖν πάλαι ἐδέδοκτο. τίσι γὰρ ἂν ἄλλοις ἐδειξα σιωπῇ παροδεύσας τηλικαύτην πόλιν; ἐζήτουν γάρ, οὐδὲ ἀποκρύψομαι τάληθές, οἵτινες οἱ

προϋχοντες εἶεν καὶ οἷς ἂν τις προσελθὼν καὶ ἐπιγραψάμενος προστάτας συναγωνισταῖς χρῶτο πρὸς τὰ ὅλα. ἐνταῦθά μοι οὐχ εἷς, ὥσπερ τῷ Ἀναχάρσιδι, καὶ οὗτος βάρβαρος, ὁ Τόξαρις, ἀλλὰ πολλοί, μᾶλλον δὲ πάντες τὰ αὐτὰ μόνον οὐ ταῖς αὐταῖς συλλαβαῖς ἔλεγον: ὃ ξένε, πολλοὶ μὲν καὶ ἄλλοι χρηστοὶ καὶ δεξιοὶ ἀνὰ τὴν πόλιν, καὶ οὐκ ἀν' ἀλλαχόθι τοσούτους εὐροὺς ἄνδρας ἀγαθοὺς, δύο δὲ μάλιστα ἐστὼν ἡμῖν ἄνδρε ἀρίστῳ, γένει μὲν καὶ ἀξιώματι πολὺν προϋχοντος ἀπάντων, παιδείᾳ δὲ καὶ λόγων δυνάμει τῇ Ἀττικῇ δεκάδι παραβάλλοις ἄν: ἡ δὲ παρὰ τοῦ δήμου εὐνοία πάνυ ἐρωτική πρὸς αὐτούς, καὶ τουτὶ γίγνεται, ὅτι ἂν οὗτοι ἐθέλωσιν: ἐθέλουσι γὰρ ὅτι ἂν ἄριστον ἢ τῇ πόλει. τὴν μὲν γὰρ χρηστότητα καὶ τὴν πρὸς τοὺς ξένους φιланθρωπίαν καὶ τὸ ἐν μεγέθει τοσούτῳ ἀνεπίφθονον καὶ τὸ μετ' εὐνοίας αἰδέσιμον καὶ τὸ πρᾶον καὶ τὸ εὐπρόσοδον αὐτὸς ἂν ἄλλοις διηγῆσαι πεπραθεὶς μικρὸν ὕστερον.

[11] καὶ ὥς μᾶλλον θαυμάσης, μιᾶς καὶ τῆς αὐτῆς οἰκίας ἐστὼν, υἱὸς καὶ πατήρ, ὁ μὲν, εἴ τινα Σόλωνα ἢ Περικλέα ἢ Ἀριστείδην ἐπινοεῖς, ὁ δὲ υἱὸς καὶ ὀφθεὶς μὲν αὐτίκα ἐπάξεται σε, οὕτω μέγας ἐστὶ καὶ καλὸς ἀρρενωπὴν τινα τὴν εὐμορφίαν: εἰ δὲ καὶ φθέγγαιτο μόνον, οἰχίσηται σε ἀπὸ τῶν ὠτῶν ἀναδησάμενος, τοσαύτην Ἀφροδίτην ἐπὶ τῇ γλώττῃ ὁ νεανίσκος ἔχει. ἢ γέ τοι πόλις ἅπασα κεχηνότες αὐτοῦ ἀκούουσιν, ὁπότεν δημηγορήσων παρέλθῃ, ὁποῖόν φασι τοὺς τότε Ἀθηναίους πρὸς τὸν τοῦ Κλεινίου πεπονθέναι, παρ' ὅσον τοῖς μὲν οὐκ εἰς μακρὰν μετεμέλησε τοῦ ἔρωτος, ὃν ἠράσθησαν τοῦ Ἀλκιβιάδου, τοῦτον δὲ ἡ πόλις οὐ φιλεῖ μόνον, ἀλλὰ καὶ αἰδεῖσθαι ἤδη ἀξιοῖ, καὶ ὅλως ἐν τούτῳ ἡμῖν δημόσιον ἀγαθὸν ἐστὶ καὶ μέγα ὄφελος ἅπασιν, ἀνὴρ οὗτος. εἰ δὴ αὐτὸς τε καὶ ὁ πατήρ αὐτοῦ δέξαιντό σε καὶ φίλον ποιήσαιντο, πᾶσαν ἔχεις τὴν πόλιν, καὶ ἐπισεῖσαι χρὴ τὴν χεῖρα, τοῦτο μόνον, καὶ οὐκέτ' ἐνδοιάσιμα τὰ σά. ταῦτα νῆ τὸν Δί' ἅπαντες ἔλεγον, εἰ χρὴ καὶ ὄρκον ἐπάγειν τῷ λόγῳ, καὶ μοι ἤδη πεπωμένῳ τὸ πολλοστὸν τῶν προσόντων εἰρηκέναι ἔδοξαν. 'οὐχ ἔδρας τοίνυν οὐδ' ἀμβολᾶς ἔργον,' ὥς ὁ Κεῖός φησιν, ἀλλὰ χρὴ πάντα μὲν κάλων κινεῖν, πάντα δὲ πράττειν καὶ λέγειν, ὥς φίλοι ἡμῖν τοιοῦτοι γένοιτο: ἦν γὰρ τοῦθ' ὑπάρξις, εὐδία πάντα καὶ πλοῦς οὐριος καὶ λειοκύμων ἡ θάλαττα καὶ ὁ λιμὴν πλησίον

PODAGRA (Gout) — Ποδάγρα

ΠΟΔΑΓΡΟΣ, ΧΟΡΟΣ, ΠΟΔΑΓΡΑ, ΑΓΓΕΛΟΣ ΙΑΤΡΟΣ ΚΑΙ ΠΟΝΟΙ

ΠΟΔΑΓΡΟΣ ὦ στυγνὸν οὖνομ', ὦ θεοῖς στυγούμενον,

Ποδάγρα, πολυστένακτε, Κωκυτοῦ τέκνον,

ἦν Ταρτάρου κευθμῶσιν ἐν βαθυσκίοις

Μέγαίρ' Ἐρινὺς γαστρὸς ἐξεγείνατο

5 μαζοῖσί τ' ἐξέθρεψε, καὶ πικρῷ βρέφει

εἰς χεῖλος ἐστάλαξεν Ἀλληκτῶ γάλα,

τίς τὴν δυσώνυμόν σε δαιμόνων ἄρα

εἰς φῶς ἀνῆκεν; ἦλθες ἀνθρώποις βλάβος.

εἰ γὰρ τεθνῶσιν ἀμπλακημάτων τίσις

10 βροτοῖς ὀπηδεῖ τῶν ἔδρασαν ἐν φάει,

οὐ Τάνταλον ποτοῖσιν, οὐδ' Ἴξιονα

τροχῷ στροβητόν, οὐδὲ Σίσυφον πέτρῳ

ἔδει κολάζειν ἐν δόμοισι Πλουτέως,

ἀπλῶς δὲ πάντας τοὺς κακῶς δεδρακότας

15 τοῖς σοῖς προσάπτειν ἀρθροκηδέσιν πόνοις,

ὥς μου τὸ λυπρὸν καὶ ταλαίπωρον δέμας

χειρῶν ἀπ' ἄκρων εἰς ἄκρας ποδῶν βάσεις

ιχῶρι φαύλῳ καὶ πικρῷ χυμῷ χολῆς

πνεύματι βιαίῳ τόδε διασφίγγον πόρους

20 ἔστηκε καὶ μεμυκὸς ἐπιτείνει πόνους.

σπλάγχων δ' ἐπ' αὐτῶν διάπυρον τρέχει κακὸν

δίναισι φλογμῶν σάρκα πυρπολουμένην,

ὅποῖα κρητὴρ μεστὸς Αἰτναίου πυρὸς

ἢ Σικελὸς αὐλῶν ἀλιπόρου διασφάγος,

25 ὅπου δυσεξέλικτα κυματούμενος

σήραξι πετρῶν σκολιὸς εἰλεῖται κλύδων.

ὦ δυστέκμαρτον πᾶσιν ἀνθρώποις τέλος,

ὥς εἰς μάτην σε πάντες ἀμφιθάλλομεν

ἐλπίδι ματαία μωρὰ βουκολούμενοι.

ΧΟΡΟΣ ³⁰ Ἀνὰ Δίνδυμον Κυβήβης

Φρύγες ἔνθεον ὀλολυγὴν

ἀπαλῷ τελοῦσιν Ἄττη,

καὶ πρὸς μέλος κεραύλου

Φρυγίου κατ' ὄρεα Τμώλου

35 κῶμον βοῶσι Λυδοί·

παραπλήγες ἀμφὶ ρόπτροις

κελαδοῦσι Κρητὶ ρυθμῷ

νόμον εὐὰν Κορύβαντες.

κλάζει δὲ βριθὺ σάλπιγξ
40 Ἄρει κρέκουσα θούρῳ
πολεμῆιαν αὐτήν.
ἡμεῖς δὲ σοί, Ποδάγρα,
πρώταις ἔαρος ἐν ὥραις
μύσται τελοῦμεν οἴκτους,
45 ὅτε πᾶς χλοητόκοισι
ποίαις τέθηλε λειμών,
Ζεφύρου δὲ δένδρα πνοιαῖς
ἀπαλοῖς κομᾶ πετήλοις,
ὅτε δύσγαμος κατ' οἴκους
50 μερόπων θροεῖ χελιδών,
καὶ νύκτερος καθ' ὕλαν
τὸν Ἴτυν στένει δακρύουσ'
Ἀθῆς γόοις ἀηδών.

ΠΟΔΑΓΡΟΣ Ὡμοὶ πόνων ἀρωγόν, ὦ τρίτου ποδὸς
55 μοῖραν λελογχὸς βάκτρον, ἐξέρειδέ μου
βάσιν τρέμουσαν καὶ κατίθυνον τρίβον,
ἵχνος βέβαιον ὡς ἐπιστήσω πέδῳ.
ἐγειρε, τλήμον, γυῖα δεμνίων ἄπο
καὶ λείπε μελάρθρων τὴν ὑπώροφον στέγην.
60 σκέδασον δ' ἅπ' ὅσων νύχιον ἀέρος βάθος
μολῶν θύραζε καὶ πρὸς ἡλίου φάος
ἀθόλωτον αὔραν πνεύματος παιδροῦ σπάσον·
δέκατον γὰρ ἤδη τοῦτο πρὸς πέμπτῳ φάει,
ἐξ οὗ ζόφῳ σύγκλειστος ἡλίου δίχα
65 εὐναῖς ἐν ἀστρώτοισι τείρομαι δέμας.
ψυχὴ μὲν οὖν μοι καὶ προθυμία πάρα
βάσεις ἀμείβειν ἐπὶ θύρας ὠρμημένῳ,
δέμας δὲ νοθρὸν οὐχ ὑπηρετεῖ πόθοις.
ὅμως δ' ἐπείγου, θυμέ, γινώσκων ὅτι
70 πτωχὸς ποδαγρῶν, περιπατεῖν μὲν ἂν θέλῃ
καὶ μὴ δύνηται, τοῦτον ἐν νεκροῖς τίθει.
ἀλλ' εἶα.
τίνες γὰρ οἶδε βάκτρα νωμῶντες χεροῖν,
κάρηνα φύλλοις ἀκτέας καταστεφεῖς;
75 τίνα δαιμόνων ἄγουσι κωμαστὴν χορόν;
μῶν, Φοῖβε Παιάν, σὸν γεραίρουσιν σέβας;
ἀλλ' οὐ στέφονται Δελφίδος φύλλῳ δάφνης.
ἢ μή τις ὕμνος Βακχίῳ κωμάζεται;
ἀλλ' οὐκ ἔπεστι κισσίνη σφραγὶς κόμαις.
80 τίνες ποθ' ἡμῖν, ὦ ξένοι, βεβήκατε;
αὐδᾶτε καὶ πρόεσθε νημερτῇ λόγον.

τίς δ' ἔστιν, ἣν ὑμνεῖτε, λέξατ', ὦ φίλοι.

ΧΟΡΟΣ Σὺ δ' ὦν τίς ἡμᾶς καὶ τίνων προσεννέπεις;
ὥς γάρ σε βάκτρον καὶ βάσις μηνύετον,
85 μύστιν ὀρῶμεν τῆς ἀνικήτου θεᾶς.

ΠΟΔΑΓΡΟΣ Εἶμι κάγῳ τῆς θεᾶς ἐπάξιος;

ΧΟΡΟΣ Τὰν μὲν Κυπρίαν Ἀφροδίταν
σταγόνων προπεσοῦσαν ἀπ' αἰθέρος
ἀνεθρέψατο κόσμιον ἁρμογὰν
90 ἀλίοις ἐνὶ κύμασι Νηρεύς.
τὰν δ' Ὀκεανοῦ παρὰ παγαῖς
Ζηνὸς παράκοιτιν Ὀλυμπίου
λευκώλενον εὐρέσι κόλποις
Ἦραν ἐτιθήνατο Τηθύς.

95 κορυφαῖσι δὲ κρατὸς ἐν ἀφθίτου
ἐλόχευσε κόρας ἄτρομον φυὰν
Κρονίδας, μέγ' ἄριστος Ὀλυμπίων,
τὰν ἐγρεκύδοιμον Ἀθάναν.
τὰν δ' ἡμετέραν θεὸν Ὀλβίαν
100 ὁ γέρων λιπαραῖσιν ἐν ἀγκάλαις
πρώταν ἐλόχευσεν Ὀφίων.
ὅτ' ἐπαύσατο μὲν σκότιον χάος
ἀνέτειλέ τε λαμπέτις ἁὼς
καὶ παμφαῆς ἀελίου σέλας,
105 τότε καὶ Ποδάγρας ἐφάνη κράτος.

ὅτε γὰρ λαγόνων σε τεκοῦσα
† Μοῖρῃ τοτ' ἔλουσε Κλωθῶ,
ἐγέλασεν ἅπαν σέλας οὐρανοῦ,
μέγα δ' ἔκτυπεν εὐδῖος αἰθήρ·
110 τὴν δ' εὐγλαγέτοις ἐνὶ μαζοῖς
εὐολβος ἐθρέψατο Πλούτων.

ΠΟΔΑΓΡΟΣ Τίσιν δὲ τελεταῖς ὀργιάζει προσπόλους;

ΧΟΡΟΣ Οὐχ αἷμα λάβρον προχέομεν ἀποτομαῖς σιδάρου,
οὐ τριχὸς ἀφέτον λυγίζεται στροφαῖσιν αὐχὴν,
οὐδὲ πολυκρότοις ἀστραγάλοις πέπληγε νῶτα,
115 οὐδ' ὠμὰ λακιστῶν κρέα σιτούμεθα ταύρων·
ὅτε δὲ πτελέας ἔαρι βρῦει τὸ λεπτὸν ἄνθος
καὶ πολυκέλαδος κόσσυφος ἐπὶ κλάδοισιν ἄδει,
τότε διὰ μελέων ὀξὺ βέλος πέπηγε μύσταις,
120 ἀφανές, κρύφιον, δεδυκὸς ὑπὸ μυχοῖσι γυίων,
πόδα, γόνυ, κοτύλην, ἀστραγάλους, ἰσχία, μηρούς,

χέρας, ὠμοπλάτας, βραχίονας, κόρωνα, καρπούς
ἔσθαι, νέμεται, φλέγει, κρατεῖ, πυροῖ, μαλάσσει,
μέχρις ἂν ἡ θεὸς τὸν πόνον ἀποφυγεῖν κελεύσῃ.

ΠΟΔΑΓΡΟΣ Εἴς ἄρα κἀγὼ τῶν κατωργιασμένων
ἔλαθον ὑπάρχων; τοιγὰρ ἰκέτη πρευμενῆς
δαίμων φανείης, σὺν δ' ἐγὼ μύσταις ὁμοῦ
ὕμνων κατάρξω τὸ ποδαγρῶν ἄδων μέλος.

ΧΟΡΟΣ Σίγα μὲν αἰθὴρ νήνεμος ἔστω,

130 καὶ πᾶς ποδαγρῶν εὐφημεῖτω.

ἴδε, πρὸς θυμέλας ἡ κλिनوخαρῆς
βαίνει δαίμων σκίπωνι βάσιν
στηριζομένη. χαίροις μακάρων
πολὺ πραοτάτη καὶ σοῖς προπόλοις
135 ἵλαος ἔλθοις ὄμματι φαιδρῷ,
δοίης δὲ πόνοις λύσιν ὠκεῖαν
ταῖσδ' εἰαριναῖσιν ἐν ὥραις.

ΠΟΔΑΓΡΑ Τίς τὴν ἀνίκητόν με δεσπότην πόνων

οὐκ οἶδε Ποδάγραν τῶν ἐπὶ χθονὸς βροτῶν;

140 ἦν οὔτε λιβάνων ἀτμός ἐξιλάσκεται
οὔτε χυθὲν αἶμα βομίοις παρ' ἐμπύροις,
οὐ ναὸς ὄλβου περικρεμῆς ἀγάλμασιν,
ἦν οὔτε Παιὰν φαρμάκοις νικᾶν σθένει,
πάντων ἱατρὸς τῶν ἐν οὐρανῷ θεῶν,
145 οὐ παῖς ὁ Φοῖβου πολυμαθῆς Ἀσκληπιός.
ἐξ οὗ γὰρ ἐφύη πρῶτον ἀνθρώποις γένος,
τολμῶσι πάντες τοῦμὸν ἐκβαλεῖν σθένος,
κυκῶντες αἰεὶ φαρμάκων τεχνήματα.

ἄλλος γὰρ ἄλλην ἐπ' ἐμὲ πειράζει τέχνην·

150 τρίβουσιν ἀρνόγλωσσα καὶ σέλινά μοι
καὶ φύλλα θριδάκων καὶ νομαίαν ἀνδράχνην
ἄλλοι πράσιον, οἱ δὲ ποταμογεῖτονα,
ἄλλοι κνίδας τρίβουσιν, ἄλλοι σύμφυτον,
ἄλλοι φακοὺς φέρουσι τοὺς ἐκ τελμάτων,
155 σταφυλῖνον ἐφθόν, οἱ δὲ φύλλα Περσικῶν,
ὑοσκύαμον, μήκωνα, βολβούς, σίδια,
ψύλλιον, λίβανον, ρίζαν ἔλλεβόρου, νίτρον,
τῆλιν μετ' οἴνου, γυρίνην, κόλλαν, φακόν,
κυπαρισσίνην κηκίδα, γῦριν κριθίνην,
160 κράμβης ἀπέφθου φύλλα, γύψον ἐκ Πάρου,
σφυράθους ὀρείας αἰγός, ἀνθρώπου κόπρον,
ἄλευρα κυάμων, ἄνθος Ἀσσίου λίθου·
ἔψουσι φρύνους, μυγαλᾶς, σαύρας, γαλᾶς,

βατράχους, ὑαίνας, τραγελάφους, ἀλώπεκας.
165 ποῖον μέταλλον οὐ πεπείρασται βροτοῖς;
τίς οὐχὶ χυλός; ποῖον οὐ δένδρου δάκρυ;
ζώων ἀπάντων ὅστά, νεῦρα, δέρματα,
στέαρ, αἷμα, μυελός, οὖρον, ἀπόπατος, γάλα.
πίνουσιν οἱ μὲν τὸ διὰ τεσσάρων ἄκος,
170 οἱ δὲ τὸ δι' ὀκτώ, τὸ δὲ δι' ἑπτὰ πλείονες.
ἄλλος δὲ πίνων τὴν ἱερὰν καθαίρεται,
ἄλλος ἐπαοιδᾷς ἐπιθετῶν ἐμπαίζεται,
Ἰουδαῖος ἕτερον μωρὸν ἐξάδει λαβών.
ὁ δὲ θεραπείαν ἔλαβε παρὰ τῆς Κυρράνης.
175 ἐγὼ δὲ τούτοις πᾶσιν οἰμώζειν λέγω
καὶ τοῖς ποιοῦσι ταῦτα καὶ πειρῶσι με
εἶθ' ἅπαντῶν μᾶλλον ὀργιλωτέρα·
τοῖς δὲ φρονοῦσι μηδὲν ἀντίξουν ἐμοὶ
ἥπιον ἔχω νοῦν εὐμενῆς τε γίνομαι.
180 ὁ γὰρ μεταλαβὼν τῶν ἐμῶν μυστηρίων
πρῶτον μὲν εὐθύς εὐστομεῖν διδάσκεται
τέρπων ἅπαντας, εὐτραπέλους λέγων λόγους·
πᾶσιν δ' ὀρᾶται μετὰ γέλωτος καὶ κρότου,
ὅταν ἐπὶ λουτρὰ φερόμενος βαστάζεται.
185 Ἄτην γὰρ ἦν Ὀμηρος εἶφ' ἥδ' εἰμ' ἐγώ,
βαίνουσ' ἐπ' ἀνδρῶν κρᾶτα καὶ βάσεις ποδῶν
ἀπαλὰς ἔχουσα, παρὰ δὲ τοῖς πολλοῖς βροτῶν
Ποδάγρα καλοῦμαι, γινομένη ποδῶν ἄγρα.
ἀλλ' εἴα μύσται πάντες ὀργίων ἐμῶν,
190 γεραίρεθ' ὕμνοις τὴν ἀνίκητον θεάν.

ΧΟΡΟΣ Ἀδαμάντινον ἦθος ἔχουσα κόρα,
πουλυσθενές, ὀβριμόθυμε θεά,
κλύε σὼν ἱερῶν μερόπων ἐνοπίας.
μέγα σὸν κράτος, ὀλβιόφρον Ποδάγρα,
195 τὰν καὶ Διὸς ὥκῃ πέφρικε βέλος,
τρομέει δέ σε κύμαθ' ἄλως βυθίας,
τρομέει βασιλεὺς ἐνέρων Ἀἶδας,
ἐπιδεσμοχαρές, κατακλινοβατές,
κωλυσιδρόμα, βασαναστραγάλα,
200 σφυροπρησιπύρα, μογισαψεδάφα,
δοιδυκοφόβα, γονυκαυσαγρύπνα,
περικονδυλοπωροφίλα,
γονυκαμψεπικυρτε Ποδάγρα.

ΑΓΓΕΛΟΣ Δέσποινα, καιρίῳ γὰρ ἦντησας ποδί,
205 ἄκου', ἔπος γὰρ οὐκ ἐτώσιον φέρω,
ἀλλ' ἔστι πρᾶξις τῶν λόγων συνέμπορος·

ἐγὼ γάρ, ὥς ἔταξας, ἡρέμῳ ποδὶ
πόλεις ἰχνεύων πάντας ἡρεύνων δόμους
μαθεῖν ποθῶν εἴ τις σὸν οὐ τιμᾷ κράτος.
210 καὶ τῶν μὲν ἄλλων εἶδον ἥσυχον φρένα
νικωμένων, ἄνασσα, σαῖν βίας χεροῖν,
δύω δὲ τῷδε φῶτε τολμηρῷ θράσει
ἐφραζέτην λαοῖσι καὶ κατωμνύτην,
ὥς οὐκέτ' ἐστὶ σὸν κράτος σεβάσμιον,
215 ἀλλ' ἐκβολον βροτῶν σε θήσουσιν βίου.
διόπερ κραταιῷ συνοχμάσας δεσμῷ πόδα
πεμπταῖος ἦκω στάδια διανύσας δύο.

ΠΟΔΑΓΡΑ Ὡς κραιπνὸς ἔπτης, ἀγγέλων ὥκιστέ μοι.
τίνος δὲ καὶ γῆς ὄρια δυσβάτου λιπῶν
220 ἦκεις; σαφῶς μήνυσον, ὥς εἰδῶ τάχος.

ΑΓΓΕΛΟΣ Πρῶτον μὲν ἔλιπον πέντε βασμῶν κλίμακα,
ξύλων τρέμουςαν διαλύτοισιν ἀρμογαῖς,
ὅθεν με δέχεται κορδυβαλλῶδες πέδον
σκληροῖσι ταρσοῖς ἀντερεῖδον κρούμασιν.
225 ὅπερ διανύσας ἴχνεσιν ἀλγεινοῖς ἐγὼ
ἐστρωμένην χάλιζιν εἰσέβην ὁδὸν
καὶ δυσπάτητον ὀξέσιν κέντροις λίθων.
μεθ' ἣν ὀλίσθῳ περιπεσὼν λείας ὁδοῦ
ἔσπευδον εἰς τὸ πρόσθε, διάλυτος δέ μου
230 ἔσυρεν ὀπίσω πηλὸς ἀσθενῆ σφυρά,
δι' ἧς περῶντι νότιος ἐκ μελῶν ἰδρῶς
† ἔρρει βάσιν μου σαθρὸν ἐκλύων μένος.
ὅθεν με δέχεται πᾶν δέμας κεκμηκότα
πλατεῖα μὲν κέλευθος ἀλλ' οὐκ ἀσφαλής.
235 τὰ μὲν γὰρ ἔνθεν, τὰ δέ μ' ἐκεῖθ' ὀχήματα
ἤπειγεν, ἠνάγκαζεν, ἔσπερχεν τρέχειν.
ἐγὼ δὲ νωθρὸν ἔλαφρὰ κουφίζων πόδα
δόχμιος ἔβαινον εἰς ὁδοῦ πέζαν στενήν,
ἕως ἀπήνη παραδράμη τροχήλατος·
240 μύστης γὰρ ὦν σὸς ταχὺ τρέχειν οὐκ ἔσθενον.

ΠΟΔΑΓΡΑ Οὐκ εἰς μάτην, βέλτιστε, πρᾶξις ἦδε σοι
ὀρθῶς πέπρακται. τῇ δὲ σῇ προθυμίᾳ
ἴσαισι τιμαῖς ἀντισηκώσω χάριν.
ἔστω δέ σοι δῶρημα θυμῆρες τόδε,
245 ἐξῆς τριετίας πειράση κούφων πόνων.
ὕμεῖς δὲ μιαροὶ καὶ θεοῖς ἐχθίστατοι,
τίνες ποτ' ὄντες καὶ τίνων πεφυκότες
τολμᾶτε Ποδάγρας ἀνθαμιλλᾶσθαι κράτει,

τῆς οὐδ' ὁ Κρονίδης οἶδε νικῆσαι βίαν;
250 λέγετ', ὦ κάκιστοι· καὶ γὰρ ἡρώων ἐγὼ
ἐδάμασα πλείστους, ὡς ἐπίστανται σοφοί.
Πρίαμος Ποδάρκης ποδαγρὸς ὦν ἐκλήζετο·
ἔθανε δ' Ἀχιλλεὺς ποδαγρὸς ὦν ὁ Πηλέως·
ὁ Βελλεροφόντης ποδαγρὸς ὦν ἐκαρτέρει·
255 Θηβῶν δυνάστης Οἰδίπους ποδαγρὸς ἦν·
ἐκ τῶν Πελοπιδῶν ποδαγρὸς ἦν ὁ Πλεισθένης.
Ποίαντος υἱὸς ποδαγρὸς ὦν ἦρχεν στόλου·
ἄλλος Ποδάρκης Θεσσαλῶν ἦν ἡγεμών,
ὅς, ἐπεὶ περ ἔπεσε Πρωτεσίλαος ἐν μάχῃ,
260 ὅμως ποδαγρὸς ὦν καὶ πον
ἐγὼ κατέπεφνον, οὐκ ἄκανθα τρυγόνος.
ὥς οὔτι χαιρήσοντες, ὦ δυσδαίμονες,
ἴσῃν πάσεσθε κόλασιν οἷς δεδράκατε.

ΙΑΤΡΟΣ 265 Σύροι μὲν ἐσμεν, ἐκ Δαμασκοῦ τῷ γένει,
λιμῷ δὲ πολλῷ καὶ πενία κρατούμενοι
γῆν καὶ θάλασσαν ἐφέπομεν πλανώμενοι·
ἔχομεν δὲ χρῖσμα πατροδώρητον τόδε,
ἐν ᾧ παρηγοροῦμεν ἀλγούντων πόνους.

ΠΟΔΑΓΡΑ Τί δὴ τὸ χρῖσμα καὶ τίς ἡ σκευή; φράσον.

ΙΑΤΡΟΣ Μύστης με σιγᾶν ὄρκος οὐδ' ἐᾷ φράσαι,
καὶ λοισθία θνήσκοντος ἐντολὴ πατρός,
ὅς ἐταξε κεῦθιν φαρμάκου μέγα σθένος,
274 ὃ καὶ σὲ παύειν οἶδεν ἡγριωμένην.

ΠΟΔΑΓΡΑ Εἴτ' ὦ κατάρατοι καὶ κακῶς ὀλοούμενοι,
ἔστιν τις ἐν γῇ φαρμάκου δρᾶσις τόση,
ὃ χρισθὲν οἶδε τὴν ἐμὴν παῦσαι βίαν;
ἀλλ' εἶα, τήνδε σύμβασιν συνθώμεθα,
καὶ πειράσωμεν εἴτε φαρμάκου σθένος
280 ὑπέρτερον πέφυκεν εἴτ' ἐμαὶ φλόγες.
δεῦτ', ὦ σκυθρωπαί, πάντοθεν ποτώμεναι
βάσανοι, πάρεδροι τῶν ἐμῶν βακχευμάτων,
πελάζετε ἄσπον· καὶ σὺ μὲν ποδῶν ἄκρους
φλέγμαине ταρσοὺς δακτύλων ποδῶν ἄχρις,
285 σὺ δὲ σφυροῖς ἐμβαινε, σὺ δὲ μηρῶν ἄπο
ἐς γόνατα λείβε πικρὸν ἰχώρων βάθος,
ὁμεῖς δὲ χειρῶν δακτύλους λυγίζετε.

ΠΟΝΟΙ Ἴδ', ὡς ἔταξας πάντα σοι δεδράκαμεν·
κεῖνται βοῶντες οἱ ταλαίπωροι μέγα,

ΠΟΔΑΓΡΑ Φέρετ', ὦ ξένοι, μάθωμεν ἀτρεκέστερον,
 εἰ χρισθὲν ὑμᾶς φάρμακον τόδ' ὠφελεῖ.
 εἰ γὰρ σαφῶς τόδ' ἐστὶν ἀντίξουν ἐμοί,
 λιποῦσα γαῖαν εἰς μυχοὺς εἴμι χθονός,
 295 αἵστος, ἀφανής, πύματα Ταρτάρου βάθῃ.
 Ἰδοῦ, κέχρισθε· χαλασάτω φλογῶν πόνος.

ΙΑΤΡΟΣ Οἶμοι, παπαῖ γε, τείρομαι, διόλλυμαι,
 ἅπαν πέπαρμαι γυῖον ἀσκόπῳ κακῷ·
 οὐ Ζεὺς κεραυνοῦ τοῖον αἰωρεῖ βέλος,
 300 οὐδεὶς θαλάσσης τοῖα μαίνεται κλύδων,
 οὐδὲ στροβιλή λαίλαπος τόσση βία.
 μὴ κάρχαρον πορθεῖ με δῆγμα Κερβέρου;
 μὴ τῆς Ἐχίδνης ἰὸς ἀμφιβόσκειται,
 ἢ διαβραχεῖς ἰχῶρι Κενταύρου πέπλος;
 305 ἐλέαιρ', ἄνασσα, φάρμακον γὰρ οὗτ' ἐμὸν
 οὗτ' ἄλλο δύναται σὸν ἀναχαιτίσαι δρόμον,
 ψήφοις δὲ πάσαις πᾶν ἔθνος νικᾷς βροτῶν.

ΠΟΔΑΓΡΑ Παύσασθε, βάσανοι, καὶ πόνους μειώσατε
 τῶν μετανοούντων εἰς ἐμὴν ἔριν μολεῖν.
 310 γινωσκέτω δὲ πᾶς τις ὥς μόνη θεῶν
 ἄτεγκτος οὔσα φαρμάκοις οὐ πείθομαι.

ΧΟΡΟΣ Οὔτε Διὸς βρονταῖς Σαλμωνέος ἦρισε βία,
 ἀλλ' ἔθανεν ψολόεντι δαμεῖσα θεοῦ φρένα βέλει,
 οὐκ ἐρίσας ἐχάρη Φοῖβῳ σάτυρος Μαρσύας,
 315 ἀλλὰ λιγὺν ψαίρει κείνου περὶ δέρματι πίτυς.
 πένθος αἰείμνηστον δι' ἔριν τοκάς ἔσχε Νιόβη,
 ἀλλ' ἔτι μυρομένη προχέει πολὺ δάκρυ Σιπύλῃ.
 Μαιονία δ' Ἀράχνη Τριτωνίδος ἦλθεν ἐς ἔριν,
 ἀλλ' ὀλέσασα τύπον καὶ νῦν ἔτι νήματα πλέκει·
 320 οὐ γὰρ ἴσον μακάρων ὀργαῖς θράσος ἐστὶ μερόπων,
 ὥς Διός, ὥς Λητοῦς, ὥς Παλλάδος, ὥς Πυθίου.
 ἦπιον, ὦ πάνδημε, φέροις ἄλγῃμα, Ποδάγρα,
 κοῦφον, ἐλαφρόν, ἄδριμυ, βραχυβλαβές, ἀνώδυνον,
 εὐφορον, εὐληκτον, ὀλιγοδρανές, εὐπερίπατον.
 325 πολλαὶ μορφαὶ τῶν ἀτυχούντων,
 μελέται δὲ πόνων καὶ τὸ σύνηθες
 τοὺς ποδαγρῶντας παραμυθεῖσθω.
 ὅθεν εὐθύμως, ὦ σύγκληροι,
 λήσεσθε πόνων,
 330 εἰ τὰ δοκηθέντ' οὐκ ἐτελέσθη,

τοῖς δ' ἀδοκῆτοις πόρον εὔρε θεός.
πᾶς δ' ἀνεχέσθω τῶν πασχόντων
ἐμπαιζόμενος καὶ σκωπτόμενος·
τοῖον γὰρ ἔφν τόδε πρᾶγμα.

HERMOTIMUS — Ἑρμότιμος ἡ Περί Αἰρέσεων

Λυκῖνος

ὅσον, ὦ Ἑρμότιμε, τῷ βιβλίῳ καὶ τῇ τοῦ βαδίσματος σπουδῇ τεκμήρασθαι, παρὰ τὸν διδάσκαλον ἐπειγομένην ἔοικας· ἐνενόεις γοῦν τι μεταξὺ προῖων καὶ τὰ χεῖλη διεσάλευες ἡρέμα ὑποτονθορύζων καὶ τὴν χεῖρα ὥδε κάκεισε μετέφερες ὥσπερ τινὰ ῥῆσιν ἐπὶ ἑαυτοῦ διατιθέμενος, ἐρώτημα δὴ τι τῶν ἀγκύλων συντιθεῖς ἢ σκέμμα σοφιστικὸν ἀναφροντίζων, ὥς μηδὲ ὁδῷ βαδίζων σχολὴν ἄγοις, ἀλλ' ἐνεργὸς εἴης ἀεὶ σπουδαῖόν τι πράττων καὶ ὁ πρὸ ὁδοῦ σοι γένοιτ' ἂν ἐς τὰ μαθήματα.

Ἑρμότιμος

νῆ Δί', ὦ Λυκῖνε, τοιοῦτό τι· τὴν γὰρ χθίζην συνουσίαν καὶ ἃ εἶπε πρὸς ἡμᾶς, ἀνεπεμπαζόμενην ἐπὶ τῇ μνήμῃ ἕκαστα. χρῆ δὲ μηδένα καιρόν, οἶμαι, παριέναι εἰδότας ἀληθεῖς ὃν τὸ ὑπὸ τοῦ Κῶου ἱατροῦ εἰρημένον, ὥς ἄρα 'βραχὺς μὲν ὁ βίος, μακρὴ δὲ ἡ τέχνη.' καίτοι ἐκεῖνος ἱατρικῆς πέρι ταῦτ' ἔλεγεν, εὐμαθεστέρου πράγματος· φιλοσοφία δὲ καὶ μακρῷ τῷ χρόνῳ ἀνέφικτος, ἦν μὴ πάνυ τις ἐγρηγορότως ἀτενὲς ἀεὶ καὶ γοργὸν ἀποβλέπει ἐς αὐτήν, καὶ τὸ κινδύνευμα οὐ περὶ μικρῶν, ἢ ἄθλιον εἶναι ἐν τῷ πολλῷ τῶν ιδιωτῶν συρφετῷ παραπολόμενον ἢ εὐδαιμονῆσαι φιλοσοφήσαντα.

Λυκῖνος [2] τὰ μὲν ἄθλα, ὦ Ἑρμότιμε, θαυμάσια ἡλίκᾳ εἴρηκας. οἶμαί γε μὴν οὐ πόρρω σε εἶναι αὐτῶν, εἴ γε χρῆ εἰκάζειν τῷ τε χρόνῳ, ὅποσον φιλοσοφεῖς, καὶ προσέτι τῷ πόνῳ οἷόν μοι οὐ μέτριον ἐκ πολλοῦ ἤδη ἔχειν δοκεῖς· εἰ γάρ τι μέμνημαι, σχεδὸν εἴκοσιν ἔτη ταῦτά ἐστιν, ἀφ' οὗ σε οὐδὲν ἄλλο ποιοῦντα ἐώρακα, ἢ παρὰ τοὺς διδασκάλους φοιτῶντα καὶ ὥς τὸ πολὺ ἐς βιβλίον ἐπικεκυφότα καὶ ὑπομνήματα τῶν συνουσιῶν ἀπογραφόμενον, ὥχρον ἀεὶ ὑπὸ φροντίδων καὶ τὸ σῶμα κατεσκληκότα. δοκεῖς δέ μοι ἄλλ' οὐδὲ ὄναρ ποτὲ ἀνιέναι σεαυτόν, οὕτως ὅλος εἶ ἐν τῷ πράγματι. ταῦτ' οὖν σκοπούμεν μοι φαίνει οὐκ ἐς μακρὰν ἐπιλήψεσθαι τῆς εὐδαιμονίας, εἴ γε μὴ λέληθας ἡμᾶς καὶ πάλαι αὐτῇ συνών.

Ἑρμότιμος

πόθεν, ὦ Λυκῖνε, ὃς νῦν ἄρχομαι παρακύπτειν ἐς τὴν ὁδόν; ἢ δ' Ἀρετὴ πάνυ πόρρω κατὰ τὸν Ἡσίοδον οἰκεῖ καὶ ἔστιν ὁ οἶμος ἐπ' αὐτὴν μακρὸς τε καὶ ὀρθίος καὶ τρηχύς, ἰδρῶτα οὐκ ὀλίγον ἔχων τοῖς ὁδοιπόροις.

Λυκῖνος

οὐχ ἱκανὰ οὖν ἰδρωταί σοι, ὦ Ἑρμότιμε, καὶ ὠδοιπόρηται;

Ἑρμότιμος

οὐ, φημί· οὐδὲν γὰρ ἂν ἐκώλυέ με πανευδαίμονα εἶναι ἐπὶ τῷ ἄκρῳ γενόμενον· τὸ δὲ νῦν ἀρχόμεθα ἔτι, ὦ Λυκῖνε.

Λυκῖνος [3] ἀλλὰ τὴν γε ἀρχὴν ὁ αὐτὸς οὗτος Ἡσίοδος ἡμῖν τοῦ παντὸς ἔφη εἶναι, ὥστε κατα μέσσην τὴν ἄνοδον εἶναι σε ἤδη λέγοντες οὐκ ἂν ἀμάρτοιμεν.

Ἑρμότιμος

οὐδέπω οὐδὲ τοῦτο: πάμπολυ γὰρ ἂν ἡμῖν ἦνυστο.

Λυκῖνος

ἀλλὰ ποῦ. γάρ σε φῶμεν τῆς ὁδοῦ τυγχάνειν ὄντα;

Ἑρμότιμος

ἐν τῇ ὑπωρείᾳ κάτω ἔτι, ὦ Λυκῖνε, ἄρτι προβαίνειν βιαζόμενον: ὀλισθηρὰ δὲ καὶ τραχεῖα καὶ δεῖ χεῖρα ὀρέγοντος.

Λυκῖνος

οὐκοῦν ὁ διδάσκαλός σοι τοῦτο ἱκανὸς ποιῆσαι ἄνωθεν ἐκ τοῦ ἄκρου καθάπερ ὁ τοῦ Ὀμήρου Ζεὺς χρυσὴν τινα σειρὰν καθιεῖ τοὺς αὐτοῦ λόγους, ὑφ' ὧν σε ἀνασπᾷ δηλαδὴ καὶ ἀνακουφίζει πρὸς αὐτόν τε καὶ τὴν ἀρετὴν αὐτὸς πρὸ πολλοῦ ἀναβεβηκώς.

Ἑρμότιμος

αὐτὸ ἔφησθα, ὦ Λυκῖνε, τὸ γιγνόμενον: ὅσον γοῦν ἐπ' ἐκείνῳ πάλαι ἂν ἐσπάσμην ἄνω καὶ συνῆν αὐτοῖς, τὸ δ' ἐμὸν ἔτι ἐνδεῖ.

Λυκῖνος [4] ἀλλὰ θαρρεῖν χρή καὶ θυμὸν ἔχειν ἀγαθὸν ἐς τὸ τέλος τῆς ὁδοῦ ὀρῶντα καὶ τὴν ἄνω εὐδαιμονίαν, καὶ μάλιστα ἐκείνου ξυμπροθυμουμένου. πλὴν ἀλλὰ τίνα σοι ἐλπίδα ὑποφαίνει ὥς δὴ πότε ἀναβησομένη; ἐς νέωτα εἵκαζεν ἐπὶ τὸ ἄκρον ἔσεσθαί σε, οἷον μετὰ τὰ μυστήρια ἢ τὰ ἄλλα Παναθήναια;

Ἑρμότιμος

ὀλίγον φῆς, ὦ Λυκῖνε.

Λυκῖνος

ἀλλ' ἐς τὴν ἐξῆς ὀλυμπιάδα;

Ἑρμότιμος

καὶ τοῦτο ὀλίγον ὥς πρὸς ἀρετῆς ἄσκησιν καὶ εὐδαιμονίας κτῆσιν.

Λυκῖνος

μετὰ δύο μὲν δὴ ὀλυμπιάδας πάντως: ἢ πολλήν γ' ἂν ὑμῶν ῥαθυμίαν καταγνοίη τις, εἰ μὴδ' ἐν τοσοῦτῳ χρόνῳ δύνασθε, ὅσον τρεῖς ἀπὸ Ἡρακλείων στηλῶν εἰς Ἰνδοὺς ἀπελθεῖν, εἴτ' ἐπανελθεῖν ῥάδιον, εἰ καὶ μὴ εὐθεῖαν μὴδ' ἀεὶ βαδίζοι τις, ἀλλ' ἐν τοῖς διὰ μέσου ἔθνεσι περιπλανώμενος. καίτοι πόσῳ

τινὶ βούλει ὑψηλοτέραν καὶ λισσοτέρον θῶμεν εἶναι τὴν ἄκραν, ἐφ' ἧς ὑμῖν ἡ Ἀρετὴ οἰκεῖ, τῆς Ἀόρνου ἐκείνης, ἣν ἐντὸς ὀλίγων ἡμερῶν Ἀλέξανδρος κατὰ κράτος εἶλεν;

Ἑρμότιμος [5] οὐδὲν ὅμοιον, ὦ Λυκῖνε, οὐδ' ἔστι τὸ πρᾶγμα τοιοῦτον, οἷον σὺ εἰκάσεις, ὥς ὀλίγῳ χρόνῳ κατεργασθῆναι καὶ ἀλῶναι, οὐδ' ἂν μυρίοι Ἀλέξανδροι προσβάλλωσιν: ἐπεὶ πολλοὶ ἂν οἱ ἀνιόντες ἦσαν. νῦν δὲ ἐνάρχονται μὲν οὐκ ὀλίγοι μάλα ἐρρωμένως καὶ προσέρχονται ἐπὶ ποσόν, οἱ μὲν ἐπὶ πάντῳ ὀλίγον, οἱ δὲ ἐπὶ πλέον, ἐπειδὴν δὲ κατὰ μέσσην τὴν ὁδὸν γένωνται πολλοῖς τοῖς ἀπόροις καὶ δυσχερέσιν ἐντυγχάνοντες ἀποδυσπετοῦσί τε καὶ ἀναστρέφουσιν ἀσθμαίνοντες καὶ ἰδρῶτι ῥέομενοι, οὐ φέροντες τὸν κάματον. ὅσοι δ' ἂν εἰς τέλος διακαρτερήσωσιν, οὗτοι πρὸς τὸ ἄκρον ἀφικνουῦνται καὶ τὸ ἀπ' ἐκείνου εὐδαιμονοῦσι θαυμάσιόν τινα βίον τὸν λοιπὸν βιοῦντες, οἷον μύρμηκας ἀπὸ τοῦ ὕψους ἐπισκοποῦντές τινας τοὺς ἄλλους.

Λυκῖνος

παπαῖ, ὦ Ἑρμότιμε, ἡλίκοις ἡμᾶς ἀποφαίνεις, οὐδὲ κατὰ τοὺς Πυγμαίους ἐκείνους, ἀλλὰ χαμαιπετεῖς παντάπασιν ἐν χρῶ τῆς γῆς. εἰκότως: ὑψηλὰ γὰρ ἤδη φρονεῖς καὶ ἄνωθεν: ἡμεῖς δὴ ὁ συρφετὸς καὶ ὅσοι χαμαὶ ἐρχόμενοι ἐσμέν, μετὰ τῶν θεῶν καὶ ὑμᾶς προσευζόμεθα ὑπερνεφέλους γενομένους καὶ ἀνελθόντας οἷ πάλαι σπεύδετε.

Ἑρμότιμος

εἰ γὰρ γένοιτο καὶ ἀνελθεῖν, ὦ Λυκῖνε. ἀλλὰ πάμπολυ τὸ λοιπόν.

Λυκῖνος [6] ὅμως οὐκ ἔφησθα ὅπόσον, ὥς χρόνῳ περιλαβεῖν.

Ἑρμότιμος

οὐδ' αὐτὸς γὰρ οἶδα, ὦ Λυκῖνε, τὰκριβές: εἰκάζω μέντοι οὐ πλείω τῶν εἴκοσιν ἐτῶν ἔσεσθαι, μεθ' ἧ πάντως που ἐπὶ τῷ ἄκρῳ ἐσόμεθα.

Λυκῖνος

Ἡράκλεις, πολὺ λέγεις.

Ἑρμότιμος

καὶ γὰρ περὶ μεγάλων, ὦ Λυκῖνε, οἱ πονοὶ.

Λυκῖνος

τοῦτο μὲν ἴσως ἀληθές: ὑπὲρ δὲ τῶν εἴκοσιν ἐτῶν, ὅτι βιώσῃ τοσαῦτα, πότερον ὁ διδάσκαλός σου καθυπέσχετο, οὐ μόνον σοφός, ἀλλὰ καὶ μαντικός ὢν ἢ χρησμολόγος τις ἢ ὅσοι τὰς Χαλδαίων μεθόδους ἐπίστανται; φασὶ γοῦν εἰδέναι τὰ τοιαῦτα: οὐ γὰρ δὴ σέ γε εἰκὸς ἐπὶ τῷ ἀδῆλῳ, εἰ βιώσῃ μέχρι πρὸς τὴν ἀρετὴν, τοσούτους πόνους ἀνέχεσθαι καὶ ταλαιπωρεῖν νύκτωρ καὶ μεθ' ἡμέραν οὐκ εἰδότα, εἰ σε πλησίον ἤδη τοῦ ἄκρου γενόμενον τὸ χρεὼν ἐπιστάν

κατασπάσει λαβόμενον τοῦ ποδὸς ἐξ ἀτελοῦς τῆς ἐπίδος.

Ἑρμότιμος

ἄπαγε: δύσφημα γὰρ ταῦτα, ὦ Λυκῖνε. ἀλλ' εἴη βιώναι, ὥς μίαν γοῦν ἡμέραν
εὐδαιμονήσω σοφὸς γενόμενος.

Λυκῖνος

καὶ ἱκανή σοι ἀντὶ τῶν τοσούτων καμάτων ἢ μία ἡμέρα;

Ἑρμότιμος

ἐμοὶ μὲν καὶ ἀκαριαῖον ὅποσον ἱκανόν.

Λυκῖνος [7] τὰ δὲ δὴ ἄνω ὅτι εὐδαίμονα καὶ τοιαῦτα ὥς πάντα χρῆν ὑπομεῖναι
δι' αὐτά, πόθεν ἔχεις εἰδέναι; οὐ γὰρ δὴ αὐτός πω ἀνελήλυθας.

Ἑρμότιμος

ἀλλὰ τῷ διδασκάλῳ πιστεύω λέγοντι: ὁ δὲ πάνυ οἶδεν ἅτε ἀκρότατος ἤδη ὢν.

Λυκῖνος

ἔλεγε δὲ πρὸς θεῶν ποῖα τὰ περὶ αὐτῶν ἢ τίνα τὴν εὐδαιμονίαν εἶναι τὴν ἐκεῖ;
ἢ που τινὰ πλοῦτον καὶ δόξαν καὶ ἡδονὰς ἀνυπερβλήτους;

Ἑρμότιμος

εὐφήμει, ὦ ἑταῖρε: οὐδὲν γάρ ἐστι ταῦτα πρὸς τὸν ἐν τῇ ἀρετῇ βίον.

Λυκῖνος

ἀλλὰ τίνα φησὶ τὰγαθά, εἰ μὴ ταῦτα, ἔξιν πρὸς τὸ τέλος τῆς ἀσκήσεως
ἐλθόντας;

Ἑρμότιμος

σοφίαν καὶ ἀνδρείαν καὶ τὸ καλὸν αὐτὸ καὶ τὸ δίκαιον καὶ τὸ πάντα
ἐπίστασθαι βεβαίως πεπεισμένον ἢ ἕκαστα ἔχει: πλούτους δὲ καὶ δόξας καὶ
ἡδονὰς καὶ ὅσα τοῦ σώματος, ταῦτα πάντα κάτω ἀφείς καὶ ἀποδυσάμενος
ἀνέρχεται, ὥσπερ φασὶ τὸν Ἡρακλέα ἐν τῇ Οἴτῃ κατακαυθέντα θεὸν
γενέσθαι: καὶ γὰρ ἐκεῖνος ἀποβαλὼν ὅποσον ἀνθρώπειον εἶχε παρὰ τῆς
μητρὸς καὶ καθαρὸν τε καὶ ἀκήρατον φέρων τὸ θεῖον ἀνέπτατο ἐς τοὺς θεοὺς
διευκρινηθὲν ὑπὸ τοῦ πυρός. καὶ οὗτοι δὴ ὑπὸ φιλοσοφίας ὥσπερ ὑπὸ τινος
πυρὸς ἅπαντα ταῦτα περιαιρεθέντες, ἃ τοῖς ἄλλοις θαυμαστὰ εἶναι δοκεῖ οὐκ
ὀρθῶς δοξάζουσιν, ἀνελθόντες ἐπὶ τὸ ἄκρον εὐδαιμονοῦσι πλούτου καὶ δόξης
καὶ ἡδονῶν ἀλλ' οὐδὲ μεμνημένοι ἔτι, καταγελῶντες δὲ τῶν οἰομένων ταῦτα
εἶναι.

Λυκῖνος [8] νῆ τὸν Ἡρακλέα, ὦ Ἑρμότιμε, τὸν ἐν Οἴτῃ ἀνδρεῖα καὶ εὐδαίμονα
λέγεις περὶ αὐτῶν. πλὴν ἀλλὰ τότε μοι εἰπέ, καὶ κατέρχονται ποτε ἐκ τῆς

ἄκρας, ἣν ἐθελήσωσι, χρησόμενοι τοῖς κάτω ἃ καταλελοίπασιν, ἢ ἀνάγκη ἅπαξ ἀνελθόντας αὐτοὺς μένειν καὶ συνεῖναι τῇ ἀρετῇ πλούτου καὶ δόξης καὶ ἡδονῶν καταγελῶντας;

Ἑρμότιμος

οὐ μόνον τοῦτο, ὦ Λυκῖνε, ἀλλ' ὅς ἂν ἀποτελεσθῇ πρὸς ἀρετὴν, οὔτε ὀργῇ οὔτε φόβῳ οὔτ' ἐπιθυμίαις ὁ τοιοῦτος ἂν δουλεύοι, οὐδὲ λυποῖτο, οὐδὲ ὅλως πάθος ἔτι τοιοῦτον πάθοι ἂν.

Λυκῖνος

καὶ μὴν εἴ γέ με δεῖ μηδὲν ὀκνήσαντα εἰπεῖν τάληθές — ἀλλ' εὐφημεῖν χρή, οἶμαι, μηδὲ ὅσιον εἶναι ἐξετάζειν τὰ ὑπὸ τῶν σοφῶν γιγνόμενα.

Ἑρμότιμος

μηδαμῶς, ἀλλ' εἰπὲ ὅ τι καὶ λέγεις.

Λυκῖνος

ὄρα, ὦ ἐταῖρε, ὥς ἔγωγε καὶ πάνυ ὀκνῶ.

Ἑρμότιμος

ἀλλὰ μὴ ὀκνεῖ, ὦ γενναῖε, πρὸς γε μόνον ἐμὲ λέγων.

Λυκῖνος [9] τὰ μὲν τοίνυν ἄλλα, ὦ Ἑρμότιμε, διηγουμένῳ σοι παρειπόμην καὶ ἐπίστευον οὕτως ἔχειν, σοφοὺς τε γίγνεσθαι αὐτοὺς καὶ ἀνδρείους καὶ δικαίους καὶ τὰ ἄλλα, καὶ πως ἐκηλούμην πρὸς τὸν λόγον, ὅποτε δὲ καὶ πλούτου ἔφησθα καταφρονεῖν σφᾶς καὶ δόξης καὶ ἡδονῶν καὶ μήτε ὀργίζεσθαι μήτε λυπεῖσθαι, πάνυ ἐνταῦθα — μόνω γάρ ἐσμεν — ἐπέστην ἀναμνησθεῖς ἃ πρόην εἶδον ποιοῦντα — βούλει φῶ τίνα; ἢ ἱκανὸν καὶ ἄνευ τοῦ ὀνόματος;

Ἑρμότιμος

μηδαμῶς, ἀλλὰ καὶ τοῦτο εἰπέ, ὅστις ἦν.

Λυκῖνος

διδάσκαλος αὐτὸς οὗτος ὁ σός, ἀνὴρ τά τε ἄλλα αἰδοῦς ἄξιος καὶ γέρων ἤδη ἐς τὸ ὕστατον.

Ἑρμότιμος

τί οὖν δὴ ἐποίει;

Λυκῖνος

τὸν ξένον οἶσθα τὸν Ἡρακλεώτην, ὃς ἐκ πολλοῦ συνεφιλοσόφει αὐτῷ, μαθητὴς ὢν, τὸν ξανθόν, τὸν ἐριστικόν;

Ἑρμότιμος
οἶδα ὃν λέγεις: Δίων αὐτῷ τοῦνομα.

Λυκῖνος
ἐκείνον αὐτόν, ἐπεὶ τὸν μισθόν, οἶμαι, μὴ ἀπεδίδου κατὰ καιρόν, ἀπήγαγε παρὰ τὸν ἄρχοντα ἔναγχος περιθείς γε αὐτῷ θοῖμάτιον περὶ τὸν τράχηλον καὶ ἐβόα καὶ ὠργίζετο, καὶ εἰ μὴ τῶν συνήθων τινὲς ἐν μέσῳ γενόμενοι ἀφείλοντο τὸν νεανίσκον ἐκ τῶν χειρῶν αὐτοῦ, εὖ ἴσθι ἐκεῖνος προσφύς ἂν ἀπέτραγεν αὐτοῦ τὴν ῥίνα ὁ γέρων, οὕτως ἡγανάκει.

Ἑρμότιμος [10] πονηρὸς γὰρ ἐκεῖνος αἰὶ καὶ ἀγνώμων, ὃ Λυκῖνε, περὶ τὰς ἀποδόσεις: ἐπεὶ τοὺς γε ἄλλους, οἷς δανεῖζει, πολλοὺς ὄντας, οὐδὲν τοιοῦτό πω διατέθεικεν: ἀποδιδόασι γὰρ αὐτῷ κατὰ καιρὸν τοὺς τόκους.

Λυκῖνος
τί δαί, ἂν μὴ ἀποδιδῶσιν, ὃ μακάριε, μέλει τι αὐτῷ καθαρθέντι ἤδη ὑπὸ φιλοσοφίας καὶ μηκέτι τῶν ἐν τῇ Οἴτῃ καταλειμμένων δεομένῳ;

Ἑρμότιμος
οἶει γὰρ ὅτι ἑαυτοῦ χάριν ἐκεῖνος περὶ τὰ τοιαῦτα ἐσπούδακεν; ἀλλ' ἔστιν αὐτῷ παιδία νεογνά, ὧν κήδεται μὴ ἐν ἀπορίᾳ καταβιώσωσι.

Λυκῖνος
δέον, ὃ Ἑρμότιμε, ἀναγαγεῖν κάκεῖνα ἐπὶ τὴν ἀρετὴν, ὥς συνευδαιμονοῖεν αὐτῷ πλούτου καταφρονοῦντες.

Ἑρμότιμος [11] οὐ σχολή μοι, ὃ Λυκῖνε, περὶ τούτων διαλέγεσθαί σοι: σπεύδω γὰρ ἤδη ἀκροάσασθαι αὐτοῦ, μὴ καὶ λάθω τελέως ἀπολειφθεῖς.

Λυκῖνος
θάρρει, ὦγαθέ: τὸ τήμερον γὰρ ἐκεχειρία ἐπήγγελλται: ὥστε ἐγὼ ἀφήμι σοι ὅσον ἔτι τὸ λοιπὸν τῆς ὁδοῦ.

Ἑρμότιμος
πῶς λέγεις;

Λυκῖνος
ὅτι ἐν τῷ παρόντι οὐκ ἂν ἴδοις αὐτόν, εἴ γε χρή πιστεύειν τῷ προγράμματι: πινάκιον γάρ τι ἐκρέματο ὑπὲρ τοῦ πυλῶνος μεγάλοις γράμμασι λέγον, τήμερον οὐ συμφιλοσοφεῖν. ἐλέγετο δὲ παρ' Εὐκράτει τῷ πάνυ δειπνήσας χθὲς γενέθλια θυγατρὸς ἐστιῶντι πολλὰ τε συμφιλοσοφῆσαι ἐν τῷ συμποσίῳ καὶ πρὸς Εὐθύδημον τὸν ἐκ τοῦ Περιπάτου παροξυνθῆναί τι καὶ ἀμφισβητῆσαι αὐτῷ περὶ ὧν ἐκεῖνοι εἰώθασιν ἀντιλέγειν τοῖς ἀπὸ τῆς Στοᾶς: ὑπὸ τε οὖν τῆς κραυγῆς πονήρως τὴν κεφαλὴν διατεθῆναι καὶ ἰδρῶσαι μάλα

πολλὰ ἐς μέσας νύκτας ἀποταθείσης, ὥς φασι, τῆς συνουσίας. ἅμα δὲ καὶ πεπώκει, οἶμαι, πλεόν τοῦ ἱκανοῦ, τῶν παρόντων, ὥς εἰκός, φιλοτησίας προπινόντων, καὶ ἐδεδειπνῆκει πλεόν ἢ κατὰ γέροντα: ὥστε ἀναστρέψας ἡμεσὲ τε, ὥς ἔφασκον, πολλὰ καὶ μόνον ἀριθμῶ παραλαβὼν τὰ κρέα, ὅποσα τῷ παιδί κατόπιν ἐστῶτι παραδεδῶκει, καὶ σημηνάμενος ἐπιμελῶς τὸ ἀπ' ἐκείνου καθεύδει μηδένα εἰσδέχεσθαι παραγγείλας. ταῦτα δὲ Μίδα ἤκουσα τοῦ οἰκέτου αὐτοῦ διηγουμένου τισὶ τῶν μαθητῶν, οἳ καὶ αὐτοὶ ἀνέστρεφον μάλα πολλοί.

Ἑρμότιμος ^[12] ἐκράτησε δὲ πότερος, ὃ Λυκῖνε, ὁ διδασκαλὸς ἢ ὁ Εὐθύδημος; εἴ τι καὶ τοιοῦτον ἔλεγεν ὁ Μίδας.

Λυκῖνος

τὰ μὲν πρῶτά φασιν, ὃ Ἑρμότιμε, ἀγχώμαλα σφίσι γενέσθαι, τὸ δ' οὖν τέλος τῆς νίκης καθ' ὑμᾶς ἐγένετο καὶ παρὰ πολὺ ὁ πρεσβύτης ὑπερέσχε: τὸν γοῦν Εὐθύδημον οὐδ' ἀναιμωτὶ φασιν ἀπελθεῖν, ἀλλὰ τραῦμα παμμέγεθες ἔχοντα ἐν τῇ κεφαλῇ: ἐπεὶ γὰρ ἀλαζῶν ἦν καὶ ἐλεγκτικὸς καὶ πείθεσθαι οὐκ ἤθελεν οὐδὲ παρείχε ῥάδιον αὐτὸν ἐλέγχεσθαι, ὁ διδάσκαλός σου ὁ βέλτιστος ὃν εἶχε σκύφον Νεστόρειόν τινα καταφέρει αὐτοῦ πλησίον κατακειμένου, καὶ οὕτως ἐκράτησεν.

Ἑρμότιμος

εὖ γε: οὐ γὰρ ἄλλως ἐχρῆν πρὸς τοὺς μὴ ἐθέλοντας εἵκειν τοῖς κρείττοσιν.

Λυκῖνος

ταυτὶ μὲν, ὃ Ἑρμότιμε, πάνυ εὐλόγα. ἢ τί γὰρ παθὼν Εὐθύδημος ἄνδρα γέροντα παρώξυνεν, ἀόργητον καὶ θυμοῦ κρείττονα, σκύφον οὕτω βαρὺν ἐν τῇ χειρὶ ἔχοντα; ^[13] ἀλλὰ σχολὴν γὰρ ἄγομεν — τί οὐ διηγῇ μοι ἐταίρω ὄντι, ὃν τρόπον ὠρμήθης τὸ πρῶτον φιλοσοφεῖν, ὥς καὶ αὐτός, εἰ δυνατόν ἔτι, συνοδοιποροίην ὑμῖν τὸ ἀπὸ τοῦδε ἀρξάμενος. οὐ γὰρ ἀποκλείσετε με δηλαδὴ φίλοι ὄντες.

Ἑρμότιμος

εἰ γὰρ ἐθελήσεις, ὃ Λυκῖνε: ὅψει ἐν βραχεῖ ὅσον διοίσεις τῶν ἄλλων: παῖδας, εὖ ἴσθι, οἰήσῃ ἅπαντας ὥς πρὸς σέ, τοσοῦτον ὑπερφρονήσεις αὐτός.

Λυκῖνος

ἱκανόν, εἰ μετὰ εἴκοσιν ἔτη γενοίμην τοιοῦτος οἶος σὺ νῦν.

Ἑρμότιμος

ἀμέλει, καὶ αὐτὸς κατὰ σὲ γεγονὼς ἡρξάμην φιλοσοφεῖν τετταρακοντούτης σχεδόν, ὅποσα, οἶμαι, σὺ νῦν γέγονας.

Λυκῖνος

τοσαῦτα γάρ, ὦ Ἑρμότιμε: ὥστε τὴν αὐτὴν ἄγε λαβὼν κάμῃ — δίκαιον γάρ — καὶ πρῶτόν γέ μοι τοῦτο εἶπέ. δίδοτε ἀντιλέγειν τοῖς μανθάνουσιν, ἣν τι μὴ ὀρθῶς λέγεσθαι δοκῇ αὐτοῖς, ἢ οὐκ ἐφίετε τοῦτο τοῖς νεωτέροις;

Ἑρμότιμος

οὐ πάνυ. σὺ δέ, ἣν τι βούλῃ, ἐρώτα μεταξὺ καὶ ἀντίλεγε: ῥᾶον γὰρ ἂν οὕτω μάθοις.

Λυκῖνος

εὖ γε, νῆ τὸν Ἑρμῆν, ὦ Ἑρμότιμε, αὐτόν, οὗ ἐπώνυμος ὢν τυγχάνεις. [14] ἀτὰρ εἶπέ μοι, μία τις ὁδὸς ἐστὶν ἢ ἐπὶ φιλοσοφίαν ἄγουσα, ἢ τῶν Στωϊκῶν ὕμῶν, ἢ ἀληθῆ ἐγὼ ἤκουον ὥς καὶ ἄλλοι πολλοὶ τινές εἰσιν;

Ἑρμότιμος

μάλα πολλοί, Περιπατητικοὶ καὶ Ἐπικούρειοι καὶ οἱ τὸν Πλάτωνα ἐπιγραφόμενοι, καὶ αὖ Διογένοους ἄλλοι τινὲς καὶ Ἀντισθένους ζηλωταὶ καὶ οἱ ἀπὸ τοῦ Πυθαγόρου καὶ ἔτι πλείους.

Λυκῖνος

ἀληθῆ ταῦτα: πολλοὶ γάρ εἰσι. πότερον δὴ, ὦ Ἑρμότιμε, τὰ αὐτὰ οὗτοι λέγουσιν ἢ διάφορα;

Ἑρμότιμος

καὶ πάνυ διάφορα.

Λυκῖνος

τὸ δέ γε ἀληθές, οἶμαι, πάντως που ἐν ἣν αὐτῶν, ἀλλ' οὐ πάντα διάφορά γε ὄντα.

Ἑρμότιμος

πάνυ μὲν οὖν.

Λυκῖνος [15] ἴθι δὴ, ὦ φιλότης, ἀπόκριναί μοι, τῷ τότε πιστεύσας τὸ πρῶτον, ὁπότε ἦεις φιλοσοφῆσων, πολλῶν σοι θυρῶν ἀναπεπταμένων, παρεῖς σὺ τὰς ἄλλας εἰς τὴν τῶν Στωϊκῶν ἥκας καὶ δι' ἐκείνης ἡξίους ἐπὶ τὴν ἀρετὴν εἰσιέναι, ὥς δὴ μόνης ἀληθοῦς οὐσης καὶ τὴν εὐθειᾶν ἐπιδεικνυούσης, τῶν δ' ἄλλων εἰς τυφλὰ καὶ ἀνέξοδα φερουσῶν; τίτι ταῦτ' ἐτεκμαίρου τότε; καὶ μὴ μοι τὸν νῦν δὴ τοῦτον σεαυτὸν ἐννόει, τὸν εἴτε ἡμίσοφον εἴτε σοφὸν ἤδη τὰ βελτίω κρίνειν ὑπὲρ τοὺς πολλοὺς ἡμᾶς δυνάμενον, ἀλλ' οὕτως ἀπόκριναι, ὁποῖος τότε ἦσθα ιδιώτης καὶ κατὰ τὸν νῦν ἐμέ.

Ἑρμότιμος

οὐ συνήμι ὅ τι σοι τοῦτο βούλεται, ὦ Λυκῖνε.

Λυκῖνος

καὶ μὴν οὐ πάνυ ἀγκύλον ἡρόμην: πολλῶν γὰρ ὄντων φιλοσόφων, οἷον Πλάτωνος καὶ Αριστοτέλους καὶ Ἀντισθένης καὶ τῶν ὑμετέρων προγόνων, τοῦ Χρυσίππου καὶ Ζήνωνος καὶ τῶν ἄλλων, ὅσοι εἰσὶ, τῷ σὺ πιστεύσας τοὺς μὲν ἄλλους εἶας, ἐξ ἀπάντων δὲ προελόμενος ἅπερ προήρησαι, ἀξιοῖς κατὰ ταῦτα φιλοσοφεῖν; ἄρα καὶ σὲ ὥσπερ τὸν Χαιρεφῶντα ὁ Πύθιος ἐξέπεμψεν ἐπὶ τὰ Στωϊκῶν ἀρίστους ἐξ ἀπάντων προσειπών; ἔθος γὰρ αὐτῷ ἄλλον ἐπ' ἄλλο εἶδος φιλοσοφίας προτρέπειν τὴν ἀρμόττουσαν, οἶμαι, ἐκάστῳ εἰδότει.

Ἑρμότιμος

ἀλλ' οὐδὲν τοιοῦτον, ὦ Λυκῖνε, οὐδὲ ἡρόμην περὶ γε τούτων τὸν θεόν.

Λυκῖνος

πότερον οὐκ ἄξιον θείας συμβουλίας ἡγούμενος αὐτὸ ἢ ἱκανὸς ᾧ αὐτὸς εἶναι ἐλέσθαι τὸ βέλτιον κατὰ σπαντὸν ἄνευ τοῦ θεοῦ;

Ἑρμότιμος

ᾧμην γάρ.

Λυκῖνος ^[16] οὐκοῦν καὶ ἡμᾶς διδάσκοις ἂν τοῦτο πρῶτον, ὅπως διαγνωστέον ἡμῖν εὐθὺς ἐν ἀρχῇ, τίς ἡ ἀρίστη φιλοσοφία ἐστὶ καὶ ἡ ἀληθεύουσα, καὶ ἣν ἂν τις ἔλοιτο παρὲς τὰς ἄλλας.

Ἑρμότιμος

ἐγὼ σοι φράσω: ἐώρων τοὺς πλείστους ἐπ' αὐτὴν ὀρμῶντας, ὥστε εἵκαζον ἀμείνω εἶναι αὐτήν.

Λυκῖνος

πόσῳ τινὶ πλείους τῶν Ἐπικουρείων ἢ Πλατωνικῶν ἢ Περιπατητικῶν; ἡρίθμησας γὰρ αὐτοὺς δηλαδὴ καθάπερ ἐν ταῖς χειροτονίαις.

Ἑρμότιμος

ἀλλ' οὐκ ἡρίθμησα ἔγωγε, εἵκαζον δέ.

Λυκῖνος

ὥς οὐκ ἐθέλεις διδάξαι με, ἀλλ' ἐξαπατᾷς, ὃς περὶ τῶν τοιούτων εἰκασμῷ φῆς καὶ πλήθει κρῖναι ἀποκρυπτόμενος λέγειν πρὸς με τάληθές.

Ἑρμότιμος

οὐ μόνον τοῦτο, ὦ Λυκῖνε, ἀλλὰ καὶ ἤκουον ἀπάντων λεγόντων ὥς οἱ μὲν Ἐπικούρειοι γλυκύθυμοι καὶ φιλήδονοί εἰσιν, οἱ Περιπατητικοὶ δὲ φιλόπλουτοι καὶ ἐριστικοί τινες, οἱ Πλατωνικοὶ δὲ τετύφονται καὶ φιλόδοξοί εἰσι, περὶ δὲ τῶν Στωϊκῶν πολλοὶ ἔφασκον, ὅτι ἀνδρώδεις καὶ πάντα γινώσκουσι, καὶ ὅτι ὁ ταύτην ἰὼν τὴν ὁδὸν μόνος βασιλεύς, μόνος πλούσιος,

μόνος σοφὸς καὶ συνόλως ἅπαντα.

Λυκῖνος ^[17] ἔλεγον δὲ ταῦτα πρὸς σὲ ἄλλοι δηλαδή περὶ αὐτῶν: οὐ γὰρ δὴ ἐκείνοις ἂν αὐτοῖς ἐπίστευσας ἐπαινοῦσι τὰ αὐτῶν.

Ἑρμότιμος
οὐδαμῶς, ἀλλ' οἱ ἄλλοι ἔλεγον.

Λυκῖνος
οἱ μὲν δὴ ἀντίδοξοι οὐκ ἔλεγον, ὥς τὸ εἰκὸς οὗτοι δὲ ἦσαν οἱ τὰ ἄλλα φιλοσοφοῦντες.

Ἑρμότιμος
οὐ γάρ.

Λυκῖνος
οἱ δ' ἄρα ἰδιῶται ταῦτα ἔλεγον.

Ἑρμότιμος
καὶ μάλα.

Λυκῖνος
ὁρᾷς, ὅπως αὐθις ἐξαπατᾷς με καὶ οὐ λέγεις τάληθές, ἀλλ' οἶε Μαργίτη διαλέγεσθαι τι, ὥς πιστεῦσαι ὅτι Ἑρμότιμος, ἀνὴρ συνετός, ἔτη τότε γεγωνὶς τετταράκοντα, περὶ φιλοσοφίας καὶ φιλοσόφων ἀνδρῶν τοῖς ἰδιώταις ἐπίστευσε καὶ κατὰ τὰ ὑπ' ἐκείνων λεγόμενα ἐποιεῖτο τὴν αἵρεσιν τῶν κρειττόνων ἀξιῶν: οὐ γὰρ ἂν πιστεύσαιμί σοι τοιαῦτα λέγοντι.

Ἑρμότιμος ^[18] ἀλλ' οἶσθα, ὦ Λυκῖνε, οὐχὶ τοῖς ἄλλοις μόνον ἐπίστευον, ἀλλὰ καὶ ἑμαυτῷ: ἑώρων γὰρ αὐτοὺς κοσμίως βαδίζοντας, ἀναβεβλημένους εὐσταλῶς, φροντίζοντας ἀεὶ, ἀρρενωπούς, ἐν χρῶ κυρίας τοὺς πλείστους, οὐδὲν ἀβρὸν οὐδ' αὖ πᾶν ἐς τὸ ἀδιάφορον ὑπερεκτῖπτον, ὥς ἐκπληκτον εἶναι καὶ κυνικὸν ἀτεχνῶς, ἀλλ' ἐπὶ τοῦ μέσου καταστήματος, ὃ δὴ ἄριστον ἅπαντες εἶναι φασιν.

Λυκῖνος
ἄρ' οὖν κάκεῖνα εἶδες ποιοῦντας αὐτούς, ἃ μικρῷ πρόσθεν ἔλεγον αὐτὸς ἑωρακέειν τὸν σὸν διδάσκαλον, ὃ Ἑρμότιμε, πράττοντα; οἷον δανείζοντας καὶ ἀπαιτοῦντας πικρῶς καὶ φιλονείκως πᾶν ἐρίζοντας ἐν ταῖς ξυνουσίαις καὶ τὰ ἄλλα ὅσα ἐπιδείκνυνται; ἢ τούτων ὀλίγον σοι μέλει, ἄχρι ἂν εὐσταλὴς ἢ ἀναβολὴ καὶ ὁ πῶγων βαθὺς καὶ ἐν χρῶ ἡ κουρά; καὶ πρὸς τὸ λοιπὸν ἄρα ἔχωμεν τουτονὶ κανόνα καὶ στάθμην ἀκριβῆ τῶν τοιούτων, ὥς Ἑρμότιμός φησι, καὶ χρὴ ἀπὸ σχημάτων καὶ βαδισμάτων καὶ κουρᾶς διαγιγνώσκειν τοὺς ἀρίστους, ὅς δ' ἂν μὴ ἔχη ταῦτα μηδὲ σκυθρωπὸς ἦ καὶ φροντιστικὸς τὸ

πρόσωπον, ἀποδοκιμαστέος καὶ ἀποβλητέος; [19] ἀλλ' ὅρα μὴ καὶ ταῦτα, ὧ Ἑρμότιμε, παίζεις πρὸς με πειρώμενος εἰ ἐξαπατῶμενος συνίημι.

Ἑρμότιμος
διὰ τί τοῦτ' ἔφησθα;

Λυκῖνος
ὅτι, ὦγαθέ, ἀνδριάντων ταύτην ἐξέτασιν λέγεις τὴν ἀπὸ τῶν σχημάτων: παρὰ πολὺ γοῦν ἐκεῖνοι εὐσχημονέστεροι καὶ τὰς ἀναβολὰς κοσμιώτεροι, Φειδίου τινὸς ἢ Ἀλκαμένους ἢ Μύρωνος πρὸς τὸ εὐμορφότατον εἰκάσαντος. εἰ δὲ καὶ ὅτι μάλιστα χρή τεκμαίρεσθαι τοῖς τοιούτοις, τί ἂν πάθοι τις, εἰ τυφλὸς ὢν ἐπιθυμοίη φιλοσοφεῖν; τῷ διαγνῶ τὸν τὴν ἀμείνῳ προαίρεσιν προηρημένον οὔτε σχῆμα οὔτε βάδισμα ὁρᾶν δυνάμενος;

Ἑρμότιμος
ἀλλ' ἔμοιγε οὐ πρὸς τυφλοὺς ὁ λόγος, ὧ Λυκῖνε, οὐδέ μοι μέλει τῶν τοιούτων.

Λυκῖνος
ἐχρῆν μὲν, ὧ χρηστέ, κοινόν τι τὸ γνῶρισμα εἶναι τῶν οὕτω μεγάλων καὶ ἅπασι χρησίμων. πλὴν εἰ δοκεῖ, οἱ μὲν ἔξω ἡμῖν φιλοσοφίας μενέτωσαν οἱ τυφλοί, ἐπείπερ μηδὲ ὁρῶσι — καίτοι ἀναγκαῖον ἦν τοῖς τοιούτοις μάλιστα φιλοσοφεῖν, ὥς μὴ πάνυ ἄχθοιντο ἐπὶ τῇ συμφορᾷ — , οἱ δὲ δὴ βλέποντες, κἂν πάνυ ὀξυδερκεῖς ᾖσι, τί ἂν δύναιτο συνιδεῖν τῶν τῆς ψυχῆς ἀπὸ γε τῆς ἔξωθεν ταύτης περιβολῆς; [20] ὃ δὲ βούλομαι εἰπεῖν, τοιόνδε ἐστίν, οὐχ ὅτι τῆς γνώμης τῶν ἀνδρῶν ἔρωτι προσήεις αὐτοῖς καὶ ἡξίους ἀμείνων γίνεσθαι ἐς τὰ τῆς γνώμης;

Ἑρμότιμος
καὶ μάλα.

Λυκῖνος
πῶς οὖν οἷόν τέ σοι ἦν ἀφ' ὧν ἔφησθα ἐκείνων τῶν γνωρισμάτων διορᾶν τὸν ὁρθῶς φιλοσοφοῦντα ἢ μὴ; οὐ γὰρ φιλεῖ τὰ τοιαῦτα οὕτω διαφαίνεσθαι, ἀλλ' ἔστιν ἀπόρρητα καὶ ἐν ἀφανεῖ κείμενα, λόγοις καὶ συνουσίαις ἀναδεικνύμενα καὶ ἔργοις τοῖς ὁμοίοις ὁψὲ μόλις. ὁ γοῦν Μῶμος, ἀκήκοας, οἶμαι, ἅτινα ἠτιάσατο τοῦ Ἥφαιστου, εἰ δὲ μή, ἀλλὰ νῦν ἄκουε: φησὶ γὰρ ὁ μῦθος ἐρίσαι Ἀθηνᾶν καὶ Ποσειδῶνα καὶ Ἥφαιστον εὐτεχνίας πέρι, καὶ τὸν μὲν Ποσειδῶ ταῦρον ἀναπλάσαι, τὴν Ἀθηνᾶν δὲ οἰκίαν ἐπινοῆσαι, ὁ Ἥφαιστος δὲ ἄνθρωπον ἄρα συνεστήσατο, καὶ ἐπείπερ ἐπὶ τὸν Μῶμον ἦκον, ὃνπερ δικαστὴν προείλοντο, θεασάμενος ἐκεῖνος ἐκάστου τὸ ἔργον, τῶν μὲν ἄλλων ἅτινα ἠτιάσατο περιττὸν ἂν εἶη λέγειν, ἐπὶ τοῦ ἀνθρώπου δὲ τοῦτο ἐμέμψατο καὶ τὸν ἀρχιτέκτονα ἐπέπληξε τὸν Ἥφαιστον, διότι μὴ καὶ θυρίδας ἐποίησεν αὐτῷ κατὰ τὸ στέρνον, ὥς ἀναπετασθειςὼν γνῶριμα γίνεσθαι ἅπασιν ἃ

βούλεται καὶ ἐπινοεῖ καὶ εἰ ψεύδεται ἢ ἀληθεύει. ἐκεῖνος μὲν οὖν ἅτε ἀμβλυώττων οὕτω περὶ τῶν ἀνθρώπων διανοεῖτο, σὺ δὲ ὑπὲρ τὸν Λυγκέα ἡμῖν δέδορκας καὶ ὄρᾳς τὰ ἔνδον, ὥς ἔοικε, διὰ τοῦ στέρνου καὶ ἀνέφκται σοι τὰ πάντα, ὥς εἰδέναι μὴ μόνον ἃ βούλεται καὶ ἃ γινώσκει ἕκαστος, ἀλλὰ καὶ πότερος ἀμείνων ἢ χείρων.

Ἑρμότιμος^[21] παῖζεις, ὦ Λυκῖνε. ἐγὼ δὲ κατὰ θεὸν εἰλόμην, καὶ οὐ μεταμέλει μοι τῆς αἰρέσεως: ἱκανὸν δὲ τοῦτο πρὸς γούιν ἐμέ.

Λυκῖνος

ὅμως οὐκ ἂν εἴποις, ὦ ἐταῖρε, καὶ πρὸς ἐμέ, ἀλλὰ περιόψει με παραπολόμενον ἐν τῷ πολλῷ συρφετῷ;

Ἑρμότιμος

οὐδὲν γάρ σοι ἀρέσκει ὧν ἂν εἴπω.

Λυκῖνος

οὐκ, ὦγαθέ, ἀλλ' οὐδὲν ἐθέλεις εἰπεῖν ὅποιον ἂν μοι ἀρέσειεν. ἐπεὶ δ' οὖν σὺ ἐκὼν ἀποκρύπτῃ καὶ φθονεῖς ἡμῖν, ὥς μὴ ἐξ ἴσου γενοίμεθά σοι φιλοσοφήσαντες, ἐγὼ πειράσομαι, ὅπως ἂν οἷός τε ὦ, κατ' ἐμαυτὸν ἐξευρεῖν τὴν ἀκριβῆ περὶ τούτων κρίσιν καὶ τὴν ἀσφαλεστάτην αἵρεσιν. ἄκουε δὲ καὶ σύ, εἰ βούλει.

Ἑρμότιμος

ἀλλὰ βούλομαι, ὦ Λυκῖνε: ἴσως γάρ τι γνώριμον ἔρεῖς.

Λυκῖνος

σκόπει δὴ καὶ μὴ καταγελάσης, εἰ παντάπασιν ἰδιωτικῶς ἀναζητῶ αὐτό: ἀνάγκη γὰρ οὕτως, ἐπεὶ μὴ σὺ ἐθέλεις σαφέστερον εἰπεῖν εἰδῶς ἄμεινον.

[22] ἔστω δὴ μοι ἡ μὲν ἀρετὴ τοιόνδε τι, οἷον πόλις τις εὐδαίμονας ἔχουσα τοὺς ἐμπολιτευομένους — ὥς φαίῃ ἂν ὁ διδάσκαλος ὁ σὸς ἐκεῖθ' ἐν ποθεὶν ἀφιγμένος — σοφοὺς ἐς τὸ ἀκρότατον, ἀνδρείους ἅπαντας, δικαίους, σώφρονας, ὀλίγον θεῶν ἀποδέοντας: οἷα δὲ πολλὰ γίγνεται παρ' ἡμῖν, ἀρπαζόντων καὶ βιαζομένων καὶ πλεονεκτούντων, οὐδὲν ἂν ἴδοις, φασίν, ἐν ἐκείνῃ τῇ πόλει τολμώμενον, ἀλλὰ ἐν εἰρήνῃ καὶ ὁμονοίᾳ ξυμπολιτεύονται, μάλ' εἰκότως: ἃ γὰρ ἐν ταῖς ἄλλαις πόλεσιν, οἶμαι, τὰς στάσεις καὶ φιλονεικίας ἐγείρει καὶ ὧν ἔνεκα ἐπιβουλευούσιν ἀλλήλοις, ταῦτα πάντα ἐκποδὼν ἐστὶν ἐκείνοις. οὐ γὰρ οὔτε χρυσίον ἔτι οὔτε ἡδονὰς οὔτε δόξας ὀρώσιν, ὥς διαφέρεισθαι περὶ αὐτῶν, ἀλλὰ πάλαι τῆς πόλεως ἐξεληλάκασιν αὐτὰ οὐκ ἀναγκαῖα ἡγήσάμενοι ξυμπολιτεύεσθαι. ὥστε γαληνόν τινα καὶ πανευδαίμονα βίον βιοῦσι ξὺν εὐνομίᾳ καὶ ἰσότητι καὶ ἐλευθερίᾳ καὶ τοῖς ἄλλοις ἀγαθοῖς.

Ἑρμότιμος [23] τί οὖν, ὦ Λυκῖνε; οὐκ ἄξιον ἅπαντας ἐπιθυμεῖν πολίτας γίνεσθαι τῆς τοιαύτης πόλεως μήτε κάματον ὑπολογιζομένους τὸν ἐν τῇ ὁδῷ μήτε πρὸς τὸ μῆκος τοῦ χρόνου ἀπαγορεύοντας, εἰ μέλλουσιν ἀφικόμενοι ἐγγραφῆσεσθαι καὶ αὐτοὶ καὶ μεθέξειν τῆς πολιτείας;

Λυκῖνος

νῆ Δί', ὦ Ἑρμότιμε, πάντων μάλιστα ἐπὶ τούτῳ σπουδαστέον, τῶν δ' ἄλλων ἀμελητέον, καὶ μήτε πατρίδος τῆς ἐνταῦθα ἐπιλαμβανομένης πολὺν ποιεῖσθαι τὸν λόγον μήτε παίδων ἢ γονέων, ὅτῳ εἰσὶν, ἐπικατεχόντων καὶ κλαυθυριζομένων ἐπικλᾶσθαι, ἀλλὰ μάλιστα μὲν κἀκείνους παρακαλεῖν ἐπὶ τὴν αὐτὴν ὁδόν, εἰ δὲ μὴ ἐθέλοιεν ἢ μὴ δύναιτο, ἀποσεισάμενον αὐτοὺς χωρεῖν εὐθὺς τῆς πανευδαίμονος ἐκείνης πόλεως καὶ αὐτὸ ἀπορρίψαντα τὸ ἱμάτιον, εἰ τούτου ἐπιλημμένοι κατερύκοιεν, ἐσσύμενον ἐκείσε: οὐ γὰρ δέος μὴ σέ τις ἀποκλείσῃ καὶ γυμνὸν ἐκείσε ἦκοντα. [24] ἤδη γάρ ποτε καὶ ἄλλοτε πρεσβύτου ἀνδρὸς ἦκουσα διεξιόντος ὅπως τὰ ἐκεῖ πράγματα ἔχοι, καὶ με προὔτρεπεν ἐπεσθαί οἱ πρὸς τὴν πόλιν: ἠγήσεσθαι γὰρ αὐτὸς καὶ ἐλθόντα ἐγγράψαι καὶ φυλέτην ποιήσεσθαι καὶ φρατρίας μεταδώσειν τῆς αὐτοῦ, ὥς μετὰ πάντων εὐδαίμονοιῃν: 'ἀλλ' ἐγὼ οὐ πιθόμην' ὑπ' ἀνοίας καὶ νεότητος τότε, πρὸ πεντεκαίδεκα σχεδὸν ἐτῶν: ἴσως γὰρ ἂν αὐτὰ ἤδη ἀμφὶ τὰ προάστεια καὶ πρὸς ταῖς πύλαις ἦν ἄν. ἔλεγε δ' οὖν περὶ τῆς πόλεως, εἴ γε μέμνημαι, ἄλλα τε πολλὰ καὶ δὴ καὶ τάδε, ὥς ξύμπαντες μὲν ἐπήλυδες καὶ ξένοι εἶεν, αὐθιγενῆς δὲ οὐδὲ εἷς, ἀλλὰ καὶ βαρβάρους ἐμπολιτεύεσθαι πολλοὺς καὶ δούλους καὶ ἀμόρφους καὶ μικροὺς καὶ πένητας, καὶ ὅλως μετέχειν τῆς πόλεως τὸν βουλούμενον: τὸν γὰρ δὴ νόμον αὐτοῖς οὐκ ἀπὸ τιμημάτων ποιεῖσθαι τὴν ἐγγραφὴν οὐδ' ἀπὸ σχημάτων ἢ μεγέθους ἢ κάλλους οὐδ' ἀπὸ γένους οὐδὲ λαμπρῶν ἐκ προγόνων, ἀλλὰ ταῦτα μὲν οὐδὲ νομίζεσθαι παρ' αὐτοῖς, ἀποχρῆν δ' ἐκάστῳ πρὸς τὸ πολίτην γενέσθαι σύνεσιν καὶ ἐπιθυμίαν τῶν καλῶν καὶ πόνον καὶ τὸ λιπαρὲς καὶ τὸ μὴ ἐνδοῦναι μηδὲ μαλακισθῆναι πολλοῖς τοῖς δυσχερέσι κατὰ τὴν ὁδὸν ἐντυγχάνοντα, ὥς ὅστις ἂν ταῦτα ἐπιδείξηται καὶ διεξέλθῃ πορευόμενος ἄχρι πρὸς τὴν πόλιν, αὐτίκα μάλα πολίτην ὄντα τοῦτον, ὅστις ἂν ᾖ, καὶ ἰσότημον ἅπασι: τὸ δὲ χεῖρων ἢ κρείττων ἢ εὐπατρίδης ἢ ἀγεννῆς ἢ δοῦλος ἢ ἐλεύθερος οὐδὲ ὅλως εἶναι ἢ λέγεσθαι ἐν τῇ πόλει.

Ἑρμότιμος [25] ὁρᾷς, ὦ Λυκῖνε, ὥς οὐ μάτην οὐδὲ περὶ μικρῶν κάμνω πολίτης ἐπιθυμῶν γενέσθαι καὶ αὐτὸς οὕτω καλῆς καὶ εὐδαίμονος πόλεως;

Λυκῖνος

καὶ γὰρ αὐτός, ὦ Ἑρμότιμε, τῶν αὐτῶν σοι ἐρῶ καὶ οὐκ ἔστιν ὅ τι ἂν μοι πρὸ τούτων εὐξαίμην γενέσθαι. εἰ μὲν οὖν πλησίον ἦν ἡ πόλις καὶ φανερά ἰδεῖν ἅπασι, πάλαι ἂν, εὖ ἴσθι, μηδὲν ἐνδοιάσας αὐτὸς ἦεν ἐς αὐτὴν καὶ ἐπολιτευόμην ἂν ἐκ πολλοῦ, ἐπεὶ δέ, ὥς ὑμεῖς φατε, σύ τε καὶ Ἡσίοδος ὁ ῥαψωδός, πάνυ πόρρῳ ἀπώκισται, ἀνάγκη ζητεῖν ὁδόν τε τὴν ἄγουσαν ἐπ' αὐτὴν καὶ ἡγεμόνα τὸν ἄριστον. ἢ οὐκ οἶε σὺ χρῆναι οὕτω ποιεῖν;

Ἑρμότιμος
καὶ πῶς ἂν ἄλλως ἔλθοι τις;

Λυκῖνος

οὐκοῦν ὅσον μὲν ἐπὶ τῷ ὑπισχνεῖσθαι καὶ φάσκειν εἰδέναι πολλὴ ἀφθονία τῶν ἡγησομένων: πολλοὶ γὰρ ἔτοιμοι παρεστᾶσιν, αὐτόχθονες ἐκεῖθεν ἕκαστος εἶναι λέγοντες. ὁδός γε μὴν οὐ μία καὶ ἡ αὐτὴ φαίνεται, ἀλλὰ πολλαὶ καὶ διάφοροι καὶ οὐδὲν ἀλλήλαις ὅμοιαι: ἡ μὲν γὰρ ἐπὶ τὰ ἐσπέρια, ἡ δὲ ἐπὶ τὴν ἔω φέρειν ἔοικεν, ἡ δὲ τις ἐπὶ τὰς ἄρκτους, καὶ ἄλλη εὐθὺ τῆς μεσημβρίας, καὶ ἡ μὲν διὰ λειμώνων καὶ φυτῶν καὶ σκιᾶς εὐυδρος καὶ ἡδεῖα οὐδὲν ἀντίτυπον ἢ δύσβατον ἔχουσα, ἡ δὲ πετρώδης καὶ τραχεῖα πολλὴν ἥλιον καὶ δίψος καὶ κάματον προφαίνουσα: καὶ ὅμως αὗται πᾶσαι πρὸς τὴν πόλιν ἄγειν λέγονται μίαν οὖσαν ἐς τὰ ἐναντιώτατα τελευτῶσαι. [26] ἔνθα δὴ μοι καὶ ἡ πᾶσα ἀπορία ἐστίν: ἐφ' ἣν γὰρ ἂν ἔλθω αὐτῶν, ἀνὴρ κατὰ τὴν ἀρχὴν τῆς ἀτραποῦ ἐκάστης ἐφεστὼς ἐν τῇ εἰσόδῳ μάλα τις ἀξιόπιστος ὁρέγει τε τὴν Χεῖρα καὶ προτρέπει κατὰ τὴν αὐτοῦ ἀπιέναι, λέγων ἕκαστος αὐτῶν μόνος τὴν εὐθεῖαν εἰδέναι, τοὺς δ' ἄλλους πλανᾶσθαι μήτε αὐτοὺς ἐληλυθότας μήτε ἄλλοις ἡγήσασθαι δυναμένοις ἀκολουθήσαντας. κἂν ἐπὶ τὸν πλησίον ἀφίκωμαι, κάκεῖνος τὰ ὅμοια ὑπισχνεῖται περὶ τῆς αὐτοῦ ὁδοῦ καὶ τοὺς ἄλλους κακίζει, καὶ ὁ παρ' αὐτὸν ὁμοίως καὶ ἐξῆς ἅπαντες. τό τε τοῖνυν πλῆθος τῶν ὁδῶν καὶ τὸ ἀνόμοιον αὐτῶν οὐ μετρίως ταράττει με καὶ ἀπορεῖν ποιεῖ, καὶ μάλιστα οἱ ἡγεμόνες ὑπερδιατεινόμενοι καὶ τὰ ἑαυτῶν ἕκαστοι ἐπαινοῦντες: οὐ γὰρ οἶδα ἦντινα τραπόμενος ἢ τῷ μᾶλλον αὐτῶν ἀκολουθήσας ἀφικοίμην ἂν πρὸς τὴν πόλιν.

Ἑρμότιμος [27] ἀλλ' ἐγὼ σε ἀπολύσω τῆς ἀπορίας: τοῖς γὰρ προωδοιοπορηκόσιν, ὧ Λυκῖνε, πιστεύσας οὐκ ἂν σφαλείης.

Λυκῖνος

τίσι λέγεις; τοῖς κατὰ ποίαν ὁδὸν ἐλθοῦσιν, ἢ τίνι τῶν ἡγεμόνων ἀκολουθήσασιν; αὖθις γὰρ ἡμῖν τὸ αὐτὸ ἄπορον ἐν ἄλλῃ μορφῇ ἀναφαίνεται ἀπὸ τῶν πραγμάτων ἐπὶ τοὺς ἄνδρας μετεληλυθός.

Ἑρμότιμος
πῶς τοῦτο φής;

Λυκῖνος

ὅτι ὁ μὲν τὴν Πλάτωνος τραπόμενος καὶ συνοδοιοπορήσας μετ' αὐτοῦ, ἐκείνην ἐπαινέσεται δῆλον ὅτι, ὁ δὲ τὴν Ἐπικούρου, ἐκείνην, καὶ ἄλλος ἄλλην, σὺ δὲ τὴν ὑμετέραν. ἢ πῶς γάρ, ὧ Ἑρμότιμε; οὐχ οὕτως;

Ἑρμότιμος
πῶς γὰρ οὐ;

Λυκῖνος

οὐ τοίνυν ἀπέλυσάς με τῆς ἀπορίας, ἀλλ' ἔτι ὁμοίως ἀγνοῶ τῷ μᾶλλον χρῆ
πιστεῦσαι τῶν ὁδοιπόρων: ὁρῶ γὰρ ἕκαστον αὐτῶν καὶ αὐτὸν τὸν ἡγεμόνα
μιάς πεπειραμένον καὶ ἐκείνην ἐπαινοῦντα καὶ λέγοντα, ὡς αὕτη μόνη ἄγει ἐπὶ
τὴν πόλιν. οὐ μέντοι ἔχω εἰδέναι εἰ ἀληθῆ φησιν: ἀλλ' ὅτι μὲν ἀφίκται πρὸς τι
τέλος καὶ εἶδε τινα πόλιν, δώσω αὐτῷ ἴσως, εἰ δὲ ἐκείνην εἶδεν, ἦν ἐχρῆν, ἐν ἧ
ἐπιθυμοῦμεν ἐγὼ τε καὶ σὺ πολιτεύσασθαι, ἢ δέον εἰς Κόρινθον ἐλθεῖν, ὃ δ'
εἰς Βαβυλῶνα ἀφικόμενος οἶεται Κόρινθον ἐωρακέναι, ἄδηλον ἐμοὶ γοῦν ἔτι:
οὐ γὰρ πάντως ὃ τινὰ πόλιν ἰδὼν Κόρινθον εἶδεν, εἴ γε οὐ μόνη πόλις ἐστὶν ἡ
Κόρινθος. ὃ δὲ δὴ μάλιστα εἰς ἀπορίαν με καθίστησιν, ἐκεῖνό ἐστι, τὸ εἰδέναι
ὅτι πᾶσα ἀνάγκη μίαν εἶναι τὴν ἀληθῆ ὁδόν: καὶ γὰρ ἡ Κόρινθος μία ἐστίν, αἱ
δ' ἄλλαι πανταχόσε μᾶλλον ἢ εἰς Κόρινθον ἄγουσιν, εἰ μὴ τις οὕτω σφόδρα
παραπαιεῖ, ὡς οἶεσθαι καὶ τὴν εἰς Ὑπερβορέους καὶ τὴν εἰς Ἰνδοὺς ἄγουσαν
εἰς Κόρινθον στέλλειν.

Ἑρμότιμος

καὶ πῶς οἷόν τε, ὦ Λυκῖνε; ἄλλη γὰρ ἀλλαχόσε ἄγει.

Λυκῖνος [28] οὐκοῦν, ὦ καλὲ Ἑρμότιμε, οὐ μικρὰς δεῖ βουλῆς ἐπὶ τὴν αἵρεσιν
τῶν ὁδῶν τε καὶ ἡγεμόνων, οὐδὲ τοῦτο δὴ τὸ τοῦ λόγου ποιήσομεν, ἐνθα ἂν
ἡμᾶς οἱ πόδες φέρωσιν, ἐκεῖσε ἄπιμεν: ἐπεὶ λήσομεν οὕτως ἀντὶ τῆς εἰς
Κόρινθον ἀγούσης τὴν ἐπὶ Βαβυλῶνος ἢ Βάκτρων ἀπιόντες. οὐδὲ γὰρ οὐδ'
ἐκεῖνο καλῶς ἔχει, τῇ τύχῃ ἐπιτρέπειν ὡς τάχα ἂν τὴν ἀρίστην ἐλομένους, εἰ
καὶ ἄνευ ἐξετάσεως ὁρμήσαιμεν ἐπὶ μίαν τῶν ὁδῶν ἡντιναοῦν: δυνατὸν μὲν
γὰρ καὶ τοῦτο γενέσθαι, καὶ ἴσως ποτὲ ἐγένετο καὶ ἐν τῷ μακρῷ χρόνῳ: ἡμᾶς
δὲ γε περὶ τῶν οὕτω μεγάλων οὐκ οἶμαι δεῖν παραβόλως ἀναρριπτεῖν οὐδ' ἐς
στενὸν κομιδῇ κατακλείειν τὴν ἐλπίδα ἐπὶ ῥιπός, ὡς ἡ παροιμία φησί, τὸν
Αἰγαῖον ἢ τὸν Ἴόνιον διαπλεῦσαι θέλοντας, ὅτε οὐδ' αἰτιασαίμεθ' ἂν εὐλόγως
τὴν τύχην, εἰ τοξεύουσα καὶ ἀκοντίζουσα μὴ πάντως ἔτυχε τάληθοῦς ἐνὸς
ὄντος ἐν μυρίοις τοῖς ψεύδεσιν, ὅπερ οὐδὲ τῷ Ὀμηρικῷ τοξότῃ ὑπῆρξεν, ὃς
δέον τὴν πελειάδα κατατοξεῦσαι, ὃ δὲ τὴν μήρινθον ἐνέτεμεν, ὃ Τεῦκρος,
οἶμαι. ἀλλὰ παρὰ πολὺ ἐκεῖνο εὐλογώτερον τῶν πολλῶν τρωθήσεσθαι καὶ
περιπεσεῖσθαι τῷ τοξεύματι ἐλπίζειν, ἢ πάντως ἐκεῖνο τὸ ἐν ἐξ ἀπάντων. ὃ δὲ
κίνδυνος ὅτι οὐ μικρός, εἰ ἀντὶ τῆς ἐπ' εὐθὺ ἀγούσης ἐς τῶν πεπλανημένων
μίαν ἀγνοοῦντες ἐμπέσοιμεν, ἐλπίζοντες ἄμεινον αἰρήσεσθαι τὴν τύχην ὑπὲρ
ἡμῶν, εἰκάζειν οἶμαι: οὐδὲ γὰρ ἀναστρέψαι ἔτι καὶ ἀνασωθῆναι ὀπίσω ῥάδιον,
ἦν ἅπαξ ἐπιδῶ τῇ πνεοῦση τις αὐτὸν τὰ ἀπόγεια λυσάμενος, ἀλλ' ἀνάγκη ἐν
τῷ πελάγει διαφέρεσθαι ναυτιῶντα ὡς τὸ πολὺ καὶ δεδιότα καὶ καρηβαροῦντα
ὑπὸ τοῦ σάλου, δέον ἐξ ἀρχῆς, πρὶν ἐκπλεῦσαι, ἀναβάντα ἐπὶ σκοπὴν τινα
σκέψασθαι εἰ ἐπιφορόν ἐστι καὶ οὖριον τὸ πνεῦμα τοῖς Κόρινθόνδε
διαπλεῦσαι ἐθέλουσι, καὶ νῆ Δία κυβερνήτην ἓνα τὸν ἀριστον ἐκλέξασθαι καὶ
ναῦν εὐπαγῆ, οἷαν διαρκέσαι πρὸς τηλικούτον κλύδωνα.

Ἑρμότιμος [29] οὕτω γε ἄμεινον, ὃ Λυκῖνε, παρα πολὺ. πλὴν οἶδά γε ὅτι ἅπαντας ἐν κύκλῳ περιελθὼν οὐκ ἄλλους ἢ εὖροις οὔτε ἡγεμόνας ἀμείνους οὔτε κυβερνήτας ἐμπειροτέρους τῶν Στωϊκῶν, καὶ ἦν ἐθελήσης γε ἀφικέσθαι ποτὲ εἰς τὴν Κόρινθον, ἐκείνοις ἔψη κατὰ τὰ Χρυσίππου καὶ Ζήνωνος ἔχνη προίων· ἄλλως δὲ ἀδύνατον.

Λυκῖνος

ὀρθῶς, τοῦτο ὡς κοινόν, ὃ Ἑρμότιμε, εἴρηκας; εἴποι γὰρ ἂν αὐτὸ καὶ ὁ τῷ Πλάτῳ ξυνοδοιπορῶν καὶ ὁ Ἐπικούρῳ ἐπόμενος καὶ οἱ ἄλλοι, μὴ ἂν ἐλθεῖν με εἰς τὴν Κόρινθον, εἰ μὴ μεθ' ἐαυτοῦ, ἕκαστος. ὥστε ἢ πᾶσι πιστεύειν χρή, ὅπερ γελοιότατον, ἢ ἀπιστεῖν ὁμοίως μακρῷ γὰρ ἀσφαλέστατον τὸ τοιοῦτον, ἄχρι ἂν εὖρωμεν τάληθῃ. [30] ἐπεὶ φέρε, εἰ καθάπερ νῦν ἔχω, ἀγνοῶν ἔτι ὅστις ἐξ ἀπάντων ἐστὶν ὁ ἀληθεύων, ἐλοίμην τὰ ὑμέτερα σοὶ πιστεύσας, ἀνδρὶ φίλῳ, ἀτὰρ μόνῳ γε τὰ τῶν Στωϊκῶν εἰδοῖται καὶ μίαν ὁδὸν ὁδοιπορήσαντι ταύτην, ἔπειτα θεῶν τις ἀναβιῶναι ποιήσῃε Πλάτωνα καὶ Πυθαγόραν καὶ Ἀριστοτέλην καὶ τοὺς ἄλλους, οἱ δὲ περιστάντες ἐρωτῶν με ἢ καὶ νῆ Δί' ἐς δικαστήριον ἀγαγόντες ὕβρεως ἕκαστος δικάζοιντο λέγοντες, ὦ βέλτιστε Λυκῖνε, τί πα θὼν ἢ τίνι ποτὲ πιστεύσας Χρύσιππον καὶ Ζήνωνα προετίμησας ἡμῶν, πρεσβυτέρων ὄντων παρὰ πολὺ, χθὲς καὶ πρόφην γενομένους, μήτε λόγου μεταδούς ἡμῖν μήτε πειραθεὶς ὅλως ὧν φαμέν; εἰ ταῦτα λέγοιεν, τί ἂν ἀποκρινάμην αὐτοῖς; ἢ ἐξαρκέσει μοι, ἂν εἴπω Ἑρμότιμῳ ἐπείσθην φίλῳ ἀνδρὶ; ἀλλὰ φαίεν ἂν, οἷδ' ὅτι, Ἥμεῖς, ὃ Λυκῖνε, οὐκ ἴσμεν τὸν Ἑρμότιμον τοῦτον ὅστις ποτὲ ἐστίν, οὐδὲ ἐκεῖνος ἡμᾶς; ὥστε οὐκ ἐχρῆν ἀπάντων καταγινώσκειν οὐδὲ ἐρήμην ἡμῶν καταδιαιτᾶν ἀνδρὶ πιστεύσαντα μίαν ὁδὸν ἐν φιλοσοφίᾳ καὶ οὐδὲ ταύτην ἴσως ἀκριβῶς κατανοήσαντι. οἱ δὲ γε νομοθέται, ὃ Λυκῖνε, οὐχ οὕτω προστάττουσι τοῖς δικασταῖς ποιεῖν, οὐδὲ τοῦ ἑτέρου μὲν ἀκούειν, τὸν δὲ ἕτερον οὐκ ἔαν λέγειν ὑπὲρ ἐαυτοῦ ἃ οἶεται ξυμφέρειν, ἀλλ' ὁμοίως ἀμφοῖν ἀκροᾶσθαι, ὡς ῥᾶον ἀντεξετάζοντες τοὺς λόγους εὐρίσκουσιν τάληθῃ τε καὶ ψευδῇ, καὶ ἦν γε μὴ οὕτω ποιῶσιν, ἐφίεναι δίδωσιν ὁ νόμος εἰς ἕτερον δικαστήριον. [31] τοιαῦτα ἅττα εἰκὸς ἐρεῖν αὐτοὺς. ἢ τάχ' ἂν τις αὐτῶν καὶ προσέροίτο με, εἰπέ μοι, λέγων, ὃ Λυκῖνε, εἰ τις Αἰθίοψ μηδεπώποτε ἄλλους ἀνθρώπους ἰδὼν, οἷοι ἡμεῖς ἐσμεν, διὰ τὸ μὴ ἀποδεδημηκέναι τὸ παράπιν, ἐν τινι συλλόγῳ τῶν Αἰθιόπων δυσχυρίζοιτο καὶ λέγοι μηδαμῶθι τῆς γῆς ἀνθρώπους εἶναι λευκοὺς ἢ ξανθοὺς μηδὲ ἄλλο τι ἢ μέλανας, ἄρα πιστεύοιτ' ἂν ὑπ' αὐτῶν; ἢ εἴποι τις ἂν πρὸς αὐτὸν τῶν πρεσβυτέρων Αἰθιόπων, Σὺ δὲ δὴ πόθεν ταῦτα, ὃ θρασύτατε, οἶσθα; οὐ γὰρ ἀπεδήμησας παρ' ἡμῶν οὐδαμῶσε οὐδὲ εἶδες νῆ Δία τὰ παρὰ τοῖς ἄλλοις ὅποιά ἐστι. φαίην ἂν ἔγωγε δίκαια ἐρωτῆσαι τὸν πρεσβύτερον; ἢ πῶς, ὃ Ἑρμότιμε, συμβουλεύεις;

Ἑρμότιμος

οὕτω: δικαιοτάτα γὰρ ἐπιπλήξαι δοκεῖ μοι.

Λυκῖνος

καὶ γὰρ ἔμοιγε, ὦ Ἑρμότιμε. ἀλλὰ τὸ μετὰ τοῦτο οὐκέτ' οἶδα εἰ ὁμοίως καὶ σοὶ δόξει: ἐμοὶ μὲν γὰρ τοῦτο καὶ πάνυ δοκεῖ.

Ἑρμότιμος [32] τὸ ποῖον;

Λυκῖνος

ἐπάξει δηλαδὴ ὁ ἀνὴρ καὶ φήσκει πρὸς με ὧδέ πως: ἀνάλογον τοίνυν κείσθω τις ἡμῖν, ὦ Λυκῖνε, τὰ Στωϊκῶν μόνᾳ εἰδῶς, καθάπερ ὁ σὸς φίλος οὗτος ὁ Ἑρμότιμος, ἀποδημήσας δὲ μηδεπώποτε μήτε ἐς Πλάτωνος μήτε παρὰ τὸν Ἐπίκουρον μήτε ὅλως παρ' ἄλλον τινά. εἰ τοίνυν λέγοι μηδὲν οὕτω καλὸν εἶναι μηδ' ἀληθὲς παρὰ τοῖς πολλοῖς, οἷα τὰ τῆς Στοᾶς ἐστὶ καὶ ἃ ἐκεῖνη φησίν, οὐκ ἂν εὐλόγως θρασὺς εἶναι δόξειεν ἂν σοι περὶ πάντων ἀποφαινόμενος, καὶ ταῦτα ἐν εἰδῶς, οὐδεπώποτε ἐξ Αἰθιοπίας τὸν ἕτερον πόδα προελθών; τί βούλει ἀποκρίνωμαι αὐτῷ;

Ἑρμότιμος

τὸ ἀληθέστατον ἐκεῖνο δηλαδὴ, ὅτι ἡμεῖς τὰ μὲν Στωϊκῶν καὶ πάνυ ἐκμανθάνομεν ὥς ἂν κατὰ ταῦτα φιλοσοφεῖν ἀξιοῦντες, οὐκ ἀγνοοῦμεν δὲ καὶ τὰ ὑπὸ τῶν ἄλλων λεγόμενα: ὁ γὰρ διδάσκαλος κάκεῖνα μεταξὺ καὶ διέξεισι πρὸς ἡμᾶς καὶ ἀνατρέπει γε αὐτὰ προσθεὶς αὐτός.

Λυκῖνος [33] ἢ νομίζεις ἐνταῦθα σιωπήσεσθαι ἡμῖν τοὺς ἀμφὶ τὸν Πλάτωνα καὶ Πυθαγόραν καὶ Ἐπίκουρον καὶ τοὺς ἄλλους, οὐχὶ δὲ ἀναγέλασαντας ἂν εἰπεῖν πρὸς ἐμέ, Οἷα ποιεῖ, ὦ Λυκῖνε, ὁ ἐταῖρός σου ὁ Ἑρμότιμος; ἀξιοῖ τοῖς ἀντιδίκους περὶ ἡμῶν πιστεῦειν καὶ οἶται τοιαῦτα εἶναι τὰ ἡμέτερα, ὅποια ἂν ἐκεῖνοι φῶσιν ἢ οὐκ εἰδότες ἢ κρυπτόμενοι τἀληθές; οὐκοῦν ἦν τινα καὶ τῶν ἀθλητῶν ἴδη ἀσκούμενον πρὸ τοῦ ἀγῶνος, λακτίζοντα εἰς τὸν ἀέρα ἢ πύξ κενὴν πληγὴν τινα καταφέροντα, ὥς τὸν ἀνταγωνιστὴν δῆθεν παίοντα, εὐθὺς ἀνακηρύξει αὐτὸν ἀγωνοθέτης ὦν ὥς ἄμαχόν τινα, ἢ ἐκεῖνα μὲν οἰήσεται ῥάδια εἶναι καὶ ἀσφαλῆ τὰ νεανιεύματα, οὐδενος ἀνταιρομένου αὐτῷ, τὴν δὲ νίκην τῆνικαῦτα κρίνεσθαι, ὁπότεν καταγωνίσῃται τὸν ἀντίπαλον αὐτὸν καὶ κρατήσῃ, ὁ δ' ἀπαγορεύσῃ, ἄλλως δὲ οὐ; μὴ τοίνυν μηδὲ Ἑρμότιμος ἀφ' ὧν ἂν οἱ διδάσκαλοι αὐτοῦ σκιαμαχῶσι πρὸς ἡμᾶς ἀπόντας, οἰέσθω κρατεῖν αὐτοὺς ἢ τὰ ἡμέτερα τοιαῦτα εἶναι ὥς ἀνατρέπεσθαι ῥαδίως; ἐπεὶ τὸ τοιοῦτον ὁμοιον ἂν εἶναι τοῖς τῶν παιδίων οἰκοδομήμασιν, ἃ κατασκευάσαντες ἐκεῖνοι ἀσθενῇ εὐθὺς ἀνατρέπουσιν, ἢ καὶ νῆ Δία τοῖς τοξεύειν μελετῶσιν, οἱ κάρφη τινὰ συνδῆσαντες, ἔπειτα ἐπὶ κοντοῦ πῆξαντες οὐ πόρρω προθέμενοι στοχάζονται ἀφιέντες, καὶ ἦν τύχῳ σίποτε καὶ διαπείρωσι τὰ κάρφη, ἀνέκραγον εὐθὺς ὥς τι μέγα ποιήσαντες, εἰ διεξελέλγυνεν αὐτοῖς τὸ βέλος διὰ τῶν φρυγάνων. ἀλλ' οὐ Πέρσαι γε οὕτω ποιοῦσιν οὐδὲ Σκυθῶν ὅσοι τοξόται, ἀλλὰ πρῶτον μὲν αὐτοὶ κινούμενοι ἀφ' ἵππων ὥς τὸ πολὺ τοξεύουσιν, ἔπειτα δὲ καὶ τὰ τοξευόμενα κινεῖσθαι ἀξιοῦσιν, οὐχ ἐστῶτα οὐδὲ περιμένοντα τὸ βέλος, ἔστ' ἂν ἐμπέσῃ, ἀλλὰ διαδιδράσκοντα ὥς ἐνὶ μάλιστα: θηρία γέ τοι ὥς τὸ πολὺ κατατοξεύουσι, καὶ ὀρνίθων ἔνιοι τυγχάνουσιν. ἦν δέ ποτε καὶ ἐπὶ

σκοποῦ δέη πειραθῆναι τοῦ τόνου τῆς πληγῆς, ξύλον ἀντίτυπον ἢ ἀσπίδα ὁμοβοῖνην προθέμενοι διελαύνουσι, καὶ οὕτω πιστεύουσι, κἂν δι' ὅπλων σφίσι χωρῆσαι τοὺς οἰστούς. εἰπὲ τοίνυν, ὦ Λυκῖνε, παρ' ἡμῶν Ἑρμοτίμῳ ὅτι οἱ διδάσκαλοι αὐτοῦ φρύγανα προθέμενοι κατατοξεύουσιν, εἰτά φασιν ἀνδρῶν ὥπλισμένων κεκρατηκέναι, καὶ εἰκόνας ἡμῶν γραψάμενοι πυκτεύουσι πρὸς ἐκείνας, καὶ κρατήσαντες, ὡς τὸ εἶκος, ἡμῶν κρατεῖν οἶονται. ἀλλὰ φαίμεν ἂν ἕκαστος πρὸς αὐτοὺς τὰ τοῦ Ἀχιλλέως ἐκεῖνα, ἃ φησι περὶ τοῦ Ἑκτορος, ὅτι

οὐ γὰρ ἐμῆς κόρυθος λεύσσουσι μέτωπον.

ταῦτα μὲν οἱ ξύμπαντες ἐν τῷ μέρει ἕκαστος. [34] ὁ Πλάτων δ' ἂν μοι δοκεῖ καὶ διηγῆσασθαι τι τῶν ἐκ Σικελίας ὡς ἂν εἰδῶς τὰ πλεῖστα: τῷ γὰρ Συρακουσίῳ Γέλωνί φασι δυσῶδες εἶναι τὸ στόμα καὶ τοῦτο ἐπὶ πολὺ διαλαθεῖν αὐτόν, οὐδενὸς τολμῶντος ἐλέγχειν τύραννον ἄνδρα, μέχρι δὴ τινα γυναῖκα ξένην συνενεχθεῖσαν αὐτῷ τολμῆσαι καὶ εἰπεῖν ὅπως ἔχοι: τὸν δὲ παρὰ τὴν γυναῖκα ἐλθόντα τὴν ἑαυτοῦ ὀργίζεσθαι ὅτι οὐκ ἐμήνυσε πρὸς αὐτὸν εἰδυῖα μάλιστα τὴν δυσωδίαν, τὴν δὲ παραιτεῖσθαι συγγνώμην ἔχειν αὐτῇ: ὑπὲρ γὰρ τοῦ μὴ πεπειρᾶσθαι ἄλλου ἀνδρὸς μηδὲ ὁμιλῆσαι πλησίον οἰηθῆναι ἅπασι τοῖς ἀνδράσι τοιοῦτό τι ἀποπνεῖν τοῦ στόματος. καὶ ὁ Ἑρμότιμος τοιγαροῦν ἅτε μόνοις τοῖς Στωϊκοῖς ξυνών, φαίη ἂν ὁ Πλάτων, εἰκότως ἀγνοεῖ ὅποια τῶν ἄλλων τὰ στόματά ἐστιν. ὅμοια δ' ἂν καὶ Χρύσιππος εἴποι ἢ ἐτι πλείω τούτων, εἴπερ λιπὼν αὐτὸν ἄκριτον ἐπὶ τὰ Πλάτωνος ὀρμήσαιμι πιστεύσας τινὶ τῶν μόνῳ Πλάτωνι ὁμιληκότων. ἐνὶ τε λόγῳ ξυνελών φημι, ἄχρι ἂν ἀδηλον ἦ τίς ἀληθὴς ἐστι προαίρεσις ἐν φιλοσοφίᾳ, μηδεμίαν αἰρεῖσθαι: ὕβρις γὰρ ἐς τὰς ἄλλας τὸ τοιοῦτον.

Ἑρμότιμος [35] ὦ Λυκῖνε, πρὸς τῆς Ἑστίας, Πλάτωνα μὲν καὶ Ἀριστοτέλην καὶ Ἐπίκουρον καὶ τοὺς ἄλλους ἀτρεμεῖν ἐάσωμεν: οὐ γὰρ κατ' ἐμὲ ἀνταγωνίζεσθαι αὐτοῖς: νῶ δέ, ἐγὼ τε καὶ σύ, ἐφ' ἡμῶν αὐτῶν ἐξετάσωμεν, εἰ τοιοῦτόν ἐστι τὸ φιλοσοφίας πρᾶγμα, οἷον ἐγὼ φημι αὐτὸ εἶναι. Αἰθίοπας δέ γε ἢ τὴν Γέλωνος γυναῖκα τί ἔδει καλεῖν ἐκ Συρακουσῶν ἐπὶ τὸν λόγον;

Λυκῖνος

ἀλλ' ἐκεῖνοι μὲν ἀπίψαν ἐκποδών, εἴ σοι δοκοῦσι περιττοὶ εἶναι πρὸς τὸν λόγον: σὺ δὲ λέγε ἥδη: θαυμαστὸν γάρ τι ἐρεῖν ἔοικας.

Ἑρμότιμος

δοκεῖ μοι, ὦ Λυκῖνε, καὶ πάννυ δυνατόν εἶναι μόνα τὰ τῶν Στωϊκῶν ἐκμαθόντα εἰδέναι ἀληθεῖς ἀπὸ τούτων, κἂν μὴ τὰ τῶν ἄλλων ἐπεξέλθῃ τις ἐκμανθάνων ἕκαστα. οὕτωσί δὲ σκόπει: ἦν τις λέγῃ πρὸς σὲ μόνον τοῦτο, ὡς αἱ δύο δυάδες τὸν τέτταρα ἀριθμὸν ἀποτελοῦσιν, ἄρα δεήσει περιόντα σε πυνθάνεσθαι τῶν ἄλλων, ὅσοι ἀριθμητικοί, μή τις ἄρα εἴη πέντε ἢ ἑπτα λέγων αὐτὰς εἶναι; ἢ αὐτίκα εἰδείης ἂν ὅτι ὁ ἀνὴρ ἀληθὴ λέγει;

Λυκῖνος
αὐτίκα, ὦ Ἑρμότιμε.

Ἑρμότιμος
τί ποτ' οὖν ἀδύνατον εἶναί σοι δοκεῖ, ἐντυγχάνοντά τινα μόνοις τοῖς Στωϊκοῖς
λέγουσι τάληθ' ὑπείθεσθαι τε αὐτοῖς καὶ μηκέτι δεῖσθαι τῶν ἄλλων εἰδότα ὡς
οὐκ ἂν ποτε τὰ τέτταρα πέντε γένοιτο, οὐδ' ἂν μυριοὶ Πλάτωνες ἢ Πυθαγόραι
λέγωνσιν;

Λυκῖνος [36] οὐδὲν πρὸς ἔπος, ὦ Ἑρμότιμε· τὰ γὰρ ὁμολογούμενα τοῖς
ἀμφισβητούμενοις εἰκάξεις, πάμπλου αὐτῶν διαφέροντα. ἢ τί ἂν φαίης; ἔστιν
ᾧτινι ἐντετύχηκας λέγοντι τὰς δύο δυνάδας συντεθείσας τὸν ἑπτὰ ἢ ἔνδεκα
ἀριθμὸν ἀποτελεῖν;

Ἑρμότιμος
οὐκ ἔγωγε· ἢ μαίνοιτ' ἂν ὁ μὴ τέτταρα ζυμβαίνειν λέγων.

Λυκῖνος
τί δαί; ἐντετύχηκας πρόποτε — καὶ πρὸς Χαρίτων πειρῶ ἀληθεύειν — Στωϊκῶ
τινι καὶ Ἐπικουρείῳ μὴ διαφορομένοις περὶ ἀρχῆς ἢ τέλους;

Ἑρμότιμος
οὐδαμῶς.

Λυκῖνος
ὄρα τοίνυν μὴ πῶς με παραλογίζῃ, ὦ γενναῖε, καὶ ταῦτα φίλον ὄντα·
ζητούντων γὰρ ἡμῶν οἵτινες ἀληθεύουσιν ἐν φιλοσοφίᾳ, σὺ τοῦτο
προαρπάσας ἔδωκας φέρων τοῖς Στωϊκοῖς λέγων ὡς οὗτοί εἰσιν οἱ τὰ δις δύο
τέτταρα τιθέντες, ὅπερ ἄδηλον εἰ οὕτως ἔχει· φαῖεν γὰρ ἂν οἱ Ἐπικούρειοι ἢ
Πλατωνικοί, σφᾶς μὲν οὕτω ζυντιθέσθαι, ὑμᾶς δὲ πέντε ἢ ἑπτὰ λέγειν αὐτά. ἢ
οὐ δοκοῦσί σοι τοῦτο ποιεῖν, ὁπόταν ὑμεῖς μὲν μόνον τὸ καλὸν ἀγαθὸν
ἡγήσθε εἶναι, οἱ Ἐπικούρειοι δὲ τὸ ἡδύ; καὶ ὅταν ὑμεῖς λέγητε σώματα εἶναι
ἅπαντα, ὁ Πλάτων δὲ νομίζῃ καὶ ἀσώματόν τι ἐν τοῖς οὖσιν εἶναι; ἀλλ' ὅπερ
ἔφην, πλεονεκτικῶς πάνυ τὸ ἀμφισβητούμενον συλλαβὼν ὡς ἀναμφιλόγως
ἴδιον τῶν Στωϊκῶν δίδως αὐτοῖς ἔχειν, καίτοι ἀντιλαμβανομένων τῶν ἄλλων
καὶ λεγόντων αὐτῶν τοῦτο εἶναι, ἐνθα δὴ κρίσεως μάλιστα, οἶμαι, δεῖ. ἂν μὲν
οὖν πρόδηλον γένηται τοῦτο, ὡς Στωϊκῶν ἐστὶ μόνων τὰ δις δύο τέτταρα
ἡγεῖσθαι, ὥρα σιωπᾶν τοῖς ἄλλοις· ἄχρι δ' ἂν αὐτοῦ τούτου πέρι διαμάχωνται,
πάντων ὁμοίως ἀκουστέον ἢ εἰδέναι ὅτι πρὸς χάριν δικάζειν δόξομεν.

Ἑρμότιμος [37] οὐ μοι δοκεῖς, ὦ Λυκῖνε, ζυνιέναι πῶς βούλομαι εἰπεῖν.

Λυκῖνος

οὐκοῦν σαφέστερον χρή λέγειν εἰ ἑτεροῖόν τι, ἀλλὰ μὴ τοιοῦτον φήσεις.

Ἑρμότιμος

εἴσῃ αὐτίκα οἷόν τι λέγω. θῶμεν γάρ τινας δύο ἐσεληλυθέναι ἐς τὸ Ἀσκληπιεῖον ἢ ἐς τοῦ Διονύσου τὸ ἱερόν, εἴτα μέντοι φιάλην τινὰ τῶν ἱερῶν ἀπολωλέναι. δεῖσει δὴ που ἀμφοτέρους ἐρευνηθῆναι αὐτούς, ὁπότερος ὑπὸ κόλπου ἔχει τὴν φιάλην.

Λυκῖνος

καὶ μάλα.

Ἑρμότιμος

ἔχει δὲ πάντως ὁ ἕτερος.

Λυκῖνος

πῶς γὰρ οὐ, εἴ γε ἀπόλωλεν;

Ἑρμότιμος

οὐκοῦν ἂν παρὰ τῷ προτέρῳ εὗρης αὐτήν, οὐκέτι τὸν ἕτερον ἀποδύσεις: πρόδηλον γὰρ ὡς οὐκ ἔχει.

Λυκῖνος

πρόδηλον γάρ.

Ἑρμότιμος

καὶ εἴ γε μὴ εὔροιμεν ἐν τῷ τοῦ προτέρου κόλπῳ, ὁ ἕτερος πάντως ἔχει, καὶ οὐδὲν ἐρευνῆς οὐδὲ οὕτως δεῖ.

Λυκῖνος

ἔχει γάρ.

Ἑρμότιμος

καὶ ἡμεῖς τοῖνυν εἰ εὔροιμεν ἤδη παρὰ τοῖς Στωϊκοῖς τὴν φιάλην, οὐκέτι ἐρευνᾶν τοὺς ἄλλους ἀξιῴσομεν ἔχοντες ὁ πάλαι ἐξητοῦμεν. ἢ τίνας γὰρ ἂν ἔνεκα ἔτι κάμνοιμεν;

Λυκῖνος ^[38] οὐδενός, εἴ γε εὔροιτε καὶ εὐρόντες ἔχοιτε εἰδέναι ὡς ἐκεῖνο ἦν τὸ ἀπολωλός, ἢ ὅλως γνώριμον ὑμῖν εἶη τὸ ἀνάθημα. νῦν δέ, ὃ ἐταῖρε, πρῶτον μὲν οὐ δύο εἰσὶν οἱ παρελθόντες ἐς τὸν νεών, ὡς ἀναγκαῖον εἶναι τὸν ἕτερον αὐτοῖν τὰ φώρια ἔχειν, ἀλλὰ μάλα πολλοὶ τινες, εἴτα καὶ τὸ ἀπολόμενον αὐτὸ ἄδηλον ὃ τι ποτὲ ἐστίν, εἴτε φιάλη τις ἢ σκύφος ἢ στέφανος: ὅσοι γοῦν ἱερεῖς, ἄλλος ἄλλο εἶναι λέγουσι καὶ οὐδὲ περὶ τῆς ὕλης αὐτῆς ὁμολογοῦσιν, ἀλλ' οἱ μὲν χαλκοῦ, οἱ δὲ ἀργύρου, οἱ δὲ χρυσοῦ, οἱ δὲ κασσιτέρου εἶναι αὐτὸ φάσκουσιν. ἀνάγκη τοῖνυν ἅπαντας ἀποδῶσαι τοὺς εἰσελθόντας, εἰ βούλει

εὐρεῖν τὸ ἀπολωλός· καὶ γὰρ ἂν παρὰ τῷ πρώτῳ εὐθὺς εὔρης φιάλην χρυσῆν, ἔτι καὶ τοὺς ἄλλους σοὶ ἀποδυντέον.

Ἑρμότιμος

διὰ τί, ὦ Λυκῖνε;

Λυκῖνος

ὅτι ἄδηλον εἰ φιάλη τὸ ἀπολόμενον ἦν. εἰ δὲ καὶ τοῦτο ὑπὸ πάντων ὁμολογηθεῖη, ἀλλ' οὔτι γε χρυσῆν ἅπαντές φασι εἶναι τὴν φιάλην· εἰ δὲ καὶ μάλιστα γνώριμον γένοιτο ὡς φιάλη ἀπόλοιτο χρυσῇ, καὶ σὺ παρὰ τῷ πρώτῳ εὔροις φιάλην χρυσῆν, οὐδὲ οὕτω παύσῃ διερευνώμενος τοὺς ἄλλους· οὐ γὰρ δῆλόν που εἰ αὐτὴ ἦν ἢ τοῦ θεοῦ. ἢ οὐκ οἶε πολλάς φιάλας εἶναι χρυσᾶς;

Ἑρμότιμος

ἔγωγε.

Λυκῖνος

δεῖξαι δὴ ἐπὶ πάντας ἰέναι ἐρευνῶντα καὶ τὰ παρ' ἐκάστῳ εὐρεθέντα πάντα εἰς μέσον καταθέντα εἰκάζειν ὃ τι ποτὲ αὐτῶν πρόποι ἂν θεῖον κτῆμα οἶεσθαι. [39] καὶ γὰρ αὖ τὸ τὴν πολλὴν ἀπορίαν παρεχόμενον τοῦτό ἐστιν, ὅτι ἕκαστος τῶν ἀποδουησομένων ἔχει τι πάντως, ὃ μὲν σκύφον, ὃ δὲ φιάλην, ὃ δὲ στέφανον, καὶ ὃ μὲν ἐκ χαλκοῦ, ὃ δὲ ἐκ χρυσοῦ, ὃ δὲ ἀργύρου· εἰ δὲ ὃ ἔχει, τοῦτο τὸ ἱερόν ἐστιν, οὐδέπω δῆλον. πᾶσα τοίνυν ἀνάγκη ἀπορεῖν ὄντινα ἱερόσυλον εἴπῃς, ὅπου γε καὶ εἰ πάντες τὰ ὅμοια εἶχον, ἄδηλον ἦν καὶ οὕτως ὅστις ὃ τὰ τοῦ θεοῦ ὑφηρημένος· ἔστι γὰρ καὶ ἰδιωτικὰ ἔχειν. τὸ δ' αἴτιον τῆς ἀγνοίας ἔν ἐστιν, οἶμαι, τὸ ἀνεπίγραφον εἶναι τὴν ἀπολομένην φιάλην — θῶμεν γὰρ φιάλην ἀπολωλέναι — ὡς εἴ γε ἐπεγέγραπτο τοῦ θεοῦ τὸ ὄνομα ἢ τοῦ ἀναθέντος, ἦττον ἂν ἐκάμνομεν καὶ εὐρόντες τὴν ἐπιγεγραμμένην ἐπεπαύμεθ' ἂν ἀποδύοντες καὶ ἐνοχλοῦντες τοὺς ἄλλους. οἶμαι δέ σε, ὦ Ἑρμότιμε, καὶ ἀγῶνας ἤδη γυμνικούς ἐωρακέναι πολλάκις.

Ἑρμότιμος

καὶ ὁρθῶς οἶει· πολλάκις γὰρ καὶ πολλαχόθι.

Λυκῖνος

ἢ οὐν ποτε καὶ παρὰ τοὺς ἀθλοθέτας αὐτοὺς ἐκαθέζου;

Ἑρμότιμος

νῆ Δία, ἔναγχος Ὀλυμπίασιν ἐπὶ τὰ λαιὰ τῶν Ἑλλανοδικῶν, Εὐανδρίδου τοῦ Ἥλειου θέαν μοι προκαταλαβόντος ἐν τοῖς ἑαυτοῦ πολίταις· ἐπεθύμουν γὰρ ἐγγύθεν ἅπαντα ὁρᾶν τὰ παρὰ τοῖς Ἑλλανοδικαῖς γιγνόμενα.

Λυκῖνος

οἶσθα οὖν καὶ τοῦτο, πῶς κληροῦσιν ὄντινα ὧτινι χρὴ παλαίειν ἢ

παγκρατιάζειν;

Ἑρμότιμος
οἶδα γάρ.

Λυκῖνος
οὐκοῦν ἂν ἄμεινον σὺ εἴποις ὥς ἐγγύθεν ἰδών.

Ἑρμότιμος [40] τὸ μὲν παλαιὸν ἐπὶ Ἡρακλέους ἀγωνοθετοῦντος φύλλα δάφνης

Λυκῖνος
μῆ μοι τὰ πάλαι, ὦ Ἑρμότιμε, ἃ δὲ εἶδες ἐγγύθεν, ἐκεῖνα λέγε.

Ἑρμότιμος
κάλπις ἀργυρᾷ πρόκειται ἱερὰ τοῦ θεοῦ: ἐς ταύτην ἐμβάλλονται κλῆροι μικροί, ὅσον δὴ κυαμιαῖοι τὸ μέγεθος, ἐπιγεγραμμένοι. ἐγγράφεται δὲ ἐς δύο μὲν ἄλφα ἐν ἑκατέρῳ, ἐς δύο δὲ τὸ βῆτα, καὶ ἐς ἄλλους δύο τὸ γάμμα καὶ ἐξῆς κατὰ τὰ αὐτά, ἣν πλείους οἱ ἀθληταὶ ὥσι, δύο αἰ κλῆροι τὸ αὐτὸ γράμμα ἔχοντες. προσελθὼν δὴ τῶν ἀθλητῶν ἕκαστος προσευξάμενος τῷ Διὶ καθεὶς τὴν χεῖρα ἐς τὴν κάλπιν ἀνασπᾷ τῶν κλήρων ἓνα καὶ μετ' ἐκεῖνον ἕτερος, καὶ παρεστὼς μαστιγοφόρος ἐκάστῳ ἀνέχει αὐτοῦ τὴν χεῖρα οὐ παρέχων ἀναγῶναι ὃ τι τὸ γράμμα ἐστὶν ὃ ἀνέσπακεν. ἀπάντων δὲ ἤδη ἐχόντων ὁ ἀλυτάρχης, οἶμαι, ἢ τῶν Ἑλλανοδικῶν αὐτῶν εἷς — οὐκέτι γάρ τοῦτο μέμνημαι — περιῶν ἐπισκοπεῖ τοὺς κλήρους ἐν κύκλῳ ἐστώτων καὶ οὕτω τὸν μὲν τὸ ἄλφα ἔχοντα τῷ τὸ ἕτερον ἄλφα ἀνεσπακότε παλαίειν ἢ παγκρατιάζειν συνάπτει, τὸν δὲ τὸ βῆτα τῷ τὸ βῆτα ὁμοίως καὶ τοὺς ἄλλους τοὺς ὁμογράμμους κατὰ ταῦτά: οὕτω μὲν γάρ, ἣν ἄρτιοι ὥσιν οἱ ἀγωνισταί, οἷον ὀκτὼ ἢ τέτταρες ἢ δώδεκα, ἣν δὲ περιττοί, πέντε ἐπὶ ἐννέα, γράμμα τι περιττὸν ἐνὶ κλήρῳ ἐγγραφὲν συμβάλλεται αὐτοῖς, ἀντίγραφον ἄλλο οὐκ ἔχον. ὅς δ' ἂν τοῦτο ἀνασπάσῃ, ἐφεδρεύει περιμένων, ἔστ' ἂν ἐκεῖνοι ἀγωνίσωνται: οὐ γὰρ ἔχει τὸ ἀντίγραμμά: καὶ ἔστι τοῦτο οὐ μικρὰ εὐτυχία τοῦ ἀθλητοῦ, τὸ μέλλειν ἀκμῆτα τοῖς κεκμηκόσι συμπεσεῖσθαι.

Λυκῖνος

[41] Ἐχ' ἀτρέμας: τούτου γὰρ ἐδεόμην μάλιστα. οὐκοῦν ἐννέα ὄντες ἀνεσπάκασιν ἅπαντες καὶ ἔχουσι τοὺς κλήρους. περιῶν δὴ — βούλομαι γὰρ σε Ἑλλανοδικὴν ἀντὶ θεατοῦ ποιῆσαι — ἐπισκοπεῖς τὰ γράμματα, καὶ οὐ πρότερον, οἶμαι, μάθοις ἂν ὅστις ὁ ἐφεδρός ἐστίν, ἣν μὴ ἐπὶ πάντας ἔλθῃς καὶ συζεύξῃς αὐτούς.

Ἑρμότιμος
πῶς, ὦ Λυκῖνε, τοῦτο φής;

Λυκῖνος

ἀδύνατόν ἐστιν εὐθὺς εὑρεῖν τὸ γράμμα ἐκεῖνο τὸ δηλοῦν τὸν ἔφεδρον, ἢ τὸ μὲν γράμμα ἴσως ἂν εὔροις, οὐ μὴν εἴσῃ γε εἰ ἐκεῖνός ἐστιν: οὐ γὰρ προεῖρηται ὅτι τὸ Κ ἢ τὸ Μ ἢ τὸ Ι ἐστὶ τὸ χειροτονοῦν τὸν ἔφεδρον: ἀλλ' ἐπειδὰν τῷ Α ἐντύχῃς, ζητεῖς τὸν τὸ ἕτερον Α ἔχοντα καὶ εὐρὼν ἐκείνους μὲν ἤδη συνέζευξας, ἐντυχὼν δὲ αὐθις τῷ βῆτα το ἕτερον βῆτα ὅπου ἐστὶ ζητεῖς, τὸ ἀντίπαλον τῷ εὐρεθέντι, καὶ ἐπὶ πάντων ὁμοίως, ἄχρι ἂν ἐκεῖνός σοι περιλειφθῇ ὁ τὸ μόνον γράμμα ἔχων τὸ ἀνανταγώνιστον.

Ἑρμότιμος^[42] τί δ' εἰ ἐκείνῳ πρώτῳ ἢ δευτέρῳ ἐντύχοις. τί ποιήσεις;

Λυκῖνος

οὐ μὲν οὖν, ἀλλὰ σὺ ὁ Ἑλλανοδίκης ἐθέλω εἰδέναι ὅ τι καὶ πράξεις, πότερον αὐτίκα ἐρεῖς ὅτι οὗτός ἐστιν ὁ ἔφεδρος, ἢ δεήσει ἐπὶ πάντας ἐν κύκλῳ ἐλθόντα ἰδεῖν εἴ που αὐτῷ γράμμα ὁμοίον ἐστιν; ὥς εἴ γε μὴ τοὺς πάντων κλήρους ἴδοις, οὐκ ἂν μάθοις τὸν ἔφεδρον.

Ἑρμότιμος

καὶ μὴν, ὦ Λυκῖνε, ῥαδίως ἂν μάθοιμι: ἐπὶ γοῦν τῶν ἐννέα ἦν τὸ Ε εὖρω πρῶτον ἢ δεύτερον, οἶδα ὅτι ἔφεδρος ὁ τοῦτο ἔχων ἐστί.

Λυκῖνος

πῶς, ὦ Ἑρμότιμε;

Ἑρμότιμος

οὕτως: τὸ Α δύο αὐτῶν ἔχουσι καὶ τὸ Β ὁμοίως δύο, τῶν λοιπῶν δὲ τεττάρων ὄντων οἱ μὲν τὸ Γ, οἱ δὲ τὸ Δ πάντως ἀνεσπάκασι καὶ ἀνήλωται ἤδη ἐς τοὺς ἀθλητὰς ὁκτὼ ὄντας τὰ τέτταρα γράμματα. δῆλον οὖν ὅτι μόνον ἂν οὕτω περιττὸν εἴῃ τὸ ἐξῆς γράμμα τὸ Ε, καὶ ὁ τοῦτο ἀνεσπακῶς ἔφεδρός ἐστι.

Λυκῖνος

πότερον, ὦ Ἑρμότιμε, ἐπαινέσω σε τῆς συνέσεως, ἢ θέλεις ἀντείπω τά γ' ἐμοὶ δοκοῦντα, ὅποια ἂν ᾤ;

Ἑρμότιμος

νῆ Δία: διαπορῶ μέντοι ὅ τι ἂν εὐλογον ἀντειπεῖν ἔχοις πρὸς τὸ τοιοῦτον.

Λυκῖνος^[43] σὺ μὲν γὰρ ὥς ἐξῆς παντὸς γραφομένων τῶν γραμμάτων εἴρηκας, οἷον πρώτου τοῦ Α, δευτέρου δὲ τοῦ Β καὶ κατὰ τὴν τάξιν, ἄχρι ἂν ἐς ἐν αὐτῶν τελευτήσῃ ὁ ἀριθμὸς τῶν ἀθλητῶν: καὶ δίδωμί σοι Ὀλυμπίασιν οὕτω γίνεσθαι. τί δέ, εἰ ἐξελόντες ἀτάκτως πέντε γράμματα ἐξ ἀπάντων, τὸ Χ καὶ τὸ Σ καὶ τὸ Ζ καὶ τὸ Κ καὶ τὸ Θ, τὰ μὲν ἄλλα τέτταρα διπλᾶ ἐπὶ τῶν κλήρων τῶν ὁκτὼ γραφομένων, τὸ δὲ Ζ μόνον ἐπὶ τοῦ ἐνάτου, ὃ δὴ καὶ δηλοῦν ἔμελλεν

ἡμῖν τὸν ἔφεδρον, τί ποιήσεις πρῶτον εὐρὼν τὸ Ζ; τῷ διαγνώσῃ ἔφεδρον ὄντα τὸν ἔχοντα αὐτό, ἦν μὴ ἐπὶ πάντας ἐλθὼν εὖρης οὐδὲν αὐτῷ συμφωνοῦν; οὐ γὰρ εἶχες ὥσπερ νῦν τῇ τάξει αὐτῶν τεκμαίρεσθαι.

Ἑρμότημος

Δυσασκρίτον τοῦτο ἐρωτᾷς. [44] ΛΥΚ> Ἴδου δὴ καὶ ἐτέρως τὸ αὐτὸ ἐπισκόπησον. τί γάρ, εἰ μὴδὲ γράμματα γράφοιμεν ἐπὶ τῶν κλήρων, ἀλλὰ τινα σημεῖα καὶ χαρακτῆρας, οἷα πολλὰ Αἰγύπτιοι γράφουσιν ἀντὶ τῶν γραμμάτων, κυνοκεφάλους τινὰς ὄντας καὶ λεοντοκεφάλους ἀνθρώπους; ἡ ἐκεῖνα μὲν ἐάσωμεν, ἐπεὶ περ ἀλλόκοτά ἐστι. φέρε δὲ τὰ μονοειδῆ καὶ ἀπλᾶ ἐπιγράψωμεν ὡς οἷόν τε εἰκάσαντες ἀνθρώπους ἐπὶ δυοῖν κλήροι, δύο ἵππους ἐπὶ δυοῖν καὶ ἀλεκτρυόνας δύο καὶ κύνας δύο, τῷ δὲ ἐνάτῳ λέων ἔστω τοῦπίσημον. ἦν τοῖνυν τῷ λεοντοφόρῳ τούτῳ κλήρῳ ἐν ἀρχῇ ἐντύχῃς, πόθεν ἕξεις εἰπεῖν ὅτι οὗτός ἐστιν ὁ τὸν ἔφεδρον ποιῶν. ἦν μὴ παραθεωρήσης ἅπαντας ἐπὶ τὰς καὶ ἄλλους λέοντας ἔχει;

Ἑρμότημος

οὐκ ἔχω ὅ τι σοι ἀποκρίνωμαι, ὦ Λυκῖνε.

Λυκῖνος [45] εἰκότως: οὐδὲ γὰρ εὐπρόσωπον οὐδέν. ὥστε ἦν ἐθέλωμεν ἢ τὸν ἔχοντα τὴν ἱερὰν φιάλην εὐρεῖν ἢ τὸν ἔφεδρον ἢ τὸν ἄριστα ἡγησόμενον ἡμῖν ἐς τὴν πόλιν ἐκείνην τὴν Κόρινθον, ἐπὶ πάντας ἀναγκαίως ἀφιζόμεθα καὶ ἐξετάσομεν ἄκρως πειρώμενοι καὶ ἀποδύοντες καὶ παραθεωροῦντες: μόλις γὰρ ἂν οὕτω τάληθες ἐκμάθοιμεν. καὶ εἰ γέ τις μέλλει σύμβουλός μοι ἀξιόπιστος ἔσεσθαι φιλοσοφίας πέρι, ἦντινα φιλοσοφητέον, οὗτος ἂν εἴη μόνος ὁ τὰ ὑπὸ πασῶν αὐτῶν λεγόμενα εἰδώς, οἱ δ' ἄλλοι ἀτελεῖς, καὶ οὐκ ἂν πιστεῦσαιμι αὐτοῖς, ἔστ' ἂν καὶ μιᾷς ἀπειράτοι ὧσι: τάχα γὰρ ἂν ἡ ἀρίστη ἐκείνη εἴη. οὐ γὰρ δὴ εἰ τις παραστησάμενος καλὸν ἄνθρωπον λέγοι τοῦτον εἶναι κάλλιστον ἀνθρώπων ἀπάντων, πιστεῦσαιμι ἂν αὐτῷ, ἦν μὴ εἰδῶμεν ὅτι πάντας ἀνθρώπους ἐώρακεν: ἴσως μὲν γὰρ καὶ οὗτος καλός, εἰ δὲ πάντων κάλλιστος, οὐκ ἂν ἔχοι εἰδέναι μὴ ἰδὼν ἅπαντας. ἡμεῖς δὲ οὐκ αὐτὸ μόνον καλοῦ, ἀλλὰ τοῦ καλλίστου δεόμεθα, καὶ ἦν μὴ τοῦτο εὕρωμεν, οὐδὲν ἡμῖν πλέον πεπρᾶχθαι ἡγησόμεθα: οὐ γὰρ ἀγαπήσομεν ὅποιωδήποτε καλῷ ἐντυχόντες, ἀλλ' ἐκεῖνο τὸ ἀκρότατον ζητοῦμεν κάλλος, ὅπερ ἀνάγκη ἐν εἶναι.

Ἑρμότημος [46] ἀληθῆ.

Λυκῖνος

τί οὖν; ἔχεις μοί τινα εἰπεῖν ἀπάσης ὁδοῦ πεπειραμένον ἐν φιλοσοφίᾳ, καὶ ὅς τά τε ὑπὸ Πυθαγόρου καὶ Πλάτωνος καὶ Ἀριστοτέλους καὶ Χρυσίππου καὶ Ἐπικούρου καὶ τῶν ἄλλων λεγόμενα εἰδὼς τελευτῶν μίαν εἴλετο ἐξ ἀπασῶν ὁδῶν ἀληθῆ τε δοκιμάσας καὶ πείρα μαθὼν ὡς μόνη ἄγει εὐθὺ τῆς εὐδαιμονίας; εἰ γὰρ τινα τοιοῦτον εὕροιμεν, παυσόμεθα πράγματα ἔχοντες.

Ἑρμότιμος

οὐ ῥάδιον, ὦ Λυκῖνε, τοιοῦτον ἄνδρα εὐρεῖν.

Λυκῖνος [47] τί δὴ οὖν πράξομεν, ὦ Ἑρμότιμε; οὐκ ἀπαγορευτέον οἶμαι, ἐπεὶ μηδενὸς ἡγεμόνος τοιούτου ἔς γε τὸ παρὸν εὐποροῦμεν. ἄρα τόδε πάντων κράτιστόν ἐστι καὶ ἀσφαλέστατον, αὐτὸν ἕκαστον ἀρξάμενον διὰ πάσης προαιρέσεως χωρῆσαι καὶ ἐπισκέψασθαι ἀκριβῶς τὰ ὑπὸ πάντων λεγόμενα;

Ἑρμότιμος

ἔοικεν ἀπὸ γε τούτων: πλὴν ἐκεῖνο μὴ ἐναντίον ἤ, ὁ μικρῷ πρόσθεν ἔλεγες, ὥς οὐ ῥάδιον ἐπιδόντα ἑαυτὸν καὶ πετάσαντα τὴν ὀθόνην ἀναδραμεῖν αὐθις. πῶς γὰρ οἶόν τε πάσας ἐπελθεῖν τὰς ὁδοὺς ἐν τῇ πρώτῃ, ὥς φῆς, κατασχεθησομένῳ;

Λυκῖνος

ἐγὼ σοι φράσω: τὸ τοῦ Θησέως ἐκεῖνο μιμησόμεθα, καὶ τι λίνον παρὰ τῆς τραγικῆς Ἀριάδνης λαβόντες εἴσιμεν ἐς τὸν λαβύρινθον ἕκαστον, ὥς ἔχουν ἀπραγμόνως μηρυόμενοι αὐτὸ ἐξιέναι

Ἑρμότιμος

τίς οὖν ἂν ἡμῖν Ἀριάδνη γένοιτ' ἂν ἢ πόθεν τοῦ λίνου εὐπορήσομεν;

Λυκῖνος

θάρρει, ὦ ἐταῖρε: δοκῶ γάρ μοι εὐρηκέναι οὕτινος ἐχόμενοι ἐξέλθοιμεν ἄν.

Ἑρμότιμος

τί οὖν τοῦτό ἐστιν;

Λυκῖνος

οὐκ ἐμὸν ἐρῶ, ἀλλὰ τινος τῶν σοφῶν, τὸ ‘νῆφε καὶ μέμνησο ἀπιστεῖν:’ ἦν γὰρ μὴ ῥαδίως πιστεύωμεν ἀκούοντες, ἀλλὰ δικαστικῶς αὐτὸ ποιῶμεν ἀπολιπόντες καὶ τοῖς ἐξῆς λόγον, ἴσως εὐμαρῶς ἂν τοὺς λαβυρίνθους ἐκφύγοιμεν.

Ἑρμότιμος

εὖ λέγεις, καὶ τοῦτο ποιῶμεν.

Λυκῖνος [48] εἶεν. ἐπὶ τίνα δὴ αὐτῶν πρῶτον ἔλθοιμεν ἄν; ἢ τοῦτο μὲν οὐδὲν διοίσει; ἀρξάμενοι δὲ ἀφ' ὅτου οὖν, οἶον ἀπὸ Πυθαγόρου, ἦν οὕτω τύχη, πόσῳ ἂν χρόνῳ οἴομεθα ἐκμαθεῖν τὰ Πυθαγόρου ἅπαντα; καὶ μή μοι ἐξαίρει καὶ τὰ πέντε ἔτη ἐκεῖνα τὰ τῆς σιωπῆς; σὺν δ' οὖν τοῖς πέντε ἰκανὰ τριάκοντα, οἶμαι, εἰ δὲ μή, ἀλλὰ πάντως γε εἴκοσι.

Ἑρμότιμος
θῶμεν οὕτως.

Λυκῖνος
εἶτα ἐξῆς τῷ Πλάτῳ θετέον δηλαδὴ τοσαῦτα ἕτερα, ἔτι μὴν καὶ Ἀριστοτέλει
οὐκ ἐλάττω.

Ἑρμότιμος
οὐ γάρ.

Λυκῖνος
Χρυσίππῳ δέ γε οὐκέτι ἐρήσομαί σε πόσα: οἶδα γὰρ παρὰ σοῦ ἀκούσας ὅτι
τετταράκοντα μόγεις ἱκανά.

Ἑρμότιμος
οὕτως.

Λυκῖνος
εἶτα ἐξῆς Ἐπικούρῳ καὶ τοῖς ἄλλοις. ὥς δὲ οὐ πολλὰ ταῦτα τίθημι, ἐκεῖθεν
μάθοις ἄν, ἣν ἐννοήσης, ὅσοι ὀγδοηκοντούτεις εἰσὶ Στωϊκοὶ ἢ Ἐπικουρείοι ἢ
Πλατωνικοὶ ὁμολογοῦντες μὴ ταῦτα εἰδέναι πάντα τὰ τῆς ἑαυτοῦ αἰρέσεως
ἕκαστος, ὥς μὴδὲν ἐνδεῖν σφίσιν ἐς τὰ μαθήματα: εἰ δὲ μή, ἀλλὰ Χρυσίππος
γε καὶ Ἀριστοτέλης καὶ Πλάτων φαῖεν ἄν, καὶ πρὸ τούτων ὁ Σωκράτης οὐδὲν
φανυλότερος αὐτῶν, ὃς ἐκεκράγει πρὸς ἅπαντας οὐχ ὅπως μὴ πάντα, ἀλλὰ
μὴδ' ὅλως εἰδέναι τι ἢ τοῦτο μόνον ὅτι οὐκ οἶδε. λογισώμεθα οὖν ἐξ ἀρχῆς:
εἴκοσι τῷ Πυθαγόρᾳ ἐτίθεμεν, εἶτα Πλάτῳ τοσαῦθ' ἕτερα, εἶτα ἐξῆς τοῖς
ἄλλοις. πόσα δ' οὖν ταῦτα συντεθέντα ἐν κεφαλαίῳ γένοιτ' ἄν, εἰ δέκα μόνας
θεῖμεν τὰς αἰρέσεις ἐν φιλοσοφίᾳ;

Ἑρμότιμος
ὑπὲρ διακόσια, ὦ Λυκῖνε.

Λυκῖνος
βούλει οὖν ἀφαιρῶμεν τὸ τέταρτον, ὥς πεντήκοντα καὶ ἑκατὸν ἔτι ἱκανὰ
εἶναι, ἢ τὸ ἥμισυ ὅλον;

Ἑρμότιμος [49] αὐτὸς ἂν εἰδείης ἄμεινον: ἐγὼ δὲ ὁρῶ τοῦτο, ὅτι ὀλίγοι ἂν καὶ
οὕτω διὰ πασῶν ἐξέλθοιεν ἐκ γενετῆς εὐθὺς ἀρξάμενοι.

Λυκῖνος
τί οὖν ἂν πάθοι τις, ὦ Ἑρμότιμε, εἰ τοιοῦτόν ἐστι τὸ πρᾶγμα; ἢ ἀνατρεπτέον
ἐκεῖνα τὰ ἥδη ὡμολογημένα, ὥς οὐκ ἂν τις ἔλοιτο ἐκ πολλῶν τὸ βέλτιστον μὴ
οὐχὶ πειραθεὶς ἀπάντων; ὥς τόν γε ἄνευ πείρας αἰρούμενον μαντεία μᾶλλον ἢ
κρίσει τάληθές ἀναζητοῦντα. οὐχ οὕτως ἐλέγομεν;

Ἑρμότιμος
ναί.

Λυκῖνος

πᾶσα τοίνυν ἀνάγκη ἐπὶ τοσοῦτον βῶναι ἡμᾶς, εἰ μέλλοιμεν εὖ τε αἰρήσεσθαι ἀπάντων πειραθέντες καὶ ἐλόμενοι φιλοσοφήσιν καὶ φιλοσοφήσαντες εὐδαιμονήσιν: πρὶν δὲ ρῦτω ποιῆσαι, ἐν σκότῳ, φασίν, ὀρχοίμεθ' ἂν οἷς ἂν τύχωμεν προσπταίοντες καὶ ὃ τι ἂν πρῶτον ἐς τὰς χεῖρας ἔλθῃ, τοῦτ' εἶναι τὸ ζητούμενον ὑπολαμβάνοντες διὰ τὸ μὴ εἰδέναι τάληθές. εἰ δὲ καὶ εὖροιμεν ἄλλως κατὰ τινα ἀγαθὴν τύχην περιπεσόντες αὐτῷ, οὐχ ἔξομεν βεβαίως εἰδέναι εἰ ἐκεῖνό ἐστιν ὃ ζητοῦμεν: πολλὰ γάρ ἐστιν ὅμοια αὐτοῖς, λέγοντα ἕκαστον αὐτὸ εἶναι τάληθέστατον.

Ἑρμότιμος [50] ὦ Λυκῖνε, οὐκ οἶδ' ὅπως εὐλόγα μὲν δοκεῖς μοι λέγειν, ἀτὰρ — εἰρήσεται γὰρ τάληθές — οὐ μετρίως ἀνιᾶς με διεξιὼν αὐτὰ καὶ ἀκριβολογούμενος οὐδὲν δέον. ἴσως δὲ καὶ ἔοικα οὐκ ἐπ' ἀγαθῷ ἐξεληλυθέναι τήμερον ἐκ τῆς οἰκίας καὶ ἐξελθὼν ἐντετυχηκέναι σοι, ὅς με πλησίον ἤδη τῆς ἐλπίδος ὄντα εἰς ἀπορίας φέρων ἐμβέβληκας ἀδύνατον ἀποφαίνων τῆς ἀληθείας τὴν εὕρεσιν ἐτῶν γε τοσοῦτων δεομένην.

Λυκῖνος

οὐκοῦν, ὦ ἐταῖρε, πολὺ δικαιότερον μέμφοιο ἂν τῷ πατρί σου Μενεκράτει καὶ τῇ μητρὶ — ἥτις ποτὲ καὶ ἐκαλεῖτο, οὐ γὰρ οἶδα — ἢ καὶ πολὺ πρότερον τῇ φύσει ἡμῶν, ὅτι σε μὴ κατὰ τὸν Τιθωνὸν πολυετῇ καὶ μακρόβιον ἔθεσαν, ἀλλὰ περιέγραψαν μὴ πλείω βῶναι τὸ μήκιστον ἐτῶν ἑκατὸν ἄνθρωπον ὄντα. ἐγὼ δὲ μετὰ σοῦ σκεπτόμενος εὗρον τὸ ἐκ τοῦ λόγου ἀποβάν.

Ἑρμότιμος [51] οὐκ, ἀλλ' ὕβριστὴς ἀεὶ σύ, καὶ οὐκ οἶδ' ὃ τι παθὼν μισεῖς φιλοσοφίαν καὶ ἐς τοὺς φιλοσοφοῦντας ἀποσκώπτεις.

Λυκῖνος

ὦ Ἑρμότιμε, ἥτις μὲν ἡ ἀλήθειά ἐστιν ὑμεῖς ἂν ἄμεινον εἴποιτε οἱ σοφοί, σύ τε καὶ ὁ διδάσκαλος: ἐγὼ δὲ τό γε τοσοῦτον οἶδα, ὥς οὐ πάνυ ἡδεῖά ἐστιν αὐτῇ τοῖς ἀκούουσιν, ἀλλὰ παρευδοκιμεῖται ὑπὸ τοῦ ψεύδους παρὰ πολὺ: εὐπροσωπότερον γὰρ ἐκεῖνο καὶ διὰ τοῦτο ἡδιον: ἡ δὲ ἄτε μηδὲν κίβδηλον ἑαυτῇ συνειδυῖα μετὰ παρρησίας διαλέγεται τοῖς ἀνθρώποις, καὶ διὰ τοῦτο ἄχθονται αὐτῇ. ἰδοὺ γέ τοι, καὶ σὺ νῦν ἄχθῃ μοι τάληθές ἐξευρόντι περὶ τούτων μετὰ σοῦ καὶ δηλώσαντι οἷων ἐρῶμεν ἐγὼ τε καὶ σύ, ὥς οὐ πάνυ ῥαδίον: ὥσπερ εἰ ἀνδριάντος ἐρῶν ἐτύγχανες καὶ ᾧου τεύξεσθαι ὑπολαμβάνων ἄνθρωπον εἶναι, ἐγὼ δὲ κατιδὼν ὥς λίθος ἢ χαλκὸς εἶη ἐμήνυσσα πρὸς σε ὑπ' ἐννοίας ὅτι ἀδυνάτων ἐρᾶς, καὶ τότε δύσνουν ἐμὲ εἶναι ᾧου ἂν σαυτῷ, διότι σε οὐκ εἶων ἐξαπατᾶσθαι ἀλλόκοτα καὶ ἀνέλπιστα ἐλπίζοντα.

Ἑρμότιμος [52] οὐκοῦν τοῦτο, ὦ Λυκῖνε, φῆς, ὥς οὐ φιλοσοφητέον ἡμῖν, ἀλλὰ χρὴ ἀργία παραδιδόντας αὐτοὺς ιδιώτας καταβιβῶναι;

Λυκῖνος

καὶ ποῦ τοῦτο ἤκουσας ἐμοῦ λέγοντος; ἐγὼ γὰρ οὐχ ὥς οὐ φιλοσοφητέον φημί, ἀλλ' ἐπεὶ περ φιλοσοφητέον ὁδοὶ τε πολλαὶ εἰσιν ἐπὶ φιλοσοφίαν ἐκάστη καὶ ἀρετὴν ἄγειν φάσκουσai, ἡ δὲ ἀληθὴς ἐν αὐταῖς ἄδηλος, ἀκριβῆ ποιήσασθαι τὴν διαίρεσιν. ἀδύνατον δέ γε ἡμῖν ἐφαίνετο πολλῶν προτεθέντων ἐλέσθαι τὸ ἄριστον, εἰ μὴ ἐπὶ πάντα ἴοι τις πειρώμενος; εἴτά πως μακρὰ ἡ πείρα ὤφθη. σὺ δὲ πῶς ἀξιοῖς; — αὐθις γὰρ ἐρήσομαι — ὅτῳ ἂν πρώτῳ ἐντύχῃς, τούτῳ ἔσῃ καὶ συμφιλοσοφήσεις, κἀκεῖνος ἔρμαιον ποιήσεται σε;

Ἑρμότιμος [53] καὶ τί σοι ἀποκρινάμην ἂν ἔτι, ὃς οὔτε αὐτόν τινα κρίνειν οἶόν τε εἶναι φῆς, ἣν μὴ φοῖνικος ἔτη βιώσῃ πάντας ἐν κύκλῳ περιῶν καὶ πειρώμενος, οὔτε τοῖς προπεπειραμένοις πιστεῦειν ἀξιοῖς οὔτε τοῖς πολλοῖς ἐπαινοῦσι καὶ μαρτυροῦσι;

Λυκῖνος

τίνας φῆς τοὺς πολλοὺς εἰδότας καὶ πεπειραμένους ἀπάντων; εἰ γάρ τις τοιοῦτός ἐστιν, ἱκανὸς ἔμοιγε καὶ εἷς, καὶ οὐκέτι πολλῶν δεῖξαι. ἣν δὲ τοὺς οὐκ εἰδότας λέγῃς, οὐδὲν τι τὸ πλῆθος αὐτῶν προσάξεται με πιστεῦειν, ἄχρὶ ἂν ἡ μηδὲν ἢ ἐν εἰδότες περὶ ἀπάντων ἀποφαίνωνται.

Ἑρμότιμος

μόνος δὲ σὺ τάληθές κατεῖδες, οἱ δὲ ἄλλοι ἀνόητοι ἅπαντες, ὅσοι φιλοσοφοῦσι.

Λυκῖνος

καταψεύδῃ μου, ὦ Ἑρμότιμε, λέγων ὥς ἐγὼ προτίθημί πῃ ἐμαυτὸν τῶν ἄλλων ἢ τάττω ὅλως ἐν τοῖς εἰδόσι, καὶ οὐ μνημονεύεις ὧν ἔφην, οὐκ αὐτὸς εἰδέναι τάληθές ὑπὲρ τοὺς ἄλλους διατεινόμενος, ἀλλὰ μετὰ πάντων αὐτὸ ἀγνοεῖν ὁμολογῶν.

Ἑρμότιμος [54] ἀλλ', ὦ Λυκῖνε, τὸ μὲν ἐπὶ πάντας ἐλθεῖν χρῆναι καὶ πειραθῆναι ὧν φασὶ καὶ τὸ μὴ ἂν ἄλλως ἐλέσθαι τὸ βέλτιον ἢ οὕτως, εὐλογον ἴσως, τὸ δὲ τῇ πείρᾳ ἐκάστη τοσαῦτα ἔτη ἀποδιδόναι, παγγέλοιον, ὥσπερ οὐχ οἶόν τε ὄν ἀπ' ὀλίγων καταμαθεῖν τὰ πάντα. ἐμοὶ δὲ καὶ πάνυ ῥάδιον εἶναι δοκεῖ τὸ τοιοῦτον καὶ οὐ πολλῆς διατριβῆς δεόμενον: φασὶ γέ τοι τῶν πλαστῶν τινα, Φειδίαν οἶμαι, ὄνυχά μόνον λέοντος ἰδόντα ἀπ' ἐκείνου ἀναλελογίσθαι, ἡλίκος ἂν ὁ πᾶς λέων γένοιτο κατ' ἀξίαν τοῦ ὄνυχος ἀναπλασθεῖς. καὶ σὺ δέ, ἣν τίς σοι χεῖρα μόνην ἀνθρώπου δείξῃ τὸ ἄλλο σῶμα κατακαλύψας, εἴσῃ, οἶμαι, αὐτίκα ὅτι ἀνθρωπός ἐστι τὸ κατακεκαλυμμένον, κἂν μὴ τὸ πᾶν σῶμα ἴδῃς. καὶ τοίνυν τὰ μὲν κεφαλαῖά τῃ ὧν ἅπαντες λέγουσι,

ῥάδιον καταμαθεῖν ἐν ὀλίγῳ μορίῳ ἡμέρας, τὸ δὲ ὑπερακριβὲς τοῦτο καὶ μακρᾶς τῆς ἐξετάσεως δεόμενον οὐ πάνυ ἀναγκαῖον ἐς τὴν αἵρεσιν τοῦ βελτίονος, ἀλλ' ἔστι κρῖναι καὶ ἀπ' ἐκείνων.

Λυκῖνος [55] παπαῖ, ὦ Ἑρμότιμε, ὥς ἰσχυρὰ ταῦτα εἴρηκας ἀπὸ τῶν μερῶν ἀξιῶν τὰ ὅλα εἰδέναι: καίτοι ἐγὼ τὰ ἐναντία ἀκούσας μέμνημαι ὥς ὁ μὲν τὸ ὅλον εἰδὼς εἰδεῖν ἂν καὶ τὸ μέρος, ὁ δὲ μόνον τὸ μέρος οὐκέτι καὶ τὸ ὅλον. οὕτως καὶ μοι τόδε ἀπόκριναι, ὁ Φειδίας ἂν ποτε ἰδὼν ὄνυχα λέοντος ἔγνω ἂν, ὅτι λέοντός ἐστιν, εἰ μὴ ἐωράκει ποτὲ λέοντα ὅλον; ἢ σὺ ἀνθρώπου χεῖρα ἰδὼν ἔσχες ἂν εἰπεῖν ὅτι ἀνθρώπου ἐστὶ μὴ πρότερον εἰδὼς μηδὲ ἐωρακὼς ἄνθρωπον; τί σιγᾶς; ἢ βούλει ἐγὼ ἀποκρίνωμαι ὑπὲρ σοῦ τὰ γε ἀναγκαῖα, ὅτι οὐκ ἂν εἶχες; ὥστε κινδυνεύει ὁ Φειδίας ἄπρακτος ἀπεληλυθέναι μάτην ἀναπλάσας τὸν λέοντα: οὐδὲν γὰρ πρὸς τὸν Διόνυσον ὥπται λέγων. ἢ πῶς ταῦτα ἐκείνοις ὅμοια; τῷ μὲν γὰρ Φειδίᾳ καὶ σοὶ οὐδὲν ἄλλο τοῦ γνωρίζειν τὰ μέρη αἴτιον ἦν ἢ τὸ εἰδέναι τὸ ὅλον, ἄνθρωπον λέγω καὶ λέοντα, ἐν φιλοσοφίᾳ δέ, οἷον τῇ Στωϊκῶν, πῶς ἂν ἀπὸ τοῦ μέρους καὶ τὰ λοιπὰ ἴδοις; ἢ πῶς ἂν ἀποφαίνοιο ὥς καλὰ; οὐ γὰρ οἶσθα τὸ ὅλον, οὐ μέρη ἐκεῖνά ἐστιν. [56] ὁ δὲ φῆς, ὅτι τὰ κεφάλαια ῥάδιον ἀκοῦσαι ἀπάσης φιλοσοφίας ἐν ὀλίγῳ μορίῳ ἡμέρας, οἷον ἀρχὰς αὐτῶν καὶ τέλη καὶ τί θεοὺς οἰονται εἶναι, τί ψυχὴν, καὶ τίνες μὲν σώματα πάντα φασί, τίνες δὲ καὶ ἀσώματα εἶναι ἀξιούσι, καὶ ὅτι οἱ μὲν ἡδονὴν, οἱ δὲ τὸ καλὸν ἀγαθὸν καὶ εὐδαιμον τίθενται καὶ τὰ τοιαῦτα, οὕτως μὲν ἀκούσαντας ἀποφύνασθαι ῥάδιον καὶ ἔργον οὐδέν: εἰδέναι δὲ ὅστις ὁ τάληθ' ἰδὼν ἐστίν, ὅρα μὴ οὐχὶ μορίου ἐστὶν ἡμέρας, ἀλλὰ πολλῶν ἡμερῶν δέηται. ἢ τί γὰρ ἐκεῖνοι παθόντες ὑπὲρ αὐτῶν τούτων ἑκατοντάδας καὶ χιλιάδας βιβλίων ἕκαστοι συγγεγράφεσιν, ὥς πείσαιεν, οἶμαι, ἀληθὴ εἶναι τὰ ὀλίγα ἐκεῖνα καὶ ἅ σοι δοκεῖ ῥάδια καὶ εὐμαθεῖ; νῦν δὲ μάντεως, οἶμαι, δεήσει σοι κἀνταῦθα πρὸς τὴν αἵρεσιν τῶν κρειττόνων, εἰ μὴ ἀνέχῃ τὴν διατριβήν, ὥς ἀκριβὼς ἐλέσθαι, αὐτὸς ἅπαντα καὶ ὅλον ἕκαστον κατανοήσας: ἐπιτομος γὰρ αὕτη γένοιτ' ἂν, οὐκ ἔχουσα περιπλοκὰς οὐδ' ἀναβολάς, εἰ μεταστευλάμενος τὸν μάντιν ἀκούσας τῶν κεφαλαίων ἀπάντων σφαγιάζοιο ἐφ' ἐκάστοις: ἀπαλλάξει γὰρ σε ὁ θεὸς μυρίων πραγμάτων δεῖξας ἐν τῷ τοῦ ἱερείου ἥπατι ἅτινά σοι αἰρετέον. [57] εἰ δὲ βούλει, καὶ ἄλλο τι ἀπραγμονέστερον ὑποθήσομαί σοι, ὥς μὴ ἱερεῖα καταθύης ταυτὶ καὶ θυσιάζῃς τῷ μηδὲ ἱερέα τινὰ τῶν μεγαλομίσθων παρακαλῆς, ἀλλ' ἐς κάλπιν ἐμβαλὼν γραμμάτια ἔχοντα τῶν φιλοσόφων ἐκάστου τοῦνομα κέλευε παῖδα τῶν ἀνῆβων ἀμφιθαλῆ τινα, προσελθόντα πρὸς τὴν κάλπιν, ἀνελέσθαι ὃ τι ἂν πρῶτον ὑπὸ τὴν χεῖρα ἔλθῃ τῶν γραμματίων, καὶ τὸ λοιπὸν κατὰ τὸν λαχόντα ἐκείνον, ὅστις ἂν ᾗ, φιλοσόφει.

Ἑρμότιμος [58] ταυτὶ μὲν, ὦ Λυκῖνε, βωμολοχικὰ καὶ οὐ κατὰ σέ. σὺ δὲ εἰπέ μοι, ἥδη ποτὲ οἶνον ἐπρίω αὐτός;

Λυκῖνος
καὶ μάλα πολλάκις.

Ἑρμότιμος

ἄρ' οὖν περιήεις ἅπαντας ἐν κύκλῳ τοὺς ἐν τῇ πόλει καπήλους ἀπογευόμενος
καὶ παραβάλλων καὶ ἀντεξετάζων τοὺς οἶνους;

Λυκῖνος

οὐδαμῶς.

Ἑρμότιμος

χρὴ γάρ, οἶμαι, σοι τῷ πρώτῳ χρηστῷ καὶ ἀξίῳ ἐντυχόντι ἀποφέρεισθαι.

Λυκῖνος

νὴ Δία.

Ἑρμότιμος

καὶ ἀπὸ γε τοῦ ὀλίγου ἐκείνου γεύματος εἶχες ἂν εἰπεῖν ὅποῖος ἅπας ὁ οἶνός
ἐστιν;

Λυκῖνος

εἶχον γάρ.

Ἑρμότιμος

εἰ δὲ δὴ ἔλεγες προσελθὼν τοῖς καπήλοις, Ἐπειδὴ κοτύλην πρίασθαι
βούλομαι, δότε μοι, ὃ οὗτοι, ἐκπιεῖν ὅλον ἕκαστος ὑμῶν τὸν πίθον, ὥς διὰ
παντὸς ἐπεξελθὼν μάθοιμι ὅστις ἀμείνω τὸν οἶνον ἔχει καὶ ὅθεν μοι ὠνητέον:
εἰ ταῦτ' ἔλεγες, οὐκ ἂν οἶει καταγελάσαι σου αὐτοῦς, εἰ δὲ καὶ ἐπὶ πλεόν
ἐνοχλοίης, τάχ' ἂν καὶ προσχέαι τοῦ ὕδατος;

Λυκῖνος

οἶμαι ἔγωγε καὶ δίκαιά γ' ἂν πάθοιμι.

Ἑρμότιμος

κατὰ ταῦτά δὴ καὶ ἐν φιλοσοφίᾳ. τί δεῖ ἐκπιεῖν τὸν πίθον δυναμένους γε ἀπ'
ὀλίγου τοῦ γεύματος εἰδέναι ὅποιον τὸ πᾶν ἐστιν;

Λυκῖνος [59] ὥς ὀλισθηρὸς εἶ, ὃ Ἑρμότιμε, καὶ διαδιδράσκεις ἐκ τῶν χειρῶν.
πλὴν ἄλλ' ὠνησάς γε: οἰόμενος γὰρ ἐκπεφευγέναι ἐς τὸν αὐτὸν κύρτον
ἐμπέπτωκας.

Ἑρμότιμος

πῶς τοῦτ' ἔφη;

Λυκῖνος

ὅτι αὐθομολογούμενον πρᾶγμα λαβὼν καὶ γνώριμον ἅπασι τὸν οἶνον εἰκάξεις

αὐτῷ τὰ ἀνομοιότατα καὶ περὶ ὧν ἀμφισβητοῦσιν ἅπαντες ἀφανῶν ὄντων. ὥστε ἔγωγε οὐκ ἔχω εἰπεῖν καθ' ὃ τι σοι ὁμοιος φιλοσοφία καὶ οἶνος, εἰ μὴ ἄρα κατὰ τοῦτο μόνον, ὅτι καὶ οἱ φιλόσοφοι ἀποδίδονται τὰ μαθήματα ὥσπερ οἱ κάπηλοι, κερασάμενοί γε οἱ πολλοὶ καὶ δολώσαντες καὶ κακομετροῦντες. οὕτως δὲ ἐπισκοπήσωμεν ὃ τι καὶ λέγεις: τὸν οἶνον φῆς τὸν ἐν τῷ πίθῳ ὅλον αὐτὸν αὐτῷ ὁμοιον εἶναι, καὶ μὰ Δί' οὐδὲν ἄτοπον: ἀλλὰ καὶ εἴ τις γεύσαιτο ἀρυσάμενος ὀλίγον ὅσον αὐτοῦ, εἴσεσθαι αὐτίκα ὁποῖος ἅπας ὁ πίθος ἐστίν, ἀκόλουθον καὶ τοῦτο, καὶ οὐδὲν ἂν ἔγωγέ τι ἀντεῖ πον. ὅρα δὴ καὶ τὸ μετὰ τοῦτο: φιλοσοφία καὶ οἱ φιλοσοφοῦντες οἶον ὁ διδάσκαλος ὁ σός, ἄρα ταῦτα πρὸς ὑμᾶς λέγει ὁσημέραι καὶ περὶ τῶν αὐτῶν, ἢ ἄλλα ἄλλοτε; πολλὰ γάρ ἐστι, πρόδηλον, ὃ ἐταῖρε: ἢ οὐκ ἂν εἴκοσιν ἔτη παρέμενες αὐτῷ κατὰ τὸν Ὀδυσσεά περινοστών καὶ περιπλανώμενος, εἰ τὰ αὐτὰ ἔλεγεν, ἀλλ' ἀπέχρη ἂν σοι καὶ ἅπαξ ἀκούσαντι.

Ἑρμότιμος [60] πῶς γὰρ οὐ;

Λυκῖνος

πῶς οὖν οἶόν τέ σοι ἦν ἀπὸ τοῦ πρώτου γεύματος εἰδέναι τὰ πάντα; οὐ γὰρ τὰ αὐτά γε, ἀλλ' αἰεὶ ἕτερα καινὰ ἐπὶ καινοῖς ἐλέγετο, οὐχ ὥσπερ ὁ οἶνος αἰεὶ ὁ αὐτὸς ἦν. ὥστε, ὃ ἐταῖρε, ἦν μὴ ὅλον ἐκπίης τὸν πίθον, καὶ ἄλλως μεθύων περιήεις: ἀτεχνῶς γὰρ ἐν τῷ πυθμένι δοκεῖ μοι ὁ θεὸς κατακρύψαι τὸ φιλοσοφίας ἀγαθὸν ὑπὸ τὴν τρύγα αὐτήν. δεήσει οὖν ὅλον ἐξαντλήσαι ἐς τέλος, ἢ οὐποτ' ἂν εὔροις τὸ νεκτάρειον ἐκεῖνο πόμα, οὗ πάλαι διψῆν μοι δοκεῖς. σὺ δὲ οἶε τὸ τοιοῦτον αὐτὸ εἶναι, ὥς εἰ μόνον γεύσαιο αὐτοῦ καὶ σπάσαις μικρὸν ὅσον, αὐτίκα σε πάνσοφον γενησόμενον, ὥσπερ φασὶν ἐν Δελφοῖς τὴν πρόμαντιν, ἐπειδὴν πίη τοῦ ἱεροῦ νάματος, ἔνθεον εὐθύς γίνεσθαι καὶ χρᾶν τοῖς προσιοῦσιν. ἀλλ' οὐχ οὕτως ἔχειν ἔοικε: σύ γ' οὖν ὑπὲρ ἥμισυ τοῦ πίθου ἐκπεπωκὼς ἐνάρχεσθαι ἔτι ἔλεγες.

[61] ὅρα τοίνυν μὴ τῷδε μᾶλλον φιλοσοφία ἔοικεν: ὁ μὲν γὰρ πίθος ἔτι μενέτω σοὶ καὶ ὁ κάπηλος, ἐνέστω δὲ μὴ οἶνος, ἀλλὰ πανσπερμία τις, πυρὸς ὑπεράνω καὶ μετὰ τοῦτον κύαμοι, εἴτα κριθαὶ καὶ ὑπὸ ταύταις φακοί, εἴτα ἐρέβινθοι καὶ ἄλλα ποικίλα. πρόσει δὴ σὺ ὠνήσασθαι ἐθέλων τῶν σπερμάτων, καὶ ὃς ἀφελὼν τοῦ πυροῦ, οὐπερ ἦν, ἀνέδωκέ σοι δεῖγμα ἐς τὴν χεῖρα, ὥς ἴδοις, ἄρα οὖν ἔχοις ἂν εἰπεῖν εἰς ἐκεῖνο ἀποβλέπων εἰ καὶ οἱ ἐρέβινθοι καθαροὶ καὶ οἱ φακοὶ εὐτακεῖς καὶ οἱ κύαμοι οὐ διάκενοι;

Ἑρμότιμος
οὐδαμῶς.

Λυκῖνος

οὐ τοίνυν οὐδὲ φιλοσοφίαν ἀφ' ἐνὸς ὧν φησει τις τοῦ πρώτου, μάθοις ἂν ἅπασαν ὁποία ἐστίν: οὐ γὰρ ἐν τι ἦν ὥσπερ ὁ οἶνος, ᾧπερ σὺ αὐτὴν ἀπεικάζεις ἀξίων ὁμοίαν εἶναι τῷ γεύματι, τὸ δὲ ἑτεροῖόν τι ὦφθη οὐ παρέργου τῆς

ἐξετάσας δεόμενον. οἶνον μὲν γὰρ φαῦλον πρίασθαι ἐν δυοῖν ὀβολοῖν ὁ κίνδυνος, αὐτὸν δὲ τινα ἐν τῷ συρφετῷ παραπολεῖσθαι, ὥς καὶ αὐτὸς ἐν ἀρχῇ ἔφησθα, οὐ μικρὸν εἶναι κακόν. ἄλλως τε ὁ μὲν ὅλον ἀξιῶν ἐκπιεῖν τὸν πίθον, ὥς κοτύλην πρίατο, ζημιῶσαι ἂν τὸν κάπηλον οὕτως ἀπίθανα γευόμενος, φιλοσοφία δὲ οὐδὲν ἂν τοιοῦτο πάθῃ, ἀλλὰ κἂν ὅτι πάμπολλα πίης, οὐδὲν τι ἐλάττων ὁ πίθος γίγνεται οὐδὲ ζημιώσεται ὁ κάπηλος· ἐπιρρεῖ γὰρ κατὰ τὴν παροιμίαν τὸ πρᾶγμα ἐξαντλούμενον ἐς τὸ ἔμπαλιν ἢ ὁ τῶν Δαναΐδων πίθος· ἐκεῖνος μὲν γὰρ τὸ ἐμβαλλόμενον οὐ συνείχεν, ἀλλὰ διέρρει εὐθύς, ἐντεῦθεν δὲ ἦν ἀφέλῃς τι, πλεῖον· τὸ λοιπὸν γίγνεται. [62] ἐθέλω δέ σοι καὶ ἄλλο ὅμοιον εἰπεῖν φιλοσοφίας περὶ γεύματος, καὶ μὴ με νομίσης βλασφημεῖν περὶ αὐτῆς, ἦν εἶπω ὅτι φαρμάκῳ ὀλεθρίῳ ἔοικεν, οἶον κωνεῖω ἢ ἀκονίτῳ ἢ ἄλλῳ τῶν τοιούτων· οὐδὲ γὰρ ταῦτα, ἐπεὶ περ θανατηφόρα ἐστίν, ἀποκτείνειεν ἂν, εἴ τις ὀλίγον ὅσον ἀκαριαῖον ἀποξύσας αὐτῶν ἄκρῳ τῷ ὄνυχι ἀπογεύσαιτο, ἀλλὰ ἦν μὴ τοσοῦτον ὅσον χρή, καὶ ὅπως καὶ ξὺν οἷς, οὐκ ἂν ἀποθάνοι ὁ προσενεγκάμενος· σὺ δὲ ἡξίους τοῦλάχιστον ἐξαρκεῖν, ὥς ἀποτελέσαι τὴν τοῦ ὅλου γνῶσιν.

Ἑρμότιμος [63] ἔστω ταῦτα ὥς βούλει, Λυκῖνε. τί οὖν; ἑκατὸν ἔτη χρή βιῶναι καὶ τοσαῦτα ὑπομεῖναι πράγματα; ἢ οὐκ ἂν ἄλλως φιλοσοφήσαιο;

Λυκῖνος

οὐ γάρ, ὦ Ἑρμότιμε· καὶ δεινὸν οὐδὲν, εἴ γε ἀληθῇ ἔλεγες ἐν ἀρχῇ, ὥς ὁ μὲν βίος βραχύς, ἡ δὲ τέχνη μακρὴ. νῦν δὲ οὐκ οἶδ' ὅ τι παθὼν ἀγανακτεῖς, εἴ μὴ αὐθημερὸν ἡμῖν πρὶν ἥλιον δῦναι Χρύσιππος ἢ Πλάτων ἢ Πυθαγόρας γένοιο.

Ἑρμότιμος

περίερχη με, ὦ Λυκῖνε, καὶ συνελαύνεις ἐς στενὸν οὐδὲν ὑπ' ἐμοῦ δεινὸν παθὼν, ὑπὸ φθόνου δηλαδή, ὅτι ἐγὼ μὲν προὔκοπτον ἐν τοῖς μαθήμασι, σὺ δὲ ὠλιγόρησας ἑαυτοῦ τηλικούτος ὢν.

Λυκῖνος

οἶσθ' οὖν ὁ δράσεις; ἐμοὶ μὲν ὥσπερ κορυβαντιῶντι μὴ πρόσσεχε τὸν νοῦν, ἀλλ' ἔα ληρεῖν, σὺ δὲ ὥς ἔχεις προχώρει ἐς τὸ πρόσθεν τῆς ὁδοῦ καὶ πέραινε κατὰ τὰ ἐξ ἀρχῆς σοι δεδογμένα περὶ τούτων.

Ἑρμότιμος

ἀλλ' οὐκ ἔἴς σὺ βίαιος ὢν αἰρεῖσθαι τι, ἦν μὴ πειραθῷ ἀπάντων.

Λυκῖνος

καὶ μὴν εὖ εἰδέναι χρή ὥς οὐκ ἂν ποτε ἄλλο εἴποιμι. βίαιον δὲ λέγων ἐμὲ ἀναίτιον δοκεῖς μοι κατὰ τὸν ποιητὴν αἰτιάσθαι αὐτόν, ἔστ' ἂν μὴ ἕτερός σοι λόγος συμμαχήσας ἀφέληται τῆς βίας, ἥδη ἀγόμενον· ἰδοὺ γέ τοι καὶ τάδε πολλῷ βιαιότερα φαίη ἂν σοι ὁ λόγος· σὺ δ' ἐκεῖνον παρεῖς ἐμὲ ἴσως αἰτίαση.

Ἑρμότιμος

τὰ ποῖα; θαυμάζω γάρ, εἴ τι ἄρρητον καταλέλειπται αὐτῷ.

Λυκῖνος [64] οὐχ ἰκανὸν εἶναι φησι τὸ πάντα ἰδεῖν καὶ διεξελθεῖν δι' αὐτῶν, ὥς ἔχειν ἤδη ἐλέσθαι τὸ βέλτιστον, ἀλλ' ἔτι τοῦ μεγίστου ἐνδεῖν.

Ἑρμότιμος

τίνος τούτου;

Λυκῖνος

κριτικῆς τινος, ὃ θαυμάσιε, καὶ ἐξεταστικῆς παρασκευῆς καὶ νοῦ ὀξέος καὶ διανοίας ἀκριβοῦς καὶ ἀδεκάστου, οἷαν χρῆ εἶναι τὴν περὶ τῶν τηλικούτων δικάσουσαν, ἢ μάτην ἂν ἅπαντα ἐωραμένα εἶη. ἀποδοτεόν οὖν φησι καὶ τῷ τοιούτῳ χρόνον οὐκ ὀλίγον καὶ προθέμενον ἅπαντα εἰς μέσον αἰρεῖσθαι διαμέλλοντα καὶ βραδύνοντα καὶ πολλάκις ἐπισκοποῦντα, μήτε ἡλικίαν τοῦ λέγοντος ἐκάστου μήτε σχῆμα ἢ δόξαν ἐπὶ σοφίᾳ αἰδούμενον, ἀλλὰ κατὰ τοὺς Ἀρεοπαγίτας αὐτὸ ποιοῦντα, οἳ ἐν νυκτὶ καὶ σκότῳ δικάζουσιν, ὥς μὴ ἐς τοὺς λέγοντας, ἀλλ' ἐς τὰ λεγόμενα ἀποβλέποιεν: καὶ τότε ἤδη ἐξέσται σοι βεβαίως ἐλομένῳ φιλοσοφεῖν.

Ἑρμότιμος

μετὰ τὸν βίον φῆς: ἐκ γὰρ τούτων οὐδενὸς ἀνθρώπων βίος ἐξαρκέσειεν ἂν ὥς ἐπὶ πάντα ἐλθεῖν καὶ ἕκαστον ἀκριβῶς ἐπιθεῖν καὶ ἐπιδόντα κρῖναι καὶ κρίναντα ἐλέσθαι καὶ ἐλόμενον φιλοσοφῆσαι, μόνως γὰρ δὴ οὕτως εὐρεθῆναι φῆς τάληθές, ἄλλως δὲ οὔ.

Λυκῖνος [65] ὁκνῶ γάρ σοι εἰπεῖν, ὃ Ἑρμότιμε, ὅτι οὐδὲ τοῦτό πω ἰκανόν, ἀλλ' ἔτι μοι δοκοῦμεν λεληθέναι ἡμᾶς αὐτοὺς οἰόμενοι μὲν τι εὐρηκέναι βέβαιον, εὐρόντες δὲ οὐδέν, ὥσπερ οἱ ἁλιεύοντες πολλάκις καθέντες τὰ δίκτυα καὶ βάρους τινὸς αἰσθόμενοι ἀνέλκουσιν ἰχθὺς παμπόλλους γε περιβεβληκέναι ἐλπίζοντες, εἴτα ἐπειδὰν κάμωσιν ἀνασπῶντες, ἢ λίθος τις ἀναφαίνεται αὐτοῖς ἢ κεράμιον ψάμμῳ σεσαγμένον. σκόπει μὴ καὶ ἡμεῖς τι τοιοῦτον ἀνεσπάκαμεν.

Ἑρμότιμος

οὐ μανθάνω τί σοι τὰ δίκτυα ταῦτα βούλεται: ατεχνῶς γὰρ με περιβάλλεις αὐτοῖς.

Λυκῖνος

οὐκοῦν πειρῶ διεκδῦναι: σὺν θεῷ γὰρ οἶσθα νεῖν, εἰ καὶ τις ἄλλος: ἐγὼ γὰρ κἂν ἐφ' ἅπαντας ἔλθωμεν πειρώμενοι καὶ τοῦτο ἐργασώμεθα ποτε, οὐδέπω οὐδὲ τοῦτο δηλὸν ἔσεσθαι νομίζω, εἴ τις ἐξ αὐτῶν ἔχει τὸ ζητούμενον ἢ πάντες ὁμοίως ἀγνοοῦσι.

Ἑρμότιμος
τί φῆς; οὐδὲ τούτων τις πάντως ἔχει;

Λυκῖνος
ἄδελον. ἢ σοι ἀδύνατον δοκεῖ ἅπαντας ψεύδεσθαι, τὸ δ' ἀληθές ἄλλο τι εἶναι
πρὸς μηδενὸς αὐτῶν πω εὐρημένον;

Ἑρμότιμος [66] πῶς οἶόν τε;

Λυκῖνος
οὕτως: ἔστω γὰρ ὁ μὲν ἀληθὴς ἀριθμὸς ἡμῖν εἴκοσιν, οἶον, κυάμους τις
εἴκοσιν ἐς τὴν χεῖρα λαβὼν, ἐπικλεισάμενος ἐρωτάτω δέκα τινάς, ὅπόσοι εἰσὶν
οἱ κύαμοι ἐν τῇ χειρὶ αὐτοῦ, οἱ δὲ εἰκάζοντες ὁ μὲν ἐπτά, ὁ δὲ πέντε, ὁ δὲ
τριάκοντα λεγέτωσαν, ὁ δὲ τις δέκα ἢ πεντεκαίδεκα, καὶ ὅλως ἄλλος ἄλλον
τινὰ ἀριθμόν: ἐνδέχεται μέντοι καὶ κατὰ τύχην τινὰ ἀληθεῦσαι, ἢ γάρ;

Ἑρμότιμος
ναί.

Λυκῖνος
οὐ μὴν οὐδὲ τοῦτο ἀδύνατον, ἅπαντας ἄλλον ἄλλους ἀριθμοὺς εἰπεῖν, τοὺς
ψευδεῖς καὶ οὐκ ὄντας, μηδένα δὲ αὐτῶν φάναι ὅτι εἴκοσιν ὁ ἀνὴρ κυάμους
ἔχει. ἢ τί φῆς;

Ἑρμότιμος
οὐ ἀδύνατον. κατὰ ταυτὰ τοίνυν ἅπαντες μὲν οἱ φιλοσοφοῦντες τὴν
εὐδαιμονίαν ζητοῦσιν ὁποῖόν τί ἐστι, καὶ λέγουσιν ἄλλος ἄλλο τι αὐτὴν εἶναι,
ὁ μὲν ἡδονήν, ὁ δὲ τὸ καλόν, ὁ δὲ ὅσα ἑτερά φασι περὶ αὐτῆς. εἰκὸς μὲν οὖν
καὶ τούτων ἓν τι εἶναι τὸ εὐδαιμον, οὐκ ἀπαικὸς δὲ καὶ ἄλλο τι παρ' αὐτὰ
πάντα. καὶ εἰοίκαμεν ἡμεῖς ἀνάπαλιν ἢ ἐχρῆν, πρὶν τὴν ἀρχὴν εὐρεῖν,
ἐπείγεσθαι πρὸς τὸ τέλος. ἔδει δ' οἶμαι πρότερον φανερόν γενέσθαι ὅτι
ἐγνωσται τἀληθές καὶ πάντως ἔχει τις αὐτὸ εἰδὼς τῶν φιλοσοφούντων, εἴτα
μετὰ τοῦτο τὸ ἐξῆς ἂν ἦν ζητῆσαι, ᾧ πειστέον ἐστίν.

Ἑρμότιμος
ᾧστε, ᾧ Λυκῖνε, τοῦτο φῆς, ὅτι οὐδ' ἂν διὰ πάσης φιλοσοφίας χωρήσωμεν,
οὐδὲ τότε πάντως ἐξομεν τἀληθὲς ἐξευρεῖν.

Λυκῖνος
μὴ ἐμέ, ᾧγαθέ, ἐρώτα, ἀλλὰ τὸν λόγον αὐτίς αὐτόν: καὶ ἴσως ἂν ἀποκρίναιτό
σοι ὅτι οὐδέπω, ἔστ' ἂν ἄδελον ἢ εἰ ἐν τι τούτων ἐστὶν ᾧ οὗτοι λέγουσιν.

Ἑρμότιμος [67] οὐδέποτε ἄρα ἐξ ᾧν σὺ φῆς εὐρήσομεν οὐδὲ φιλοσοφήσομεν,
ἀλλὰ δεήσει ἡμᾶς ιδιώτην τινὰ βίον ζῆν ἀποστάντας τοῦ φιλοσοφεῖν. τοῦτο

ξυμβαίνει γε ἐξ ὧν φής, ἀδύνατον εἶναι φιλοσοφῆσαι καὶ ἀνέφικτον ἀνθρώπῳ γε ὄντι: ἀξιοῖς γὰρ τὸν φιλοσοφήσειν μέλλοντα ἐλέσθαι πρῶτον φιλοσοφίαν τὴν ἀρίστην, ἣ δὲ αἴρεσις οὕτως σοι ἐδόκει μόνως ἀκριβῆς ἂν γενέσθαι, εἰ διὰ πάσης φιλοσοφίας χωρήσαντες ἐλοίμεθα τὴν ἀληθεστάτην. εἴτα λογιζόμενος ἐτῶν ἀριθμόν, ὅποσος ἐκάστη ἱκανός, ὑπερξέπιπτες ἀπομηκύνων τὸ πρᾶγμα ἐς γενεὰς ἄλλας, ὥς ὑπερήμερον γίγνεσθαι τάληθές τοῦ ἐκάστου βίου: τελευτῶν δὲ καὶ τοῦτο αὐτὸ οὐκ ἀνενδοίαστον ἀποφαίνεις, ἄδηλον εἶναι λέγων, εἴτε εὕρηται πρὸς τῶν φιλοσοφούντων πάλαι τάληθές εἴτε καὶ μή.

Λυκῖνος

σὺ δὲ πῶς, ὦ Ἑρμότιμε, δύναιο ἂν ἐπομοσάμενος εἰπεῖν ὅτι εὕρηται πρὸς αὐτῶν;

Ἑρμότιμος

ἐγὼ μὲν οὐκ ἂν ὁμόσαιμι.

Λυκῖνος

καίτοι πόσα ἄλλα παρεῖδον ἐκὼν σοι ἐξετάσεως μακρᾶς καὶ αὐτὰ δεόμενα;

Ἑρμότιμος [68] τὰ ποῖα;

Λυκῖνος

οὐκ ἀκούεις τῶν Στωϊκῶν ἢ Ἐπικουρείων ἢ Πλατωνικῶν εἶναι φασκόντων τοὺς μὲν εἰδέναι τοὺς λόγους ἐκάστους, τοὺς δὲ μή, καίτοι τά γε ἄλλα πάνυ ἀξιοπίστους ὄντας;

Ἑρμότιμος

ἀληθῆ ταῦτα.

Λυκῖνος

τὸ τοίνυν διακρῖναι τοὺς εἰδότας καὶ διαγινῶναι ἀπὸ τῶν οὐκ εἰδόντων μὲν, φασκόντων δέ, οὐ σοι δοκεῖ πάνυ ἐργῶδες εἶναι;

Ἑρμότιμος

καὶ μάλα.

Λυκῖνος

δεήσει τοίνυν σέ, εἰ μέλλεις Στωϊκῶν τὸν ἄριστον εἶσεσθαι, εἰ καὶ μὴ ἐπὶ πάντας, ἀλλ' οὖν ἐπὶ τοὺς πλείστους αὐτῶν ἐλθεῖν καὶ πειραθῆναι καὶ τὸν ἀμείνω προστήσασθαι διδάσκαλον, γυμνασάμενόν γε πρότερον καὶ κριτικὴν τῶν τοιούτων δύναμιν πορισάμενον, ὥς μὴ σε λάθῃ ὁ χεῖρων προκριθεὶς. καὶ σὺ καὶ πρὸς τοῦτο ὅρα ὅσου δεῖ τοῦ χρόνου, οὗ ἐκὼν παρήκα δεδιῶς μὴ σὺ ἀγανακτήσης, καίτοι τό γε μέγιστόν τε ἅμα καὶ ἀναγκαιότατον ἐν τοῖς τοιούτοις, λέγω δὴ τοῖς ἀδήλοις τε καὶ ἀμφιβόλοις, ἐν τοῦτῳ ἐστίν, οἶμαι: καὶ

μόνη σοι αὕτη πιστὴ καὶ βέβαιος ἐλπίς ἐπὶ τὴν ἀλήθειάν τε καὶ εὗρεσιν αὐτῆς, ἄλλη δὲ οὐδ' ἡτίσουσιν ἢ τὸ κρίνειν δύνασθαι καὶ χωρίζειν ἀπὸ τῶν ἀληθῶν τὰ ψευδῇ ὑπάρχειν σοι καὶ κατὰ τοὺς ἀργυρογνώμονας διαγιγνώσκειν ἃ τε δόκιμα καὶ ἀκίβδηλα καὶ ἃ παρακεκομμένα, καὶ εἴ ποτε τοιαύτην τινὰ δύναμιν καὶ τέχνην πορισάμενος ἦεις ἐπὶ τὴν ἐξέτασιν τῶν λεγομένων: εἰ δὲ μή, εὖ ἴσθι ὡς οὐδὲν κωλύσει σε τῆς ῥινὸς ἔλκεσθαι ὑφ' ἐκάστων ἢ θαλλῶ προδειχθέντι ἀκολουθεῖν ὥσπερ τὰ πρόβατα, μᾶλλον δὲ τῷ ἐπιτραπεζίῳ ὕδατι ἔοικῶς ἔσῃ, ἐφ' ὃ τι ἂν μέρος ἐλκύσῃ σέ τις ἄκρῳ τῷ δακτύλῳ ἀγόμενος, ἢ καὶ νῆ Δία καλάμῳ τινὶ ἐπ' ὄχθῃ παραποταμίᾳ πεφυκότι καὶ πρὸς πᾶν τὸ πνέον καμπτομένῳ, κἂν μικρά τις αὔρα διαφυσήσασα διασαλεύσῃ αὐτόν. [69] ὡς εἴ γέ τινα εὗροις διδάσκαλον, ὃς ἀποδείξεως πέρι καὶ τῆς τῶν ἀμφισβητουμένων διακρίσεως τέχνην τινὰ εἰδὼς διδάξειέ σε, παύσῃ δηλαδὴ πράγματα ἔχων: αὐτίκα γάρ σοι τὸ βέλτιστον φανεῖται καὶ τάληθές ὑπαχθὲν τῇ ἀποδεικτικῇ ταύτῃ τέχνῃ καὶ τὸ ψεῦδος ἐλεγχθήσεται, καὶ σὺ βεβαίως ἐλόμενος καὶ κρίνας φιλοσοφήσεις καὶ τὴν τριπόθητον εὐδαιμονίαν κτησάμενος βίωσῃ μετ' αὐτῆς ἅπαντα συλλήβδην ἔχων τὰγαθά.

Ἑρμότιμος

εὖ γε, ὦ Λυκῖνε: παρὰ πολὺ γὰρ ταῦτ' ἀμείνω καὶ ἐλπίδος οὐ μικρὰς ἐχόμενα λέγεις, καὶ ζητητέος, ὡς ἔοικεν, ἡμῖν ἀνὴρ τις τοιοῦτος, διαγνωστικούς τε καὶ διακριτικούς ποιήσων ἡμᾶς καὶ τὸ μέγιστον, ἀποδεικτικούς: ὡς τὰ γε μετὰ ταῦτα ῥάδια ἤδη καὶ ἀπράγμονα καὶ οὐ πολλῆς διατριβῆς δεόμενα. καὶ ἔγωγε ἤδη χάριν οἶδά σοι ἐξευρόντι σύντομόν τινα ταύτην ἡμῖν καὶ ἀρίστην ὁδόν.

Λυκῖνος

καὶ μὴν οὐδέπω χάριν ἂν μοι εἰδείης εἰκότως: οὐδὲν γάρ σοι ἐξευρηκῶς ἔδειξα, ὡς ἐγγυτέρω σε ποιήσῃ τῆς ἐλπίδος, τὸ δὲ πολὺ πορρωτέρω γεγόναμεν ἢ πρότερον ἤμεν καὶ κατὰ τοὺς παροϊμαζομένους 'πολλὰ μοχθήσαντες ὁμοίως ἐσμέν.'

Ἑρμότιμος

πῶς τοῦτο φῆς; πάνυ γὰρ λυπηρόν τι καὶ δύσελπι ἐρεῖν ἔοικας.

Λυκῖνος [70] ὅτι, ὦ ἐταῖρε, κἂν εὗρωμεν ὑπὸ σχνούμενόν τινα εἰδέναι τε ἀποδείξιν καὶ ἄλλον διδάξῃν, οὐκ αὐτίκα, οἶμαι, πιστεύσομεν αὐτῷ, ἀλλὰ τινα ζητήσομεν τὸν κρίναι δυνάμενον, εἰ ἀληθῆ ὁ ἀνὴρ λέγει: κἂν τούτου εὐπορήσωμεν, ἄδηλον ἔτι ἡμῖν εἰ ὁ ἐπιγνώμων οὗτος οἶδε διαγιγνώσκειν τὸν ὀρθῶς κρινοῦντα ἢ μή, καὶ ἐπ' αὐτὸν αὐθις τοῦτον ἄλλου ἐπιγνώμονος, οἶμαι, δεῖ. ἡμεῖς γὰρ πόθεν ἂν εἰδείημεν διακρίνειν τὸν ἄριστα κρίναι δυνάμενον; ὁρᾷς ὅποι τοῦτο ἀποτείνεται καὶ ὡς ἀπέραντον γίνεταί, στήναί ποτε καὶ καταληφθῆναι μὴ δυνάμενον; ἐπεὶ καὶ τὰς ἀποδείξεις αὐτάς, ὁπόσας οἶόν τε εὐρίσκειν, ἀμφισβητουμένας ὄψει καὶ μηδὲν ἐχούσας βεβαιου: αἱ γοῦν πλεῖσται αὐτῶν δι' ἄλλων ἀμφισβητουμένων πείθειν ἡμᾶς βιάζονται εἰδέναι, αἱ δὲ τοῖς πάνυ προδήλοις τὰ ἀφανέστατα συνάπτουσαι οὐδὲν αὐτοῖς

κοινωνοῦντα ἀποδείξεις ὅμως αὐτῶν εἶναι φάσκουσιν, ὥσπερ εἴ τις οἶοιτο ἀποδείξειν εἶναι θεούς, διότι βωμοὶ αὐτῶν ὄντες φαίνονται. ὥστε, ὃ Ἑρμότημε, οὐκ οἶδ' ὅπως καθάπερ οἱ ἐν κύκλῳ θέοντες ἐπὶ τὴν αὐτὴν ἀρχὴν καὶ ἀπορίαν ἐπανελγύθαμεν.

Ἑρμότημος [71] οἶά με εἰργάσω, ὃ Λυκῖνε, ἄνθρακάς μοι τὸν θησαυρὸν ἀποφήνας, καὶ ὡς ἔοικεν ἀπολεῖται μοι τὰ τοσαῦτα ἔτη καὶ ὁ κάματος ὁ πολὺς.

Λυκῖνος

ἀλλ', ὃ Ἑρμότημε, πολὺ ἔλαττον ἀνιάσῃ, ἣν ἐννόησῃς ὅτι οὐ μόνος ἔξω μένεις τῶν ἐλπισθέντων ἀγαθῶν, ἀλλὰ πάντες, ὡς ἔπος εἰπεῖν, περὶ ὄνου σκιᾶς μάχονται οἱ φιλοσοφοῦντες. ἢ τίς ἄρα δύναιτο δι' ἐκείνων ἀπάντων χωρῆσαι ὧν ἔφην; ὅπερ ἀδύνατον καὶ αὐτὸς λέγεις εἶναι. νῦν δὲ ὁμοίον μοι δοκεῖς ποιεῖν ὥσπερ εἴ τις δακρύοι καὶ αἰτιῶτο τὴν τύχην, ὅτι μὴ δύναιτο ἀνελθεῖν ἐς τὸν οὐρανόν, ἢ ὅτι μὴ βύθιος ὑποδὺς εἰς τὴν θάλατταν ἀπὸ Σικελίας ἐς Κύπρον ἀναδύσεται, ἢ ὅτι μὴ ἀρθεῖς πτηνὸς αὐθημερὸν ἀπὸ τῆς Ἑλλάδος εἰς Ἰνδοὺς τελεῖ: τὸ δ' αἴτιον τῆς λύπης, ὅτι ἡλίπκει, οἶμαι, ἢ ὄναρ ποτὲ ἰδὼν τοιοῦτον ἢ αὐτὸς αὐτῷ ἀναπλάσας, οὐ πρότερον ἐξετάσας εἰ ἐφικτὰ εὔχεται καὶ κατὰ τὴν ἀνθρώπου φύσιν. καὶ δὴ καὶ σέ, ὃ ἐταῖρε, πολλὰ καὶ θαυμαστὰ ὄνειροπολοῦντα νύξας ὁ λόγος ἀπὸ τοῦ ὕπνου ἐκθορεῖν ἐποίησεν: εἴτα ὀργίζῃ αὐτῷ ἔτι μόλις τοὺς ὀφθαλμοὺς ἀνοίγων καὶ τὸν ὕπνον οὐ ῥαδίως ἀποσειόμενος ὑφ' ἡδονῆς ὧν ἐώρας. ἀσχοῦσι δὲ αὐτὸ καὶ οἱ τὴν κενὴν μακαρίαν ἐαυτοῖς ἀναπλάττοντες, ἣν μεταξὺ πλουτοῦσιν αὐτοῖς καὶ θησαυροὺς ἀνορύττουσι καὶ βασιλεύουσι καὶ τὰ ἄλλα εὐδαιμονοῦσιν, — οἷα πολλὰ ἢ θεὸς ἐκείνῃ ῥαδιουργεῖ, ἢ Εὐχή, μεγαλόδωρος οὔσα καὶ πρὸς οὐδὲν ἀντιλέγουσα, κἂν πτηνὸς θέλῃ τις γενέσθαι, κἂν κολοσσιαῖος τὸ μέγεθος, κἂν ὄρη ὅλα χρυσᾶ εὐρίσκειν — ἣν τοίνυν ταῦτα ἐννοοῦσιν αὐτοῖς ὁ παῖς προσελθὼν ἔρηται τι τῶν ἀναγκαίων, οἷον ὅθεν ἄρτους ὠνητέον ἢ ὅ τι φατέον πρὸς τὸν ἀπαιτοῦντα τοῦνοίκιον ἐκ πολλοῦ περιμένοντα, οὕτως ἀγανακτοῦσιν ὡς ὑπὸ τοῦ ἐρομένου καὶ παρενοχλήσαντος ἀφαιρεθέντες ἅπαντα ἐκεῖνα τάγαθὰ καὶ ὀλίγου δέουσι τὴν ρῖνα τοῦ παιδὸς ἀποτραγεῖν.

[72] ἀλλὰ σύ, ὃ φιλότης, μὴ πάθῃς αὐτὸ πρὸς ἐμέ, εἴ σε θησαυροὺς ἀνορύττοντα καὶ πετόμενον καὶ τινὰς ἐννοίας ὑπερφυεῖς ἐννοοῦντα καὶ τινὰς ἐλπίδας ἀνεφίκτους ἐλπίζοντα φίλος ὧν οὐ περιεῖδον διὰ παντὸς τοῦ βίου ὄνειρῳ ἡδεῖ μὲν ἴσως, ἀτὰρ ὄνειρῳ γε συνόντα, διαναστάντα δὲ ἀξιώ πρᾶττειν τι τῶν ἀναγκαίων καὶ ὃ σε παραπέμψει ἐς τὸ λοιπὸν τοῦ βίου τὰ κοινὰ ταῦτα φρονοῦντα: ἐπεὶ ὃ γε νῦν ἔπραττες καὶ ἐπενόεις, οὐδὲν τῶν Ἰπποκενταύρων καὶ Χιμαιρῶν καὶ Γοργόνων διαφέρει, καὶ ὅσα ἄλλα ὄνειροι καὶ ποιηταὶ καὶ γραφεῖς ἐλεύθεροι ὄντες ἀναπλάττουσιν οὔτε γενόμενα πῶποτε οὔτε γενέσθαι δυνάμενα. καὶ ὅμως ὁ πολὺς λεὼς πιστεύουσιν αὐτοῖς καὶ κηλοῦνται ὀρῶντες ἢ ἀκούοντες τὰ τοιαῦτα διὰ τὸ ξένα καὶ ἀλλόκοτα εἶναι.

[73] καὶ σὺ δὴ μυθοποιῶ τινος ἀκούσας ὡς ἔστι τις γυνὴ ὑπερφυῆς τὸ κάλλος, ὑπὲρ τὰς Χάριτας αὐτὰς ἢ τὴν Οὐρανίαν εἶναι, μὴ πρότερον ἐξετάσας εἰ

ἀληθῆ λέγει καὶ εἰ ἔστι που τῆς γῆς ἡ ἄνθρωπος αὕτη, ἥρας εὐθύς, ὥσπερ φασὶ τὴν Μῆδειαν ἐξ ὀνείρατος ἐρασθῆναι τοῦ Ἰάσονος. ὁ δὲ δὴ μάλιστα σε πρὸς τὸν ἔρωτα ἐπηγαγετο καὶ τοὺς ἄλλους δέ, ὁπόσοι τοῦ αὐτοῦ σοι εἰδώλου ἐρῶσι, τοῦτο ἦν, ὥς γέ μοι εἰκάζοντι φαίνεται, τὸ τὸν λέγοντα ἐκείνον περὶ τῆς γυναικός, ἐπεὶ ἐπιστεύθη τὸ πρῶτον ὅτι ἀληθῆ λέγει, ἀκόλουθα ἐπάγειν: εἰς τοῦτο γὰρ ἐωρᾶτε μόνον, καὶ διὰ τοῦτο εἴλκεν ὑμᾶς τῆς ῥινός, ἐπεὶ ἅπαξ τὴν πρώτην λαβὴν ἐνεδώκατε αὐτῷ, καὶ ἦγεν ἐπὶ τὴν ἀγαπωμένην δι' ἧς ἔλεγεν εὐθείας ὁδοῦ: ῥάδια γάρ, οἶμαι, τὰ μετὰ ταῦτα καὶ οὐδεὶς ὑμῶν ἔτι ἐπιστρεφόμενος εἰς τὴν εἴσοδον ἐξήταξεν εἰ ἀληθὴς ἐστι καὶ εἰ μὴ ἔλαθε καθ' ἣν οὐκ ἐχρῆν εἰσελθών, ἀλλ' ἠκολούθει τοῖς τῶν προωδευκότων ἴχνεσι, καθάπερ τὰ πρόβατα πρὸς τὸν ἡγούμενον, δέον ἐπὶ τῇ εἰσόδῳ καὶ κατὰ τὴν ἀρχὴν εὐθύς σκέψασθαι, εἴπερ εἰσιτητέον.

[74] ὁ δὲ φημι, σαφέστερον ἂν μάθοις, ἣν τι τοιοῦτον ὁμοιον παραθεωρήσης αὐτῷ: λέγοντος γάρ τινος τῶν μεγαλοτόλμων τούτων ποιητῶν, ὥς γένοιτό ποτε τρικέφαλος καὶ ἐξάχειρ ἄνθρωπος, ἂν τὸ πρῶτον ταῦτα ἀπραγμόνως ἀποδέξηται μὴ ἐξετάσας εἰ δυνατόν, ἀλλὰ πιστεύσας, εὐθύς ἀκολούθως ἂν ἐπάγοι καὶ τὰ λοιπά, ὥς καὶ ὀφθαλμοὺς ὁ αὐτὸς εἶχεν ἐξ καὶ ὧτα ἐξ καὶ φωνὰς τρεῖς ἅμα ἠφίει καὶ ἥσθιε διὰ τριῶν στομάτων καὶ δακτύλους τριάκοντα εἶχεν, οὐχ ὥσπερ ἕκαστος ἡμῶν δέκα ἐν ἀμφοτέραις ἐκάστη πέλτην ἢ γέρρον ἢ ἀσπίδα εἶχον, αἱ τρεῖς δὲ ἢ μὲν πέλεκυν κατέφερεν, ἢ δὲ λόγχην ἠφίει, ἢ δὲ τῷ ξίφει ἐχρῆτο. καὶ τίς ἔτι ἂν ἀπιστήσῃ ταῦτα λέγοντι αὐτῷ; ἀκόλουθα γὰρ τῇ ἀρχῇ, περὶ ἧς ἐχρῆν εὐθύς σκοπεῖν εἴπερ δεκτέα καὶ εἰ συγχωρητέα οὕτως ἔχειν. ἦν δὲ ἅπαξ ἐκεῖνα δῶς, ἐπιρρεῖ τὰ λοιπὰ καὶ οὐποτε στήσεται καὶ τὸ ἀπιστεῖν αὐτοῖς οὐκέτι ῥάδιον, ἐπεὶ ἀκόλουθα καὶ ὁμοιά ἐστι τῇ συγχωρηθείσῃ ἀρχῇ, ἅπερ καὶ ὑμεῖς πάσχετε: ὑπὸ γὰρ δὴ ἔρωτος καὶ προθυμίας οὐκ ἐξετάσαντες τὰ κατὰ τὴν εἴσοδον ἐκάστην ὅπως ὑμῖν ἔχει, προχωρεῖτε ὑπὸ τῆς ἀκολουθίας ἐλκόμενοι, οὐκ ἐννοοῦντες εἰ πῇ γένοιτ' ἂν ἀκόλουθόν τι αὐτῷ καὶ ψεῦδος ὄν, οἷον, εἴ τις λέγοι τὰ δις πέντε ἐπτά εἶναι καὶ σὺ πιστεύσεις αὐτῷ μὴ ἀριθμήσας ἐπὶ σαντοῦ, ἐπάξει δηλαδὴ ὅτι καὶ τετράκις πέντε τετταρεσκαίδεκα πάντως ἐστὶ καὶ μεχρὶ ἂν ὅτου ἐθελήσῃ, οἷα καὶ ἡ θαυμαστὴ γεωμετρία ποιεῖ: κάκεινη γὰρ τοὺς ἐν ἀρχῇ ἀλλόκοτά τινα αἰτήματα αἰτῇ: σασα καὶ συγχωρηθῆναι αὐτῇ ἀξιώσασα οὐδὲ συστήναι δυνάμενα, σημεῖα τινα ἀμερῇ καὶ γραμμὰς ἀπλατεῖς καὶ τὰ τοιαῦτα, ἐπὶ σαθροῖς τοῖς θεμελίοις τούτοις οἰκοδομεῖ τὰ τοιαῦτα καὶ ἀξιοὶ εἰς ἀπόδειξιν ἀληθῆ λέγειν ἀπὸ ψευδοῦς τῆς ἀρχῆς ὀρμωμένη.

[75] κατὰ ταῦτα τοίνυν καὶ ὑμεῖς δόντες τὰς ἀρχὰς τῆς προαιρέσεως ἐκάστης πιστεύετε τοῖς ἐξῆς καὶ γνώρισμα τῆς ἀληθείας αὐτῶν τὴν ἀκολουθίαν ἡγεῖσθε εἶναι ψευδῆ οὕσαν: εἴτα οἱ μὲν ὑμῶν ἐναποθνήσκουσι ταῖς ἐλπίσι, πρὶν ἰδεῖν τάληθές καὶ καταγνῶναι τῶν ἐξαπατησάντων ἐκείνων, οἱ δὲ κἂν αἰσθωνταὶ ἐξηπατημένοι ὁπότε γέροντες ἤδη γενόμενοι, ὀκνοῦσιν ἀναστρέφειν αἰδοῦμενοι, εἰ δεήσει τηλικούτους αὐτοὺς ὄντας ἐξομολογήσασθαι ὅτι πράγματα παίδων ἔχοντες οὐ συνίεσαν: ὥστε ἐμμένουσι τοῖς αὐτοῖς ὑπ' αἰσχύνης καὶ ἐπαινοῦσι τὰ παρόντα καὶ ὁπόσους ἂν δύνωνται προτρέπουσιν ἐπὶ τὰ αὐτά, ὥς ἂν μὴ μόνον ἐξηπατημένοι ὦσιν, ἀλλὰ ἔχωσι

παραμυθίαν τὸ καὶ πολλοὺς καὶ ἄλλους τὰ ὅμοια παθεῖν αὐτοῖς· καὶ γὰρ αὐτὸ κακεῖνο ὁρῶσιν, ὅτι ἦν τάληθές εἶπωσιν, οὐκετι σεμνοὶ ὥσπερ νῦν καὶ ὑπὲρ τοὺς πολλοὺς δόξουσιν οὐδὲ τιμήσονται ὁμοίως. οὐκ ἂν οὖν ἐκόντες εἴποιεν εἰδότες, ἀφ' οἷων ἐκπεσόντες ὅμοιοι τοῖς ἄλλοις δόξουσιν. ὀλίγοις δ' ἂν πάνυ ἐντύχοις ὑπ' ἀνδρείας τολμῶσι λέγειν ὅτι ἐξηπάτηνται καὶ τοὺς ἄλλους ἀποτρέπειν τῶν ὁμοίων πειρωμένους. εἰ δ' οὖν τινι τοιοῦτῳ ἐντύχοις, φιλαλήθῃ τε κάλει τὸν τοιοῦτον καὶ χρηστὸν καὶ δίκαιον καί, εἰ βούλει, φιλόσοφον· οὐ γὰρ ἂν φθονήσαιμι τούτῳ μόνῳ τοῦ ὀνόματος· οἱ δ' ἄλλοι ἢ οὐδὲν ἀληθές ἴσασιν οἰόμενοι εἰδέναι ἢ εἰδότες ἀποκρύπτονται ὑπὸ δειλίας καὶ αἰσχύνῃς καὶ τοῦ προτιμᾶσθαι βούλεσθαι.

[76] καίτοι πρὸς τῆς Ἀθηνᾶς ἅπαντα μὲν ἃ ἔφην, ἐάσωμεν αὐτοῦ καταβαλόντες καὶ λήθῃ τις ἔστω αὐτῶν ὥσπερ τῶν πρὸ Εὐκλείδου ἄρχοντος πραχθέντων, ὑποθέμενοι δὲ ταύτην φιλοσοφίαν ὀρθὴν εἶναι τὴν τῶν Στωϊκῶν, ἄλλην δὲ μὴδ' ἦντιναοῦν, ἴδωμεν εἰ ἐφικτὴ αὕτη καὶ δυνατὴ ἐστίν, ἢ μάτην κάμνουσιν ὀπόσοι ἐφίενται αὐτῆς· τὰς μὲν γὰρ ὑποσχέσεις ἀκούω θαυμαστάς τινας, ἡλικία εὐδαιμονήσουσιν οἱ ἐς τὸ ἀκρότατον ἐλθόντες· μόνους γὰρ τούτους πάντα συλλαβόντας ἔξιν τὰ τῷ ὄντι ἀγαθά. τὸ μετὰ ταῦτα δὲ σὺ ἂν ἄμεινον εἰδείης, εἴ τινι ἐντετύχηκας Στωϊκῷ τοιοῦτῳ καὶ Στωϊκῶν τῷ ἄκρῳ, οἷῳ μήτε λυπεῖσθαι μὴτ' ὑφ' ἡδονῆς κατασπᾶσθαι μήτε ὀργίζεσθαι, φθόνου δὲ κρείττονι καὶ πλούτου καταφρονοῦντι καὶ συνόλως εὐδαίμονι, ὅποιον χρὴ τὸν κανόνα εἶναι καὶ γνώμονα τοῦ κατὰ τὴν ἀρετὴν βίου, — ὁ γὰρ καὶ κατὰ μικρότατον ἐνδέων ἀτελής, κἂν πάντα πλείῳ ἔχῃ — εἰ δὲ τοῦτο οὐχί, οὐδέπω εὐδαίμων.

Ἐρμώτιμος [77] οὐδένα τοιοῦτον εἶδον.

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εὖ γε, ὦ Ἐρμώτιμε, ὅτι οὐ ψεύδῃ ἐκόν. εἰς τί δ' οὖν ἀποβλέπων φιλοσοφεῖς, ὅταν ὁρᾷς μήτε τὸν διδάσκαλον τὸν σὸν μήτε τὸν ἐκείνου μήτε τὸν πρὸ αὐτοῦ μὴδ' ἂν εἰς δεκαγονίαν ἀναγάγῃς μὴδένα αὐτῶν σοφὸν ἀκριβῶς καὶ διὰ τοῦτο εὐδαίμονα γεγεννημένον; οὐδὲ γὰρ ἂν ἐκεῖνο ὀρθῶς εἴποις, ὥς ἀπόχρη, κἂν πλησίον γένῃ τῆς εὐδαιμονίας, ἐπεὶ οὐδὲν ὄφελος· ὁμοίως γὰρ ἔξω τοῦ ὁδοῦ ἐστὶ καὶ ἐν τῷ ὑπαίθρῳ ὃ τε παρὰ τὴν θύραν ἔξω ἐστὼς καὶ ὁ πόρρω, διαλλάττοιεν δ' ἂν, ὅτι μᾶλλον οὗτος ἀνιάσεται ὁρῶν ἐγγύθεν οἷων ἐστέρηται. εἴτα ἵνα πλησίον γένῃ τῆς εὐδαιμονίας — δώσω γὰρ τοῦτό σοι — τοσαῦτα πονεῖς κατατρύχων σεαυτόν, καὶ παραδεδράμηκε σε ὁ βίος ὁ τοσοῦτος ἐν ἀκηδία καὶ καμάτῳ καὶ ἀγρυπνίαις κάτω νενευκότα; καὶ εἰσαυθὶς πονήσεις, ὥς φῆς, ἄλλα εἴκοσιν ἔτη τοῦλάχιστον, ἵνα ὀγδοηκοντούτης γενόμενος — εἴ τις ἐγγυητής ἐστί σοι, ὅτι βιώσῃ τοσαῦτα — ὅμως ἦς ἐν τοῖς μὴδέπω εὐδαιμονοῦσιν; εἰ μὴ μόνος οἶε τεύξεσθαι τούτου καὶ αἰρήσειν διώκων ὁ πρὸ σοῦ μάλα πολλοὶ κἀγαθοὶ καὶ ὠκύτεροι παρὰ πολὺ διώκοντες οὐ κατέλαβον. [78] ἀλλὰ καὶ κατάλαβε, εἰ δοκεῖ, καὶ ἔχε ὅλον συλλαβόν, τὸ μὲν δὴ πρῶτον οὐχ ὁρῶ ὃ τι ποτ' ἂν εἴῃ τἀγαθόν, ὥς ἀντάξιον δοκεῖν τῶν πόνων τῶν τοσούτων. ἔπειτα ἐς πόσον ἔτι τὸν λοιπὸν χρόνον ἀπολαύσεις αὐτοῦ γέρων ἤδη καὶ παντὸς ἡδέος ἔξωρος ὦν καὶ τὸν ἕτερον πόδα, φασίν, ἐν

τῇ σοφῇ ἔχων; εἰ μὴ τι ἐς ἄλλον, ὃ γενναῖε, βίον προγυμνάζεις ἑαυτόν, ὥς ἐς ἐκεῖνον ἐλθὼν ἄμεινον διαγάγοις, εἰδὼς ὄντινα τρόπον χρὴ βιοῦν, ὅμοιον ὥς εἴ τις ἐς τοσοῦτον σκευάζοι τε καὶ εὐτρεπίζοι ὥς δειπνήσων ἄμεινον, ἄχρι ἂν λάθῃ ὑπὸ λιμοῦ διαφθαρεῖς. [79] ἀλλὰ μὴν οὐδ' ἐκεῖνό πω κατανενόηκας, οἶμαι, ὥς ἡ μὲν ἀρετὴ ἐν ἔργοις δῆπου ἐστίν, οἷον ἐν τῷ δίκαια πράττειν καὶ σοφὰ καὶ ἀνδρεῖα, ὑμεῖς δὲ — τὸ δὲ ὑμεῖς ὅταν εἴπω, τοὺς ἄκρους τῶν φιλοσοφούντων φημί — ἀφέντες ταῦτα ζητεῖν καὶ ποιεῖν ῥημάτια δύστηνα μελετᾶτε καὶ συλλογισμοὺς καὶ ἀπορίας καὶ τὸ πλεῖστον τοῦ βίου ἐπὶ τούτοις διατρίβετε, καὶ ὃς ἂν κρατῇ ἐν αὐτοῖς, καλλίνικος ὑμῖν δοκεῖ: ἀφ' ὧν, οἶμαι, καὶ τὸν διδάσκαλον τουτονὶ θαυμάζετε, γέροντα ἄνδρα, ὅτι τοὺς προσομιλοῦντας ἐς ἀπορίαν καθίστησι καὶ οἶδεν ὥς χρὴ ἐρέσθαι καὶ σοφίσασθαι καὶ πανουργῆσαι καὶ ἐς ἄφукτα ἐμβαλεῖν, καὶ τὸν καρπὸν ἀτεχνῶς ἀφέντες — οὗτος δὲ ἦν περὶ τὰ ἔργα — περὶ τὸν φλοιὸν ἀσχολεῖσθε τὰ φύλλα καταχέοντες ἀλλήλων ἐν ταῖς ὁμιλίαις. ἡ γὰρ ἄλλα ἐστὶν ἂ πράττετε, ὃ Ἑρμότιμε, πάντες ἔωθεν εἰς ἐσπέραν;

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οὐκ, ἀλλὰ ταῦτα.

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ἡ οὖν οὐχὶ καὶ ὀρθῶς τις φαίῃ τὴν σκιὰν ὑμᾶς θηρεύειν ἐάσαντας τὸ σῶμα ἢ τοῦ ὄψεως τὸ σύμφαρ ἀμελήσαντας τοῦ ὀλκοῦ, μᾶλλον δὲ τὸ ὅμοιον ποιεῖν ὥσπερ εἴ τις ἐς ὄλμον ὕδωρ ἐκχέας ὑπέρῳ σιδηρῷ πτίττοι πράττειν ἀναγκαῖόν τι καὶ προὔργου οἰόμενος, οὐκ εἰδὼς ὅτι ἂν ἀποβάλῃ, φασί, τοὺς ὤμους πτίττων, ὕδωρ ὁμοίως τὸ ὕδωρ μένει; [80] καὶ μοι δὸς ἐνταῦθα ἡδὴ ἐρέσθαι σε, εἰ ἐθέλοις ἂν ἔξω τῶν λόγων τὰ ἄλλα εἰκέναι τῷ διδασκάλῳ, οὕτω μὲν ὀργίλος, οὕτω δὲ μικρολόγος, οὕτω δὲ φιλόνεικος ὢν καὶ φιλήδονος νῆ Δί', εἰ καὶ μὴ τοῖς πολλοῖς δοκεῖ. τί σιγᾷς, ὃ Ἑρμότιμε; θέλεις διηγῆσομαι ἂ πρόφην ἤκουσα ὑπὲρ φιλοσοφίας τινὸς λέγοντος ἀνδρὸς πάνυ γεγηρακότος, ὃ πάμπολλοι τῶν νέων ἐπὶ σοφίᾳ πλησιάζουσιν; ἀπαιτῶν γὰρ παρὰ τινος τῶν μαθητῶν τὸν μισθὸν ἡγανάκτει, λέγων ὑπερήμερον εἶναι καὶ ἐκπρόθεσμον τοῦ ὀφλήματος, ὃν ἔδει πρὸ ἐκκαίδεκα ἡμερῶν ἐκτετικέναι τῇ ἔνῃ καὶ νέᾳ: οὕτω γὰρ συνθέσθαι.

[81] καὶ ἐπεὶ ταῦτα ἡγανάκτει, παρεστὼς ὁ θεῖος τοῦ νεανίσκου, ἄγροικος ἄνθρωπος καὶ ιδιώτης ὥς πρὸς τὰ ὑμέτερα, Πέπαυσο, εἶπεν, ὃ θαυμάσιε, τὰ μέγιστ' ἡδικῆσθαι λέγων, εἰ ῥημάτια παρὰ σοῦ πριάμενοι μηδέπω ἐκτετίκαμεν διάφορον. καίτοι ἂ μὲν ἡμῖν πέπρακας, ἔχεις ἔτι καὶ αὐτὸς καὶ οὐδὲν ἔλαττον γέγονέ σοι τῶν μαθημάτων: τὰ δ' ἄλλα ὢν ἐξ ἀρχῆς ἐπιθυμῶν συνέστησά σοι τὸν νεανίσκον, ὁ δ' οὐδὲν ἀμείνων γεγένηται διὰ σέ, ὃς τοῦμοῦ γείτονος Ἑχεκράτους τὴν θυγατέρα συναρπάσας παρθένον οὔσαν διέφθειρε καὶ ὀλίγου δίκην ἔφυγε βιαίων, εἰ μὴ ἐγὼ ταλάντου ὠνησάμην τὸ πλημμέλημα παρὰ πένητος ἀνδρὸς τοῦ Ἑχεκράτους: τὴν μητέρα δὲ πρόφην ἐρράπισεν, ὅτι αὐτοῦ ἐλάβετο ὑπὸ κόλπου ἐκκομίζοντος τὸν κάδον, ὥς ἔχοι

συμβολάς, οἶμαι, καταθεῖναι. τὰ μὲν γὰρ ἐς ὀργὴν καὶ θυμὸν καὶ ἀναισχυντίαν καὶ ἐς τόλμαν καὶ ψεῦδος μακρῷ τινι ἄμεινον εἶχε πέρυσιν ἢ νῦν: καίτοι ἐβουλόμην ἂν αὐτὸν ἐς ταῦτα ὠφελῆσθαι ὑπὸ σοῦ μᾶλλον ἢ περ ἐκεῖνα εἰδέναι, ἃ καθ' ἑκάστην ἡμέραν πρὸς ἡμᾶς οὐδὲν δεομένους ἐπὶ τὸ δεῖπνον διεξέρχεται, ὡς κροκόδειλος ἤρπασε παιδίον, καὶ ὑπέσχηται ἀποδώσειν αὐτό, ἂν ἀποκρίνηται ὁ πατήρ οὐκ οἶδ' ὅ τι, ἢ ὡς ἀναγκαῖόν ἐστιν ἡμέρας οὔσης μὴ νύκτα εἶναι: ἐνίστε δὲ καὶ κέρατα ἡμῖν ὁ γενναῖος ἀναφύει οὐκ οἶδ' ὅπως περιπλέκων τὸν λόγον. ἡμεῖς δὲ γελῶμεν ἐπὶ τούτοις, καὶ μάλιστα ὅταν ἐπιβυσάμενος τὰ ὅτα μελετᾷ πρὸς αὐτὸν ἔξεις τινὰς καὶ σχέσεις καὶ καταλήψεις καὶ φαντασίας καὶ τοιαῦτα πολλὰ ὀνόματα διεξιὼν. ἀκούομεν δὲ αὐτοῦ λέγοντος ὡς καὶ ὁ θεὸς οὐκ ἐν οὐρανῷ ἐστιν, ἀλλὰ διὰ πάντων πεφοίτηκεν, οἷον ξύλων καὶ λίθων καὶ ζώων, ἄχρι καὶ τῶν ἀτιμοτάτων: καὶ τῆς γε μητρὸς ἐρομένης αὐτὸν τί ταῦτα ληρεῖ, καταγελάσας αὐτῆς, Ἀλλ' ἦν τὸν λῆρον τοῦτον, ἔφη, ἐκμάθω ἀκριβῶς, οὐδὲν κωλύσει με μόνον πλούσιον μόνον βασιλέα εἶναι, τοὺς δὲ ἄλλους ἀνδράποδα καὶ καθάρματα νομίζεσθαι ὡς πρὸς ἐμέ. [82] τοιαῦτα τοῦ ἀνδρὸς εἰπόντος, ὁ φιλόσοφος ὅρα οἷαν ἀπόκρισιν ἀπεκρίνατο, ὃ Ἑρμότιμε, ὡς πρεσβυτικὴν: ἔφη γάρ, Ἀλλ' εἴ γε μὴ ἐμοὶ ἐπλησίαζεν οὗτος, οὐκ οἶε μακρῷ χεῖρῳ ἂν αὐτὸν ἐξεργάσασθαι ἢ καὶ νῆ Δία ἴσως τῷ δημίῳ παραδεδοῖσθαι; ὡς νῦν γε χαλινόν τινα ἐμβέβληκεν αὐτῷ ἢ φιλοσοφία καὶ ἢ πρὸς ταυτην αἰδώς, καὶ διὰ τοῦτο μετριώτερός ἐστιν ὑμῖν καὶ φορητὸς ἔτι: φέρει γάρ τινα αἰσχύνην αὐτῷ, εἰ ἀνάξιος φαίνοιτο τοῦ σχήματος καὶ τοῦ ὀνόματος, ἃ δὴ παρακολουθοῦντα παιδαγωγεῖ αὐτόν. ὥστε δίκαιος ἂν εἶην, εἰ καὶ μὴ ὢν βελτίω ἀπέφηνα, μισθὸν παρ' ὑμῶν λαβεῖν, ἀλλ' οὖν ἐκεῖνων γε, ἃ μὴ δέδρακεν αἰδούμενος φιλοσοφίαν: ἐπεὶ καὶ αἱ τίτθαι τοιάδε λέγουσι περὶ τῶν παιδίων, ὡς ἀπιτέον αὐτοῖς ἐς διδασκάλου: καὶ γὰρ ἂν μηδέπω μαθεῖν ἀγαθόν τι δύνωνται, ἀλλ' οὖν φαῦλον οὐδὲν ποιήσουσιν ἐκεῖ μένοντες. ἐγὼ μὲν οὖν τὰ ἄλλα πάντα ἀποπληῆσαι μοι δοκῶ, καὶ ὄντινα ἂν ἐθέλης τῶν εἰδότων τὰ ἡμέτερα, ἥκέ μοι ἐς αὔριον παραλαβὼν ὅψει τε ὅπως ἐρωτᾷ καὶ πῶς ἀποκρίνεται καὶ ὅσα μεμάθηκε καὶ ὅσα ἤδη ἀνέγνωκε βιβλία περὶ ἀξιομάτων, περὶ συλλογισμῶν, περὶ καταλήψεως, περὶ καθηκόντων καὶ ἄλλα ποικίλα. εἰ δὲ ἢ τὴν μητέρα ἔτυπεν ἢ παρθένους συνήρπαζε, τί ταῦτα πρὸς ἐμέ; οὐ γὰρ παιδαγωγόν με ἐπεστήσατε αὐτῷ. [83] τοιαῦτα γέρων ἄνθρωπος ὑπὲρ φιλοσοφίας ἔλεγε. σὺ δὲ καὶ αὐτὸς ἂν φαίης, ὦ Ἑρμότιμε, ἰκανὸν εἶναι, ὡς διὰ τοῦτο φιλοσοφοίημεν, ὡς μηδὲν τῶν φανυτέρων πράττομεν. ἢ ἐπ' ἄλλαις ἐλπίσιν ἐξ ἀρχῆς φιλοσοφεῖν ἤξιούμεν, οὐχ ὡς τῶν ἰδιωτῶν κοσμιώτεροι εἶμεν περινοστοῦντες; τί οὖν οὐκ ἀποκρίνη καὶ τοῦτο;

Ἑρμότιμος

τί δ' ἄλλο ἢ ὅτι καὶ δακρῦσαι ὀλίγου δέω; ἐς τοσοῦτό μου καθίκετο ὁ λόγος ἀληθῆς ὢν, καὶ ὀδύρομαι, ὅσον ἄθλιος χρόνον ἀνάλωκα καὶ προσέτι μισθοὺς οὐκ ὀλίγους τελῶν ἀντὶ τῶν πόνων: νυνὶ γὰρ ὥσπερ ἐκ μέθης ἀνανήφων ὀρῶ οἷά μὲν ἐστιν ὢν ἥρων, ὅποσα δὲ πέπονθα διὰ ταῦτα.

Λυκῖνος [84] καὶ τί δεῖ δακρύνων, ὦ χρηστέ; τὸ γὰρ τοῦ μύθου ἐκεῖνο πάνυ

συνετόν, οἶμαι, ὃν Αἴσωπος διηγείτο: ἔφη γὰρ ἄνθρωπόν τινα ἐπὶ τῇ ἡϊόνι καθεζόμενον ἐπὶ τὴν κυματωγὴν ἀριθμεῖν τὰ κύματα, σφαλέντα δὲ καὶ ἄχθεσθαι καὶ ἀνιᾶσθαι, ἄχρι δὴ τὴν κερδῶ παραστᾶσαν εἰπεῖν αὐτῷ, Τί, ὦ γενναῖε, ἀνιᾶ τῶν παρελθόντων ἔνεκα, δέον τὰ ἐντεῦθεν ἀρξάμενον ἀριθμεῖν ἀμελήσαντα ἐκείνων; καὶ σὺ τοίνυν, ἐπεῖπερ οὕτω σοι δοκεῖ, ἐς τὸ λοιπὸν ἂν ἄμεινον ποιήσῃς βίον τε κοινὸν ἅπασι βιοῦν ἀξίων καὶ συμπολιτεύσῃ τοῖς πολλοῖς οὐδὲν ἀλλόκοτον καὶ τετυφωμένον ἐλπίζων, καὶ οὐκ αἰσχυρῇ, ἥνπερ εὖ φρονῆς, εἰ γέρων ἄνθρωπος μεταμαθήσῃ καὶ μεταχωρήσεις πρὸς τὸ βέλτιον. [85] ταῦτα πάντα, ὦ φιλότης, ὅποσα εἶπον, μὴ με νομίσης κατὰ τῆς Στοᾶς παρεσκευασμένον ἢ ἔχθραν τινὰ ἐξαίρετον πρὸς Στωϊκοῦς ἐπανηρημένον εἰρηκέναι, ἀλλὰ κοινὸς ἐπὶ πάντας ὁ λόγος: τὰ γὰρ αὐτὰ πρὸς σὲ εἶπον ἂν, εἰ τὰ Πλάτωνος ἢ Ἀριστοτέλους ἤρησο τῶν ἄλλων ἀκρίτων ἐρήμην καταγνοῦς. νῦν δὲ ἐπεὶ τὰ Στωϊκῶν προετίμησας, πρὸς τὴν Στοάν ἀποτετάσθαι ὁ λόγος ἔδοξεν οὐδὲν ἐξαίρετον πρὸς αὐτὴν ἔχων.

Ἐρμότιμος [86] εὖ λέγεις: ἅπειμι γοῦν ἐπ' αὐτὸ τοῦτο, ὥς μεταβαλοίμην καὶ αὐτὸ δὴ τὸ σχῆμα. ὅψει γοῦν οὐκ εἰς μακρὰν οὔτε πώγωνα ὥσπερ νῦν λάσιον καὶ βαθὺν οὔτε δίαιταν κεκολασμένην, ἀλλ' ἄνετα πάντα καὶ ἐλεύθερα: τάχα δὲ καὶ πορφυρίδα μεταμφιάσομαι, ὥς εἰ δεῖεν ἅπαντες ὅτι μηκέτι μοι τῶν λήρων ἐκείνων μέτεστιν. ὥς εἶθε γε καὶ ἐξεμέσαι δυνατόν ἦν ἅπαντα ἐκείνα, ὅποσα ἤκουσα παρ' αὐτῶν, καὶ εὖ ἴσθι, οὐκ ἂν ὤκνησα καὶ ἐλλέβορον πιεῖν διὰ τοῦτο ἐς τὸ ἔμπαλιν ἢ ὁ Χρύσιππος, ὅπως μὴδὲν ἔτι νοήσαιμι ὧν φασι. σοὶ δ' οὖν οὐ μικρὰν χάριν οἶδα, ὦ Λυκῖνε, ὅτι με παραφερόμενον ὑπὸ θολεροῦ τινος χειμάρρου καὶ τραχέος, ἐπιδιδόντα ἑμαυτὸν καὶ κατὰ ῥοὺν συρρέοντα τῷ ὕδατι, ἀνέσπασας ἀπιστάς, τὸ τῶν τραγωδῶν τοῦτο, θεὸς ἐκ μηχανῆς ἐπιφανείς. δοκῶ δέ μοι οὐκ ἀλόγως ἂν καὶ ξυρήσασθαι τὴν κεφαλὴν ὥσπερ οἱ ἐκ τῶν ναυαγίων ἀποσωθέντες ἐλεύθεροι, ἅτε καὶ σωτήρια τήμερον ἄζων τοσαύτην ἀχλὺν ἀποσεισάμενος τῶν ὁμμάτων. φιλοσόφῳ δὲ ἐς τὸ λοιπὸν κἂν ἄκων ποτὲ ὁδῷ βαδίζων ἐντύχῳ, οὕτως ἐκτραπήσομαι καὶ περιστήσομαι ὥσπερ τοὺς λυτιτώντας τῶν κυνῶν.

A LITERARY PROMETHEUS — Πρὸς τὸν εἰπόντα Προμηθεὺς εἷ ἐν λόγοις

οὐκοῦν Προμηθέα με εἶναι φής; εἰ μὲν κατὰ τοῦτο, ὦ ἄριστε, ὡς πηλίνων κάμοι τῶν ἔργων ὄντων, γνωρίζω τὴν εἰκόνα καὶ φημι ὅμοιος εἶναι αὐτῷ, οὐδ' ἀναίνομαι πηλοπλάθος ἀκούειν, εἰ καὶ φαυλότερος ἐμοὶ ὁ πηλὸς οἷος ἐκ τριόδου, βόρβορός τις παρὰ μικρόν: εἰ δὲ ὑπερεπαινῶν τοὺς λόγους ὡς δῆθεν εὐμηχάνους ὄντας τὸν σοφώτατον τῶν Τιτάνων ἐπιφημίσεις αὐτοῖς, ὅρα μὴ τις εἰρωνείαν φῇ καὶ μυκτῆρα οἷον τὸν Ἀττικὸν προσεῖναι τῷ ἐπαίνῳ. ἢ πόθεν γὰρ εὐμηχανὸν τοῦμόν; τίς δ' ἢ περιττὴ σοφία καὶ προμήθεια ἐν τοῖς γράμμασιν; ὡς ἔμοιγε ἰκανόν, εἰ μὴ πάνυ σοὶ γῆϊνα ἔδοξε μηδὲ κομιδῇ ἄξια τοῦ Κανκάσου. καίτοι πόσῳ δικαιοτέρον ὑμεῖς ἂν εἰκάζοισθε τῷ Προμηθεῖ, ὁπόσοι ἐν δίκαις εὐδοκιμεῖτε ζῆν ἀληθείᾳ ποιούμενοι τοὺς ἀγῶνας; ζῶντα γοῦν ὡς ἀληθῶς καὶ ἔμψυχα ὑμῖν τὰ ἔργα, καὶ νῆ Δία καὶ τὸ θερμόν αὐτῶν ἐστὶ διάπυρον: καὶ τοῦτο ἐκ τοῦ Προμηθέως ἂν εἴη, πλὴν εἰ μὴ διαλλάττοιτε, ὅτι μὴ ἐκ πηλοῦ πλάττετε, ἀλλὰ χρυσᾷ ὑμῖν τοῖς πολλοῖς τὰ πλάσματα. [2] ἡμεῖς δὲ οἱ ἐς τὰ πλήθη παριόντες καὶ τὰς τοιαύτας τῶν ἀκροάσεων ἐπαγγέλλοντες εἰδῶλα ἅττα ἐπιδεικνύμεθα: καὶ τὸ μὲν ὅλον ἐν πηλῷ, καθαπερ ἔφην μικρόν ἔμπροσθεν, ἢ πλαστικὴ κατὰ ταυτὰ τοῖς κοροπλάθοις: τὰ δ' ἄλλα οὔτε κίνησις ὁμοία πρόσσεστιν οὔτε ψυχῆς δεῖγμά τι, ἀλλὰ τέρψις ἄλλως καὶ παιδιὰ τὸ πρᾶγμα. ὥστε μοι ἐνθυμεῖσθαι ἔπεισι, μὴ ἄρα οὕτω με Προμηθέα λέγοις εἶναι, ὡς ὁ κωμικὸς τὸν Κλέωνα: φησὶ δέ, οἶσθα, περὶ αὐτοῦ:

Κλέων Προμηθεὺς ἐστὶ μετὰ τὰ πράγματα.

καὶ αὐτοὶ δὲ Ἀθηναῖοι τοὺς χυτρέας καὶ ἱπνοποιούς καὶ πάντας, ὅσοι πηλουργοί, Προμηθέας ἀπεκάλουν ἐπισκώπτοντες ἐς τὸν πηλὸν καὶ τὴν ἐν πυρὶ οἶμαι τῶν σκευῶν ὄπτησιν: καὶ εἰ γε σοὶ τοῦτο βούλεται εἶναι ὁ Προμηθεὺς, πάνυ εὐστόχως ἀποτετόξευται καὶ ἐς τὴν Ἀττικὴν δριμύτητα τῶν σκωμμάτων, ἐπεὶ καὶ εὐθρυπτα ἡμῖν τὰ ἔργα, ὥσπερ ἐκείνοις τὰ χυτρίδια, καὶ μικρόν τις λίθον ἐμβαλὼν συντρίγειεν ἂν πάντα.

[3] καίτοι, φαίη τις ἂν παραμυθούμενος, οὐ ταῦτα εἶκασέ σε τῷ Προμηθεῖ, ἀλλὰ τὸ καινουργὸν τοῦτο ἐπαινῶν καὶ μὴ πρὸς τι ἄλλο ἀρχέτυπον μεμιμημένον, ὥσπερ ἐκεῖνος οὐκ ὄντων ἀνθρώπων τέως, ἐννοήσας αὐτοὺς ἀνέπλασε, τοιαῦτα ζῶα μορφώσας καὶ διακοσμήσας, ὡς εὐκίνητά τε εἴη καὶ ὀφθῆναι χαρίεντα: καὶ τὸ μὲν ὅλον ἀρχιτέκτων αὐτὸς ἦν, συνειργάζετο δέ τι καὶ ἡ Ἀθηνᾶ ἐμπνέουσα τὸν πηλὸν καὶ ἔμψυχα ποιοῦσα εἶναι τὰ πλάσματα. ὁ μὲν ταῦτα ἂν εἴποι πρὸς γε τὸ εὐφημότατον ἐξηγούμενος τὸ εἰρημένον. καὶ ἴσως οὗτος ὁ νοῦς ἦν τῷ λελεγμένῳ. ἐμοὶ δὲ οὐ πάνυ ἰκανόν, εἰ καινοποιεῖν δοκοίην, μηδὲ ἔχοι τις λέγειν ἀρχαιότερόν τι τοῦ πλάσματος, οὐ τοῦτο ἀπόγονόν ἐστιν, ἀλλ' εἰ μὴ καὶ χάριεν φαίνοιτο, αἰσχυνοίμην ἂν, εὖ ἴσθι, ἐπ' αὐτῷ καὶ ξυμπατήσας ἂν ἀφανίσαιμι: οὐδ' ἂν ὠφελήσειεν αὐτό, παρὰ γοῦν

ἐμοί, ἡ καινότης, μὴ οὐχὶ συντετριῖσθαι ἄμωρον ὄν. καὶ εἴ γε μὴ οὕτω φρονοῖν, ἄξιός ἄν μοι δοκῶ ὑπὸ ἐκκαίδεκα γυνῶν κείρεσθαι, οὐ συνιεῖς ὡς πολὺ ἁμωρότερα τὰ μετὰ τοῦ ξένου ταῦτὸ πεπονθότα.

[4] Πτολεμαῖος γοῦν ὁ Λάγου δύο καινὰ ἐς Αἴγυπτον ἄγων, κάμηλόν τε Βακτριανὴν παμμέλαιναν καὶ δίχρωμον ἄνθρωπον, ὡς το μὲν ἡμίτομον αὐτοῦ ἀκριβῶς μέλαν εἶναι, το δ' ἕτερον ἐς ὑπερβολὴν λευκόν, ἐπ' ἴσης δὲ μεμερισμένον, ἐς το θέατρον συναγαγὼν τοὺς Αἰγυπτίους ἐπεδείκνυτο αὐτοῖς ἄλλα τε πολλὰ θεάματα καὶ τὸ τελευταῖον καὶ ταῦτα. τὴν κάμηλον καὶ τὸν ἡμίλευκον ἄνθρωπον, καὶ ᾤετο εκπλήξειν τῷ θεάματι. οἱ δὲ πρὸς μὲν τὴν κάμηλον εφοβήθησαν καὶ ὀλίγου δεῖν ἔφυγον ἀναθορόντες, καίτοι χρυσῶ πᾶσα ἐκεκόσμητο καὶ ἀλουργίδι ἐπέστρωτο καὶ ὁ χαλινὸς ἦν λιθοκόλλητος, Δαρείου τινὸς ἢ Καμβύσου ἢ Κύρου αὐτοῦ κειμήλιον· πρὸς δὲ τὸν ἄνθρωπον οἱ μὲν πολλοὶ ἐγέλων, οἱ δὲ τινες ὡς ἐπὶ τέρατι ἐμυσάττοντο· ὥστε ὁ Πτολεμαῖος συνεῖς ὅτι οὐκ εὐδοκιμεῖ ἐπ' αὐτοῖς οὐδὲ θαυμάζεται ὑπὸ τῶν Αἰγυπτίων ἡ καινότης, ἀλλὰ πρὸ αὐτῆς τὸ εὐρυθμον καὶ τὸ εὐμορφον κρίνουσι, μετέστησεν αὐτὰ καὶ τὸν ἄνθρωπον οὐκέτι διὰ τιμῆς ἦγεν ὡς πρὸ τοῦ· ἀλλ' ἡ μὲν κάμηλος ἀπέθανεν ἀμελουμένη, τὸν ἄνθρωπον δὲ τὸν διττὸν Θέσπιδι τῷ αὐλητῇ ἐδωρήσατο καλῶς αὐλήσαντι παρὰ τὸν πότον.

[5] δέδοικα δὲ μὴ καὶ τοῦμὸν κάμηλος ἐν Αἰγυπτίοις ἦ, οἱ δὲ ἄνθρωποι τὸν χαλινὸν ἔτι αὐτῆς θαυμάζωσι καὶ τὴν ἀλουργίδα, ἐπειδὴ οὐδὲ τὸ ἐκ δυοῖν τοῖν καλλίστοις συγκεῖσθαι, διαλόγου καὶ κωμωδίας, οὐδὲ τοῦτο ἀπόχρη εἰς εὐμορφίαν, εἰ μὴ καὶ ἡ μῆξις ἐναρμόνιος καὶ κατὰ τὸ σύμμετρον γίγνιτο· ἔστι γοῦν ἐκ δύο καλῶν ἀλλόκοτον τὴν ξυνθήκην εἶναι, οἷον ἐκεῖνο τὸ προχειρότατον, ὁ ἵπποκένταυρος· οὐ γὰρ ἂν φαίης ἐπέραστόν τι ζῶον τουτὶ γενέσθαι, ἀλλὰ καὶ ὕβριστότατον, εἰ χρή πιστεύειν τοῖς ζωγραφοῖς ἐπιδεικνυμένοις τὰς παροινίας καὶ σφαγὰς αὐτῶν. τι οὖν; οὐχὶ καὶ ἔμπαλιν γένοιτ' ἂν εὐμορφόν τι ἐκ δυοῖν τοῖν ἀρίστοις ξυντεθέν, ὥσπερ ἐξ οἴνου καὶ μελιτος το ξυναμφοτέρον ἡδιστον; φημί ἔγωγε· οὐ μὴν περὶ γε τῶν ἐμῶν ἔχω διατείνεσθαι ὡς τοιούτων ὄντων, ἀλλὰ δέδια μὴ τὸ ἐκατέρου κάλλος ἡ μῆξις συνέφθειν.

[6] οὐ πάνυ γοῦν συνήθη καὶ φίλα ἐξ ἀρχῆς ἦν ὁ διάλογος καὶ ἡ κωμωδία, εἴ γε ὁ γέν οἴκοι καθ' ἑαυτὸν καὶ νῆ Δία ἐν τοῖς περιπάτοις μετ' ὀλίγων τὰς διατριβὰς ἐποιεῖτο, ἡ δὲ παραδοῦσα τῷ Διονύσῳ ἑαυτὴν θεάτρῳ ὠμίλει καὶ ξυνέπαιζε καὶ ἐγελωτοποίει καὶ ἐπέσκωπτε καὶ ἐν ῥυθμῷ ἔβαινε πρὸς αὐλὸν ἐνίοτε, καὶ τὸ ὅλον, ἀναπαίστοις μέτροις ἐποχουμένη τὰ πολλὰ, τοὺς τοῦ διαλόγου ἐταίρους ἐχλεύαζε φροντιστὰς καὶ μετεωρολόσχας καὶ τὰ τοιαῦτα προσαγορεύουσα· καὶ μίαν ταύτην προαίρεσιν ἐπεποίητο ἐκείνους ἐπισκώπτειν καὶ τὴν Διονυσιακὴν ἐλευθερίαν καταχεῖν αὐτῶν, ἄρτι μὲν ἀεροβατοῦντας δεικνύουσα καὶ νεφέλαις ξυνόντας, ἄρτι δὲ ψυλλῶν πηδήματα διαμετροῦντας, ὡς δῆθεν τὰ ἀέρια λεπτολογουμένους. ὁ διάλογος δὲ σεμνοτάτας ἐποιεῖτο τὰς συνουσίας φύσεώς τε περὶ καὶ ἀρετῆς φιλοσοφῶν· ὥστε το τῶν μουσικῶν τοῦτο, δις διὰ πασῶν εἶναι τὴν ἀρμονίαν, ἀπὸ τοῦ ὀξυτάτου ἐς τὸ βαρύτατον. καὶ ὅμως ἐτολμήσαμεν ἡμεῖς τὰ οὕτως ἔχοντα πρὸς ἄλληλα ξυναγαγεῖν καὶ ξυναρμόσαι οὐ πάνυ πειθόμενα οὐδὲ εὐμαρῶς

ἀνεχόμενα τὴν κοινωνίαν.

[7] δέδια τοίνυν, μὴ αὖθις ὅμοιον τι τῷ Προμηθεῖ τῷ σῷ πεποιηκῶς φαίνωμαι τὸ θῆλυ τῷ ἄρρενι ἐγκαταμίξας καὶ δι' αὐτὸ δίκην ὑπόσχω· μᾶλλον δὲ μὴ καὶ ἄλλο τι τοιοῦτος φανείην ἐξαπατῶν ἴσως τοὺς ἀκούοντας καὶ ὅστ' αὖ παραθεῖς αὐτοῖς κεκαλυμμένα τῇ πιμελῇ, γέλωτα κωμικὸν ὑπὸ σεμνότητι φιλοσόφῳ· τὸ γὰρ τῆς κλεπτικῆς — καὶ γὰρ κλεπτικῆς ὁ θεός — ἄπαγε· τοῦτο μόνον οὐκ ἂν εἴποις ἐνεῖναι τοῖς ἡμετέροις· ἢ παρὰ τοῦ γὰρ ἂν ἐκλέπτομεν; εἰ μὴ ἄρα τις ἐμὲ διέλαθε τοιούτους πιτυοκάμπτας καὶ τραγελάφους καὶ αὐτὸς συντεθεικῶς, πλὴν ἀλλὰ τί ἂν πάθοιμι; ἐμμενετέον γὰρ οἷς ἅπαξ προειλόμην· ἐπεὶ τό γε μεταβουλεύεσθαι Ἐπιμηθέως ἔργον, οὐ Προμηθέως ἐστίν

HALCYON — Ἀλκυὼν ἢ Περὶ Μεταμορφώσεων

ΧΑΙΠΕΦΩΝ. τίς ἡ φωνὴ προσέβαλεν ἡμῖν, ὦ Σώκρατες, πόρρωθεν ἀπὸ τῶν αἰγιαλῶν καὶ τῆς ἄκρας ἐκείνης; ὡς ἡδεῖα ταῖς ἀκοαῖς. τί ποτ' ἄρ' ἐστὶ τὸ φθεγγόμενον ζῶον; ἄφωνα γὰρ δὴ τά γε καθ' ὕδατος διαιτώμενα.

[5] ΣΩΚΡΑΤΗΣ. θαλαττία τις, ὦ Χαιρεφῶν, ὄρνις ἀλκυὼν ὀνομαζομένη, πολύθρηνος καὶ πολύδακρυς, περὶ ἧς δὴ παλαιὸς ἀνθρώποις [7] μεμύθηται λόγος· φασὶ γυναῖκά ποτε οὖσαν Αἰόλου τοῦ Ἑλλήνος θυγατέρα κουρίδιον ἄνδρα τὸν ἑαυτῆς τεθνεῶτα θρηνεῖν πόθῳ φιλίας, Κηῦκα τὸν Τραχίνιον τὸν Ἑωσφόρου τοῦ ἀστέρος, καλοῦ πατρὸς καλὸν υἱόν· εἴτα δὴ πτερωθεῖσαν διὰ τινα δαιμονίαν βούλησιν εἰς ὄρνιθος τρόπον περιπέτεσθαι τὰ πελάγη ζητοῦσαν ἐκεῖνον, ἐπειδὴ πλαζομένη γῆν πέρι πᾶσαν οὐχ οἷα τ' ἦν εὐρεῖν.

(2) ΧΑΙΠΕΦ. Ἀλκυὼν τοῦτ' ἔστιν, ὃ σὺ φῆς; οὐ πώποτε πρόσθεν ἠκηκόειν τῆς φωνῆς, ἀλλὰ μοι ξένη τις τῷ ὄντι προσέειπε· γόωδῃ γοῦν ὡς ἀληθῶς τὸν ἦχον ἀφίησι τὸ ζῶον. πηλίκον δέ τι καὶ ἔστιν, ὦ Σώκρατες;

ΣΩΚΡ. οὐ μέγα· μεγάλην μέντοι διὰ τὴν φιλανδρίαν εἴληφε παρὰ θεῶν τιμὴν· ἐπὶ γὰρ τῇ τούτων νεοτεία καὶ τὰς ἀλκυονίδας προσαγορευομένης ἡμέρας ὁ κόσμος ἄγει κατὰ χειμῶνα μέσον διαφερούσας ταῖς εὐδίασι, ὧν ἐστὶ καὶ ἡ τήμερον παντὸς μᾶλλον. οὐχ ὀρᾷς ὡς αἶθρια μὲν τὰ ἄνωθεν, ἀκύμαντον δὲ καὶ γαληνῶν ἅπαν τὸ πέλαγος, ὅμοιον ὡς εἰπεῖν κατόπτρω;

ΧΑΙΠΕΦ. λέγεις ὀρθῶς· φαίνεται γὰρ ἀλκυονὶς ἡ τήμερον ὑπάρχειν ἡμέρα, καὶ χθὲς δὲ τοιαύτη τις ἦν. ἀλλὰ πρὸς θεῶν, πῶς ποτε χρή πεισθῆναι τοῖς ἐξ ἀρχῆς, ὦ Σώκρατες, ὡς ἐξ ὀρνίθων γυναῖκές ποτε ἐγένοντο ἢ ὄρνιθες ἐκ γυναικῶν; παντὸς γὰρ μᾶλλον ἀδύνατον φαίνεται πᾶν τὸ τοιοῦτον. (3) ΣΩΚΡ. ὦ φίλε Χαιρεφῶν, εἰκάμεν ἡμεῖς τῶν δυνατῶν τε καὶ ἀδυνάτων ἀμβλυωποῖ τινες εἶναι κριταὶ παντελῶς· δοκιμάζομεν γὰρ δὴ [27] κατὰ δύναμιν ἀνθρωπίνην ἄγνωστον οὖσαν καὶ ἄπιστον καὶ ἀόρατον· πολλὰ [28] οὖν φαίνεται ἡμῖν καὶ τῶν εὐπόρων ἄπορα καὶ τῶν ἐφικτῶν ἀνέφικτα, συχνὰ μὲν καὶ δι' ἀπειρίαν, συχνὰ δὲ καὶ διὰ νηπιότητα φρενῶν· τῷ ὄντι γὰρ νήπιος ἔοικεν εἶναι πᾶς ἄνθρωπος, καὶ ὁ πάνυ γέρων, ἐπεὶ τοι μικρὸς πάνυ καὶ νεογιλὸς ὁ τοῦ βίου χρόνος πρὸς τὸν πάντα αἰῶνα. τί δ' ἂν, ὦγαθέ, οἱ ἀγνοοῦντες τὰς τῶν θεῶν καὶ δαιμονίων δυνάμεις ἢ τὰς τῆς ὅλης φύσεως ἔχοιεν ἂν εἰπεῖν, πότερον δυνατόν ἢ ἀδύνατόν τι τῶν τοιούτων; ἐώρας, Χαιρεφῶν, τρίτην ἡμέραν ὅσος ἦν ὁ χειμῶν; καὶ ἐνθυμηθέντι γάρ τῳ δέος ἐπέλθοι τὰς ἀστραπὰς ἐκείνας καὶ βροντὰς ἀνέμων τε ἐξαισία μεγέθη· ὑπέλαβεν ἂν τις τὴν οἰκουμένην ἅπασαν καὶ δὴ συμπεσεῖσθαι.

(4) μετὰ μικρὸν δὲ θαυμαστή τις κατάστασις εὐδίας ἐγένετο καὶ διέμεινεν αὕτη γε ἕως τοῦ νῦν. πότερον οὖν οἶει μεῖζόν τι καὶ ἐργωδέστερον εἶναι τοιαύτην αἰθρίαν ἐξ ἐκείνης τῆς ἀνυποστάτου λαίλαπος καὶ παραχῆς

μεταθεῖναι καὶ εἰς γαλήνην ἀγαγεῖν τὸν ἅπαντα κόσμον, ἢ γυναικὸς εἶδος μεταπλασθὲν εἰς ὄρνιθος τινος ποιῆσαι; τὸ μὲν γὰρ τοιοῦτον καὶ τὰ παιδάρια τὰ παρ' ἡμῖν τὰ πλάττειν ἐπιστάμενα, πηλὸν ἢ κηρὸν ὅταν λάβῃ, ῥαδίως ἐκ τοῦ αὐτοῦ πολλάκις ὄγκου μετασχηματίζει πολλὰς ἰδεῶν φύσεις. τῷ δαιμονίῳ δὲ μεγάλῃν καὶ οὐδὲ συμβλητὴν ὑπεροχὴν ἔχοντι πρὸς τὰς ἡμετέρας δυνάμεις εὐχερῇ τυχὸν ἴσως ἅπαντα τὰ τοιαῦτα καὶ λίαν. ἐπεὶ τὸν ὅλον οὐρανὸν πόσῳ τινὶ σαυτοῦ δοκεῖς εἶναι μείζω φράσαις ἄν; (5) ΧΑΙΡΕΦ. τίς δ' ἀνθρώπων, ὃ Σώκратες, νοῆσαι δύναται ἂν ἢ ὀνομάσαι τι τῶν τοιούτων; οὐδὲ γὰρ εἰπεῖν ἐφικτόν.

ΣΩΚΡ. οὐκ οὖν δὴ θεωροῦμεν καὶ ἀνθρώπων πρὸς ἀλλήλους συμβαλλομένων μεγάλας τινὰς ὑπεροχὰς ἐν ταῖς δυνάμεσιν καὶ ἐν ταῖς ἀδυναμίαις ὑπαρχούσας; ἡ γὰρ τῶν ἀνδρῶν ἡλικία πρὸς τὰ νήπια παντελῶς βρέφη, τὰ πεμπταῖα ἐκ γενετῆς ἢ δεκαταῖα, θαυμαστὴν ὅσῃν ἔχει τὴν διαφορὰν δυνάμεώς τε καὶ ἀδυναμίας ἐν πάσαις σχεδὸν ταῖς κατὰ τὸν βίον πράξειςιν, καὶ ὅσα διὰ τῶν τεχνῶν τούτων οὕτω πολυμηχάνων καὶ ὅσα διὰ τοῦ σώματος καὶ τῆς ψυχῆς ἐργάζονται ταῦτα γὰρ τοῖς νέοις, ὥσπερ εἶπον, παιδίοις οὐδ' εἰς νοῦν ἔλθεῖν δυνατόν φαίνεται.

(6) καὶ τῆς ἰσχύος δὲ τῆς ἐνὸς ἀνδρὸς τελείου τὸ μέγεθος ἀμέτρητον ὅσῃν ἔχει τὴν ὑπεροχὴν πρὸς ἐκεῖνα· μυριάδας γὰρ τῶν τοιούτων εἰς ἀνὴρ πάνυ πολλὰς χειρώσασαί τ' ἂν ῥαδίως· ἡ γὰρ ἡλικία παντελῶς ἄπορος δήπου πάντων καὶ ἀμήχανος ἐξ ἀρχῆς παρακολουθεῖ τοῖς ἀνθρώποις κατὰ φύσιν. ὁπνίκα οὖν ἄνθρωπος, ὡς ἔοικεν, ἀνθρώπου τοσοῦτ' διαφέρει, τί νομίσομεν τὸν σύμπαντα οὐρανὸν πρὸς τὰς ἡμετέρας δυνάμεις φανῆναι ἂν τοῖς τὰ τοιαῦτα θεωρεῖν ἐφικνουμένοις; πιθανὸν οὖν ἴσως δόξει πολλοῖς, ὅσῃν ἔχει τὸ μέγεθος τοῦ κόσμου τὴν ὑπεροχὴν πρὸς τὸ Σωκράτους ἢ Χαιρεφῶντος εἶδος, τηλικούτον καὶ τὴν δυνάμιν αὐτοῦ καὶ τὴν φρόνησιν καὶ διάνοιαν ἀνάλογον διαφέρειν τῆς περὶ ἡμᾶς διαθέσεως.

(7) σοὶ μὲν οὖν καὶ ἐμοὶ καὶ ἄλλοις πολλοῖς τοιοῦτοις οὗσι πόλλ' ἄτ' ἀδύνατα τῶν ἐτέροις πάνυ ῥαδίως· ἐπεὶ καὶ αὐλῆσαι τοῖς ἀναύλοις καὶ ἀναγνῶναι ἢ γράψαι τοῖς ἀγραμμάτοις γραμματικὸν τρόπον ἀδυνατώτερον ἐστὶν τέως ἂν ὧσιν ἀνεπιστήμονες, τοῦ ποιῆσαι γυναῖκας ἐξ ὄρνιθων ἢ ὄρνιθας ἐκ γυναικῶν. ἡ δὲ φύσις ἐν κηρίῳ σχεδὸν παραβάλλουσα ζῶον ἅπουν καὶ ἄπτερον πόδας ὑποθεῖσα καὶ πτερῶσασα ποικιλίᾳ τε φαιδρύνουσα πολλῇ καὶ καλῇ καὶ παντοδαπῇ χρωμάτων μέλιτταν ἀπέδειξε σοφὴν θεοῦ μέλιτος ἐργάτιν, ἔκ τε ῥῶν ἀφώνων καὶ ἀψύχων πολλὰ γένη πλάττει πτηνῶν τε καὶ πεζῶν καὶ ἐνύδρων ζῶων, τέχναις, ὡς λόγος τινῶν, ἱεραῖς αἰθέρος μεγάλου προσχρωμένη.

(8) τὰς οὖν ἀθανάτων δυνάμεις μεγάλας οὔσας θνητοὶ καὶ σμικροὶ παντελῶς ὄντες καὶ οὔτε τὰ μεγάλα δυνάμενοι καθορᾶν οὔτ' αὖ τὰ σμικρά, τὰ πλείω δ' ἀποροῦντες καὶ τῶν περὶ ἡμᾶς συμβαινόντων παθῶν, οὐκ ἂν ἔχοιμεν εἰπεῖν βεβαίως οὔτ' ἀλκυόνων περὶ οὔτ' ἀηδόνων· κλέος δὲ μύθων, οἷον παρέδωσαν

πατέρες, τοιοῦτον καὶ παισὶν ἐμοῖς, ὃ ὄρνι θρήνων μελωδέ, [82] παραδώσω τῶν
σῶν ὕμνων πέρι, καὶ σου τὸν εὐσεβῆ καὶ φίλανδρον ἔρωτα πολλάκις ὑμνήσω
γυναιξὶ ταῖς ἐμαῖς Ξανθίππῃ τε καὶ Μυρτοῖ λέγων τά τε ἄλλα, πρὸς δὲ καὶ
τιμῆς οἴας ἔτυχες παρὰ θεῶν. ἄρά γε καὶ σὺ ποιήσεις τι τοιοῦτον, ὃ
Χαιρεφῶν;

ΧΑΙΡΕΦ. πρέπει γοῦν, ὃ Σώκρατες, καὶ τὰ ὑπὸ σοῦ ῥηθέντα διπλασίαν ἔχει
τὴν παράκλησιν πρὸς γυναικῶν τε καὶ ἀνδρῶν ὁμιλίαν.

ΣΩΚΡ. οὐκοῦν ἀσπασαμένοις τὴν Ἀλκυόνα προάγειν ἤδη πρὸς ἄστὺ καιρὸς
ἐκ τοῦ Φαληρικοῦ.

ΧΑΙΡΕΦ. πάνυ μὲν οὖν· ποιῶμεν οὕτω.

THE SHIP; OR, THE WISHES — Πλοῖον ἢ Εὐχαί

Λυκῖνος

οὐκ ἐγὼ ἔλεγον ὅτι θᾶπτον τοὺς γῦπας
ἔωλος νεκρὸς ἐν φανερωῖ κείμενος ἢ θέαμά τι τῶν
παραδόξων Τιμόλαον διαλάθοι, κἂν εἰς Κόρινθον δέοι
ἀπνευστί θεόντα ἀπιέναι διὰ τοῦτο; οὕτω φιλοθεάμων
σύ γε καὶ ἄοκνος τὰ τοιαῦτα.

Τιμόλαος

τί γάρ ἔδει καὶ ποιεῖν, ὦ Λυκῖνε,
σχολὴν ἄγοντα πυθόμενον οὕτως ὑπερμεγέθη ναῦν καὶ
πέρα τοῦ μέτρου ἐς τὸν Πειραιᾶ καταπεπλευκέναι μίαν
τῶν ἀπ' Αἰγύπτου εἰς Ἰταλίαν σιταγωγῶν; οἶμαι δὲ καὶ
σφῶ, σέ τε καὶ Σάμιππον τουτονί, μὴ κατ' ἄλλο τι ἐξ
ἄστεος ἦκειν ἢ ὀψομένους τὸ πλοῖον.

Λυκῖνος

νῆ Δία, καὶ Ἀδείμαντος ὁ Μυρρινούσιος εἶπετο
μεθ' ἡμῶν, ἀλλ' οὐκ οἶδ' ὅπου νῦν ἐκεῖνός ἐστιν
ἀποπλανηθεὶς ἐν τῷ πλήθει τῶν θεατῶν: ἄχρι μὲν γὰρ
τῆς νεῶς ἅμα ἤλθομεν καὶ ἀνιόντες ἐς αὐτὴν σὺ μὲν, οἶμαι,
Σάμιππε, προήεις, μετὰ σέ δὲ ὁ Ἀδείμαντος ἦν,
εἴτ' ἐγὼ μετ' ἐκεῖνον ἐχόμενος αὐτοῦ ἀμφοτέραις, καί
με διὰ τῆς ἀποβάθρας ὅλης παρέπεμψε χειραγωγῶν ὑποδεδεμένον
ἀνυπόδητος αὐτὸς ὢν, τὸ ἀπὸ τούτου δὲ οὐκέτι
αὐτὸν εἶδον οὔτε ἔνδον οὔτε ἐπεὶ κατεπλήθυσαμεν.

Σάμιππος [2] οἶσθα, ὦ Λυκῖνε, ὅπου ἡμᾶς
ἀπέλιπεν; ὅποτε, οἶμαι, τὸ ὥραϊον ἐκεῖνο μεῖράκιον ἐκ
τῆς θαλάμης προήλθε τὸ τὴν καθαρὰν ὀθόνην ἐνδεδυκός,
ἀναδεδεμένον εἰς τοῦπίσω τὴν κόμην ἐπ' ἀμφοτέρα
τοῦ μετώπου ἀπηγμένην. εἰ τοίνυν ἐγὼ Ἀδείμαντον οἶδα,
οἶμαι, γλαφυρὸν οὕτω θέαμα ἐκεῖνος ἰδὼν μακρὰ χαίρειν
φράσας τῷ Αἰγυπτίῳ ναυπηγῷ περιηγουμένῳ το
πλοῖον παρέστηκε δακρύων, ὥσπερ εἴωθε: ταχύδακρυς
γὰρ ὁ ἀνὴρ ἐς τὰ ἐρωτικά.

Λυκῖνος

καὶ μὴν οὐ πάνυ καλός, ὃ Σάμιππε, ὁ μειρακίσκος
ἔδοξε μοι, ὥς ἂν καὶ Ἀδείμαντον ἐκπλήξαι, ὃ
τοσοῦτοι Ἀθήνησι καλοὶ ἔπονται, πάντες ἐλεύθεροι, στωμύλοι
τὸ φθέγμα, παλαίστρας ἀποπνέοντες, οἷς καὶ παραδακρῦσαι
οὐκ ἀγεννές· οὗτος δὲ πρὸς τῷ μελάγχρους εἶναι
καὶ πρόχειλός ἐστι καὶ λεπτὸς ἄγαν τοῖν σκελοῖν, καὶ
ἐφθέγγετο ἐπισεσυρμένον τι καὶ συνεχὲς καὶ ἐπίτροχον,
Ἑλληνιστὶ μὲν, ἐς τὸ πάτριον δὲ τῷ ψόφῳ καὶ τῷ τῆς
φωνῆς τόνῳ, ἡ κόμη δὲ καὶ ἐς τοῦπίσω ὁ πλόκαμος συνεσπειραμένος
οὐκ ἐλεύθερον αὐτόν φησιν εἶναι.

Τιμόλαος [3] τοῦτο μὲν εὐγενείας, ὃ Λυκῖνε, σημειῖον
ἐστὶν Αἰγυπτίας ἡ κόμη· ἅπαντες γὰρ αὐτὴν οἱ ἐλεύθεροι
παῖδες ἀναπλέκονται ἔστε πρὸς τὸ ἐφηβικόν, ἔμπαλιν
ἢ οἱ πρόγονοι ἡμῶν, οἷς ἐδόκει καλὸν εἶναι κομᾶν
τοὺς γέροντας ἀναδουμένους κρωβύλον ὑπὸ τέττιγι χρυσῷ ἀνειλημμένον.

Σάμιππος

εὖ γε, ὃ Τιμόλαε, ὅτι ἡμᾶς ἀναμνησκέεις
τῶν Θουκυδίδου συγγραμμάτων, ἃ ἐν τῷ προοιμίῳ περὶ
τῆς ἀρχαίας ἡμῶν τρυφῆς εἶπεν ἐν τοῖς Ἴωσιν, ὁπότε οἱ
τότε συναπφικίσθησαν.

Τιμόλαος [4] ἀτάρ, ὃ Σάμιππε, νῦν ἀνεμνήσθην, ὁπόθεν
ἡμῶν ἀπελείφθη Ἀδείμαντος, ὅτε παρὰ τὸν ἰστὸν
ἐπὶ πολὺ ἔστημεν ἀναβλέποντες, ἀριθμοῦντες τῶν βυρσῶν
τὰς ἐπιβολὰς καὶ θαυμάζοντες ἀνιόντα τὸν ναῦτην
διὰ τῶν κάλων, εἴτα ἐπὶ τῆς κεραίας ἄνω ἀσφαλῶς διαθέοντα
τῶν κεροιάκων ἐπειλημμένον.

Σάμιππος

εὖ λέγεις. τί δ' οὖν χρή ποιεῖν ἡμᾶς ἐνταῦθα;
καραδοκεῖν αὐτόν, ἢ ἐθέλεις ἐγὼ αὐτίς ἐπάνειμι ἐς τὸ πλοῖον;

Τιμόλαος

μηδαμῶς, ἀλλὰ προΐωμεν· εἰκὸς γὰρ ἤδη
παρεληλυθέναι ἐκεῖνον ἀποσοβοῦντα ἐς τὸ ἄστυ, ἐπεὶ
μηκέθ' ἡμᾶς εὐρεῖν ἐδύνατο· εἰ δὲ μή, ἀλλ' οἶδε τὴν
ὁδὸν Ἀδείμαντος, καὶ δέος οὐδὲν μὴ ἀπολειφθεῖς ἡμῶν ἀποβουκοληθῇ.

Λυκῖνος

ὀρᾶτε, μὴ σκαιὸν ἢ φίλον ἀπολιπόντας αὐτοὺς
ἀπιέναι. βαδίζωμεν δ' ὅμως, εἰ καὶ Σαμίππω τοῦτο δοκεῖ.

Σάμιππος

καὶ μάλα δοκεῖ, ἦν πως ἀνεφγυῖαν ἔτι τὴν
παλαιστραν καταλάβωμεν. [5] ἀλλὰ μετὰ λόγων, ἡλικὴ
ναῦς, εἴκοσι καὶ ἑκατὸν πήχεων ἔλεγε τὸ μήκος ὁ ναυπηγός,
εὖρος δὲ ὑπὲρ τὸ τέταρτον μάλιστα τούτου, καὶ
ἀπὸ τοῦ καταστρώματος ἐς τὸν πυθμένα, ἢ βαθύτατον
κατὰ τὸν ἄντλον, ἐννέα πρὸς τοῖς εἴκοσι. τὰ δ' ἄλλα ἡλίκος
μὲν ὁ ἰστός, ὅσῃν δὲ ἀνέχει τὴν κεραίαν, οἶψα καὶ
προτόνῳ κέχρηται καὶ συνέχεται, ὥς δὲ ἡ πρύμνα μὲν
ἐπανεστήκεν ἡρέμα καμπύλῃ χρυσοῦν χηνίσκον ἐπικειμένη,
καταντικρὺ δὲ ἀνάλογον ἢ πρῶρα ὑπερβέβηκεν ἐς
τὸ πρόσω ἀπομηκυνομένη, τὴν ἐπώνυμον τῆς νεὼς θεὸν
ἔχουσα τὴν Ἴσιν ἐκατέρωθεν· ὁ μὲν γὰρ ἄλλος κόσμος,
αἱ γραφαὶ καὶ τοῦ ἰστίου τὸ παράσειον πυραυγές, πρὸ
τούτων αἱ ἄγκυραι καὶ στροφεῖα καὶ περιαγωγεῖς καὶ αἱ
κατὰ τὴν πρύμναν οἰκῆσεις θαυμάσια πάντα μοι ἔδοξε. [6] καὶ τὸ τῶν ναυτῶν
πλῆθος στρατοπέδῳ ἂν τις εἰκάσειεν.
ἐλέγετο δὲ καὶ τοσοῦτον ἄγειν σῖτον, ὥς ἱκανὸν
εἶναι πᾶσι τοῖς ἐν τῇ Ἀττικῇ ἐνιαύσιον πρὸς τροφήν.
κάκεῖνα πάντα μικρός τις ἀνθρωπίσκος γέρων ἥδη ἔσωζεν
ὑπὸ λεπτῇ κάμακι τὰ τηλικαῦτα πηδάλια περιστρέφων·
ἐδείχθη γάρ μοι ἀναφαλάντιας τις, οὗλος, Ἥρων, οἶμαι, τοῦνομα.

Τιμόλαος

θαυμάσιος τὴν τέχνην, ὥς ἔφασκον οἱ ἐμπλέοντες,
καὶ τὰ θαλάττια σοφὸς ὑπὲρ τὸν Πρωτέα. [7] ἠκούσατε δὲ ὅπως δεῦρο
κατήγαγε τὸ πλοῖον, οἷα ἔπαθον
πλέοντες ἢ ὥς ὁ ἀστήρ αὐτοὺς ἔσωσεν;

Λυκῖνος

οὐκ, ὦ Τιμόλαε, ἀλλὰ νῦν ἡδέως ἂν ἀκούσαιμεν.

Τιμόλαος

ὁ ναύκληρος αὐτὸς διηγείτο μοι, χρηστὸς
ἄνθρωπος καὶ προσομιλῆσαι δεξιός. ἔφη δὲ ἀπὸ τῆς Φάρου
ἀπάραντας οὐ πάνυ βιαίῳ πνεύματι ἐβδομαίους ἰδεῖν τὸν

Ἀκάμαντα, εἴτα ξεφύρου ἀντιπνεύσαντος ἀπενεχθῆναι
πλαγίους ἄχρι Σιδῶνος, ἐκεῖθεν δὲ χειμῶνι μεγάλῳ περιπεσόντας
δεκάτῃ ἐπὶ Χελιδονέας διὰ τοῦ Αὐλῶνος ἐλθεῖν,
ἐνθα δὴ παρὰ μικρὸν ὑποβρυχίους δύναι ἅπαντας. [8] οἶδα δέ ποτε καὶ αὐτὸς
παρὰ πλεύσας Χελιδονέας ἤλίκον
ἐν τῷ τόπῳ ἀνίσταται τὸ κύμα, καὶ μάλιστα περὶ
τὸν λίβα, ὁπότεν ἐπιλάβῃ καὶ τοῦ νότου· κατ' ἐκεῖνο
γὰρ δὴ συμβαίνει μερίζεσθαι τὸ Παμφύλιον ἀπὸ τῆς Λυκιακῆς
θαλάττης, καὶ ὁ κλύδων ἅτε ἀπὸ πολλῶν ρευμάτων
περὶ τῷ ἀκρωτηρίῳ σχιζόμενος — ἀπόξυροι δέ εἰσι
πέτραι καὶ ὀξεῖαι παραθηγόμεναι τῷ κλύσματι — καὶ
φοβερωτάτην ποιεῖ τὴν κυματογῆν καὶ τὸν ἥχον μέγαν,
καὶ τὸ κύμα πολλάκις αὐτῷ ἰσομέγεθες τῷ σκοπέλῳ. [9] τοιαῦτα καὶ σφᾶς
καταλαβεῖν ἔφασκεν ὁ ναύκληρος
ἔτι καὶ νυκτὸς οὔσης καὶ ζόφου ἀκριβοῦς· ἀλλὰ πρὸς τὴν
οἰμωγὴν αὐτῶν ἐπικλασθέντας τοὺς θεοὺς πῦρ τε ἀναδείξαι
ἀπὸ τῆς Λυκίας, ὡς γνωρίσαι τὸν τόπον ἐκεῖνον,
καὶ τινα λαμπρὸν ἀστέρα Διοσκούρων τὸν ἕτερον ἐπικαθίσαι
τῷ καρχησίῳ καὶ κατευθῆναι τὴν ναῦν ἐπὶ τὰ λαιὰ
ἐς τὸ πέλαγος ἥδη τῷ κρημνῷ προσφερομένην· τούντεϋθεν
δὲ ἅπαξ τῆς ὀρθῆς ἐκπεσόντας διὰ τοῦ Αἰγαίου
πλεύσαντας ἐβδομηκοστῇ ἀπ' Αἰγύπτου ἡμέρᾳ πρὸς ἀντίους
τοὺς ἐτησίας πλαγιάζοντας ἐς Πειραιᾶ χθὲς καθορμίσασθαι
τοσοῦτον ἀποσυρέντας ἐς τὸ κάτω, οὓς ἔδει τὴν
Κρήτην δεξιὰν λαβόντας ὑπὲρ τὴν Μαλέαν πλεύσαντας
ἥδη εἶναι ἐν Ἰταλίᾳ.

Λυκῖνος

νῆ Δία, θαυμάσιόν τινα φῆς κυβερνήτην
τὸν Ἥρωνα ἢ τοῦ Νηρέως ἡλικιώτην, ὃς τοσοῦτον ἀπεσφάλῃ
τῆς ὁδοῦ. [10] ἀλλὰ τί τοῦτο; οὐκ Ἀδεΐμαντος ἐκεῖνός ἐστι;

Τιμόλαος

πάνυ μὲν οὖν, Ἀδεΐμαντος αὐτός. ἐμβοήσωμεν
οὖν. Ἀδεΐμαντε, σέ φημι τὸν Μυρρινούσιον τὸν
Στρομβίχου. δυεῖν θάτερον, ἢ δυσχεραίνει καθ' ἡμῶν
ἢ ἐκκεκώφωται· Ἀδεΐμαντος γάρ, οὐκ ἄλλος τίς ἐστι.

Λυκῖνος

πάνυ ἥδη σαφῶς ὀρῶ, καὶ θοιμάτιον αὐτοῦ
καὶ τὸ βάδισμα ἐκεῖνου, καὶ ἐν χρῶ ἡ κουρά. ἐπιτείνωμεν

δὲ ὁμως τὸν περίπατον, ὡς καταλάβωμεν αὐτόν. [11] ἦν μὴ τοῦ ἱματίου σε
λαβόμενοι ἐπιστρέψωμεν, ὃ
Ἀδεΐμαντε, οὐχ ὑπακούσει ἡμῖν βοῶσιν, ἀλλὰ καὶ φροντίζοντι
ἔοικας ἐπὶ συννοίας τινὸς οὐ μικρὸν οὐδὲ εὐκαταφρόνητον
πρᾶγμα, ὡς δοκεῖς, ἀνακυκλῶν.

Ἀδεΐμαντος

οὐδέν, ὦ Λυκῖνε, χαλεπόν, ἀλλὰ
με κενή τις ἔννοια μεταξύ βαδίζοντα ὑπελθοῦσα παρακοῦσαι
ὕμων ἐποίησεν ἀτενὲς πρὸς αὐτὴν ἅπαντι τῷ λογισμῷ ἀποβλέποντα.

Λυκῖνος

τίς αὕτη; μὴ γὰρ ὀκνήσης εἰπεῖν, εἰ μὴ τίς
ἐστι τῶν πάντων ἀπορρήτων. καίτοι ἐτελέσθημεν, ὡς οἶσθα,
καὶ στέγειν μεμαθήκαμεν.

Ἀδεΐμαντος

ἀλλ' αἰσχύνομαι ἔγωγε εἰπεῖν πρὸς ὑμᾶς:
οὕτω γὰρ μειρακιῶδες ὑμῖν δόξει τὸ φρόντισμα.

Λυκῖνος

μῶν ἐρωτικόν ἐστιν; οὐδὲ γὰρ οὐδὲ τοῦτο
ἀμύητοις ἡμῖν ἐξαγορεύσεις, ἀλλὰ ὑπὸ λαμπρᾷ τῇ δαδὶ
καὶ αὐτοῖς τετελεσμένοις.

Ἀδεΐμαντος [12] οὐδέν, ὦ θαυμάσιε, τοιοῦτον, ἀλλὰ
τινα πλοῦτον ἐμαυτῷ ἀνεπλαττόμην, ἣν κενὴν μακαρίαν
οἱ παλαιοὶ καλοῦσι, καὶ μοι ἐν ἀκμῇ τῆς περιουσίας καὶ τρυφῆς ἐπέστητε.

Λυκῖνος

οὐκοῦν τὸ προχειρότατον τοῦτο, κοινὸς Ἑρμᾶς
φασι, καὶ ἐς μέσον κατατίθει φέρων τὸν πλοῦτον:
ἄξιον γὰρ ἀπολαῦσαι τὸ μέρος φίλους ὄντας τῆς Ἀδεϊμάντου τρυφῆς.

Ἀδεΐμαντος

ἀπελείφθην μὲν ὑμῶν εὐθὺς ἐν τῇ πρώτῃ
ἐς τὴν ναῦν ἐπιβάσει, ἐπεὶ σέ, ὦ Λυκῖνε, κατέστησα ἐς
τὸ ἀσφαλές: περιμετροῦντος γάρ μου τῆς ἀγκύρας τὰ

πάχος οὐκ οἶδα ὅπου ὑμεῖς ἀπέστητε. [13] ἰδὼν δὲ ὁμῶς
τὰ πάντα ἡρόμην τινὰ τῶν ναυτῶν, ὁπόσῃν ἀποφέρει ἡ
ναῦς τῷ δεσπότῃ ὥς ἐπὶ τὸ πολὺ κατ' ἔτος ἕκαστον τὴν
μισθοφορίαν. ὁ δέ μοι, Δώδεκα, ἔφη, Ἀττικά τάλαντα,
εἰ πρὸς τοῦλάχιστόν τις λογίζοιτο. τοῦντεὔθεν οὖν ἐπανιών
ἐλογιζόμην, εἴ τις θεῶν τὴν ναῦν ἄφνω ἐμὴν ποιήσειεν
εἶναι, οἷον ἄν, ὥς εὐδαίμονα βίον ἐπεβίωσα εὖ
ποιῶν τοὺς φίλους καὶ ἐπιπλέων ἐνίοτε μὲν αὐτός, ἐνίοτε
δὲ οἰκέτας ἐκπέμπων: εἴτα ἐκ τῶν δώδεκα ἐκείνων ταλάντων
οἰκίαν τε ἤδη ὠκοδομησάμην ἐν ἐπικαίρῳ μικρὸν
ὑπὲρ τὴν Ποικίλην, τὴν παρὰ τὸν Ἰλισσὸν ἐκείνην τὴν
πατρῶαν ἀφείς, καὶ οἰκέτας ὠνούμην καὶ ἐσθῆτας καὶ
ζεύγη καὶ ἵππους: νυνὶ δὲ καὶ ἔπλεον ὑφ' ἀπάντων εὐδαιμονιζόμενος
τῶν ἐπιβατῶν φοβερὸς τοῖς ναύταις καὶ
μονονουχὶ βασιλεὺς νομιζόμενος. ἔτι δέ μοι τὰ κατὰ τὴν
ναῦν εὐθετίζοντι καὶ ἐς λιμένα πόρρωθεν ἀποβλέποντι
ἐπιστάς, ὦ Λυκῖνε, κατέδυσας τὸν πλοῦτον καὶ ἀνέτρεψας
εὖ φερόμενον τὸ σκάφος οὐρίῳ τῆς εὐχῆς πνεύματι.

Λυκῖνος [14] οὐκοῦν, ὦ γενναῖε, λαβόμενός μου ἄπαγε
πρὸς τὸν στρατηγὸν ὥς τινα πειρατὴν ἢ καταποντιστὴν,
ὃς τηλικούτον ναυάγιον εἵργασμαι, καὶ ταῦτα ἐν γῇ κατὰ
τὴν ἐκ Πειραιῶς ἐς τὸ ἄστυ. ἀλλὰ ὅρα ὅπως παραμυθήσομαι
σου τὸ παιᾶσμα: πέντε γάρ, εἰ βούλει, καλλίῳ καὶ
μεῖζω τοῦ Αἰγυπτίου πλοίου ἤδη ἔχε, καὶ τὸ μέγιστον
οὐδὲ καταδῦναι δυνάμενα, καὶ τάχα σοι πεντάκις ἐξ Αἰγύπτου
κατ' ἔτος ἕκαστον σιταγωγείτωσαν σιταγωγίαν,
εἰ καί, ὦ ναυκλήρων ἄριστε, δηλὸς εἰ ἀφόρητος ἡμῖν τότε
γενησόμενος: ὃς γὰρ ἔτι ἐνὸς πλοίου τουτουὶ δεσπότης
ὢν παρήκουες βοῶντων, εἰ πέντε κτήσαιο πρὸς τοῦτο
τριάρμενα πάντα καὶ ἀνώλεθρα, οὐδὲ ὅψει δηλαδὴ τοὺς
φίλους. σὺ μὲν οὖν εὐπλόει, ὦ βέλτιστε, ἡμεῖς δὲ ἐν
Πειραιεῖ καθεδούμεθα τοὺς ἐξ Αἰγύπτου ἢ Ἰταλίας καταπλέοντας
ἀνακρίνοντες, εἴ που τὸ μέγα Ἀδεϊμάντου πλοῖον τὴν Ἰσὶν τις εἶδεν.

Ἀδεϊμαντος [15] ὁρᾷς; διὰ τοῦτο ὥκνουν εἰπεῖν ἃ ἐνενόουν,
εἰδὼς ὅτι ἐν γέλῳτι καὶ σκώμματι ποιήσεσθέ μοι
τὴν εὐχὴν. ὥστε ἐπιστάς μικρόν, ἔστ' ἂν ὑμεῖς προχωρήσητε,
ἀποπλευσοῦμαι πάλιν ἐπὶ τῆς νεῶς: πολὺ γὰρ
ἄμεινον τοῖς ναύταις προσλαλεῖν ἢ ὑφ' ὑμῶν καταγελαῖσθαι.

Λυκῖνος

μηδαμῶς, ἐπεὶ συνεμβησόμεθά σοι καὶ αὐτοὶ ὑποστάντες.

Ἀδείμαντος

ἀλλὰ ὑφαιρήσω τὴν ἀποβάθραν προεισελθών.

Λυκῖνος

οὐκοῦν ἡμεῖς γε προσνηξόμεθα ὑμῖν: μὴ γὰρ οἴου σοὶ μὲν εἶναι ῥάδιον τηλικαῦτα πλοῖα κτᾶσθαι μήτε πριαμένῳ μήτε ναυπηγησαμένῳ, ἡμεῖς δὲ οὐκ αἰτήσομεν παρὰ τῶν θεῶν ἐπὶ πολλοὺς σταδίους ἀκμηῆτες δύνασθαι νεῖν; καίτοι πρόην καὶ ἐς Αἶγιναν ἐπὶ τὴν τῆς Ἐνοδίας τελετὴν οἶσθα ἐν ἡλικῷ σκαφιδίῳ πάντες ἅμα οἱ φίλοι τεττάρων ἕκαστος ὀβολῶν διεπλεύσαμεν, καὶ οὐδὲν ἐδυσχέραινες ἡμᾶς συμπλέοντας, νῦν δὲ ἀγανακτεῖς, εἰ συνεμβησόμεθά σοι, καὶ τὴν ἀποβάθραν προεισελθὼν ἀφαιρεῖς; ὑπερμαζᾶς γάρ, ὦ Ἀδείμαντε, καὶ ἐς τὸν κόλπον οὐ πτύεις, οὐδὲ οἶσθα ὅστις ὦν ναυκληρεῖς. οὕτως ἐπῆρῃ σε καὶ ἡ οἰκία ἐν καλῷ τῆς πόλεως οἰκοδομηθεῖσα καὶ τῶν ἀκολούθων τὸ πλῆθος. ἀλλ' ὦγαθέ, πρὸς τῆς Ἰσιδος κἂν τὰ Νειλῶα ταῦτα ταρίχη τὰ λεπτὰ μέμνησο ἡμῖν ἄγειν ἀπ' Αἰγύπτου ἢ μύρον ἀπὸ τοῦ Κανώπου ἢ ἱβὶν ἐκ Μέμφιδος, εἰ δὲ ἡ ναῦς ἐδύνατο, καὶ τῶν πυραμίδων μίαν.

Τιμόλαος^[16] ἄλις παιδιᾶς, ὦ Λυκῖνε. ὀρθῶς, ὡς ἐρυθριᾶν Ἀδείμαντον ἐποίησας πολλῷ τῷ γέλῳτι ἐπικλύσας τὸ πλοῖον, ὡς ὑέραντλον εἶναι καὶ μηκέτι ἀντέχειν πρὸς τὸ ἐπιρρέον; καὶ ἐπείπερ ἔτι πολὺ ἡμῖν τὸ λοιπόν ἐστι πρὸς τὸ ἄστν, διελόμενοι τετραχῇ τὴν ὁδὸν κατὰ τοὺς ἐπιβάλλοντας ἕκαστος σταδίους αἰτῶμεν ἅπερ ἂν δοκῇ παρὰ τῶν θεῶν: οὕτω γὰρ ἂν ἡμᾶς ὅ τε κάματος λάθοι καὶ ἅμα εὐφρανούμεθα ὥσπερ ἡδίστῳ ὀνειράτι ἐκουσίῳ περιπεσόντες, ἐφ' ὅσον βουλόμεθα, εὖ ποιήσονται ἡμᾶς: παρ' αὐτῷ γὰρ ἐκάστῳ τὸ μέτρον τῆς εὐχῆς, καὶ οἱ θεοὶ πάντα ὑποκεισθωσαν παρέξοντες, εἰ καὶ τῇ φύσει ἀπίθανα ἔσται. τὸ δὲ μέγιστον, ἐπίδειξις ἔσται τὸ πρᾶγμα ὅστις ἂν ἄριστα χρήσαιτο τῷ πλούτῳ καὶ τῇ εὐχῇ: δηλώσει γὰρ οἷος ἂν καὶ πλουτήσας ἐγένετο.

Σάμιππος^[17] καλῶς, ὦ Τιμόλαε, καὶ πείθομαί σοι καὶ ὅταν ὁ καιρὸς καλῇ, εὖξομαι ἅπερ ἂν δοκῇ. εἰ μὲν γὰρ Ἀδείμαντος βούλεται, οὐδὲ ἐρωτᾶν οἶμαι, ὅς γε δὴ ἐν τῇ νηὶ τὸν ἕτερον πόδα ἔχει. χρὴ δὲ καὶ Λυκίνῳ δοκεῖν.

Λυκῖνος

ἀλλὰ πλουτῶμεν, εἰ τοῦτο ἄμεινον, μὴ καὶ
βασκαίνειν ἐν ταῖς κοιναῖς εὐτυχίαις δοκῶ.

Ἀδεΐμαντος

τίς δ' οὖν πρῶτος ἄρξεται;

Λυκῖνος

σὺ, ὦ Ἀδεΐμαντε, εἴτα μετὰ σὲ οὐτοσὶ Σάμιππος,
εἴτα Τιμόλαος, ἐγὼ δὲ ὀλίγον ὅσον ἡμιστάδιον
τὸ πρὸ τοῦ Διπύλου ἐπιλήψομαι τῇ εὐχῇ, καὶ τοῦτο ὡς οἶόν τε παραδραμών.

Ἀδεΐμαντος^[18] οὐκοῦν ἐγὼ μὲν οὐδὲ νῦν ἀποστήσομαι
τῆς νεώς, ἀλλ' ἐπείπερ ἔξεστιν, ἐπιμετρήσω τῇ εὐχῇ:
ὁ δὲ Ἑρμῆς ὁ κερδῶς ἐπινευσάτω ἅπασιν. ἔστω γὰρ τὸ
πλοῖον καὶ τὰ ἐν αὐτῷ πάντα ἐμὰ καὶ ὁ φόρτος οἱ ἔμποροι
αἱ γυναῖκες οἱ ναῦται καὶ ἄλλο εἴ τι ἥδιστον κτημάτων ἀπάντων.

Σάμιππος

λέληθας σεαυτὸν ἔχων ἐν τῇ νηϊ.

Ἀδεΐμαντος

τὸν παῖδα φῆς, ὦ Σάμιππε, τὸν κομήτην.
κάκεϊνος οὖν ἔστω ἐμός. ὁπόσος δὲ ὁ πυρὸς ἔνδον
ἐστίν, οὗτος ὁ ἀριθμὸς ἅπας χρυσίον ἐπίσημον γενέσθω, τοσοῦτοι δαρεικοί.

Λυκῖνος^[19] τί τοῦτο, ὦ Ἀδεΐμαντε; καταδύσεται
σοι τὸ πλοῖον, οὐ γὰρ ἴσον βάρος πυροῦ καὶ ἰσαρίθμου χρυσοῦ.

Ἀδεΐμαντος

μὴ φθόνει, ὦ Λυκῖνε, ἀλλ' ἐπειδὰν εἰς
σὲ παρέλθῃ ἡ εὐχή, τὴν Πάρνηθα ἐκείνην, εἰ θέλεις,
ὅλην χρυσὴν ποιήσας ἔχε, κἀγὼ σιωπήσομαί σοι.

Λυκῖνος

ἀλλ' ὑπὲρ ἀσφαλείας τοῦτο ἔγωγε τῆς σῆς
ἐποιησάμην, ὥς μὴ ἀπολέσθαι ἅπαντας μετὰ τοῦ χρυσοῦ:

καὶ τὰ μὲν ἡμέτερα μέτρια, τὸ μεῖράκιον δὲ τὸ
ὥραϊον ἀποπνιγέσεται ἄθλιον νεῖν οὐκ ἐπιστάμενον.

Τιμόλαος

θάρρει, ὦ Λυκῖνε: οἱ δελφῖνες γὰρ αὐτὸ
ὑποδύντες ἐξοίσουσιν ἐπὶ τὴν γῆν. ἢ νομίζεις κιθαρωδὸν
μέν τινα σωθῆναι παρ' αὐτῶν καὶ ἀπολαβεῖν τὸν μισθὸν
ἀντὶ τῆς ὥδης καὶ νεκρὸν τι ἄλλο παιδίον ἐς τὸν Ἴσθμὸν
ἐπὶ δελφίνος ὁμοίως προκομισθῆναι, τὸν δὲ Ἀδειμάντου
οἰκέτην τὸν νεώνητοι ἀπορήσειν δελφίνος ἐρωτικοῦ;

Ἀδείμαντος

καὶ σὺ γάρ, Τιμόλαε, μὴ Λυκῖνον καὶ
ἐπιμετρέεις τῶν σκωμμάτων, καὶ ταῦτα εἰσηγητὴς αὐτὸς γενόμενος;

Τιμόλαος [20] ἄμεινον ἦν πιθανώτερον αὐτὸ ποιεῖν καὶ
τινα θησαυρὸν ὑπὸ τῇ κλίνῃ ἀνευρεῖν, ὥς μὴ πράγματα
ἔχοις ἐκ τοῦ πλοίου μετατιθεῖς χρυσίον ἐς τὸ ἄστν.

Ἀδείμαντος

εἴ λέγεις, καὶ ἀνορωρύχθω θησαυρὸς
ὑπὸ τὸν Ἑρμῆν τὸν λίθινον, ὅς ἐστιν ἡμῖν ἐν τῇ αὐλῇ,
μέδιμνοι χίλιοι χρυσίου ἐπισήμου. εὐθὺς οὖν κατὰ τὸν
Ἡσίοδον οἶκος τὸ πρῶτον, ὥς ἂν ἐπισημότατα οἰκοίην,
καὶ τὰ περὶ τὸ ἄστν πάντα ὠνησάμην ἤδη πλὴν ὅσα
Ἴσθμοι καὶ Πυθοῖ, καὶ ἐν Ἐλευσίνι ὅσα ἐπὶ θαλάττῃ καὶ
περὶ τὸν Ἴσθμὸν ὀλίγα τῶν ἀγώνων ἕνεκα, εἴ ποτε δὴ
τὰ Ἴσθμια ἐπιδημήσαιμι, καὶ τὸ Σικυώνιον πεδίον, καὶ
ὅλως εἴ πού τι συνηρεφές ἢ ἔνυδρον ἢ εὐκαρπον ἐν τῇ
Ἑλλάδι, πάντα ἐν ὀλίγῳ Ἀδειμάντου ἔστω. ὁ χρυσὸς δὲ
κοῖλος ἡμῖν ἐμφαγεῖν, τὰ δὲ ἐκπώματα οὐ κοῦφα ὥς τὰ
Ἐχεκράτους, ἀλλὰ διτάλαντον ἕκαστον τὴν ὀλκήν.

Λυκῖνος [21] εἴτα πῶς ὁ οἰνοχόος ὀρέξει πληρὲς οὕτω
βαρὺ ἐκπωμα; ἢ σὺ δέξῃ παρ' αὐτοῦ ἄμογητι οὐ σκύφον,
ἀλλὰ Σισύφειόν τι βάρος ἀναδιδόντος;

Ἀδείμαντος

ἄνθρωπε, μή μ' ἀνάλυε τὴν εὐχήν. ἐγὼ
δὲ καὶ τραπέζας ὅλας χρυσᾶς ποιήσομαι καὶ τὰς κλῖνας

χρυσᾶς, εἰ δὲ μὴ σιωπήσῃ, καὶ τοὺς διακόνους αὐτοῦς.

Λυκῖνος

ὄρα μόνον μὴ ὥσπερ τῷ Μίδᾳ καὶ ὁ ἄρτος
σοι καὶ τὸ ποτὸν χρυσὸς γένηται καὶ πλουτῶν ἄθλιος
ἀπόλῃ λιμῷ διαφθαρεῖς πολυτελεῖ.

Ἀδείμαντος

τὰ σὰ ῥυθμίεις πιθανώτερον, ὦ Λυκῖνε,
μετ' ὀλίγον, ἐπειδὴν αὐτὸς αἰτήσῃ.

[22] ἐσθῆς ἐπὶ τούτοις
ἀλουργίς καὶ ὁ βίος οἷος ἀβρότατος, ὕπνος ἐφ' ὅσον ἡδιστος,
φίλων πρόσοδοι καὶ δεήσεις καὶ τὸ ἅπαντας ὑποπτήσσειν
καὶ προσκυνεῖν, καὶ οἱ μὲν ἔωθεν πρὸς ταῖς
θύραις ἄνω καὶ κάτω περιπατήσουσιν, ἐν αὐτοῖς δὲ καὶ
Κλεαίνετος καὶ Δημόκριτος οἱ πάνυ, καὶ προσελθοῦσί γε
αὐτοῖς καὶ πρὸ τῶν ἄλλων εἰσδεχθῆναι ἀξιούσι θυρωροὶ
ἐπτὰ ἐφεστῶτες, εὐμεγέθεις βάρβαροι, προσαραξάτωσαν
ἐς τὸ μέτωπον εὐθὺ τὴν θύραν, οἷα νῦν αὐτοὶ ποιοῦσιν.
ἐγὼ δέ, ὁπότεν δόξῃ, προκύψας ὥσπερ ὁ ἥλιος ἐκείνων
μὲν οὐδὲ ἐπιβλέψομαι ἐνίους, εἰ δέ τις πένης, οἷος ἦν
ἐγὼ πρὸ τοῦ θησαυροῦ, φιλοφρονήσομαι τοῦτον καὶ λουσάμενον
ἤκειν κελεύσω τὴν ὥραν ἐπὶ τὸ δεῖπνον. οἱ δὲ
ἀποπνιγῆσονται οἱ πλούσιοι ὀρῶντες ὀχήματα, ἵππους
καὶ παῖδας ὠραίους ὅσον δισχιλίους, ἐξ ἀπάσης ἡλικίας
ὃ τι περ τὸ ἀνθηρότατον. [23] εἶτα δεῖπνα ἐπὶ χρυσοῦ —
εὐτελὲς γάρ ὁ ἄργυρος καὶ οὐ κατ' ἐμέ — τάριχος μὲν ἐξ
Ἰβηρίας, οἶνος δὲ ἐξ Ἰταλίας, ἔλαιον δὲ ἐξ Ἰβηρίας καὶ
τοῦτο, μέλι δὲ ἡμέτερον τὸ ἄπυρον, καὶ ὅσα πανταχόθεν
καὶ σύες καὶ λαγῶς, καὶ ὅσα πτηνά, ὄρνις ἐκ Φάσιδος
καὶ ταῶς ἐξ Ἰνδίας καὶ ἀλεκτρυνῶν ὁ Νομαδικός· οἱ δὲ
σκευάζοντες ἕκαστα σοφισταὶ τινες περὶ πέμματα καὶ χυμοὺς
ἔχοντες. εἰ δέ τιτι προπίοιμι σκύφον ἢ φιάλην αἰτήσας,
ὁ ἐκπιὼν ἀποφερέτω καὶ τὸ ἔκπωμα. [24] οἱ δὲ νῦν
πλούσιοι πρὸς ἐμέ Ἴροι δηλαδὴ ἅπαντες, καὶ οὐκέτι το
ἄργυροῦν πινάκιον ἢ τὸν σκύφον ἐπιδείξεται Διόνικος
ἐν τῇ πομπῇ, καὶ μάλιστα ἐπειδὴν ὁρᾷ τοὺς οἰκέτας τοὺς
ἐμοὺς ἀργύρῳ τοσοῦτῳ χρωμένους· τῇ πόλει δὲ ταῦτα
ἐξαίρετα παρ' ἐμοῦ ὑπῆρξεν ἄν, αἱ μὲν διανομαὶ κατὰ
μῆνα ἕκαστον δραχμαὶ τῷ μὲν ἀστῷ ἑκατόν, τῷ δὲ μετοίκῳ
ἡμισυ τούτων, θαυμάσια δὲ ἐς κάλλος θέατρα καὶ βαλανεῖα,

καὶ τὴν θάλατταν ἄχρι πρὸς τὸ Δίπυλον ἦκειν κἀνταυθά
που λιμένα εἶναι ἐπαχθέντος ὀρύγματι μεγάλῳ τοῦ
ὔδατος, ὥς τὸ πλοῖόν μου πλησίον ὀρμεῖν καταφανὲς ὄν
ἐκ τοῦ Κεραμικοῦ. [25] τοῖς φίλοις δὲ ὑμῖν, Σαμίπῳ
μὲν εἴκοσι μεδίμνους ἐπισήμου χρυσίου παραμετρήσαι
τὸν οἰκονόμον ἐκέλευσα ἄν, Τιμολάῳ δὲ πέντε χοίνικας,
Λυκίῳ δὲ χοίνικα, ἀπομεμαγμένην καὶ ταύτην, ὅτι λάλος
ἐστὶ καὶ ἐπισκώπτει μου τὴν εὐχὴν. τοῦτον ἐβουλόμην
βιῶναι τὸν βίον πλουτῶν ἐς ὑπερβολὴν καὶ τρυφῶν
καὶ πάσαις ἡδόναῖς ἀφθόνως χρώμενος. εἶρηκα, καὶ μοι
ὁ Ἑρμῆς τελεσιουργήσειεν αὐτά.

Λυκῖνος [26] οἶσθα οὖν, ὦ Ἀδείμαντε, ὥς πάνυ σοι
ἀπὸ λεπτῆς κρόκης ὁ πᾶς οὐτοσί πλοῦτος ἀπήρηται, καὶ
ἦν ἐκείνη ἀπορραγῇ, πάντα οἴχεται καὶ ἄνθρακές σοι ὁ
θησαυρὸς ἔσται;

Ἀδείμαντος

πῶς λέγεις, ὦ Λυκῖνε;

Λυκῖνος

ὅτι, ὦ ἄριστε, ἄδηλον ὅπόσον χρόνον βιώσεις
πλουτῶν. τίς γὰρ οἶδεν εἰ ἔτι σοι παρακειμένης τῆς
χρυσῆς τραπέζης, πρὶν ἐπιβαλεῖν τὴν χεῖρα καὶ ἀπογεύσασθαι
τοῦ ταῷ ἢ τοῦ Νομάδος ἀλεκτρυόνος, ἀποφυσήσας
τὸ ψυχίδιον ἅπει γυψὶ καὶ κόραξί πάντα ἐκεῖνα καταλιπών;
ἢ ἐθέλεις καταριθμήσομαί σοι τοὺς μὲν αὐτίκα
τοῦ πλούτου πρὶν ἀπολαῦσαι ἀποθανόντας, ἐνίους δὲ καὶ
ζῶντας ἀποστερηθέντας ὧν εἶχον ὑπὸ τινος βασκάνου
πρὸς τὰ τοιαῦτα δαίμονος; ἀκούεις γάρ που τὸν Κροῖσον
καὶ τὸν Πολυκράτην πολὺ σου πλουσιωτέρους γενομένους
ἐκπεσόντας ἐν βραχεῖ τῶν ἀγαθῶν ἀπάντων. [27] ἴνα δέ σοι καὶ τούτους ἀφῶ,
τό γε ὑγιαίνειν ἐχέγγυον
οἶει σοι γενήσεσθαι καὶ βέβαιον; ἢ οὐχ ὁρᾷς πολλοὺς τῶν
πλουσίων κακοδαιμόνως διάγοντας ὑπὸ τῶν ἀλγηδόνων,
τοὺς μὲν οὐδὲ βαδίζειν δυναμένους, ἐνίους δὲ τυφλοὺς
ἢ τῶν ἐντοσθιδίων τι ἀλγοῦντας; ὅτι μὲν γὰρ οὐκ ἄν
ἔλοιο πλουτῶν δις τοσοῦτον πλοῦτον ὅμοια πάσχειν Φανομάχῳ
τῷ πλουσίῳ καὶ θηλύνεσθαι ὥς ἐκεῖνος εὖ οἶδα,
κἂν μὴ εἴπῃς. ἐὼ λέγειν ὅσας ἐπιβουλὰς μετὰ τοῦ πλούτου
καὶ ληστὰς καὶ φθόνον καὶ μῖσος παρὰ τῶν πολλῶν
ὁρᾷς οἶων σοιπραγμάτων αἴτιος ὁ θησαυρὸς γίνεται;

Ἀδείμαντος

ἀεὶ σύ μοι, ὦ Λυκῖνε, ὑπεναντίος· ὥστε
οὐδὲ τὴν χοίνικα ἔτι λήψη ἐς τέλος μου τῆς εὐχῆς ἐπηρεάζων.

Λυκῖνος

τοῦτο μὲν ἤδη κατὰ τοὺς πολλοὺς τῶν πλουσίων
ἀναδύη καὶ ἀνακαλεῖς τὴν ὑπόσχεσιν. ἀλλὰ σὺ ἤδη
ὁ Σάμιππος εὖχου.

Σάμιππος [28] ἐγὼ δὲ — ἡπειρώτης γάρ εἰμι, Ἀρκὰς
ἐκ Μαντινείας, ὡς ἴστε — ναῦν μὲν οὐκ αἰτήσομαί μοι
γενέσθαι, ἦν γε τοῖς πολίταις ἐπιδείξασθαι ἀδύνατον,
οὐδὲ μικρολογήσομαι πρὸς τοὺς θεοὺς θησαυρὸν αἰτῶν
καὶ μεμετρημένον χρυσίον· ἀλλὰ δύνανται γὰρ πάντα οἱ
θεοί, καὶ τὰ μέγιστα εἶναι δοκοῦντα, καὶ ὁ νόμος τῆς εὐχῆς
ὄν Τιμόλαος ἔθηκε φήσας μηδὲν ὀκνεῖν αἰτεῖν, ὡς
ἐκείνων πρὸς οὐδὲν ἀνανευόντων· αἰτῶ δὴ βασιλεὺς γενέσθαι
οὐχ οἷος Ἀλέξανδρος ὁ Φιλίππου ἢ Πτολεμαῖος ἢ
Μιθριδάτης ἢ εἴ τις ἄλλος ἐκδεξάμενος τὴν βασιλείαν
παρὰ πατρὸς ἦρξεν, ἀλλὰ μοι τὸ πρῶτον ἀπὸ ληστείας
ἄρξαμενφ' ἐταῖροι καὶ συνωμόται ὅσον τριάκοντα, πιστοὶ
μάλα καὶ πρόθυμοι, γενέσθωσαν, εἴτα κατ' ὀλίγον τριακόσιοι
προσιόντες ἡμῖν ἄλλος ἐπ' ἄλλω, εἴτα χίλιοι καὶ
μετ' οὐ πολὺ μύριοι, καὶ τὸ πᾶν εἰς πέντε μυριάδας τὸ
ὀπλιτικόν, ἱππεῖς δὲ ἀμφὶ τοὺς πεντακισχιλίους. [29] ἐγὼ
δὲ χειροτονητὸς ὑφ' ἀπάντων προκριθεὶς ἄρχων, ἄριστος
εἶναι δόξας ἀνθρώπων ἡγεῖσθαι καὶ πράγμασι χρῆσθαι·
ὡς τοῦτο γε αὐτὸ ἤδη μείζονα εἶναι τῶν ἄλλων βασιλέων
ἅτε ἀρετῇ προχειρισθέντα ὑπὸ τῆς στρατιᾶς ἄρχειν, οὐ
κληρονόμον γενόμενον ἄλλου πονήσαντος ἐς τὴν βασιλείαν·
ἐπεὶ τῷ Ἀδειμάντου θησαυρῷ παραπλήσιον τὸ
τοιούτο, καὶ τὸ πρᾶγμα οὐχ ὁμοιον ἡδύ, ὥσπερ ὅταν ἴδῃ
τις αὐτὸς δι' αὐτοῦ κτησάμενος τὴν δυναστείαν.

Λυκῖνος

παπαῖ, ὦ Σάμιππε, οὐδὲν μικρόν, ἀλλὰ τὸ
κεφάλαιον αὐτὸ τῶν ἀγαθῶν ἀπάντων σύ γε ἤτησας, ἄρχειν
ἀσπίδος τοσαύτης ἄριστος δὴ προκριθεὶς ὑπὸ τῶν
πεντακισμυρίων. τοιοῦτον ἡμῖν ἢ Μαντίνεια θαυμαστὸν
βασιλέα καὶ στρατηγὸν ἐλελήθει ἀνατρέφουσα. πλὴν ἀλλὰ

βασίλευε καὶ ἡγοῦ τῶν στρατιωτῶν καὶ διακόσμηι τό τε
ἵππικόν καὶ τοὺς ἀνέρας τοὺς ἀσπιδιώτας· ἐθέλω γάρ εἰδέναι
οἷ βαδιεῖσθε τοσοῦτοι ὄντες ἐξ Ἀρκαδίας ἢ ἐπὶ τίνας
ἀθλίους πρῶτους ἀφίξεσθε.

Σάμιππος^[30] ἄκουε, ὦ Λυκῖνε, μᾶλλον δέ, εἴ σοι φίλον,
ἀκολούθει μεθ' ἡμῶν· ἵππαρχον γάρ σε τῶν πεντακισχιλίων ἀποφανῶ.

Λυκῖνος

ἀλλὰ τῆς μὲν τιμῆς, ὦ βασιλεῦ, χάριν οἶδά
σοι καὶ ὑποκύσας εἰς τὸ Περσικὸν προσκυνῶ σε περιαγαγὼν
εἰς τοῦπίσω τὼ χεῖρε τιμῶν τὴν τιάραν ὀρθὴν οὕσαν
καὶ τὸ διάδημα· σὺ δὲ τῶν ἐρρωμένων τούτων τινὰ ποιήσον
ἵππαρχον· ἐγὼ γάρ σοι δεινῶς ἄφιππός εἰμι καὶ οὐδὲ
ὅλως ἐπέβην ἵππου ἐν τῷ πρὸ τοῦ χρόνῳ. δέδια τοίνυν
μὴ τοῦ σαλπικτοῦ ἐποτρύνοντος καταπεσὼν ἔγωγε συμπατηθῶ
ἐν τῇ τύρβῃ ὑπὸ τοσαύταις ὀπλαῖς, ἢ καὶ θυμοειδῆς
ὢν ὁ ἵππος ἐξενέγκῃ με τὸν χαλινὸν ἐνδακὼν ἐς
μέσους τοὺς πολεμίους, ἢ δεήσῃ καταδεθῆναί με πρὸς
τὸ ἐφίππιον, εἰ μέλλω μενεῖν τε ἄνω καὶ ἔξεσθαι τοῦ χαλινοῦ.

Ἀδείμαντος^[31] ἐγὼ σοι, ὦ Σάμιππε, ἡγήσομαι τῶν
ἵππεων, Λυκῖνος δὲ τὸ δεξιὸν κέρας ἐχέτω. δίκαιος δ' ἂν
εἶην τυχεῖν παρὰ σοῦ τῶν μεγίστων τοσοῦτοις σε μεδίμνοις
δωρησάμενος ἐπισήμου χρυσίου.

Σάμιππος

καὶ αὐτοὺς ἐρώμεθα, ὦ Ἀδείμαντε, τοὺς
ἵππεας, εἰ δέξονται σε ἄρχοντα σφῶν γενέσθαι. ὅτῳ δοκεῖ,
ὦ ἱππεῖς, Ἀδείμαντον ἵπαρχεῖν, ἀνατεινάτω τὴν χεῖρα.

Ἀδείμαντος

πάντες, ὡς ὀρᾷς, ὦ Σάμιππε, ἐχειροτόνησαν.

Σάμιππος

ἀλλὰ σὺ μὲν ἄρχε τῆς ἵππου, Λυκῖνος δὲ
ἐχέτω τὸ δεξιόν· οὗτοσί δὲ Τιμόλαος ἐπὶ τοῦ εὐωνύμου
τετάζεται· ἐγὼ δὲ κατὰ μέσον, ὡς νόμος βασιλεῦσι τῶν
Περσῶν, ἐπειδὰν αὐτοὶ συμπαρῶσι.^[32] προΐωμεν δὲ ἡδὴ
τὴν ἐπὶ Κορίνθου διὰ τῆς ὀρεινῆς ἐπευζάμενοι τῷ βασιλείῳ

Διί: κάπειδαν τὰν τῇ Ἑλλάδι πάντα ἤδη χειρωσώμεθα
— οὐδεις γάρ ὁ ἐναντιωθισόμενος ἡμῖν τα ὅπλα
τοσούτοις οὖσιν, ἀλλ' ἄκονιτι κρατοῦμεν — ἐπιβάντες
ἐπὶ τὰς τριῆρεις καὶ τοὺς ἵππους ἐς τὰς ἱππαγωγοὺς ἐμβιβάσαντες
— παρεσκευάσται δ' ἐν Κεγχρεαῖς καὶ σίτος
ικανὸς καὶ τὰ πλοῖα διαρκῆ καὶ τὰ ἄλλα πάντα — διαβάλλωμεν
τὸν Αἰγαῖον εἰς τὴν Ἰωνίαν, εἴτα ἐκεῖ τῇ Ἀρτέμιδι
θύσαντες καὶ τὰς πόλεις ἀτειχίστους λαβόντες ῥαδίως ἄρχοντας
ἀπολιπόντες προχωρῶμεν ἐπὶ Συρίας διὰ Καρίας,
εἴτα Λυκίας καὶ Παμφυλίας καὶ Πισιδῶν καὶ τῆς παραλίου
καὶ ὀρεινῆς Κιλικίας, ἄχρι ἂν ἐπὶ τὸν Εὐφράτην ἀφικώμεθα.

Λυκῖνος^[33] ἐμέ, ὦ βασιλεῦ, εἰ δοκεῖ, σατράπην τῆς
Ἑλλάδος κατάλιπε: δειλὸς γάρ εἰμι καὶ τῶν οἴκοι πολὺ
ἀπελθεῖν οὐκ ἂν ἠδέως ὑπομείναιμι: σὺ δὲ ἔοικας ἐπὶ
Ἀρμενίους καὶ Παρθυαίους ἐλάσειν μάχιμα φῦλα καὶ τὴν
τοξικὴν εὖστοχα. ὥστε ἄλλω παραδοὺς τὸ δεξιὸν ἐμὲ Ἀντίπατρόν
τινα ἐπὶ τῆς Ἑλλάδος ἔασον, μή με καὶ διαπεύρη
τις οἰστῶ ἄθλιον βαλὼν ἐς τὰ γυμνά περὶ Σοῦσα ἢ Βάκτρα
ἡγούμενόν σοι τῆς φάλαγγος.

Σάμιππος

Ἀποδιδράσκεις, ὦ Λυκῖνε, τὸν κατάλογον
δειλὸς ὢν. ὁ δὲ νόμος ἀποτεμῆσθαι τὴν κεφαλὴν, εἴ τις
λιπὼν φαίνοιτο τὴν τάξιν. ἀλλ' ἐπεὶ κατὰ τὸν Εὐφράτην
ἤδη ἐσμέν καὶ ὁ ποταμὸς ἔξευκται καὶ κατόπιν ὅποσα διεληλύθαμεν
ἀσφαλῶς ἔχει καὶ πάντα ὑπαρχοὶ κατέχουσιν
ὕπ' ἐμοῦ ἐκάστῳ ἔθνει ἐπεισαχθέντες, οἱ δὲ καὶ ἀπίασιν
τὴν Φοινίκην ἡμῖν ἐν τοσούτῳ καὶ τὴν Παλαιστίνην εἴτα
καὶ τὴν Αἴγυπτον προσαξόμενοι, σὺ πρῶτος, ὦ Λυκῖνε,
διάβαινε τὸ δεξιὸν ἄγων, εἴτα ἐγὼ καὶ μετ' ἐμὲ ὁ Τιμόλαος:
ἐπὶ πᾶσι δὲ τὸ ἱππικὸν ἄγε σύ, ὦ Ἀδείμαντε.^[34] καὶ
διὰ μὲν τῆς Μεσοποταμίας οὐδεις ἀπήντηκεν ἡμῖν πολέμιος
ἀλλὰ ἐκόντες αὐτοὺς τε καὶ τὰς ἀκροπόλεις ἄνθρωποι
ἐνεχείρισαν, καὶ ἐπὶ Βαβυλῶνα ἐλθόντες ἀπροσδόκητοι
παρήλθομεν εἰς τὸ εἶσω τῶν τειχῶν καὶ ἔχομεν τὴν
πόλιν: ὁ βασιλεὺς δὲ περὶ Κτησιφῶντα διατρίβων ἤκουσε
τὴν ἔφοδον, εἴτα εἰς Σελεύκειαν παρελθὼν παρασκευάζεται
ἱππέας τε ὅτι πλείστους μεταπεμπόμενος καὶ τοξότας
καὶ σφενδονήτας. ἀπαγγέλλουσι δ' οὖν οἱ σκοποὶ
ἀμφὶ τὰς ἑκατὸν ἤδη μυριάδας τοῦ μαχίμου συνειλέχθαι
καὶ τούτων εἴκοσιν ἱπποτοξότας, καίτοι οὐπω ὁ Ἀρμένιος
πάρεστιν οὔτε οἱ κατὰ τὴν Κασπίαν θάλατταν οἰκοῦντες

οὔτε οἱ ἀπὸ Βάκτρων, ἀλλ' ἐκ τῶν πλησίων καὶ
προαστείων τῆς ἀρχῆς· οὕτω ῥαδίως τοσαύτας μυριάδας
κατέλεξε. καιρὸς οὖν ἤδη σκοπεῖν ἡμᾶς ὃ τι χρὴ ποιεῖν.

Ἀδεΐμαντος^[35] ἀλλ' ἐγὼ μὲν φημι δεῖν ὑμᾶς τὸ πεζὸν
ἀπιέναι τὴν ἐπὶ Κτησιφῶντος, ἡμᾶς δὲ τὸ ἵππικόν αὐτοῦ
μένειν τὴν Βαβυλῶνα διαφυλάσσοντας.

Σάμιππος

Ἀποδειλιᾶς καὶ σύ, ὦ Ἀδεΐμαντε, πλησίον
τοῦ κινδύνου γενόμενος· σοὶ δὲ τί δοκεῖ, ὦ Τιμόλαε;

Τιμόλαος

ἀπάσῃ τῇ στρατιᾷ βαδίζειν ἐπὶ τοὺς πολεμίους,
μηδὲ περιμένειν ἔστ' ἂν ἄμεινον παρασκευάσωνται
πανταχόθεν τῶν συμμάχων προσγενομένων, ἀλλ' ἔως
ἔτι καθ' ὁδὸν εἰσιν οἱ πολέμιοι, ἐπιχειρῶμεν αὐτοῖς.

Σάμιππος

εἰ λέγεις. σὺ δὲ τί, ὦ Λυκῖνε, δοκιμάζεις;

Λυκῖνος

ἐγὼ σοι φράσω· ἐπειδὴ κεκμήκαμεν συντόνως
ὁδεύοντες, ὅποτε κατήειμεν ἔωθεν εἰς τὸν Πειραιᾶ,
καὶ νῦν ἤδη τριάκοντά που σταδίους προκεχωρήκαμεν
καὶ ὁ ἥλιος πολὺς, κατὰ μεσημβρίαν γὰρ ἤδη μάλιστα,
ἐνταυθὰ που ἐπὶ τὰς ἐλαίας ἐπὶ τῆς ἀνατετραμμένης στήλης
καθίσαντας ἀναπαύσασθαι, εἴτα οὕτως ἀναστάντας
ἀνύειν τὸ λοιπὸν εἰς τὸ ἄστυ.

Σάμιππος

ἔτι γὰρ Ἀθήνησιν, ὦ μακάριε, εἶναι δοκεῖς,
ὅς ἀμφὶ Βαβυλῶνα ἐν τῷ πεδίῳ πρὸ τῶν τειχῶν ἐν τοσούτοις
στρατιώταις κάθησαι περὶ τοῦ πολέμου διασκοπούμενος;

Λυκῖνος

εἰ γε ὑπέμνησας. ἐγὼ δὲ νήφειν ὥμην καὶ
οὐ παραποφανεῖσθαι τὴν γνώμην.

Σάμιππος ^[36] πρόσκειμεν δή, εἴ σοι δοκεῖ. καὶ ὅπως ἄνδρες
ἀγαθοὶ ἐν τοῖς κινδύνοις ἔσεσθε μηδὲ προδώσετε
τὸ πάτριον φρόνημα: ἤδη γάρ που καὶ οἱ πολέμιοι ἐπιλαμβάνουσιν.
ὥστε τὸ μὲν σύνθημα ἔστω Ἐνυάλιος:
ὕμεῖς δὲ ἐπειδὰν σημάνῃ ὁ σαλπικτής, ἀλαλάξαντες καὶ
τὰ δόρατα κρούσαντες πρὸς τὰς ἀσπίδας ἐπείγεσθε συμμῖξαι
τοῖς ἐναντίοις καὶ ἐντὸς γενέσθαι τῶν τοξευμάτων,
ὥς μηδὲ πληγὰς λαμβάνωμεν ἀκροβολίζεσθαι αὐτοῖς διδόντες:
καὶ ἐπειδὴ ἐς χεῖρας ἤδη συνεληλύθαμεν, τὸ μὲν
εὐώνυμον καὶ ὁ Τιμόλαος ἐτρέψαντο τοὺς καθ' αὐτοὺς
Μήδους ὄντας, τὸ δὲ κατ' ἐμὲ ισόπαλον ἔτι, Πέρσαι γάρ
εἰσι καὶ ὁ βασιλεὺς ἐν αὐτοῖς: ἡ δὲ ἵππος ἅπασα τῶν
βαρβάρων ἐπὶ τὸ δεξιὸν ἡμῶν ἐλαύνουσιν, ὥστε, ὦ Λυκῖνε,
αὐτὸς τε ἀνὴρ ἀγαθὸς γίγνου καὶ τοῖς μετὰ σαντοῦ
παρακελεύου δέχεσθαι τὴν ἐπέλασιν.

Λυκῖνος ^[37] ὦ τῆς τύχης: ἐπ' ἐμὲ γὰρ οἱ ἵππεῖς ἅπαντες
καὶ μόνος ἐπιτήδειος αὐτοῖς ἔδοξα ἐπελαύνεσθαι. καί
μοι δοκῶ, ἦν βιάζωνται, αὐτομολήσειν προσδραμῶν ἐς
τὴν παλαίστραν ἔτι πολεμοῦντας ὑμᾶς καταλιπών.

Σάμιππος

μηδαμῶς: κρατεῖς γὰρ αὐτῶν καὶ σὺ ἤδη τὸ
μέρος. ἐγὼ δέ, ὥς ὀρᾷς, καὶ μονομαχήσω πρὸς τὸν βασιλέα:
προκαλεῖται γάρ με καὶ ἀναδύναι πάντως αἰσχρόν.

Λυκῖνος

νῆ Δία καὶ τετρώση αὐτίκα μάλα πρὸς αὐτοῦ:
βασιλικὸν γὰρ καὶ τὸ τρωθῆναι περὶ τῆς ἀρχῆς μαχόμενον.

Σάμιππος

εὖ λέγεις. ἐπιπόλαιον μὲν μοι τὸ τραῦμα καὶ
οὐκ εἰς τὰ φανερά τοῦ σώματος, ὥς μηδὲ τὴν οὐλὴν ὕστερον
ἄμορφον γενέσθαι. πλὴν ἀλλὰ ὀρᾷς ὅπως ἐπελάσας
μιᾶ πληγῇ αὐτόν τε καὶ τὸν ἵππον διέπειρα τὴν λόγχην
ἀφείς, εἴτα τὴν κεφαλὴν ἀποτεμών καὶ ἀφελὼν τὸ διάδημα
βασιλεὺς ἤδη γέγονα προσκυνούμενος ὑφ' ἀπάντων; ^[38] οἱ βάρβαροι
προσκυνεῖτωσαν: ὑμῶν κατὰ τὸν
Ἑλλήνων νόμον ἄρξω εἷς στρατηγὸς ὀνομαζόμενος. ἐπὶ
τούτοις ἄρα ἐννοεῖτε ὅσας μὲν πόλεις ἐπωνύμους ἐπ'

ἐμαυτοῦ οἰκῶ, ὅσας δὲ καὶ καθαιρήσω ἐλὼν κατὰ κράτος,
αἱ ἂν ὑβρίσωσί τι ἐς τὴν ἀρχήν. ἀπάντων δὲ μάλιστα
Κυδῖαν τὸν πλούσιον μετελεύσομαι, ὃς ὁμορος ἔτι
ὦν μοι ἐξέωσε τοῦ ἀγροῦ ἐπιβαίνων κατ' ὀλίγον ἐς τὸ εἶσω τῶν ὄρων.

Λυκῖνος^[39] πέπαυσο ἤδη, ὦ Σάμιπτε· καιρὸς γὰρ σέ
ἤδη μὲν νενικηκότα τηλικαύτην μάχην ἐν Βαβυλῶνι εὖωχεῖσθαι
τὰ ἐπινίκια — ἐκστάδιος γὰρ οἶμαί σοι ἡ ἀρχή —
Τιμόλαον δὲ ἐν τῷ μέρει εὐχεσθαι ὅπερ ἂν ἐθέλῃ.

Σάμιππος

τί δ' οὖν, ὦ Λυκῖνε; οἶά σοι ἠτῆσθαι δοκῶ;

Λυκῖνος

παρὰ πολύ, ὦ θαυμασιώτατε βασιλέων, ἐπιπονώτερα
καὶ βιαιότερα τῶν Ἀδειμάντου, παρ' ὅσον ἐκεῖνος
μὲν ἐτρύφα διτάλαντα χρύσεια ἐκπώματα προτεινόμενος
τοῖς συμπόταις, σὺ δὲ καὶ ἐτιτρώσκου μονομαχῶν καὶ
ἐδεδίεις καὶ ἐφρόντιζες νύκτωρ καὶ μεθ' ἡμέραν· οὐ μόνον
γὰρ σοι τὰ παρὰ τῶν πολεμίων φοβερὰ ἦν, ἀλλὰ καὶ
ἐπιβουλαὶ μυρίαὶ καὶ φθόνος παρὰ τῶν συνόντων καὶ μῖσος
καὶ κολακεία, φίλος δὲ οὐδεὶς ἀληθής, ἀλλὰ πρὸς τὸ
δέος ἅπαντες ἢ πρὸς τὴν ἐλπίδα εὖνοι δοκοῦντες εἶναι.
ἀπόλαυσις μὲν γε οὐδὲ ὄναρ τῶν ἡδέων, ἀλλὰ δόξα μόνη
καὶ πορφυρεὶς χρυσῷ ποικίλη καὶ ταινία λευκὴ περὶ τῷ
μετώπῳ καὶ δορυφόροι προϊόντες, τὰ δ' ἄλλα κάματος
ἀφόρητος καὶ ἀηδία πολλή, καὶ ἡ χρηματίζειν δεῖ τοῖς
παρα τῶν πολεμίων ἤκουσιν ἢ δικάζειν ἢ καταπέμπειν
τοῖς ὑπηκόοις ἐπιτάγματα, καὶ ἥτοι ἀφέστηκε τι ἔθνος ἢ
ἐπελαύνουσί τινες τῶν ἔξω τῆς ἀρχῆς. δεδιέναι οὖν δεῖ
πάντα καὶ ὑφορᾶσθαι, καὶ ὅλως ὑπὸ πάντων μᾶλλον ἢ
ὑπο σεαυτοῦ εὐδαιμονίζεσθαι.

[40] καὶ γὰρ οὖν καὶ τόδε

πῶς οὐ ταπεινόν, ὅτι καὶ νοσεῖς τὰ ὅμοια τοῖς ιδιώταις
καὶ ὁ πυρετος οὐ διαγινώσκει σε βασιλέα ὄντα οὐδ' ὁ θάνατος
δέδιδε τοὺς δορυφόρους, ἀλλ' ἐπιστάς, ὁπότεν αὐτῷ
δοκῇ, ἄγει οἰμώζοντα οὐκ αἰδούμενος τὸ διάδημα; σὺ δὲ
ὁ οὕτως ὑψηλὸς καταπεσὼν ἀνάσπαστος ἐκ τοῦ βασιλείου
θρόνου τὴν αὐτὴν ὁδὸν ἅπει τοῖς πολλοῖς, ισότιμος ἐλαυνόμενος
ἐν τῇ ἀγέλῃ τῶν νεκρῶν, χῶμα ὑψηλὸν ὑπὲρ γῆς
καὶ στήλην μακρὰν ἢ πυραμίδα εὐγραμμὸν τὰς γωνίας

ἀπολιπών, ἐκπρόθεσμα καὶ ἀνεπαίσθητα φιλοτιμήματα:
εἰκόνες δὲ ἐκείναι καὶ νεῶ, οὓς ἀνιστᾶσιν αἱ πόλεις θεραπεύουσαι,
καὶ τὸ μέγα ὄνομα πάντα κατ' ὀλίγον ἀπορρεῖ
καὶ ἅπεισιν ἀμελούμενα. ἦν δὲ καὶ ὅτι μάλιστα ἐπὶ
πλεῖστον παραμείνῃ, τίς ἔτι ἀπόλαυσις ἀναισθητῶ αὐτῷ
γενομένῳ; ὁρᾷς οἷα μὲν ἔτι ζῶν ἔξεις πράγματα δεδιώς
καὶ φροντίζων καὶ κάμνων, οἷα δὲ καὶ μετὰ τὴν ἀπαλλαγὴν ἔσται; [41] ἀλλ' ἤδη
σὸν αἰτεῖν, ὦ Τιμόλαε, καὶ ὅπως ὑπερβάλῃ
τούτους, ὥσπερ εἰκὸς ἄνδρα συνετὸν καὶ πράγμασι χρῆσθαι εἰδότα.

Τιμόλαος

σκόπει γοῦν, ὦ Λυκῖνε, εἴ τι ἐπιλήψιμον εὖξομαι
καὶ ὃ τι ἂν εὐθῦναι τις δυνηθείῃ. χρυσὸν μὲν οὖν
καὶ θησαυροὺς καὶ μεδίμνους νομίσματος ἢ βασιλείας καὶ
πολέμους καὶ δαίματα ὑπὲρ τῆς ἀρχῆς, ἃ εἰκότως διέβαλες,
οὐκ αἰτήσομαι: ἀβέβαια γὰρ ταῦτά γε καὶ πολλὰς
τὰς ἐπιβουλάς ἔχοντα καὶ πλεον τοῦ ἡδέος τὸ ἀνιαρὸν ἐν
αὐτοῖς ἦν. [42] ἐγὼ δὲ βούλομαι τὸν Ἑρμῆν ἐντυχόντα μοι
δοῦναι δακτυλίους τινὰς καὶ τοιούτους τὴν δύναμιν, ἕνα
μὲν ὥστε αἰεὶ ἐρρῶσθαι καὶ ὑγιαίνειν τὸ σῶμα καὶ ἄτρωτον
εἶναι καὶ ἀπαθῆ, ἕτερον δὲ ὡς μὴ ὁρᾶσθαι τὸν περιθέμενον,
οἷος ἦν ὁ τοῦ Γύγου, τὸν δὲ τινα ὡς ἰσχύειν
ὑπὲρ ἄνδρας μυρίους καὶ ὃ τι ἂν ἄχθος ἅμα μυρίοι κινήσαι
μόλις δύναιντο, τοῦτο ἐμὲ ῥαδίως μόνον ἀνατίθεσθαι,
ἔτι δὲ καὶ πέτεσθαι πολὺ ἀπὸ τῆς γῆς ἀρθέντα, καὶ
πρὸς τοῦτο εἶναί μοι δακτύλιόν τινα: καὶ μὴν καὶ ἐς
ὑπνον κατασπᾶν ὁπόσους ἂν ἐθέλω καὶ ἅπασαν θύραν
προσιόντι μοι ἀνοίγεσθαι χαλωμένου τοῦ κλείθρου καὶ
τοῦ μοχλοῦ ἀφαιρουμένου, ταῦτα ἀμφοτέρω εἰς δακτύλιος
δυνάσθω. [43] τὸ δὲ μέγιστον ἄλλος τις ἔστω ἐπὶ πᾶσιν
ὁ ἥδιστος, ὡς ἐράσμιον εἶναί με περιθέμενον παισὶ τοῖς
ὠραίοις καὶ γυναιξὶ καὶ δήμοις ὅλοις καὶ μηδένα εἶναι
ἀνέραςτον καὶ ὅτῳ μὴ ποθεινότατος ἐγὼ καὶ ἀνὰ στόμα,
ὥστε πολλὰς γυναῖκας οὐ φερούσας τὸν ἔρωτα καὶ ἀναρτᾶν
ἑαυτὰς καὶ τὰ μεράκια ἐπιμεμνημένοι μοι καὶ εὐδαίμονα
εἶναι δοκεῖν, εἴ τινα καὶ μόνον προσβλέψαιμι αὐτῶν,
εἰ δ' ὑπερορῶν, κάκεῖνα ὑπὸ λύπης ἀπολλύσθω,
καὶ ὅλως ὑπὲρ τὸν Ὑάκινθον ἢ Ὑλαν ἢ Φάωνα τὸν Χίον
εἶναί με. [44] καὶ ταῦτα πάντα ἔχειν μὴ ὀλιγοχρόνιον ὄντα
μηδὲ κατὰ μέτρον ζῶντα τῆς ἀνθρωπίνης βιοτῆς, ἀλλ' ἔτη
χίλια νέον ἐκ νέου γιγνόμενον διαβιῶναι ἀμφὶ τὰ ἑπτακαίδεκα
ἔτη αἰεὶ ἀποδιδόμενον τὸ γῆρας ὥσπερ οἱ ὄφεις:
οὐδὲν γὰρ δεήσει με ταῦτα ἔχοντα: πάντα γὰρ ἐμὰ ἦν ἂν

τὰ τῶν ἄλλων, ἐς ὅσον ἀνοίγειν τε τὰς θύρας ἐδυνάμην
καὶ κοιμίζειν τοὺς φύλακας καὶ ἀθέατος εἶναι εἰσιών. εἰ δέ
τι ἐν Ἰνδοῖς ἢ Ὑπερβορέοις θέαμα παράδοξον ἢ κτῆμα
τίμιον ἢ ὅσα ἐμφαγεῖν ἢ πιεῖν ἡδέα, οὐ μεταστειλάμενος,
ἀλλ' αὐτὸς ἐπιπετόμενος ἀπέλαυον ἀπάντων ἐς κόρον·
καὶ ἐπεὶ γρὺς ὑπόπτερον θηρίον ἢ φοῖνιξ ὄρνειον ἐν Ἰνδοῖς
ἀθέατον τοῖς ἄλλοις, ἐγὼ δὲ καὶ τοῦτο ἐώρων ἄν,
καὶ τὰς πηγὰς δὲ τὰς Νείλου μόνος ἄν ἡπιστάμην καὶ ὅσον
τῆς γῆς ἀοίκητον, καὶ εἴ τινες ἀντίποδες ἡμῖν οἰκοῦσι τὸ
νότιον τῆς γῆς ἡμίτομον ἔχοντες. ἔτι δὲ καὶ ἀστέρων φύσιν
καὶ σελήνης καὶ αὐτοῦ ἡλίου ῥαδίως ἔγνω ἄν ἀπαθῆς
ὢν τῷ πυρί, καὶ τὸ πάντων ἥδιστον, αὐθημερὸν
ἀγγεῖλαι ἐς Βαβυλῶνα, τίς ἐνίκησεν Ὀλύμπια, καὶ ἀριστήσαντα,
εἰ τύχοι, ἐν Συρίᾳ δειπνήσαι ἐν Ἰταλίᾳ. εἰ δέ
τις ἐχθρὸς εἴη, ἀμύνασθαι καὶ τοῦτον ἐκ τοῦ ἀφανοῦς
πέτρον ἐμβalόντα τῇ κεφαλῇ, ὥς ἐπιτετρίφθαι τὸ κρανίον,
τούς τε αὖ φίλους εὖ ποιεῖν ἐπιχέαντα κοιμωμένους
αὐτοῖς τὸ χρυσίον· καὶ μὴν εἴ τις ὑπερόπτης εἴη ἢ τύραννος
πλούσιος ὑβριστής, ἀράμενος αὐτὸν ὅσον ἐπὶ
σταδίους εἴκοσιν ἀφῆκα φέρεσθαι κατὰ τῶν κρημνῶν.
τοῖς παιδιοῖς δὲ ἀκωλύτως ὁμιλεῖν ἄν ἐξῆν εἰσιόντα
ἀθέατον κοιμίσαντα ἅπαντας ἄνευ ἐκείνων μόνων. οἷον
δὲ κάκεῖνο ἦν, τοὺς πολεμοῦντας ἐπισκοπεῖν ἔξω βέλους
ὑπεραιωρούμενον; καὶ εἰ δόξειέ μοι, προσθέμενος ἄν τοῖς
ἡττημένοις κοιμίσας τοὺς κρατοῦντας νικᾶν παρδείχον τοῖς
φεύγουσιν ἀναστρέψασιν ἀπὸ τῆς τροπῆς. καὶ τὸ ὅλον,
παιδιὰν ἐποιοῦμην ἄν τὸν τῶν ἀνθρώπων βίον καὶ πάντα
ἐμὰ ἦν καὶ θεὸς ἐδόκουν τοῖς ἄλλοις. τοῦτο ἢ ἄκρα εὐδαιμονία
ἐστὶ μήτε ἀπολέσθαι μήτε ἐπιβουλευθῆναι δυναμένη,
καὶ μάλιστα μεθ' ὑγιείας ἐν μακρῷ τῷ βίῳ. [45] τί ἄν αἰτιάσαιτο, ὦ Λυκῖνε, τῆς
εὐχῆς;

Λυκῖνος

οὐδέν, ὦ Τιμόλαε· οὐδὲ γὰρ ἀσφαλὲς ἐναντιοῦσθαι
ἀνδρὶ πτηνῷ καὶ ὑπὲρ μυρίους τὴν ἰσχύν, πλὴν
ἀλλὰ ἐκεῖνο ἐρήσομαί σε, εἴ τινα ἄλλον εἶδες ἐν τοσοῦτοις
ἔθνεσιν, ὅσα ὑπερέπτης, γέροντα ἤδη ἄνδρα οὕτω
παρακεκινηκότα τὴν γνώμην, ἐπὶ δακτυλίου μικροῦ ὀχοῦμενον,
ὄρη ὅλα κινεῖν ἄκρῳ τῷ δακτύλῳ δυνάμενον, ἐπέραστον
πᾶσι, καὶ ταῦτα φαλακρὸν ὄντα καὶ τὴν ῥῖνα σιμόν;
ἀτὰρ εἰπέ μοι καὶ τόδε, τί δὴ ποτε οὐχ εἷς δακτύλιος
ἅπαντα ταῦτα δύναται σοι, ἀλλὰ τοσοῦτους περιημμένους
βαδιῇ τὴν ἀριστεράν πεφορτισμένος κατὰ δάκτυλον ἕνα;

μᾶλλον δὲ ὑπερπαίει ὁ ἀριθμός, καὶ δεήσει καὶ τὴν δεξιὰν
συνεπιλαβεῖν. καίτοι ἐνὸς τοῦ ἀναγκαιοτάτου προσδεῖ,
ὃς περιθέμενόν σε παύσει μωραίνοντα τὴν πολλὴν ταύτην
κόρυζαν ἀποξύσας. ἢ τοῦτο μὲν καὶ ὁ ἐλλέβορος ἱκανὸς
ποιῆσαι ζωρότερος ποθείς;

Τιμόλαος ^[46] ἀλλὰ πάντως, ὦ Λυκῖνε, καὶ αὐτὸς εὗξη
τι ἤδη ποτέ, ὥς ἂν μάθωμεν οἷα αἰτήσεις ἀνεπίληπτα καὶ
ἀνέγκλητα ὁ συκοφαντῶν τοὺς ἄλλους.

Λυκῖνος

ἀλλ' οὐ δέομαι εὐχῆς ἐγώ· ἤκομεν γὰρ δὴ
πρὸς τὸ Δίπυλον, καὶ ὁ βέλτιστος οὐτοσί Σάμιππος ἀμφὶ
Βαβυλῶνα μονομαχῶν, καὶ σύ, ὦ Τιμόλαε, ἀριστῶν μὲν
ἐν Συρίᾳ, δειπνῶν δὲ ἐν Ἰταλίᾳ καὶ τοῖς ἐμοὶ ἐπιβάλλουσι
σταδίοις κατεχρήσασθε καλῶς ποιοῦντες· ἄλλως τε οὐκ
ἂν δεξαίμην πλουτήσας ἐπ' ὀλίγον ὑπηνέμιόν τινα πλουτοῦν
ἀνιᾶσθαι μετ' ὀλίγον ψιλὴν τὴν μᾶζαν ἐσθίων, οἷα
ὑμεῖς πείσεσθε μετ' ὀλίγον, ἐπειδὴν ἡ εὐδαιμονία μὲν
ὑμῖν καὶ ὁ πολὺς πλοῦτος οἴχεται ἀποπτάμενος, αὐτοὶ
δὲ καταβάντες ἀπὸ τῶν θησαυρῶν τε καὶ διαδημάτων ὥσπερ
ἐξ ἡδίστου ὀνείρατος ἀνεγρόμενοι ἀνόμοια τὰ ἐπὶ τῆς
οἰκίας εὐρίσκητε ὥσπερ οἱ τοὺς βασιλεῖς ὑποκρινόμενοι
τραγωδοὶ ἐξελθόντες ἀπὸ τοῦ θεάτρου λιμώττοντες οἱ
πολλοί, καὶ ταῦτα πρὸ ὀλίγου Ἀγαμέμνονες ὄντες ἢ
Κρέοντες. λυπήσεσθε οὖν, ὥς τὸ εἰκός, καὶ δυσάρεστοι
ἔσεσθε τὰ ἐπὶ τῆς οἰκίας, καὶ μάλιστα σύ, ὦ Τιμόλαε,
ὁπότεν δέῃ σε τὸ αὐτὸ παθεῖν τῷ Ἰκάρῳ τῆς πτερώσεως
διαλυθείσης καταπεσόντα ἐκ τοῦ οὐρανοῦ χαμαὶ βαδίζειν
ἀπολέσαντα τοὺς δακτυλίους ἐκείνους ἅπαντας ἀπορρυέντας
τῶν δακτύλων. ἐμοὶ δὲ καὶ τοῦτο ἱκανὸν ἀντὶ
πάντων θησαυρῶν καὶ Βαβυλῶνος αὐτῆς τὸ γελάσαι μάλα
ἡδέως ἐφ' οἷς ὑμεῖς ἠτήσατε τοιούτοις οὔσι, καὶ ταῦτα
φιλοσοφίαν ἐπαινοῦντες.

DIALOGUES OF THE DEAD — Νεκρικοὶ Διάλογοι

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Διογένους καὶ Πολυδεύκους

Διογένης

[1] ὦ Πολύδευκες, ἐντέλλομαί σοι, ἐπειδὴν τάχιστα ἀνέλθῃς, — σὸν γάρ ἐστιν, οἶμαι, ἀναβιῶναι αὖριον — ἣν που ἴδῃς Μένιππον τὸν κύνα, — εὖροις δ' ἂν αὐτὸν ἐν Κορίνθῳ κατὰ τὸ Κράνειον ἢ ἐν Λυκείῳ τῶν ἐριζόντων πρὸς ἀλλήλους φιλοσόφων καταγελῶντα — εἰπεῖν πρὸς αὐτόν, ὅτι σοί, ὦ Μένιππε, κελεύει ὁ Διογένης, εἴ σοι ἱκανῶς τὰ ὑπὲρ γῆς καταγεγέλασται, ἥκειν ἐνθάδε πολλῷ πλείω ἐπιγελασόμενον· ἐκεῖ μὲν γὰρ ἐν ἀμφιβόλῳ σοὶ ἔτι ὁ γέλως ἦν καὶ πολὺ τὸ 'τίς γὰρ ὅλως οἶδε τὰ μετὰ τὸν βίον;' ἐνταῦθα δὲ οὐ παύσῃ βεβαίως γελῶν καθάπερ ἐγὼ νῦν, καὶ μάλιστα ἐπειδὴν ὀρᾷς τοὺς πλουσίους καὶ σατράπας καὶ τυράννους οὕτω ταπεινοὺς καὶ ἀσήμους, ἐκ μόνῃς οἰμωγῆς διαγινωσκομένους, καὶ ὅτι μαλθακοὶ καὶ ἀγεννεῖς εἰσι μεμνημένοι τῶν ἄνω. ταῦτα λέγε αὐτῷ, καὶ προσέτι, ἐμπλησάμενον τὴν πῆραν ἥκειν θέρμων τε πολλῶν καὶ εἴ που εὖροι ἐν τῇ τριόδῳ Ἑκάτης δεῖπνον κείμενον ἢ ῥὸν ἐκ καθαρσίου ἢ τι τοιοῦτον.

Πολυδεύκης

[2] ἀλλ' ἀπαγγελῶ ταῦτα, ὦ Διόγενες. ὅπως δὲ εἰδῶ μάλιστα, ὁποῖός τίς ἐστι τὴν ὄψιν.

Διογένης

γέρων, φαλακρός, τριβώνιον ἔχων πολύθυρον, ἅπαντι ἀνέμῳ ἀναπεπταμένον καὶ ταῖς ἐπιπτυχαῖς τῶν ῥακίων ποικίλον, γελᾷ δ' αἰεὶ καὶ τὰ πολλὰ τοὺς ἀλαζόνας τούτους φιλοσόφους ἐπισκώπτει.

Πολυδεύκης

ῥάδιον εὐρεῖν ἀπὸ γε τούτων.

Διογένης

βούλει καὶ πρὸς αὐτοὺς ἐκείνους ἐντεῖλωμαί τι τοὺς φιλοσόφους;

Πολυδεύκης

λέγε· οὐ βαρὺ γὰρ οὐδὲ τοῦτο.

Διογένης

τὸ μὲν ὅλον παύσασθαι αὐτοῖς παρεγγύα ληροῦσι καὶ περὶ τῶν ὅλων ἐρίζουσι καὶ κέρατα φύουσιν ἀλλήλοις καὶ κροκοδείλους ποιοῦσι καὶ τὰ τοιαῦτα ἄπορα

ἐρωτᾶν διδάσκουσι τὸν νοῦν.

Πολυδεύκης

ἀλλ' ἐμὲ ἀμαθῆ καὶ ἀπαίδευτον εἶναι φάσκουσι κατηγοροῦντα τῆς σοφίας αὐτῶν.

Διογένης

σὺ δὲ οἰμώζεις αὐτοῖς παρ' ἐμοῦ λέγε.

Πολυδεύκης

καὶ ταῦτα, ὦ Διόγενες, ἀπαγγελῶ.

Διογένης

[3] τοῖς πλουσίοις δ', ὃ φίλτατον Πολυδεύκιον, ἀπάγγελλε ταῦτα παρ' ἡμῶν· τί, ὦ μάταιοι, τὸν χρυσὸν φυλάττετε; τί δὲ τιμωρεῖσθε ἑαυτοὺς λογιζόμενοι τοὺς τόκους καὶ τάλαντα ἐπὶ τάλαντοις συντιθέντες, οὓς χρή ἓνα ὀβολὸν ἔχοντας ἤκειν μετ' ὀλίγον;

Πολυδεύκης

εἰρήσεται καὶ ταῦτα πρὸς ἐκείνους.

Διογένης

ἀλλὰ καὶ τοῖς καλοῖς τε καὶ ἰσχυροῖς λέγε, Μεγίλλω τε τῷ Κορινθίῳ καὶ Δαμοξένῳ τῷ παλαιστῇ, ὅτι παρ' ἡμῖν οὔτε ἡ ξανθὴ κόμη οὔτε τὰ χαροπὰ ἢ μέλανα ὄμματα ἢ ἐρύθημα ἐπὶ τοῦ προσώπου ἔτι ἔστιν ἢ νεῦρα εὐτονα ἢ ὥμοι καρτεροί, ἀλλὰ πάντα μία ἡμῖν κόνις, φασί, κρανία γυμνὰ τοῦ κάλλους.

Πολυδεύκης

οὐ χαλεπὸν οὐδὲ ταῦτα εἰπεῖν πρὸς τοὺς καλοὺς καὶ ἰσχυροὺς.

Διογένης

[4] καὶ τοῖς πένησιν, ὃ Λάκων, — πολλοὶ δ' εἰσὶ καὶ ἀχθόμενοι τῷ πράγματι καὶ οἰκτεῖροντες τὴν ἀπορίαν — λέγε μήτε δακρύειν μήτε οἰμώζειν διηγησάμενος τὴν ἐνταῦθα ἰσοτιμίαν, καὶ ὅτι ὄψονται τοὺς ἐκεῖ πλουσίους οὐδὲν ἀμείνους αὐτῶν· καὶ Λακεδαιμονίοις δὲ τοῖς σοῖς ταῦτα, εἰ δοκεῖ, παρ' ἐμοῦ ἐπιτίμησον λέγων ἐκλελύσθαι αὐτούς.

Πολυδεύκης

μηδέν, ὃ Διόγενες, περὶ Λακεδαιμονίων λέγε· οὐ γὰρ ἀνέξομαί γε. ἃ δὲ πρὸς τοὺς ἄλλους ἔφησθα, ἀπαγγελῶ.

Διογένης

ἐάσωμεν τούτους, ἐπεὶ σοι δοκεῖ· σὺ δὲ οἷς προεῖπον ἀπένεγκον παρ' ἐμοῦ τοὺς λόγους.

Πλούτων κατὰ Μένιππου

Κροῖσος

[1] οὐ φέρομεν, ὦ Πλούτων, Μένιππον τουτονὶ τὸν κύνα παροικοῦντα· ὥστε ἢ ἐκεῖνόν ποι κατὰστησον ἢ ἡμεῖς μετοικήσομεν ἐς ἕτερον τόπον.

Πλούτων

τί δ' ὑμᾶς δεινὸν ἐργάζεται ὁμόνεκρος ὢν;

Κροῖσος

ἐπειδὴν ἡμεῖς οἰμώζομεν καὶ στένωμεν ἐκείνων μεμνημένοι τῶν ἄνω, Μίδας μὲν οὐτοσὶ τοῦ χρυσίου, Σαρδανάπαλλος δὲ τῆς πολλῆς τρυφῆς, ἐγὼ δὲ Κροῖσος τῶν θησαυρῶν, ἐπιγελαῖ καὶ ἐξονειδίζει ἀνδράποδα καὶ καθάρματα ἡμᾶς ἀποκαλῶν, ἐνίοτε δὲ καὶ ἄδων ἐπιταράττει ἡμῶν τὰς οἰμωγὰς, καὶ ὅλως λυπηρὸς ἐστί.

Πλούτων

τί ταῦτά φασιν, ὦ Μένιππε;

Μένιππος

ἀληθῆ, ὦ Πλούτων· μισῶ γὰρ αὐτοὺς ἀγεννεῖς καὶ ὀλεθρίους ὄντας, οἷς οὐκ ἀπέχρησε βιῶναι κακῶς, ἀλλὰ καὶ ἀποθανόντες. ἔτι μέμνηνται καὶ περιέχονται τῶν ἄνω· χαίρω τοιγαροῦν ἀνιῶν αὐτούς.

Πλούτων

ἀλλ' οὐ χρή· λυποῦνται γὰρ οὐ μικρῶν στερόμενοι.

Μένιππος

καὶ σὺ μωραίνεις, ὦ Πλούτων, ὁμόψηφος ὢν τοῖς τούτων στεναγμοῖς;

Πλούτων

οὐδαμῶς, ἀλλ' οὐκ ἂν ἐθέλοιμι στασιάζειν ὑμᾶς.

Μένιππος

[2] καὶ μὴν, ὦ κάκιστοι Λυδῶν καὶ Φρυγῶν καὶ Ἀσσυρίων, οὕτω γινώσκετε ὥς οὐδὲ πανσομένου μου· ἔνθα γὰρ ἂν ἦτε, ἀκολουθήσω ἀνιῶν καὶ κατὰδων καὶ καταγελῶν.

Κροῖσος

ταῦτα οὐχ ὕβρις;

Μένιππος

οὐκ, ἀλλ' ἐκεῖνα ὕβρις ἦν, ἃ ὑμεῖς ἐποιεῖτε, προσκυνεῖσθαι ἀξιοῦντες καὶ ἐλευθέροις ἀνδράσιν ἐντρυφῶντες καὶ τοῦ θανάτου τὸ παράπαν οὐ μνημονεύοντες· τοιγαροῦν οἰμώξεσθε πάντων ἐκείνων ἀφηρημένοι.

Κροῖσος

πολλῶν γε, ὧ θεοί, καὶ μεγάλων κτημάτων.

Μίδας

ὅσου μὲν ἐγὼ χρυσοῦ.

Σαρδανάπαλλος

ὅσης δὲ ἐγὼ τρυφῆς.

Μένιππος

εἴ γε, οὕτω ποιεῖτε· ὀδύρεσθε μὲν ὑμεῖς, ἐγὼ δὲ τὸ γινῶθι σαυτὸν πολλάκις συνείρων ἐπᾶσομαι ὑμῖν· πρέποι γὰρ ἂν ταῖς τοιαύταις οἰμωγαῖς ἐπαδόμενον.

Μένιππου, Ἀμφιλόχου καὶ Τροφωνίου

Μένιππος

[1] σφῶ μέντοι, ὦ Τροφώνιε καὶ Ἀμφίλοχε, νεκροὶ ὄντες οὐκ οἶδ' ὅπως ναῶν κατηξιώθητε καὶ μάντιες δοκεῖτε, καὶ οἱ μάταιοι τῶν ἀνθρώπων θεοὺς ὑμᾶς ὑπειλήφασιν εἶναι.

Ἀμφίλοχος

τί οὖν ἡμεῖς αἴτιοι, εἰ ὑπ' ἀνοίας ἐκεῖνοι τοιαῦτα περὶ νεκρῶν δοξάζουσιν;

Μένιππος

ἀλλ' οὐκ ἂν ἐδόξαζον, εἰ μὴ ζῶντες καὶ ὑμεῖς τοιαῦτα ἑτερατεύεσθε ὥς τὰ μέλλοντα προειδότες καὶ προειπεῖν δυνάμενοι τοῖς ἐρομένοις.

Τροφώνιος

ὦ Μένιππε, Ἀμφίλοχος μὲν οὗτος ἂν εἰδείη ὃ τι αὐτῷ ἀποκριτέον ὑπὲρ αὐτοῦ, ἐγὼ δὲ ἥρως εἰμὶ καὶ μαντεύομαι, ἣν τις κατέλθη παρ' ἐμέ. σὺ δ' ἔοικας οὐκ ἐπιδεδημηκέναι Λεβαδεῖα τὸ παράπαν: οὐ γὰρ ἠπίστεις συ τούτοις.

Μένιππος

[2] τί φής; εἰ μὴ ἐς Λεβάδειαν γὰρ παρέλθω καὶ ἐσταλμένος ταῖς ὀθόναις γελοιῶς μᾶζαν ἐν ταῖν χεροῖν ἔχων ἐσερπύσω διὰ τοῦ στομίου ταπεινοῦ ὄντος ἐς τὸ σπήλαιον, οὐκ ἂν ἡδυνάμην εἰδέναι, ὅτι νεκρὸς εἶ ὥσπερ ἡμεῖς μόνη τῇ γοητεῖα διαφέρων; ἀλλὰ πρὸς τῆς μαντικῆς, τί δαὶ ὁ ἥρως ἐστίν; ἄγνωῶ γάρ.

Τροφώνιος

ἐξ ἀνθρώπου τι καὶ θεοῦ σύνθετον.

Μένιππος

ὁ μήτε ἄνθρωπός ἐστιν, ὥς φής, μήτε θεός, καὶ συναμφοτέρων ἐστι; νῦν οὖν ποῦ σου τὸ θεῶν ἐκεῖνο ἡμίτομον ἀπελήλυθε;

Τροφώνιος

χρᾶ, ὦ Μένιππε, ἐν Βοιωτίᾳ.

Μένιππος

οὐκ οἶδα, ὦ Τροφώνιε, ὃ τι καὶ λέγεις: ὅτι μέντοι ὅλος εἶ νεκρὸς ἀκριβῶς ὁρῶ.

Ἑρμοῦ καὶ Χάρωνος

Ἑρμῆς

[1] λογισώμεθα, ὦ πορθμεῦ, εἰ δοκεῖ, ὅπόσα μοι ὀφείλεις ἤδη, ὅπως μὴ αὐθις ἐρίζωμέν τι περὶ αὐτῶν.

Χάρων

λογισώμεθα, ὦ Ἑρμῆ· ἄμεινον γὰρ ὀρίσθαι καὶ ἀπραγμονέστερον.

Ἑρμῆς

ἄγκυραν ἐντειλαμένῳ ἐκόμισα πέντε δραχμῶν.

Χάρων

πολλοῦ λέγεις.

Ἑρμῆς

νῆ τὸν Αἰδωνέα, τῶν πέντε ὠνησάμην, καὶ τροπωτῆρα δύο ὀβολῶν.

Χάρων

τίθει πέντε δραχμὰς καὶ ὀβολοὺς δύο.

Ἑρμῆς

καὶ ἀκέστραν ὑπὲρ τοῦ ἱστίου· πέντε ὀβολοὺς ἐγὼ κατέβαλον.

Χάρων

καὶ τούτους προστίθει.

Ἑρμῆς

καὶ κηρὸν ὥς ἐπιπλάσαι τοῦ σκαφιδίου τὰ ἀνεωρότα καὶ ἥλους δὲ καὶ καλώδιον, ἀφ' οὗ τὴν ὑπέραν ἐποίησας, δύο δραχμῶν ἅπαντα.

Χάρων

καὶ ἄξια ταῦτα ὠνήσω.

Ἑρμῆς

ταῦτά ἐστιν, εἰ μὴ τι ἄλλο ἡμᾶς διέλαθεν ἐν τῷ λογισμῷ. πότε δ' οὖν ταῦτα

ἀποδώσειν φής;

Χάρων

νῦν μὲν, ὦ Ἑρμῆ, ἀδύνατον, ἣν δὲ λοιμός τις ἢ πόλεμος καταπέμψη ἀθρόους
τινάς, ἐνέσται τότε ἀποκερδᾶναι παραλογιζόμενον τὰ πορθμεῖα.

Ἑρμῆς

[2] νῦν οὖν ἐγὼ καθεδοῦμαι τὰ κάκιστα εὐχόμενος γενέσθαι, ὥς ἂν ἀπὸ τούτων
ἀπολάβοιμι;

Χάρων

οὐκ ἔστιν ἄλλως, ὦ Ἑρμῆ. νῦν δὲ ὀλίγοι, ὥς ὀρᾷς, ἀφικνοῦνται ἡμῖν· εἰρήνη
γάρ.

Ἑρμῆς

ἄμεινον οὕτως, εἰ καὶ ἡμῖν παρατείνοιτο ὑπὸ σοῦ τὸ ὄφλημα. πλὴν ἀλλ' οἱ μὲν
παλαιοί, ὦ Χάρων, οἶσθα οἷοι παρεγίνοντο, ἀνδρεῖοι ἅπαντες, αἵματος
ἀνάπλεω καὶ τραυματίαι οἱ πολλοί· νῦν δὲ ἡ φαρμάκῳ τις ὑπὸ τοῦ παιδὸς
ἀποθανὼν ἢ ὑπὸ τῆς γυναικὸς ἢ ὑπὸ τρυφῆς ἐξωδηκῶς τὴν γαστέρα καὶ τὰ
σκέλη, ὥχροι ἅπαντες καὶ ἀγεννεῖς, οὐδὲν ὅμοιοι ἐκείνοις. οἱ δὲ πλεῖστοι
αὐτῶν διὰ χρήματα ἤκουσιν ἐπιβουλεύοντες ἀλλήλοισι, ὥς ἐοίκασι.

Χάρων

πάνυ γὰρ περιπόθητά ἐστι ταῦτα.

Ἑρμῆς

οὐκοῦν οὐδ' ἐγὼ δόξαιμι ἂν ἀμαρτάνειν πικρῶς ἀπαιτῶν τὰ ὀφειλόμενα παρὰ
σοῦ.

Πλούτωνος καὶ Ἑρμῶ

Πλούτων

[1] τὸν γέροντα οἶσθα, τὸν πάνυ γεγηρακότα λέγω, τὸν πλούσιον Εὐκράτην, ὃ παῖδες μὲν οὐκ εἰσίν, οἱ τὸν κλῆρον δὲ θηρῶντες πεντακισμύριοι;

Ἑρμῆς

ναί, τὸν Σικυώνιον φής. τί οὖν;

Πλούτων

ἐκεῖνον μὲν, ὃ Ἑρμῆ, ζῆν ἔασον ἐπὶ τοῖς ἐνενήκοντα ἔτεσιν, ἃ βεβίωκεν, ἐπιμετρήσας ἄλλα τοσαῦτα, εἰ δὲ οἷόν τε ἦν, καὶ ἔτι πλείω, τοὺς δὲ κόλακας αὐτοῦ Χαρίνιον τὸν νέον καὶ Δάμωνα καὶ τοὺς ἄλλους κατάσπασον ἐφεξῆς ἅπαντας.

Ἑρμῆς

ἄτοπον ἂν δόξειε τὸ τοιοῦτον.

Πλούτων

οὐ μὲν οὖν, ἀλλὰ δικαιοτάτον· τί γὰρ ἐκεῖνοι παθόντες εὗχονται ἀποθανεῖν ἐκεῖνον ἢ τῶν χρημάτων ἀντιποιοῦνται οὐδὲν προσήκοντες; ὁ δὲ πάντων ἐστὶ μαρώτατον, ὅτι καὶ τὰ τοιαῦτα εὐχόμενοι ὅμως θεραπεύουσιν ἔν γε τῷ φανερῷ, καὶ νοσοῦντος ἃ μὲν βουλευόνται πᾶσι πρόδηλα, θύσειν δὲ ὅμως ὑπισχυοῦνται, ἣν ῥαῖσιν, καὶ ὅλως ποικίλῃ τις ἢ κολακεία τῶν ἀνδρῶν. διὰ ταῦτα ὁ μὲν ἔστω ἀθάνατος, οἱ δὲ προαπίτωσαν αὐτοῦ μάτην ἐπιχανόντες.

Ἑρμῆς

[2] γελοῖα πείσονται, πανοῦργοι ὄντες· πολλὰ κάκεϊνος εὖ μάλα διαβουκολεῖ αὐτοὺς καὶ ἐλπίζει, καὶ ὅλως αἰεὶ θανόντι εἰκῶς ἔρρωται πολὺ μᾶλλον τῶν νέων. οἱ δὲ ἤδη τὸν κλῆρον ἐν σφίσι διηρημένοι βόσκονται ζωὴν μακαρίαν πρὸς ἑαυτοὺς τιθέντες.

Πλούτων

οὐκοῦν ὁ μὲν ἀποδυσάμενος τὸ γῆρας ὥσπερ Ἰόλεως ἀνηβησάτω, οἱ δὲ ἀπὸ μέσων τῶν ἐλπίδων τὸν ὄνειροποληθέντα πλούτον ἀπολιπόντες ἡκέτωσαν ἤδη κακοὶ κακῶς ἀποθανόντες.

Ἑρμῆς

Ἀμέλησον, ὦ Πλούτων μετελεύσομαι γάρ σοι ἤδη αὐτοὺς καθ' ἓνα ἐξῆς· ἐπτα
δέ, οἶμαι, εἰσί.

Πλούτων

Κατάσπα, ὁ δὲ παραπέμψει ἕκαστον ἀντὶ γέροντος αὐθις πρωθήβης
γενόμενος.

Τερψίωνος καὶ Πλούτωνος

Τερψίων

[1] τοῦτο, ὦ Πλούτων, δίκαιον, ἐμὲ μὲν τεθνάναι τριάκοντα ἔτη γεγονότα, τὸν δὲ ὑπὲρ τὰ ἐνενήκοντα γέροντα Θούκριτον ζῆν ἔτι;

Πλούτων

δικαιότατον μὲν οὖν, ὦ Τερψίων, εἴ γε ο μὲν ζῆ μηδένα εὐχόμενος ἀποθανεῖν τῶν φίλων, σὺ δὲ παρὰ πάντα τὸν χρόνον ἐπεβούλευες αὐτῷ περιμένων τὸν κληῖρον.

Τερψίων

οὐ γὰρ ἐχρῆν γέροντα ὄντα καὶ μηκέτι χρήσασθαι τῷ πλούτῳ αὐτὸν δυνάμενον ἀπελθεῖν τοῦ βίου παραχωρήσαντα τοῖς νέοις;

Πλούτων

καινά, ὦ Τερψίων, νομοθετεῖς, τὸν μηκέτι τῷ πλούτῳ χρήσασθαι δυνάμενον πρὸς ἡδονὴν ἀποθνήσκειν· τὸ δὲ ἄλλως ἢ Μοῖρα καὶ ἡ φύσις διέταξεν.

Τερψίων

[2] οὐκοῦν ταύτης αἰτιῶμαι τῆς διατάξεως· ἐχρῆν γὰρ τὸ πρᾶγμα ἐξῆς πως γίνεσθαι, τὸν πρεσβύτερον πρότερον καὶ μετὰ τοῦτον ὅστις καὶ τῇ ἡλικίᾳ μετ' αὐτόν, ἀναστρέφεσθαι δὲ μηδαμῶς, μηδὲ ζῆν μὲν τὸν ὑπέργηρων ὀδόντας τρεῖς ἔτι λοιποὺς ἔχοντα, μόγις ὀρώντα, οἰκέταις τέτταρσιν ἐπικεκυφότα, κορύζης μὲν τὴν ῥῖνα, λήμης δὲ τοὺς ὀφθαλμοὺς μεστὸν ὄντα, οὐδὲν ἔτι ἡδὺ εἰδότα, ἔμψυχόν τινα τάφον ὑπὸ τῶν νέων καταγελώμενον, ἀποθνήσκειν δὲ καλλίστους καὶ ἔρρωμενεστάτους νεανίσκους· ἄνω γὰρ ποταμῶν τοῦτό γε· ἢ τὸ τελευταῖον εἰδέναί ἐχρῆν, πότε καὶ τεθνήξεται τῶν γερόντων ἕκαστος, ἵνα μὴ μάτην ἂν ἐνίους ἐθεράπευον. νῦν δὲ τὸ τῆς παροιμίας, ἢ ἄμαξα τὸν βοῦν πολλακίς ἐκφέρει.

Πλούτων

[3] ταῦτα μὲν, ὦ Τερψίων, πολὺ συνετώτερα γίνεται ἢ περ σοὶ δοκεῖ. καὶ ὑμεῖς δὲ τί παθόντες ἀλλοτρίοις ἐπιχαίνετε καὶ τοῖς ἀτέκνοις τῶν γερόντων ἐσποιεῖτε φέροντες αὐτούς; τοιγαροῦν γέλωτα ὀφλισκάνετε πρὸ ἐκείνων κατορυττόμενοι, καὶ τὸ πρᾶγμα τοῖς πολλοῖς ἥδιστον γίνεται· ὅσῳ γὰρ ὑμεῖς ἐκείνους ἀποθανεῖν εὐχεσθε, τοσούτῳ ἅπασιν ἡδὺ προαποθανεῖν ὑμᾶς αὐτῶν. καινὴν γάρ τινα ταύτην τεχνὴν ἐπινενοήκατε· γραῶν καὶ γερόντων ἐρῶντες, καὶ μάλιστα εἰ ἄτεκνοι εἶεν, οἱ δὲ ἔντεκνοι ὑμῖν ἀνέραστοι. καίτοι πολλοὶ ἡδὴ

τῶν ἐρωμένων συνέντες ὑμῶν τὴν πανουργίαν τοῦ ἔρωτος, ἣν καὶ τύχῳσι παῖδας ἔχοντες, μισεῖν αὐτοὺς πλάττονται, ὥς καὶ αὐτοὶ ἐραστὰς ἔχωσιν· εἴτα ἐν ταῖς διαθήκαις ἀπεκλείσθησαν μὲν οἱ πάλοι δορυφορήσαντες, ὁ δὲ παῖς καὶ ἡ φύσις, ὥσπερ ἐστὶ δίκαιον, κρατοῦσι πάντων, οἱ δὲ ὑποπρίουσι τοὺς ὀδόντας ἀποσφυγέντες.

Τερψίων

[4] ἀληθῆ ταῦτα φής· ἐμοῦ γοῦν Θούκριτος πόσα κατέφαγεν αἰεὶ τεθνήξεσθαι δοκῶν καὶ ὁπότε ἐσίοιμι ὑποστένων καὶ μύχιόν τι καθάπερ ἐξ ὧοῦ νεοττὸς ἀτελὴς ὑποκρώζων, ὥστ' ἔγωγε ὅσον αὐτίκα οἰόμενος ἐπιβήσειν αὐτὸν τῆς σοροῦ ἔπεμπόν τε πολλά, ὥς μὴ ὑπερβάλλουντό με οἱ ἀντερασταὶ τῇ μεγαλοδωρεᾷ, καὶ τὰ πολλὰ ὑπὸ φροντίδων ἄγρυπνος ἐκείμην ἀριθμῶν ἕκαστα καὶ διατάττων. ταῦτα γοῦν μοι καὶ τοῦ ἀποθανεῖν αἷτια γεγένηται, ἀγρυπνία καὶ φροντίδες· ὁ δὲ τοσοῦτόν μοι δέλεαρ καταπιὼν ἐφειστήκει θαπτομένῳ πρῶην ἐπιγελῶν.

Πλούτων

[5] εὖ γε, ὦ Θούκριτε, ζώοις ἐπὶ μήκιστον πλουτῶν ἅμα καὶ τῶν τοιούτων καταγελῶν, μηδὲ πρότερόν γε σὺ ἀποθάνοις ἢ προπέμψας πάντας τοὺς κόλακας.

Τερψίων

τοῦτο μὲν, ὦ Πλούτων, καὶ ἐμοὶ ἥδιστον ἦδη, εἰ καὶ Χαροιάδης προτεθνήξεται Θουκρίτου.

Πλούτων

θάρρει, ὦ Τερψίων· καὶ Φεῖδων γὰρ καὶ Μέλανθος καὶ ὅλως ἅπαντες προελεύσονται αὐτοῦ ὑπὸ ταῖς αὐταῖς φροντίσιν.

Τερψίων

ἐπαινῶ ταῦτα. ζώοις ἐπὶ μήκιστον, ὦ Θουκριτε.

Ζηνοφάντου καὶ Καλλιδημίδου

Ζηνόφαντος

[1] σὺ δέ, ὦ Καλλιδημίδη, πῶς ἀπέθανες; ἐγὼ μὲν γὰρ ὅτι παράσιτος ὢν Δεινίου πλέον τοῦ ἱκανοῦ ἐμπαγὼν ἀπεπνίγην, οἶσθα· παρῆς γὰρ ἀποθνήσκοντί μοι.

Καλλιδημίδης

παρῆν, ὦ Ζηνόφαντε· τὸ δὲ ἐμὸν παράδοξόν τι ἐγένετο. οἶσθα γὰρ καὶ σύ που Πτοιόδωρον τὸν γέροντα;

Ζηνόφαντος

τὸν ἄτεκνον, τὸν πλούσιον, ὃ σε τὰ πολλὰ ἥδειν συνόντα.

Καλλιδημίδης

ἐκεῖνον αὐτὸν ἀεὶ ἐθεράπευον ὑπισχνούμενον ἐπ' ἐμοὶ τεθνήξεσθαι. ἐπεὶ δὲ τὸ πρᾶγμα ἐς μήκιστον ἐπεγίνετο καὶ ὑπὲρ τὸν Τιθωνὸν ὁ γέρων ἔζη, ἐπιτομὸν τινα ὁδὸν ἐπὶ τὸν κλῆρον ἐξεῦρον· πριάμενος γὰρ φάρμακον ἀνέπεισα τὸν οἰνοχόρον, ἐπειδὰν τάχιστα ὁ Πτοιόδωρος αἰτήσῃ πιεῖν, — πίνει δὲ ἐπεικῶς ζωρότερον — ἐμβαλόντα ἐς κύλικα ἔτοιμον ἔχειν αὐτὸ καὶ ἐπιδοῦναι αὐτῷ· εἰ δὲ τοῦτο ποιήσειεν, ἐλεύθερον ἐπωμοσάμην ἀφήσειν αὐτόν.

Ζηνόφαντος

τί οὖν ἐγένετο; πάνυ γὰρ τι παράδοξον ἐρεῖν ἔοικας.

Καλλιδημίδης

[2] ἐπεὶ τοῖνυν λουσάμενοι ἤκομεν, δύο δὴ ὁ μειρακίσκος κύλικας ἐτοίμους ἔχων τὴν μὲν τῷ Πτοιόδωρῳ τὴν ἔχουσαν τὸ φάρμακον, τὴν δὲ ἑτέραν ἐμοί, σφαλεῖς οὐκ οἶδ' ὅπως ἐμοὶ μὲν τὸ φάρμακον, Πτοιόδωρῳ δὲ τὸ ἀφάρμακτον ἔδωκεν· εἶτα ὁ μὲν ἔπινεν, ἐγὼ δὲ αὐτίκα μάλα ἐκτάδην ἐκείμην ὑποβολιμαῖος ἀντ' ἐκείνου νεκρός. τί τοῦτο γελᾷς, ὦ Ζηνόφαντε; καὶ μὴν οὐκ ἔδει γε ἐταίρω ἀνδρὶ ἐπιγελαῖν

Ζηνόφαντος

ἄστεϊα γάρ, ὦ Καλλιδημίδη, πέπονθας. ὁ γέρων δὲ τί πρὸς ταῦτα;

Καλλιδημίδης

πρῶτον μὲν ὑπεταράχθη πρὸς τὸ αἰφνίδιον, εἶτα συνείς, οἶμαι, τὸ γεγεννημένον

ἐγέλα καὶ αὐτός, οἷά γε ὁ οἶνοχόος εἴργασται.

Ζηνόφαντος

πλὴν ἀλλ' οὐδὲ σὲ τὴν ἐπίτομον ἐχρῆν τραπέσθαι· ἦκε γὰρ ἄν σοι διὰ τῆς
λεωφόρου ἀσφαλέστερον, εἰ καὶ ὀλίγω βραδύτερον.

Κνήμωνος καὶ Δαμνίππου

Κνήμων

[1] τοῦτο ἐκεῖνο τὸ τῆς παροιμίας· ὁ νεβρὸς τὸν λέοντα.

Δάμνιππος

τί ἀγανακτεῖς, ὦ Κνήμων;

Κνήμων

πυνθάνη ὅ τι ἀγανακτῶ; κληρονόμον ἀκούσιον καταλέλοιπα κατασοφισθεῖς ἄθλιος, οὓς ἐβουλόμην ἂν μάλιστα σχεῖν τὰμὰ παραλιπών.

Δάμνιππος

πῶς τοῦτο ἐγένετο;

Κνήμων

Ἐρμόλαον τὸν πάνυ πλούσιον ἄτεκνον ὄντα ἐθεράπευον ἐπὶ θανάτῳ, κάκεῖνος οὐκ ἀηδῶς τὴν θεραπείαν προσίετο. ἔδοξε δὴ μοι καὶ σοφὸν τοῦτο εἶναι, θέσθαι διαθήκας ἐς τὸ φανερόν, ἐν αἷς ἐκείνῳ καταλέλοιπα τὰμὰ πάντα, ὥς κάκεῖνος ζηλώσειε καὶ τὰ αὐτὰ πράξειε.

Δάμνιππος

τί οὖν δὴ ἐκεῖνος;

Κνήμων

ὅ τι μὲν αὐτὸς ἐνέγραψε ταῖς ἑαυτοῦ διαθήκαις οὐκ οἶδα ἐγὼ γοῦν ἄφνω ἀπέθανον τοῦ τέγους μοι ἐπιτεσόντος, καὶ νῦν Ἐρμόλαος ἔχει τὰμὰ ὥσπερ τις λάβραξ καὶ τὸ ἄγκιστρον τῷ δελέατι συγκατασπᾶσας.

Δάμνιππος

οὐ μόνον, ἀλλὰ καὶ αὐτόν σε τὸν ἀλῖέα· ὥστε σόφισμα κατὰ σαυτοῦ συντέθεικας.

Κνήμων

ἔοικα· οἰμῶζω τοιγαροῦν.

Σιμύλου καὶ Πολύστρατος

Σιμύλος

[1] ἤκεις ποτέ, ὦ Πολύστρατε, καὶ σὺ παρ' ἡμᾶς ἔτη οἶμαι οὐ πολὺ ἀποδέοντα τῶν ἑκατὸν βεβιωκώς;

Πολύστρατος

ὀκτὼ ἐπὶ τοῖς ἐνενήκοντα, ὦ Σιμύλε.

Σιμύλος

πῶς δαὶ τὰ μετ' ἐμέ ταῦτα ἐβίως τριάκοντα; ἐγὼ γὰρ ἀμφὶ τὰ ἐβδομήκοντά σου ὄντος ἀπέθανον.

Πολύστρατος

Ὑπερήδιστα, εἰ καὶ σοὶ παράδοξον τοῦτο δόξει.

Σιμύλος

παράδοξον, εἰ γέρων τε καὶ ἀσθενὴς ἄτεκνός τε προσέτι ἥδεσθαι τοῖς ἐν τῷ βίῳ ἐδύνασο.

Πολύστρατος

[2] τὸ μὲν πρῶτον ἅπαντα ἐδυνάμην· ἔτι καὶ παῖδες ὠραῖοι ἦσαν πολλοὶ καὶ γυναῖκες ἀβρόταται καὶ μύρα καὶ οἶνος ἀνθοσμίας καὶ τράπεζα ὑπὲρ τὰς ἐν Σικελίᾳ.

Σιμύλος

καινὰ ταῦτα· ἐγὼ γάρ σε πάνυ φειδόμενον ἠπιστάμην.

Πολύστρατος

ἀλλ' ἐπέρρει μοι, ὦ γενναῖε, παρ' ἄλλων τὰγαθὰ· καὶ ἔωθεν μὲν εὐθύς ἐπὶ θύρας ἐφοίτων μάλα πολλοί, μετὰ δὲ παντοῖά μοι δῶρα προσήγετο ἀπανταχόθεν τῆς γῆς τὰ κάλλιστα.

Σιμύλος

Ἐτυράνησας, ὦ Πολύστρατε, μετ' ἐμέ;

Πολύστρατος

οὐκ, ἀλλ' ἔραστὰς εἶχον μυρίους.

Σιμύλος

ἐγέλασα· ἔραστὰς σὺ τηλικοῦτος ὢν, ὀδόντας τέτταρας ἔχων;

Πολύστρατος

νῆ Δία, τοὺς ἀρίστους γε τῶν ἐν τῇ πόλει· καὶ γέροντά με καὶ φαλακρόν, ὡς ὀρᾷς, ὄντα καὶ ληαῶντα προσέτι καὶ κορυζῶντα ὑπερήδοντο θεραπεύοντες, καὶ μακάριος ἦν αὐτῶν ὄντινα ἂν καὶ μόνον προσέβλεψα.

Σιμύλος

μῶν καὶ σύ τινα ὥσπερ ὁ Φάων τὴν Ἀφροδίτην ἐκ Χίου διεπόρθμευσας, εἵτά σοι εὐξαμένῳ ἔδωκε νέον εἶναι καὶ καλὸν ἐξ ὑπαρχῆς καὶ ἀξιέραστον;

Πολύστρατος

οὐκ, ἀλλὰ τοιοῦτος ὢν περιπόθητος ἦν.

Σιμύλος

αἰνίγματα λέγεις.

Πολύστρατος

[3] καὶ μὴν πρόδηλός γε ὁ ἔρως οὕτοσιν πολλὺς ὢν ὁ περὶ τοὺς ἀτέκνους καὶ πλουσίους γέροντας.

Σιμύλος

νῦν μανθάνω σου τὸ κάλλος, ὃ θαυμάσιε, ὅτι παρὰ τῆς χρυσῆς Ἀφροδίτης ἦν.

Πολύστρατος

ἀτάρ, ὃ Σιμύλε, οὐκ ὀλίγα τῶν ἐραστῶν ἀπολέλυνκα μονονουχὶ προσκυνούμενος ὑπ' αὐτῶν· καὶ ἐθρυπτόμην δὲ πολλάκις καὶ ἀπέκλειον αὐτῶν τινας ἐνίοτε, οἱ δὲ ἡμιλλῶντο καὶ ἀλλήλους ὑπερεβάλλοντο ἐν τῇ περὶ ἐμὲ φιλοτιμία.

Σιμύλος

τέλος δ' οὖν πῶς ἐβουλεύσω περὶ τῶν κτημάτων;

Πολύστρατος

ἐς τὸ φανερόν μὲν ἕκαστον αὐτῶν κληρονόμον ἀπολιπεῖν ἔφασκον, ὁ δ'

ἐπίστευέ τε ἂν καὶ κολακευτικώτερον παρεσκεύαζεν ἑαυτόν, ἄλλας δὲ τὰς ἀληθεῖς διαθήκας ἔχων, ἐκείνας κατέλιπον οἰμώζειν ἅπασι φράσας.

Σιμύλος

[4] τίνα δὲ αἱ τελευταῖαι τὸν κληρονόμον ἔσχον; ἢ ποῦ τίνα τῶν ἀπὸ τοῦ γένους;

Πολύστρατος

οὐ μὰ Δία, ἀλλὰ νεώνητόν τινα τῶν μαιρακίων τῶν ὠραίων Φρύγα.

Σιμύλος

ἀμφὶ πόσα ἔτη, ὦ Πολύστρατε;

Πολύστρατος

σχεδὸν ἀμφὶ τὰ εἴκοσι.

Σιμύλος

ἤδη μανθάνω ἅτινά σοι ἐκεῖνος ἐχαρίζετο.

Πολύστρατος

πλὴν ἀλλὰ πολὺ ἐκείνων ἀξιώτερος κληρονομεῖν, εἰ καὶ βάρβαρος ἦν καὶ ὄλεθρος, ὃν ἤδη καὶ αὐτοὶ οἱ ἄριστοι θεραπεύουσιν. ἐκεῖνος τοίνυν ἐκληρονόμησέ μου καὶ νῦν ἐν τοῖς εὐπατρίδαις ἀριθμεῖται ὑπεξυρημένος μὲν τὸ γένειον καὶ βαρβαρίζων, Κόδρου δὲ εὐγενέστερος καὶ Νιρέως καλλίων καὶ Ὀδυσσέως συνετώτερος λεγόμενος εἶναι.

Σιμύλος

οὐ μοι μέλει· καὶ στρατηγησάτω τῆς Ἑλλάδος, εἰ δοκεῖ, ἐκεῖνοι δὲ μὴ κληρονομεῖτωσαν μόνον.

Χάρωνος καὶ Ἑρμοῦ καὶ Μενίππου καὶ Κράτωνος

Χάρων

[1] ἀκούσατε ὡς ἔχει ἡμῖν τὰ πράγματα. μικρὸν μὲν ἡμῖν, ὡς ὁρᾶτε, τὸ σκαφίδιον καὶ ὑπόσαθρόν ἐστι καὶ διαρρεῖ τὰ πολλά, καὶ ἦν τραπῇ ἐπὶ θάτερα, οἰχίσεται περιτραπέν, ὑμεῖς δὲ ἅμα τοσοῦτοι ἦκετε πολλὰ ἐπιφερόμενοι ἕκαστος. ἦν οὖν μετὰ τούτων ἐμβῆτε, δέδια μὴ ὕστερον μετανοήσητε, καὶ μάλιστα ὅπόσοι νεῖν οὐκ ἐπίστασθε.

Ἑρμῆς

πῶς οὖν ποιήσαντες εὐπλοήσομεν;

Χάρων

ἐγὼ ὑμῖν φράσω· γυμνοὺς ἐπιβαίνειν χρή τὰ περιττὰ ταῦτα πάντα ἐπὶ τῆς ἡϊόνοος καταλιπόντας· μόλις γὰρ ἂν καὶ οὕτως δέξιαιτο ὑμᾶς τὸ πορθμεῖον. σοὶ δέ, ὦ Ἑρμῆ, μελήσει τὸ ἀπὸ τούτου μηδένα παραδέχεσθαι αὐτῶν, ὃς ἂν μὴ ψιλὸς ᾖ καὶ τὰ ἔπιπλα, ὥσπερ ἔφην, ἀποβαλὼν. παρὰ δὲ τὴν ἀποβάθραν ἐστὼς διαγίνωσκε αὐτοὺς καὶ ἀναλαμβάνανε γυμνοὺς ἐπιβαίνειν ἀναγκάζων.

Ἑρμῆς

[2] εὖ λέγεις, καὶ οὕτω ποιήσωμεν. — οὐτοσί τις ὁ πρῶτός ἐστι;

Μένιππος

Μένιππος ἔγωγε. ἀλλ' ἰδοὺ ἡ πήρα μοι, ὦ Ἑρμῆ, καὶ τὸ βάκτρον ἐς τὴν λίμνην ἀπερρίφθων, τὸν τρίβωνα δὲ οὐδὲ ἐκόμισα εὖ ποιῶν.

Ἑρμῆς

ἔμβαινε, ὦ Μένιππε ἀνδρῶν ἄριστε, καὶ τὴν προεδρίαν παρὰ τὸν κυβερνήτην ἔχε ἐφ' ὕψηλοῦ, ὡς ἐπισκοπῆς ἅπαντας. [3] ὁ καλὸς δ' οὗτος τις ἐστι;

Χάρων

Χαρμόλεως ὁ Μεγαρικὸς ὁ ἐπέραστος, οὗ τὸ φίλημα διτάλαντον ἦν.

Ἑρμῆς

ἀπόδυθι τοιγαροῦν τὸ κάλλος καὶ τὰ χεῖλη αὐτοῖς φιλήμασι καὶ τὴν κόμην τὴν βαθεῖαν καὶ τὸ ἐπὶ τῶν παρειῶν ἐρύθημα καὶ τὸ δέρμα ὅλον. ἔχει καλῶς, εὖζωνος εἶ, ἐπίβαινε ἤδη. [4] ὁ δὲ τὴν πορφυρίδα οὐτοσί καὶ τὸ διάδημα ὁ βλοσυρὸς τις ὢν τυγχάνεις;

Λάμπιχος

Λάμπιχος Γελώων τύραννος.

Ἑρμῆς

τί οὖν, ὦ Λάμπιχε, τοσαῦτα ἔχων πάρει;

Λάμπιχος

τί οὖν; ἐχρῆν, ὦ Ἑρμῆ, γυμνὸν ἦκειν τύραννον ἄνδρα;

Ἑρμῆς

τύραννον μὲν οὐδαμῶς, νεκρὸν δὲ μάλα· ὥστε ἀπόθου ταῦτα.

Λάμπιχος

ἰδοὺ σοι ὁ πλοῦτος ἀπέρριπται.

Ἑρμῆς

καὶ τὸν τῦφον ἀπόρριψον, ὦ Λάμπιχε, καὶ τὴν ὑπεροψίαν· βαρήσει γὰρ τὸ πορθμεῖον συνεμπεσόντα.

Λάμπιχος

οὐκοῦν ἀλλὰ τὸ διάδημα ἔασόν με ἔχειν καὶ τὴν ἐφεστρίδα.

Ἑρμῆς

οὐδαμῶς, ἀλλὰ καὶ ταῦτα ἄφες.

Λάμπιχος

εἶεν. τί ἔτι; πάντα γὰρ ἀφῆκα, ὡς ὀρᾷς.

Ἑρμῆς

καὶ τὴν ὠμότητα καὶ τὴν ἄνοιαν καὶ τὴν ὕβριν καὶ τὴν ὀργήν, καὶ ταῦτα ἄφες.

Λάμπιχος

ἰδοὺ σοι ψιλὸς εἰμι.

Ἑρμῆς

[5] ἔμβαινε ἤδη. σὺ δὲ ὁ παχύς, ὁ πολύσαρκος τίς ὦν τυγχάνεις;

Δαμασίας

Δαμασίας ὁ ἀθλητής.

Ἑρμῆς

ναί, ἔοικας· οἶδα γάρ σε πολλάκις ἐν ταῖς παλαίστραις ἰδών.

Δαμασίας

ναί, ὦ Ἑρμῆ· ἀλλὰ παράδεξαί με γυμνὸν ὄντα.

Ἑρμῆς

οὐ γυμνόν, ὦ βέλτιστε, τοσαύτας σάρκας περιβεβλημένον· ὥστε ἀπόδυθι αὐτάς, ἐπεὶ καταδύσεις τὸ σκάφος τὸν ἕτερον πόδα ὑπερθεῖς μόνον· ἀλλὰ καὶ τοὺς στεφάνους τούτους ἀπόρριψον καὶ τὰ κηρύγματα.

Δαμασίας

ἰδοὺ σοι γυμνός, ὡς ὀρθῶς, ἀληθῶς εἰμι καὶ ἰσοστάσιος τοῖς ἄλλοις νεκροῖς.

Ἑρμῆς

[6] οὕτως ἄμεινον ἀβαρῆ εἶναι· ὥστε ἔμβαινε. καὶ σὺ δὲ τὸν πλοῦτον ἀποθέμενος, ὦ Κράτων, καὶ τὴν μαλακίαν δὲ προσέτι καὶ τὴν τρυφήν μηδὲ τὰ ἐντάφια κόμιζε μηδὲ τὰ τῶν προγόνων ἀξιώματα, κατάλιπε δὲ καὶ γένος καὶ δόξαν καὶ εἴ ποτέ σε ἡ πόλις ἀνεκήρυξε καὶ τὰς τῶν ἀνδριάντων ἐπιγραφάς, μηδέ, ὅτι μέγαν τάφον ἐπὶ σοι ἔχωσαν, λέγε· βαρύνει γὰρ καὶ ταῦτα μνημονεύόμενα.

Κράτων

οὐχ ἐκὼν μέν, ἀπορρίψω δέ· τί γὰρ ἂν καὶ πάθοιμι;

Ἑρμῆς

[7] βαβαῖ. σὺ δὲ ὁ ἔνοπλος τί βούλει; ἢ τί τὸ τρόπαιον τοῦτο φέρεις;

Στρατηγός

ὅτι ἐνίκησα, ὦ Ἑρμῆ, καὶ ἡρίστευσα καὶ ἡ πόλις ἐτίμησέ με.

Ἑρμῆς

ἄφες ὑπὲρ γῆς τὸ τρόπαιον· ἐν ἄδου γὰρ εἰρήνη καὶ οὐδὲν ὅπλων δεήσει. [8] ὁ σεμνὸς δὲ οὗτος ἀπὸ γε τοῦ σχήματος καὶ βρενθυόμενος, ὁ τὰς ὀφρῦς

ἐπιρκῶς, ὁ ἐπὶ τῶν φροντίδων τίς ἐστιν, ὁ τὸν βαθὺν πῶγονα καθειμένος;

Μένιππος

φιλόσοφος τις, ὃ Ἑρμῆ, μᾶλλον δὲ γόης καὶ τερατείας μεστός· ὥστε ἀπόδυσον καὶ τοῦτον· ὅψει γὰρ πολλὰ καὶ γελοῖα ὑπὸ τῷ ἱματίῳ σκεπόμενα.

Ἑρμῆς

ἀπόθου σὺ τὸ σχῆμα πρῶτον, εἴτα καὶ ταυτὶ πάντα. ὦ Ζεῦ, ὅσην μὲν τὴν ἀλαζονεῖαν κομίζει, ὅσην δὲ ἀμαθίαν καὶ ἔριν καὶ κενοδοξίαν καὶ ἐρωτήσεις ἀπόρους καὶ λόγους ἀκανθώδεις καὶ ἐννοίας πολυπλόκους, ἀλλὰ καὶ ματαιοπονίαν μάλα πολλὴν καὶ λῆρον οὐκ ὀλίγον καὶ ὕθλους καὶ μικρολογίαν, νῆ Δία καὶ χρυσίον γε τουτὶ καὶ ἡδυπάθειαν δὲ καὶ ἀναισχυντίαν καὶ ὀργὴν καὶ τρυφὴν καὶ μαλακίαν· οὐ λέληθε γάρ με, εἰ καὶ μάλα περικρύπτεις αὐτά. καὶ τὸ ψεῦδος δὲ ἀπόθου καὶ τὸν τῦφον καὶ τὸ οἶεσθαι ἀμείνων εἶναι τῶν ἄλλων· ὥς εἴ γε ταῦτα πάντα ἔχων ἐμβαίης, ποία πεντηκόντορος δέξαιτο ἄν σε;

Φιλόσοφος

ἀποτίθεμαι τοίνυν αὐτά, ἐπεὶπερ οὕτω κελεύεις.

Μένιππος

[9] ἀλλὰ καὶ τὸν πῶγονα τοῦτον ἀποθέσθω, ὃ Ἑρμῆ, βαρύν τε ὄντα καὶ λάσιον, ὥς ὀρᾷς· πέντε μναῖ τριχῶν εἰσι τοῦλάχιστον.

Ἑρμῆς

εὖ λέγεις· ἀπόθου καὶ τοῦτον.

Φιλόσοφος

καὶ τίς ὁ ἀποκείρων ἔσται;

Ἑρμῆς

Μένιππος οὕτοσι λαβὼν πέλεκυν τῶν ναυπηγικῶν ἀποκόψει αὐτὸν ἐπικόπῳ τῇ ἀποβάθρᾳ χρησάμενος.

Μένιππος

οὐκ, ὦ Ἑρμῆ, ἀλλὰ πρίονά μοι ἀνάδος· γελοιότερον γὰρ τοῦτο.

Ἑρμῆς

ὁ πέλεκυς ἱκανός. εὖ γε. ἀνθρωπινώτερος νῦν ἀναπέφηνας ἀποθέμενος
σαντοῦ τὴν κινάβραν.

Μένιππος

βούλει μικρὸν ἀφέλωμαι καὶ τῶν ὀφρύων;

Ἑρμῆς

μάλιστα· ὑπὲρ τὸ μέτωπον γὰρ καὶ ταύτας ἐπῆρκεν, οὐκ οἶδα ἐφ' ὅτῳ
ἀνατείνων ἑαυτόν. τί τοῦτο; καὶ δακρύεις, ὦ κάθαρμα, καὶ πρὸς θάνατον
ἀποδελιᾶς; ἔμβηθι δ' οὖν.

Μένιππος

ἐν ἔτι τὸ βαρύτατον ὑπὸ μάλης ἔχει.

Ἑρμῆς

τί, ὦ Μένιππε;

Μένιππος

κολακείαν, ὦ Ἑρμῆ, πολλὰ χρησιμεύσασαν αὐτῷ ἐν τῷ βίῳ.

Φιλόσοφος

οὐκοῦν καὶ σὺ, ὦ Μένιππε, ἀπόθου τὴν ἐλευθερίαν καὶ παρρησίαν καὶ τὸ
ἄλυπον καὶ τὸ γενναῖον καὶ τὸν γέλωτα· μόνος γοῦν τῶν ἄλλων γελαῖς.

Ἑρμῆς

μηδαμῶς, ἀλλὰ καὶ ἔχε ταῦτα, κοῦφα γὰρ καὶ πάννυ εὐφορα ὄντα καὶ πρὸς τὸν
κατάπλουν χρήσιμα. ^[10] καὶ ὁ ῥήτωρ δὲ σὺ ἀπόθου τῶν ῥημάτων τὴν
τοσαύτην ἀπεραντολογίαν καὶ ἀντιθέσεις καὶ παρισώσεις καὶ περιόδους καὶ
βαρβαρισμούς καὶ τὰ ἄλλα βάρη τῶν λόγων.

ῥήτωρ

ἦν ἰδοῦ, ἀποτίθεμαι.

Ἑρμῆς

εὖ ἔχει· ὥστε λύε τὰ ἀπόγεια, τὴν ἀποβάθραν ἀνελώμεθα, τὸ ἀγκύριον
ἀνεσπάσθω, πέτασον τὸ ἱστίον, εὐθύνε, ὦ πορθμεῦ, τὸ πηδάλιον· εὐπλοῶμεν.
^[11] τί οἰμώζετε, ὦ μάταιοι, καὶ μάλιστα ὁ φιλόσοφος σὺ ὁ ἀρτίως τὸν πώγωνα
δεδηλωμένος;

Φιλόσοφος

ὅτι, ὦ Ἑρμῆ, ἀθάνατον ὥμην τὴν ψυχὴν ὑπάρχειν.

Μένιππος

ψεύδεται· ἄλλα γὰρ ἔοικε λυπεῖν αὐτόν.

Ἑρμῆς

τὰ ποῖα;

Μένιππος

ὅτι μηκέτι δειπνήσει πολυτελεῖ δεῖπνα μηδὲ νύκτωρ ἐξιὼν ἅπαντας λανθάνων τῷ ἱματίῳ τὴν κεφαλὴν κατελίσσας περιέεισιν ἐν κύκλῳ τὰ χαμαιτυπεῖα, καὶ ἔωθεν ἐξαπατῶν τοὺς νέους ἐπὶ τῇ σοφίᾳ ἀργύριον λήψεται· ταῦτα λυπεῖ αὐτόν.

Φιλόσοφος

σὺ γάρ, ὦ Μένιππε, οὐκ ἄχθη ἀποθανών;

Μένιππος

πῶς, ὃς ἔσπευσα ἐπὶ τὸν θάνατον καλέσαντος μηδενός; ^[12] ἀλλὰ μεταξὺ λόγων. οὐ κραυγὴ τις ἀκούεται ὥσπερ τινῶν ἀπὸ γῆς βοώντων;

Ἑρμῆς

ναί, ὦ Μένιππε, οὐκ ἀφ' ἐνός γε χωρίου, ἀλλ' οἱ μὲν ἐς τὴν ἐκκλησίαν συνελθόντες ἄσμενοι γελῶσι πάντες ἐπὶ τῷ Λαμπίχου θανάτῳ καὶ ἡ γυνὴ αὐτοῦ συνέχεται πρὸς τῶν γυναικῶν καὶ τὰ παιδιά νεογνὰ ὄντα ὁμοίως κάκεῖνα ὑπὸ τῶν παίδων βάλλεται ἀφθόνοις τοῖς λίθοις· ἄλλοι δὲ Διόφαντον τὸν ῥήτορα ἐπαινοῦσιν ἐν Σικυῶνι ἐπιταφίους λόγους διεξιόντα ἐπὶ Κράτῳ τούτῳ. καὶ νῆ Δία γε ἡ Δαμασίου μήτηρ κωκίουσα ἐξάρχει τοῦ θρήνου σὺν γυναιξὶν ἐπὶ τῷ Δαμασίῳ· σὲ δέ, ὦ Μένιππε, οὐδεὶς δακρύει, καθ' ἡσυχίαν δὲ κεῖσθαι μόνος.

Μένιππος

^[13] οὐδαμῶς, ἀλλ' ἀκούσῃ τῶν κυνῶν μετ' ὀλίγον ὠρυομένων οἴκτιστον ἐπ' ἐμοὶ καὶ τῶν κοράκων τυπτομένων τοῖς πτεροῖς, ὅπότεν συνελθόντες θάπτωσί με.

Ἑρμῆς

γεννάδας εἶ, ὦ Μένιππε. ἀλλ' ἐπεὶ καταπεπλεύκαμεν ἡμεῖς, ὑμεῖς μὲν ἄπιτε πρὸς τὸ δικαστήριον εὐθεῖαν ἐκείνην προϊόντες, ἐγὼ δὲ καὶ ὁ πορθμεὺς ἄλλους μετελευσόμεθα.

Μένιππος

Εὐπλοεῖτε, ὦ Ἑρμῆ· προΐωμεν δὲ καὶ ἡμεῖς. τί οὖν ἔτι καὶ μέλλετε; πάντως δικασθῆναι δεήσει, καὶ τὰς καταδίκας φασὶν εἶναι βαρείας, τροχὸς καὶ λίθους καὶ γῦπας· δειχθήσεται δὲ ὁ ἐκάστου βίος ἀκριβῶς.

Κράτης καὶ Διογένους

Κράτης

[1] Μοίριχον τὸν πλούσιον ἐγίνωσκες, ὦ Διόγεες, τὸν πάνυ πλούσιον, τὸν ἐκ Κορίνθου, τὸν τὰς πολλὰς ὁλκάδας ἔχοντα, οὗ ἀνεπιὸς Ἀριστέας, πλούσιος καὶ αὐτὸς ὢν; ὃς τὸ Ὀμηρικὸν ἐκεῖνο εἰώθει ἐπιλέγειν, ἢ μ' ἀνάειρ' ἢ ἐγὼ σέ.

Διογένης

τίνος ἔνεκα, ὦ Κράτης;

Κράτης

ἐθεράπευον ἀλλήλους τοῦ κλήρου ἔνεκα ἐκάτερος ἡλικιωται ὄντες, καὶ τὰς διαθήκας ἐς τὸ φανερόν ἐτίθεντο, Ἀριστέαν μὲν ὁ Μοίριχος, εἰ προαποθάνοι, δεσπότην ἀφιεῖς τῶν ἑαυτοῦ πάντων, Μοίριχον δὲ ὁ Ἀριστέας, εἰ προαπέλθοι αὐτοῦ. ταῦτα μὲν ἐγγράπτο, οἱ δ' ἐθεράπευον ὑπερβαλλόμενοι ἀλλήλους τῇ κολακείᾳ· καὶ οἱ μάντεις, οἳ τε ἀπὸ τῶν ἄστρων τεκμαιρόμενοι τὸ μέλλον οἳ τε ἀπὸ τῶν ὀνειράτων, ὥς γε Χαλδαίων παῖδες, ἀλλὰ καὶ ὁ Πύθιος αὐτὸς ἄρτι μὲν Ἀριστέα παρεῖχε τὸ κράτος, ἄρτι δὲ Μοιρίχῳ, καὶ τὰ τάλαντα ποτὲ μὲν ἐπ' ἐκεῖνον, νῦν δ' ἐπὶ τοῦτον ἔρρεπε.

Διογένης

[2] τί οὖν πέρας ἐγένετο, ὦ Κράτης; ἀκοῦσαι γὰρ ἄξιον.

Κράτης

ἄμφω τεθνᾶσιν ἐπὶ μιᾷς ἡμέρας, οἱ δὲ κληροὶ ἐς Εὐνόμιον καὶ Θρασυκλέα περιτῆλθον ἄμφω συγγενεῖς ὄντας οὐδὲ πώποτε προμαντευομένους οὕτω γενέσθαι ταῦτα· διαπλέοντες γὰρ ἀπὸ Σικυῶνος ἐς Κίρραν κατὰ μέσον τὸν πόρον πλαγίῳ περιπεσόντες τῷ Ἰάπυγι ἀνετράπησαν.

Διογένης

[3] εὖ ἐποίησαν. ἡμεῖς δὲ ὅποτε ἐν τῷ βίῳ ἤμεν, οὐδὲν τοιοῦτον ἐνενοοῦμεν περὶ ἀλλήλων· οὔτε ἐγὼ ποτε ἠϋξάμην Ἀντισθένην ἀποθανεῖν, ὥς κληρονομήσαιοι τῆς βακτηρίας αὐτοῦ — εἶχε δὲ πάνυ καρτερὰν ἐκ κοτίνου ποιησάμενος — οὔτε οἶμαι σὺ ὁ Κράτης ἐπεθύμεις κληρονομεῖν ἀποθανόντος ἐμοῦ τὰ κτήματα καὶ τὸν πῖθον καὶ τὴν πῆραν χοίνικας δύο θέρμων ἔχουσας.

Κράτης

οὐδὲν γὰρ μοι τούτων ἔδει, ἀλλ' οὐδὲ σοί, ὦ Διόγεες· ἃ γὰρ ἐχρῆν, σύ τε

Ἀντισθένης ἐκληρονόμησας καὶ ἐγὼ σοῦ, πολλῶ μείζω καὶ σεμνότερα τῆς Περσῶν ἀρχῆς.

Διογένης

τίνα ταῦτα φῆς;

Κράτης

σοφίαν, αὐτάρκειαν, ἀλήθειαν, παρρησίαν, ἐλευθερίαν.

Διογένης

νῇ Δία, μέμνημαι καὶ τοῦτον διαδεξαμένος τὸν πλοῦτον παρὰ Ἀντισθένης καὶ σοὶ ἔτι πλείω καταλιπών.

Κράτης

[4] ἀλλ' οἱ ἄλλοι ἡμέλουν τῶν τοιούτων κτημάτων καὶ οὐδεὶς ἐθεράπευεν ἡμᾶς κληρονομῆσειν προσδοκῶν, ἐς δὲ τὸ χρυσίον πάντες ἔβλεπον.

Διογένης

εἰκότως· οὐ γὰρ εἶχον ἔνθα ἂν δέξαιντο τὰ τοιαῦτα παρ' ἡμῶν διερρηκότες ὑπὸ τρυφῆς, καθάπερ τὰ σαπρὰ τῶν βαλαντίων· ὥστε εἴ ποτε καὶ ἐμβάλοι τις ἐς αὐτοὺς ἢ σοφίαν ἢ παρρησίαν ἢ ἀλήθειαν, ἐξέπιπτεν εὐθὺς καὶ διέρρει, τοῦ πυθμένος στέγειν οὐ δυναμένου, οἷόν τι πάσχουσιν αἱ τοῦ Δαναοῦ αὐται παρθένοι εἰς τὸν τετρημένον πίθον ἐπαντλοῦσαι· τὸ δὲ χρυσίον ὁδοῦσι καὶ ὄνυξι καὶ πάσῃ μηχανῇ ἐφύλαττον.

Κράτης

οὐκοῦν ἡμεῖς μὲν ἔξομεν κἀνταῦθα τὸν πλοῦτον, οἱ δὲ ὀβολὸν ἥξουσι κομίζοντες καὶ τοῦτον ἄχρι τοῦ πορθμέως.

Ἀλεξάνδρου, Ἀννίβα, Μίνως καὶ Σκηπίωνος

Ἀλέξανδρος

[1] ἐμὲ δεῖ προκεκρίσθαι σου, ὦ Λίβυ· ἀμείνων γάρ εἰμι.

Ἀννίβας

οὐ μὲν οὖν, ἀλλ' ἐμέ.

Ἀλέξανδρος

οὐκοῦν ὁ Μίνως δικασάτω.

Μίνως

τίνες δὲ ἐστέ;

Ἀλέξανδρος

οὗτος μὲν Ἀννίβας ὁ Καρχηδόνιος, ἐγὼ δὲ Ἀλέξανδρος ὁ Φιλίππου.

Μίνως

νῆ Δία ἔνδοξοί γε ἀμφοτέροι. ἀλλὰ περὶ τίνος ὑμῖν ἡ ἔρις;

Ἀλέξανδρος

περὶ προεδρίας· φησὶ γὰρ οὗτος ἀμείνων γεγενῆσθαι στρατηγὸς ἐμοῦ, ἐγὼ δέ, ὥσπερ ἅπαντες ἴσασιν, οὐχὶ τούτου μόνον, ἀλλὰ πάντων σχεδὸν τῶν πρὸ ἐμοῦ φημί διενεγκεῖν τὰ πολέμια.

Μίνως

οὐκοῦν ἐν μέρει ἐκάτερος εἰπάτω, σὺ δὲ πρῶτος ὁ Λίβυς λέγε.

Ἀννίβας

[2] ἐν μὲν τούτῳ, ὦ Μίνως, ὠνάμην, ὅτι ἐνταῦθα καὶ τὴν Ἑλλάδα φωνὴν ἐξέμαθον· ὥστε οὐδὲ ταύτῃ πλέον οὗτος ἐνέγκαιτό μου. φημί δὲ τούτους μάλιστα ἐπαίνου ἀξίους εἶναι, ὅσοι τὸ μηδὲν ἐξ ἀρχῆς ὄντες ὅμως ἐπὶ μέγα προεχώρησαν δι' αὐτῶν δυνάμιν τε περιβαλόμενοι καὶ ἄξιοι δόξαντες ἀρχῆς. ἐγὼ γ' οὖν μετ' ὀλίγων ἐξορμήσας εἰς τὴν Ἰβηρίαν τὸ πρῶτον ὑπαρχος ὢν τῷ ἀδελφεῷ μεγίστων ἡξιώθην ἄριστος κριθεῖς, καὶ τοὺς τε Κελτίβηρας εἶλον καὶ Γαλατῶν ἐκράτησα τῶν ἐσπερίων καὶ τὰ μεγάλα ὄρη ὑπερβὰς τὰ περὶ τὸν Ἥριδανὸν ἅπαντα κατέδραμον καὶ ἀναστάτους ἐποίησα τοσαύτας πόλεις καὶ

τὴν πεδινὴν Ἰταλίαν ἐχειρωσάμεν καὶ μέχρι τῶν προαστείων τῆς προῦχούσης πόλεως ἦλθον καὶ τοσούτους ἀπέκτεινα μιᾶς ἡμέρας, ὥστε τοὺς δακτυλίους αὐτῶν μεδίμνοις ἀπομετρήσαι καὶ τοὺς ποταμοὺς γεφυρῶσαι νεκροῖς. καὶ ταῦτα πάντα ἔπραξα οὔτε Ἀμμωνος υἱὸς ὀνομαζόμενος οὔτε θεὸς εἶναι προσποιούμενος ἢ ἐνὺπνια τῆς μητρὸς διεξιὼν, ἀλλ' ἄνθρωπος εἶναι ὁμολογῶν, στρατηγοῖς τε τοῖς συνετωτάτοις ἀντεξεταζόμενος καὶ στρατιώταις τοῖς μαχιμωτάτοις συμπλεκόμενος, οὐ Μήδους καὶ Ἀρμενίου καταγωνιζόμενος ὑποφεύγοντας πρὶν δῶκεν τινὰ καὶ τῷ τολμήσαντι παραδιδόντας εὐθὺς τὴν νίκην. [3] Ἀλέξανδρος δὲ πατρώαν ἀρχὴν παραλαβὼν ἠϋξῆσε καὶ παρὰ πολὺ ἐξέτεινε χρησάμενος τῇ τῆς τύχης ὀρμῇ. ἐπεὶ δ' οὖν ἐνίκησέ τε καὶ τὸν ὀλεθρον ἐκεῖνον Δαρεῖον ἐν Ἴσσω τε καὶ Ἀρβήλοις ἐκράτησεν, ἀποστάς τῶν πατρώων προσκυνεῖσθαι ἡξίου καὶ ἐς δίαίταν τὴν Μηδικὴν μετεδιήτησεν ἑαυτὸν καὶ ἐμιαιφόνει ἐν τοῖς συμποσίοις τοὺς φίλους καὶ συνελάμβανεν ἐπὶ θανάτῳ. ἐγὼ δὲ ἦρξα ἐπ' ἴσης τῆς πατρίδος, καὶ ἐπειδὴ μετεπέμπετο τῶν πολεμίων μεγάλῳ στόλῳ ἐπιπλευσάντων τῇ Λιβύῃ, τὰχέως ὑπήκουσα, καὶ ἰδιώτην ἑμαυτὸν παρέσχον καὶ καταδικασθεὶς ἤνεγκα εὐγνωμόνως τὸ πρᾶγμα. καὶ ταῦτα ἔπραξα βάρβαρος ὢν καὶ ἀπαίδευτος παιδείας τῆς Ἑλληνικῆς καὶ οὔτε Ὅμηρον ὥσπερ οὗτος ῥαψωδῶν οὔτε ὑπ' Ἀριστοτέλει τῷ σοφιστῇ παιδευθεὶς, μόνῃ δὲ τῇ φύσει ἀγαθῇ χρησάμενος. ταῦτά ἐστιν ἃ ἐγὼ Ἀλεξάνδρου ἀμείνων φημὶ εἶναι. εἰ δέ ἐστι καλλίων οὐτοσί, διότι διαδήματι τὴν κεφαλὴν διεδέδετο, Μακεδόσι μὲν ἴσως καὶ ταῦτα σεμνά, οὐ μὴν διὰ τοῦτο ἀμείνων δόξειεν ἂν γενναίου καὶ στρατηγικοῦ ἀνδρὸς τῇ γνώμῃ πλέον ἦπερ τῇ τύχῃ κεχρημένου.

Μίνως

ὁ μὲν εἶρηκεν οὐκ ἀγεννῇ τὸν λόγον οὐδὲ ὡς Λίβυν εἰκὸς ἦν ὑπὲρ αὐτοῦ. σὺ δέ, ὦ Ἀλέξανδρε, τί πρὸς ταῦτα φῆς;

Ἀλέξανδρος

[4] ἐχρῆν μὲν, ὦ Μίνως, μηδὲν πρὸς ἄνδρα οὕτω θρασὺν ἀποκρίνασθαι· ἱκανὴ γὰρ ἡ φήμῃ διδάξει σε, οἷος μὲν ἐγὼ βασιλεύς, οἷος δὲ οὗτος ληστής ἐγένετο. ὅμως δὲ ὅρα εἰ κατ' ὀλίγον αὐτοῦ διήνεγκα, ὃς νέος ὢν ἔτι παρελθὼν ἐπὶ τὰ πράγματα καὶ τὴν ἀρχὴν τεταραγμένην κατέσχον καὶ τοὺς φονέας τοῦ πατρὸς μετῆλθον, κᾶτα φοβήσας τὴν Ἑλλάδα τῇ Θηβαίων ἀπωλείᾳ στρατηγός τε ὑπ' αὐτῶν χειροτονηθεὶς οὐκ ἡξίωσα τὴν Μακεδόνων ἀρχὴν περιέπων ἀγαπᾶν ἄρχειν ὁπόσων ὁ πατὴρ κατέλιπεν, ἀλλὰ πᾶσαν ἐπινοήσας τὴν γῆν καὶ δεινὸν ἡγησάμενος, εἰ μὴ ἀπάντων κρατήσαιμι, ὀλίγους ἄγων ἐσέβαλον ἐς τὴν Ἀσίαν, καὶ ἐπὶ τε Γρανικῷ ἐκράτησα μεγάλῃ μάχῃ καὶ τὴν Λυδίαν λαβὼν καὶ Ἰωνίαν καὶ Φρυγίαν καὶ ὅλως τὰ ἐν ποσὶν ἀεὶ χειρούμενος ἦλθον ἐπὶ Ἰσόν, ἔνθα Δαρεῖος ὑπέμεινε μυριάδας πολλὰς στρατοῦ ἄγων. [5] καὶ τὸ ἀπὸ τούτου, ὦ Μίνως, ὑμεῖς ἴστε ὅσους ὑμῖν νεκροὺς ἐπὶ μιᾶς ἡμέρας κατέπεμψα· φησὶ γοῦν ὁ πορθμεὺς μὴ διαρκέσαι αὐτοῖς τότε τὸ σκάφος. ἀλλὰ σχεδίας πηξαμένους τοὺς πολλοὺς αὐτῶν διαπλεῦσαι. καὶ ταῦτα διέπραττον αὐτὸς

προκινδυνεύων καὶ τιτρωσκεσθαι ἀξιῶν· καὶ ἵνα σοὶ μὴ τὰ ἐν Τύρῳ μὴδὲ τὰ ἐν Ἀρ βήλοισι διηγήσωμαι, ἀλλὰ καὶ μέχρι Ἰνδῶν ἦλθον καὶ τὸν Ὠκεανὸν ὅρον ἐποίησάμην τῆς ἀρχῆς καὶ τοὺς ἐλέφαντας αὐτῶν εἶλον καὶ Πῶρον ἐχειρῶσάμην, καὶ Σκύθας δὲ οὐκ εὐκαταφρονήτους ἄνδρας ὑπερβάς τὸν Τάναϊν ἐνίκησα μεγάλη ἵππομαχίᾳ, καὶ τοὺς φίλους εὖ ἐποίησα καὶ τοὺς ἐχθροὺς ἡμυνάμην. εἰ δὲ καὶ θεὸς ἐδόκουν τοῖς ἀνθρώποις, συγγνωστοὶ ἐκεῖνοι πρὸς τὸ μέγεθος τῶν πραγμάτων καὶ τοιοῦτόν τι πιστεύσαντες περὶ ἐμοῦ. [6] τὸ δ' οὖν τελευταῖον ἐγὼ μὲν βασιλεύων ἀπέθανον, οὗτος δὲ ἐν φυγῇ ὢν παρὰ Προυσία τῷ Βιθυνῷ, καθάπερ ἄξιον ἦν πανουργότατον καὶ ὠμότατον ὄντα· ὥς γὰρ δὴ ἐκράτησε τῶν Ἰταλῶν, ἐὼ λέγειν ὅτι οὐκ ἰσχύι, ἀλλὰ πονηρίᾳ καὶ ἀπιστίᾳ καὶ δόλοις, νόμιμον δὲ ἢ προφανὲς οὐδέν. ἐπεὶ δέ μοι ὠνείδισε τὴν τρυφήν, ἐκλελησθαί μοι δοκεῖ οἷα ἐποίει ἐν Καπύῃ ἐταίραις συνὼν καὶ τοὺς τοῦ ποκέμου καιροὺς ὁ θαυμάσιος καθηδυπαθῶν. ἐγὼ δὲ εἰ μὴ μικρὰ τὰ ἐσπέρια δόξας ἐπὶ τὴν ἔω μᾶλλον ὥρμησα, τί ἂν μέγα ἔπραξα Ἰταλίαν ἀναιμωτὶ λαβὼν καὶ Λιβύην καὶ τὰ μέχρι Γαδεῖρων ὑπαγόμενος; ἀλλ' οὐκ ἀξιώμαχα ἔδοξέ μοι ἐκεῖνα ὑποπτήσσοντα ἤδη καὶ δεσπότην ὁμολογοῦντα. εἶρηκα· σὺ δέ, ὦ Μίνως, δικάζε· ἱκανὰ γὰρ ἀπὸ πολλῶν καὶ ταῦτα.

Σκηπίων

[7] μὴ πρότερον, ἦν μὴ καὶ ἐμοῦ ἀκούσης.

Μίνως

τίς γὰρ εἶ, ὦ βέλτιστε; ἢ πόθεν ὢν ἐρεῖς;

Σκηπίων

Ἰταλιώτης Σκηπίων στρατηγὸς ὁ καθελὼν Καρχηδόνα καὶ κρατήσας Λιβύων μεγάλαις μάχαις.

Μίνως

τί οὖν καὶ σὺ ἐρεῖς;

Σκηπίων

Ἀλεξάνδρου μὲν ἤττων εἶναι, τοῦ δὲ Ἀννίβου ἀμείνων, ὃς ἐδίωξα νικήσας αὐτὸν καὶ φυγεῖν κατηναγκασα ἀτίμω. πῶς οὖν οὐκ ἀναίσχυντος οὗτος, ὃς πρὸς Ἀλέξανδρον ἀμιλλᾶται, ᾧ οὐδὲ Σκηπίων ἐγὼ ὁ νενικηκὼς ἐμαυτὸν παραβάλλεσθαι ἀξιῶ;

Μίνως

νῆ Δί' εὐγνώμονα φής, ὦ Σκηπίων· ὥστε πρῶτος μὲν κεκρίσθω Ἀλέξανδρος,

μετ' αὐτὸν δὲ σύ, εἴτα, εἰ δοκεῖ, τρίτος Ἀννίβας οὐδὲ οὗτος εὐκαταφρόνητος
ᾧν.

Διογένους καὶ Ἀλεξάνδρου

Διογένης

[1] τί τοῦτο, ὦ Ἀλέξανδρε; καὶ συ τέθνηκας ὥσπερ καὶ ἡμεῖς ἅπαντες;

Ἀλέξανδρος

ὁρᾷς, ὦ Διόγενης· οὐ παράδοξον δέ, εἰ ἄνθρωπος ὢν ἀπέθανον.

Διογένης

οὐκοῦν ὁ Ἄμμων ἐψεύδετο λέγων ἑαυτοῦ σε εἶναι, σὺ δὲ Φιλίππου ἄρα ἦσθα;

Ἀλέξανδρος

Φιλίππου δηλαδή· οὐ γὰρ ἂν ἐτεθνήκειν Ἄμμωνος ὢν.

Διογένης

καὶ μὴν καὶ περὶ τῆς Ὀλυμπιάδος ὅμοια ἐλέγετο, δράκοντα ὁμιλεῖν αὐτῇ καὶ βλέπεσθαι ἐν τῇ εὐνῇ, εἴτα οὕτω σε τεχθῆναι, τὸν δὲ Φίλιππον ἐξηπατῆσθαι οἰόμενον παρ' ἑαυτοῦ σε εἶναι.

Ἀλέξανδρος

κἀγὼ ταῦτα ἤκουον ὥσπερ σὺ, νῦν δὲ ὁρῶ, ὅτι οὐδὲν ὑγιὲς οὔτε ἡ μήτηρ οὔτε οἱ τῶν Ἀμμωνίων προφητῆται ἔλεγον.

Διογένης

ἀλλὰ τὸ ψεῦδος αὐτῶν οὐκ ἄχρηστόν σοι, ὦ Ἀλέξανδρε, πρὸς τὰ πράγματα ἐγένετο· πολλοὶ γὰρ ὑπέπτησσαν θεὸν εἶναί σε νομίζοντες. [2] ἀτὰρ εἶπέ μοι, τίνην τὴν τοσαύτην ἀρχὴν καταλέλοιπας;

Ἀλέξανδρος

οὐκ οἶδα, ὦ Διόνενης· οὐ γὰρ ἔφθασα ἐπισκῆψαί τι περὶ αὐτῆς ἢ τοῦτο μόνον, ὅτι ἀποθνήσκων Περδίκκα τὸν δακτύλιον ἐπέδωκα. πλὴν ἀλλὰ τί γελαῖς, ὦ Διόγενης;

Διογένης

τί γὰρ ἄλλο ἢ ἀνεμνήσθην οἷα ἐποίει ἡ Ἑλλάς, ἄρτι σε παρειληφότα τὴν ἀρχὴν κολακεύοντες καὶ προστάτην αἰρούμενοι καὶ στρατηγὸν ἐπὶ τοὺς βαρβάρους, ἔνιοι δὲ καὶ τοῖς δώδεκα θεοῖς προστιθέντες καὶ οἰκοδομοῦντες

σοι νεὼς καὶ θύοντες ὡς δράκοντος υἱῷ. [3] ἀλλ' εἰπέ μοι, ποῦ σε οἱ Μακεδόνες ἔθαψαν;

Ἀλέξανδρος

ἔτι ἐν Βαβυλῶνι κεῖμαι τριακοστὴν ταύτην ἡμέραν, ὑπισχνεῖται δὲ Πτολεμαῖος ὁ ὑπασπιστής, ἥν ποτε ἀγάγη σχολὴν ἀπὸ τῶν θορύβων τῶν ἐν ποσίν, ἐς Αἴγυπτον ἀπαγαγὼν θάψειν ἐκεῖ, ὡς γενοίμην εἷς τῶν Αἰγυπτίων θεῶν.

Διογένης

μὴ γελᾶσω οὖν, ὦ Ἀλέξανδρε, ὁρῶν καὶ ἐν ἄδου ἔτι σε μωραίνοντα καὶ ἐλπίζοντα Ἄνουβιν ἢ Ὅσιριν γενήσεσθαι; πλὴν ἀλλὰ ταῦτα μὲν, ὦ θειότατε, μὴ ἐλπίσης· οὐ γὰρ θέμις ἀνελθεῖν τινα τῶν ἅπαξ διαπλευσάντων τὴν λίμνην καὶ ἐς τὸ εἶσω τοῦ στομίου παρελθόντων· οὐ γὰρ ἀμελής ὁ Αἰακὸς οὐδ' ὁ Κέρβερος εὐκαταφρόνητος. [4] ἐκεῖνο δέ γε ἡδέως ἂν μάθοιμι παρὰ σοῦ, πῶς φέρεις, ὅποταν ἐννοήσης, ὅσῃν εὐδαιμονίαν ὑπὲρ γῆς ἀπολιπὼν ἀφίξαι, σωματοφύλακας καὶ ὑπασπιστάς καὶ σατράπας καὶ χρυσὸν τοσοῦτον καὶ ἔθνη προσκυνούντα καὶ Βαβυλῶνα καὶ Βάκτρα καὶ τὰ μεγάλα θηρία καὶ τιμὴν καὶ δόξαν καὶ τὸ ἐπίσημον εἶναι ἐξελαύνοντα διαδεδεμένον ταινία λευκῇ τὴν κεφαλὴν πορφυρίδα ἐμπεπορημένον. οὐ λυπεῖ ταῦτά σε ὑπὸ τὴν μνήμην ἰόντα; τί δακρύεις, ὦ μάταιε; οὐδὲ ταῦτά σε ὁ σοφὸς Ἀριστοτέλης ἐπαίδευσεν μὴ οἶεσθαι βέβαια εἶναι τὰ παρὰ τῆς τύχης;

Ἀλέξανδρος

[5] ὁ σοφός; ἀπάντων ἐκεῖνος κολάκων ἐπιτριπτότατος ὢν. ἐμὲ μόνον ἔασον τὰ Ἀριστοτέλους εἰδέναι, ὅσα μὲν ἤτησε παρ' ἐμοῦ, οἷα δὲ ἐπέστελλεν, ὡς δὲ κατεχρήτο μου τῇ περὶ παιδείαν φιλοτιμίᾳ θωπεύων καὶ ἐπαινῶν ἄρτι μὲν πρὸς τὸ κάλλος, ὡς καὶ τοῦτο μέρος ὃν τάγαθοῦ, ἄρτι δὲ ἐς τὰς πράξεις καὶ τὸν πλοῦτον. καὶ γὰρ αὖ καὶ τοῦτο ἀγαθὸν ἡγεῖτο εἶναι, ὡς μὴ αἰσχύνοιτο καὶ αὐτὸς λαμβάνων· γόης, ὦ Διόγενες, ἄνθρωπος καὶ τεχνίτης. πλὴν ἀλλὰ τοῦτό γε ἀπολέλαυκα αὐτοῦ τῆς σοφίας, τὸ λυπεῖσθαι ὡς ἐπὶ μεγίστοις ἀγαθοῖς ἐκείνοις. ἂ κατηριθμήσω μικρῷ γε ἔμπροσθεν.

Διογένης

[6] ἀλλ' οἶσθα ὁ δράσεις; ἄκος γάρ σοι τῆς λύπης ὑποθήσομαι. ἐπεὶ ἐνταυθὰ γε ἐλλέβορος οὐ φύεται, σὺ δὲ κἂν τὸ Λήθης ὕδωρ χανδὼν ἐπισπασάμενος πίε καὶ αὖθις πίε καὶ πολλάκις· οὕτως γὰρ παύσῃ ἐπὶ τοῖς Ἀριστοτέλους ἀγαθοῖς ἀνιώμενος. καὶ γὰρ Κλεῖτον ἐκεῖνον ὁρῶ καὶ Καλλισθένην καὶ ἄλλους πολλοὺς ἐπὶ σὲ ὁρμῶντας, ὡς διασπᾶσιντο καὶ ἀμύναιντό σε ὧν ἔδρασας αὐτούς. ὥστε τὴν ἐτέραν σὺ ταύτην βάδιζε καὶ πῖνε πολλάκις, ὡς ἔφην.

Φιλίππου καὶ Ἀλεξάνδρου

Φίλιππος

[1] νῦν μὲν, ὦ Ἀλέξανδρε, οὐκ ἂν ἔξαρνος γένοιο μὴ οὐκ ἐμὸς υἱὸς εἶναι· οὐ γὰρ ἂν ἐτεθνήκεις Ἀμμωνός γε ὢν.

Ἀλέξανδρος

οὐδ' αὐτὸς ἠγνόουν, ὦ πάτερ, ὥς Φιλίππου τοῦ Ἀμύντου υἱὸς εἰμι, ἀλλ' ἐδεξάμην τὸ μάντευμα ὥς χρήσιμον ἐς τὰ πράγματα οἰόμενος εἶναι.

Φίλιππος

τί λέγεις; χρήσιμον ἐδόκει σοι το παρέχειν σεαυτὸν ἐξαπατηθησόμενον ὑπὸ τῶν προφητῶν;

Ἀλέξανδρος

οὐ τοῦτο, ἀλλ' οἱ βάρβαροι κατεπλάγησάν με καὶ οὐδεὶς ἔτι ἀνθίστατο οἰόμενοι θεῷ μάχεσθαι, ὥστε ῥᾶον ἐκράτουν αὐτῶν.

Φίλιππος

[2] τίνων δὲ ἐκράτησας σύ γε ἀξιομάχων ἀνδρῶν, ὃς δειλοῖς ἀεὶ ξυνηνέχθης τοξάρια καὶ πελτάρια καὶ γέρρα οἰσύναι προβεβλημένοις; Ἑλλήνων κρατεῖν ἔργον ἦν, Βοιωτῶν καὶ Φωκέων καὶ Ἀθηναίων, καὶ τὸ Ἀρκάδων ὀπλιτικὸν καὶ τὴν Θετταλὴν ἵππον καὶ τοὺς Ἡλείων ἀκοντιστὰς καὶ τὸ Μαντινέων πελταστικὸν ἢ Θυρᾶκας ἢ Ἰλλυριοὺς ἢ καὶ Παίονας χειρώσασθαι, ταῦτα μεγάλα· Μήδων δὲ καὶ Περσῶν καὶ Χαλδαίων, χρυσοφόρων ἀνθρώπων καὶ ἄβρῶν, οὐκ οἶσθα ὥς πρὸ σοῦ μύριοι μετὰ Κλεάρχου ἀνελθόντες ἐκράτησαν οὐδ' ἐς χεῖρας ὑπομεινάντων ἐλθεῖν ἐκείνων, ἀλλὰ πρὶν ἢ τὸ τόξευμα ἐξικνεῖσθαι φυγόντων;

Ἀλέξανδρος

[3] ἀλλ' οἱ Σκύθαι γε, ὦ πάτερ, καὶ οἱ Ἰνδῶν ἐλέφαντες οὐκ εὐκαταφρόνητόν τι ἔργον, καὶ ὅμως οὐ διαστήσας αὐτοὺς οὐδὲ προδοσίαις ὠνούμενος τὰς νίκας ἐκράτουν αὐτῶν· οὐδ' ἐπιώρκησα πώποτε ἢ ὑποσχόμενος ἐψευδάμην ἢ ἄπιστον ἔπραξά τι τοῦ νικᾶν ἔνεκα. καὶ τοὺς Ἑλλήνας δὲ τοὺς μὲν ἀναιμῶτι παρέλαβον, Θηβαίους δὲ ἴσως ἀκούεις ὅπως μετήλθον.

Φίλιππος

οἶδα ταῦτα πάντα· Κλεῖτος γὰρ ἀπήγγειλέ μοι, ὃν σὺ τῷ δορατίῳ διελάσας

μεταξὺ δειπνοῦντα ἐφόνευσας, ὅτι με πρὸς τὰς σὰς πράξεις ἐπαινέσαι ἐτόλμησε. [4] σὺ δὲ καὶ τὴν Μακεδονικὴν χλαμύδα καταβαλὼν κἀνδυν, ὥς φασι, μετενέδυσ καὶ τῖραν ὀρθὴν ἐπέθου καὶ προσκυνεῖσθαι ὑπὸ Μακεδόνων, ὑπ' ἐλευθέρων ἀνδρῶν, ἡξίους, καὶ τὸ πάντων γελοιότατον, ἐμμοῦ τὰ τῶν νενικημένων. ἐγὼ γὰρ λέγειν ὅσα ἄλλα ἔπραξας, λέουσι συγκατακλείων πεπαιδευμένους ἄνδρας καὶ γάμους τοιούτους γαμῶν καὶ Ἑφαιστίωνα ὑπεραγαπῶν. ἐν ἐπήνεσα μόνον ἀκούσας, ὅτι ἀπέσχου τῆς τοῦ Δαρείου γυναικὸς καλῆς οὔσης, καὶ τῆς μητρὸς αὐτοῦ καὶ τῶν θυγατέρων ἐπεμελήθης· βασιλικά γὰρ ταῦτα.

Ἀλέξανδρος

[5] τὸ φιλοκίνδυνον δέ, ὦ πάτερ, οὐκ ἐπαινεῖς καὶ τὸ ἐν Ὀξυδράκαις πρῶτον καθαλέσθαι ἐντὸς τοῦ τείχους καὶ τοσαῦτα λαβεῖν τραύματα;

Φίλιππος

οὐκ ἐπαινῶ τοῦτο, ὦ Ἀλέξανδρε, οὐχ ὅτι μὴ καλὸν οἶομαι εἶναι καὶ τιτρώσκεσθαι ποτε τον βασιλέα καὶ προκινδυνεύειν τοῦ στρατοῦ, ἀλλ' ὅτι σοι τὸ τοιοῦτον ἥκιστα συνέφερε· θεὸς γὰρ εἶναι δοκῶν εἴ ποτε τρωθείης, καὶ βλέποιν σε φοράδην τοῦ πολέμου ἐκκομιζόμενον, αἵματι ρέομενον, οἰμώζοντα ἐπὶ τῷ τραύματι, ταῦτα γέλως ἦν τοῖς ὀρώσιν, ἢ καὶ ὁ Ἄμμων γόης καὶ ψευδόμαντις ἠλέγχετο καὶ οἱ προφῆται κόλακες. ἢ τίς οὐκ ἂν ἐγέλασεν ὀρῶν τὸν τοῦ Διὸς υἱὸν λειποψυχοῦντα, δεόμενον τῶν ἱατρῶν βοηθεῖν; νῦν μὲν γὰρ ὁπότε ἦδη τέθνηκας, οὐκ οἶει πολλοὺς εἶναι τοὺς τὴν προσποίησιν ἐκείνην ἐπικερτομοῦντας, ὀρῶντας τὸν νεκρὸν τοῦ θεοῦ ἐκτάδην κείμενον, μυδῶντα ἤδη καὶ ἐξωδηκότα κατὰ νόμον σωμάτων ἀπάντων; ἄλλως τε καὶ τοῦτο, ὃ χρήσιμον ἔφης, ὦ Ἀλέξανδρε, τὸ διὰ τοῦτο κρατεῖν ῥαδίως, πολὺ τῆς δόξης ἀφήρει τῶν κατορθουμένων· πᾶν γὰρ ἐδόκει ἐνδεὲς ὑπὸ θεοῦ γίνεσθαι δοκοῦν.

Ἀλέξανδρος

[6] οὐ ταῦτα φρονοῦσιν οἱ ἄνθρωποι περὶ ἐμοῦ, ἀλλὰ Ἡρακλεῖ καὶ Διονύσῳ ἐνάμιλλον τιθέασί με. καίτοι τὴν Ἄορνον ἐκείνην, οὐδετέρου ἐκείνων λαβόντος, ἐγὼ μόνος ἐχειρωσάμην.

Φίλιππος

ὁρᾷς ὅτι ταῦτα ὡς υἱὸς Ἄμμωνος λέγεις, ὅς Ἡρακλεῖ καὶ Διονύσῳ παραβάλλεις ἑαυτόν; καὶ οὐκ αἰσχύνῃ, ὦ Ἀλέξανδρε, οὐδὲ τὸν τυφὸν ἀπομαθήσῃ καὶ γνώσῃ σεαυτὸν καὶ συνήσῃ ἤδη νεκρὸς ὢν;

Ἀχιλλέως καὶ Ἀντιλόχου

Ἀντίλοχος

οἷα πρῶην, Ἀχιλλεῦ, πρὸς τὸν Ὀδυσσέα σοι εἴρηται περὶ τοῦ θανάτου, ὡς ἀγεννῇ καὶ ἀνάξια τοῖν διδασκάλοιν ἀμφοῖν, Χείρωνός τε καὶ Φοίνικος. ἡκροώμην γάρ, ὁπότε ἔφης βούλεσθαι ἐπάρουρος ὦν θητεύειν παρὰ τινι τῶν ἀκλήρων, ‘ὧ μὴ βίος πολὺς εἴη,’ μᾶλλον ἢ πάντων ἀνάσσειν τῶν νεκρῶν. ταῦτα μὲν οὖν ἀγεννῇ τινα Φρύγα δειλὸν καὶ πέρα τοῦ καλῶς ἔχοντος φιλόζυγον ἴσως ἐχρῆν λέγειν, τὸν Πηλέως δὲ υἱόν, τὸν φιλοκινδυνότατον ἡρώων ἀπάντων, ταπεινὰ οὕτω περὶ κύτοῦ διανοεῖσθαι πολλὴ αἰσχύνη καὶ ἐναντιότης πρὸς τὰ πεπραγμένα σοι ἐν τῷ βίῳ, ὃς ἐξὸν ἀκλεῶς ἐν τῇ Φθιώτιδι πολυχρόνιον βασιλεύειν, ἐκὼν προεῖλου τὸν μετὰ τῆς ἀγαθῆς δόξης θάνατον.

Ἀχιλλεύς

[2] ὦ παῖ Νέστορος, ἀλλὰ τότε μὲν ἄπειρος ἔτι τῶν ἐνταῦθα ὦν καὶ τὸ βέλτιον ἐκείνων ὁπότερον ἦν ἀγνοῶν τὸ δύστηνον ἐκεῖνο δοξάριον προετίμων τοῦ βίου, νῦν δὲ συνήμι ἤδη ὡς ἐκείνῃ μὲν ἀνωφελής, εἰ καὶ ὅτι μάλιστα οἱ ἄνω ῥαψωδήσουσι· μετὰ νεκρῶν δὲ ὁμοτιμία, καὶ οὔτε τὸ κάλλος ἐκεῖνο, ὃ Ἀντίλοχε, οὔτε ἡ ἰσχὺς πάρεστιν, ἀλλὰ κείμεθα ἅπαντες ὑπὸ τῷ αὐτῷ ζόφῳ ὅμοιοι καὶ κατ’ οὐδὲν ἀλλήλων διαφέροντες, καὶ οὔτε οἱ τῶν Τρώων νεκροὶ δεδίασί με οὔτε οἱ τῶν Ἀχαιῶν θεραπεύουσιν, ἰσηγορία δὲ ἀκριβῆς καὶ νεκρὸς ὅμοιος ‘ἤμὲν κακὸς ἡδὲ καὶ ἐσθλός.’ ταῦτά με ἀνιᾶ καὶ ἄχθομαι, ὅτι μὴ θητεύω ζῶν.

Ἀντίλοχος

[3] ὅμως τί οὖν ἂν τις πάθοι, ὦ Ἀχιλλεῦ; ταῦτα γὰρ ἔδοξε τῇ φύσει, πάντως ἀποθνήσκειν ἅπαντας, ὥστε χρὴ ἐμμένειν τῷ νόμῳ καὶ μὴ ἀνιάσθαι τοῖς διατεταγμένοις. ἄλλως τε ὀρθῶς τῶν ἐταίρων ὅσοι περὶ σέ ἐσμεν ὧδε· μετὰ μικρὸν δὲ καὶ Ὀδυσσεὺς ἀφίξεται πάντως. φέρει δὲ παραμυθίαν καὶ ἡ κοινωνία τοῦ πράγματος καὶ τὸ μὴ μόνον αὐτὸν πεπονθέναι. ὀρθῶς τὸν Ἡρακλέα καὶ τὸν Μελέαγρον καὶ ἄλλους θαυμαστούς ἄνδρας, οἱ οὐκ ἂν οἶμαι δέξαιτο ἀνελθεῖν, εἴ τις αὐτοὺς ἀναπέμψειε θητεύσοντας ἀκλήροις καὶ ἀβίοις ἀνδράσιν.

Ἀχιλλεύς

[4] ἐταιρική μὲν ἡ παραίνεσις, ἐμὲ δὲ οὐκ οἶδ’ ὅπως ἡ μνήμη τῶν παρὰ τὸν βίον ἀνιᾶ, οἶμαι δὲ καὶ ὑμῶν ἕκαστον· εἰ δὲ μὴ ὁμολογεῖτε, ταύτη χεῖρους ἐστὲ καθ’ ἡσυχίαν αὐτὸ πάσχοντες.

Ἀντίλοχος

οὐκ, ἀλλ' ἀμείνους, ὃ Ἄχιλλεῦ· τὸ γὰρ ἀνωφελὲς τοῦ λέγειν ὀρῶμεν· σιωπᾶν
γὰρ καὶ φέρειν καὶ ἀνέχεσθαι δέδοκται ἡμῖν, μὴ καὶ γέλωτα ὀφλῶμεν ὥσπερ
καὶ σὺ τοιαῦτα εὐχόμενοι.

Διογένους καὶ Ἡρακλέως

Διογένης

[1] οὐχ Ἡρακλῆς οὗτός ἐστιν; οὐ μὲν οὖν ἄλλος, μὰ τὸν Ἡρακλέα. τὸ τόξον, τὸ ρόπαλον, ἡ λεοντῆ, τὸ μέγεθος, ὅλος Ἡρακλῆς ἐστιν. εἴτα τέθηκε Διὸς υἱὸς ὢν; εἰπέ μοι, ὦ καλλίνικε, νεκρὸς εἶ; ἐγὼ γάρ σοι ἔθουν ὑπὲρ γῆς ὡς θεῶ.

Ἡρακλῆς

καὶ ὀρθῶς ἔθυες· αὐτὸς μὲν γὰρ ὁ Ἡρακλῆς ἐν τῷ οὐρανῷ τοῖς θεοῖς σύνεστι
'καὶ ἔχει καλλίσφυρον Ἥβην,' ἐγὼ δ' εἰδωλὸν εἰμι αὐτοῦ.

Διογένης

πῶς λέγεις; εἰδωλον τοῦ θεοῦ; καὶ δυνατὸν ἐξ ἡμισείας μὲν τινα θεὸν εἶναι,
τεθνάναι δὲ τῷ ἡμίσει;

Ἡρακλῆς

ναὶ οὐ γὰρ ἐκεῖνος τέθηκεν, ἀλλ' ἐγὼ ἢ εἰκὼν αὐτοῦ.

Διογένης

[2] μανθάνω ἄντανδρον σε τῷ Πλούτῳ παρέδωκεν ἀνθ' ἑαυτοῦ, καὶ σὺ
τοῖνον ἀντ' ἐκείνου νεκρὸς εἶ.

Ἡρακλῆς

τοιούτῳ τι.

Διογένης

πῶς οὖν ἀκριβῆς ὁ Αἰακὸς ὢν οὐ διέγνω σε μὴ ὄντα ἐκεῖνον, ἀλλὰ
παρεδέξατο ὑποβολιμαῖον Ἡρακλέα παρόντα;

Ἡρακλῆς

ὅτι ἐφύκειν ἀκριβῶς.

Διογένης

ἀληθῆ λέγεις ἀκριβῶς γάρ, ὥστε αὐτὸς εἶναι. ὅρα γοῦν μὴ τὸ ἐναντίον ἐστὶ
καὶ σὺ μὲν εἶ ὁ Ἡρακλῆς, τὸ δὲ εἰδωλον γεγάμηκε τὴν Ἥβην παρὰ τοῖς θεοῖς.

Ἡρακλῆς

[3] θρασὺς εἶ καὶ λάλος, καὶ εἰ μὴ παύσῃ σκόπτων ἐς ἐμέ, εἴσῃ αὐτίκα οἴου θεοῦ εἰδωλόν εἰμι.

Διογένης

τὸ μὲν τόξον γυμνὸν καὶ πρόχειρον ἐγὼ δὲ τί ἂν ἔτι φοβοίμην σε ἅπαξ τεθνηκώς; ἀτὰρ εἰπέ μοι πρὸς τοῦ σοῦ Ἡρακλέους, ὅποτε ἐκεῖνος ἔζη, συνῆς αὐτῷ καὶ τότε εἰδωλον ὦν; ἢ εἷς μὲν ἦτε παρὰ τὸν βίον, ἐπεὶ δὲ ἀπεθάνετε, διαιρεθέντες ὁ μὲν ἐς θεοὺς ἀπέπτατο, σὺ δὲ τὸ εἰδωλον, ὥσπερ εἰκὸς ἦν, ἐς ἄδου πάρει;

Ἡρακλῆς

ἐχρῆν μὲν μηδὲ ἀποκρίνασθαι πρὸς ἄνδρα οὕτως ἐρεσχηλοῦντα ὅμως δ' οὖν καὶ τοῦτο ἄκουσον ὅπόσον μὲν γὰρ Ἀμφιτρύωνος ἐν τῷ Ἡρακλεῖ ἦν, τοῦτο τέθνηκε καὶ εἰμι ἐγὼ ἐκεῖνο πᾶν, ὃ δὲ ἦν τοῦ Διός, ἐν οὐρανῷ σύνεστι τοῖς θεοῖς.

Διογένης

[4] σαφῶς νῦν μανθάνω δύο γὰρ φῆς ἔτεκεν ἡ Ἀλκμήνη κατὰ τὸ αὐτὸ Ἡρακλέας, τὸν μὲν ὑπ' Ἀμφιτρύωνι, τὸν δὲ παρὰ τοῦ Διός, ὥστε ἐλελήθειτε δίδυμοι ὄντες ὁμομήτριοι.

Ἡρακλῆς

οὐκ, ὦ μάταιε ὁ γὰρ αὐτὸς ἄμφω ἤμεν.

Διογένης

οὐκ ἔστι μαθεῖν τοῦτο ῥάδιον, συνθέτους δύο ὄντας Ἡρακλέας, ἐκτὸς εἰ μὴ ὥσπερ ἵπποκένταυρός τις ἦτε ἐς ἓν συμπεφυκότες ἄνθρωπος καὶ θεός.

Ἡρακλῆς

οὐ γὰρ καὶ πάντες οὕτω σοι δοκοῦσι συγκεῖσθαι ἐκ δυεῖν, ψυχῆς καὶ σώματος; ὥστε τί τὸ κωλύόν ἐστι τὴν μὲν ψυχὴν ἐν οὐρανῷ εἶναι, ἥπερ ἦν ἐκ Διός, τὸ δὲ θνητὸν ἐμὲ παρὰ τοῖς νεκροῖς;

Διογένης

[5] ἀλλ', ὦ βέλτιστε Ἀμφιτρυωνιάδη, καλῶς ἂν ταῦτα ἔλεγες, εἰ σῶμα ἦσθα, νῦν δὲ ἀσώματον εἰδωλον εἶ ὥστε κινδυνεύεις τριπλοῦν ἤδη ποιῆσαι τὸν Ἡρακλέα.

Ἡρακλῆς

πῶς τριπλοῦν;

Διογένης

ὧδέ πως εἰ γὰρ ὁ μὲν τις ἐν οὐρανῷ, ὁ δὲ παρ' ἡμῖν σὺ τὸ εἶδωλον, τὸ δὲ σῶμα ἐλύθη κόνις ἤδη γενόμενον, τρία ταῦτα δὴ γίγνεται. καὶ σκόπει, ὅντινα δὴ πατέρα τὸν τρίτον ἐπινοήσεις τῷ σώματι.

Ἡρακλῆς

θρασὺς εἶ καὶ σοφιστής τίς δὲ καὶ ὢν τυγχάνεις;

Διογένης

Διογένους τοῦ Σινωπέως εἶδωλον, αὐτὸς δὲ οὐ μὰ Δία 'μετ' ἀθανάτοισι θεοῖσιν,' ἀλλὰ τοῖς βελτίστοις νεκρῶν ἀνδρῶν συνὼν Ὁμήρου καὶ τῆς τοσαύτης ψυχρολογίας καταγελῶ.

Μενίππου καὶ Ταντάλου

Μένιππος

[1] τί κλάεις, ὦ Τάνταλε; ἢ τί σεαυτὸν ὀδύρη ἐπὶ τῇ λίμνῃ ἐστώς;

Τάνταλος

ὅτι, ὦ Μένιππε, ἀπόλωλα ὑπὸ τοῦ δίψους.

Μένιππος

οὕτως ἀργὸς εἶ, ὥς μὴ ἐπικύψας πιεῖν ἢ καὶ νη Δί' αὐρυσάμενος κοίλῃ τῇ χειρί;

Τάνταλος

οὐδὲν ὄφελος, εἰ ἐπικύψαιμι· φεύγει γὰρ τὸ ὕδωρ, ἐπειδὰν προσιόντα αἰσθηταί με· ἦν δέ ποτε καὶ ἀρύσσωμαι καὶ προσενέγκω τῷ στόματι, οὐ φθάνω βρέξας ἄκρον τὸ χεῖλος, καὶ διὰ τῶν δακτύλων διαρρυνὲν οὐκ οἶδ' ὅπως αὐθις ἀπολείπει ξηρὰν τὴν χεῖρά μοι.

Μένιππος

τεράστιόν τι πάσχεις, ὦ Τάνταλε. ἀτὰρ εἶπέ μοι, τί δαὶ καὶ δέῃ τοῦ πιεῖν; οὐ γὰρ σῶμα ἔχεις, ἀλλ' ἐκεῖνο μὲν ἐν Λυδία που τέθραπται, ὅπερ καὶ πεινῆν καὶ διψῆν ἐδύνατο, σὺ δὲ ἡ ψυχὴ πῶς ἂν ἔτι ἢ διψῶης ἢ πίνεις;

Τάνταλος

τοῦτ' αὐτὸ ἡ κόλασίς ἐστι, τὸ διψῆν τὴν ψυχὴν ὥς σῶμα οὔσαν.

Μένιππος

[2] ἀλλὰ τοῦτο μὲν οὕτως πιστεύσομεν, ἐπεὶ φῆς κολάζεσθαι τῷ δίψει. τί δ' οὖν σοι τὸ δεινὸν ἔσται; ἢ δέδιδας μὴ ἐνδεῖα τοῦ ποτοῦ ἀποθάνης; οὐχ ὁρῶ γὰρ ἄλλον ἄδην μετὰ τοῦτον ἢ θάνατον ἐντεῦθεν εἰς ἕτερον τόπον.

Τάνταλος

ὀρθῶς μὲν λέγεις· καὶ τοῦτο δ' οὖν μέρος τῆς καταδίκης, τὸ ἐπιθυμεῖν πιεῖν μηδὲν δεόμενον.

Μένιππος

ληρεῖς, ὦ Τάνταλε, καὶ ὥς ἀληθῶς ποτοῦ δεῖσθαι δοκεῖς, ἀκράτου γε ἐλλεβόρου νῆ Δία, ὅστις τοῦναντίον τοῖς ὑπὸ τῶν λυττώντων κυνῶν

δεδηγμένοις πέπονθας οὐ τὸ ὕδωρ, ἀλλὰ τὴν δίψαν πεφοβημένος.

Τάνταλος

οὐδὲ τὸν ἐλλέβορον, ὃ Μένιππε, ἀναίνομαι πιεῖν, γένοιτό μοι μόνον.

Μένιππος

θάρρει, ὃ Τάνταλε, ὥς οὔτε σὺ οὔτε ἄλλος πίεται τῶν νεκρῶν· ἀδύνατον γάρ·
καίτοι οὐ πάντες ὥσπερ σὺ ἐκ καταδίκης διψῶσι τοῦ ὕδατος αὐτοὺς οὐχ
ὑπομένοντος.

Μενίππου καὶ Ἑρμοῦ

Μένιππος

[1] ποῦ δὲ οἱ καλοὶ εἰσιν ἢ αἱ καλαί, Ἑρμῆ; ξενάγησόν με νέηλυν ὄντα.

Ἑρμῆς

οὐ σχολή μοι, ὦ Μένιππε· πλὴν κατ' ἐκεῖνο ἀπόβλεψον, ἐπὶ τὰ δεξιὰ, ἔνθα ὁ Ὑάκινθος τέ ἐστι καὶ Νάρκισσος καὶ Νιρεὺς καὶ Ἀχιλλεὺς καὶ Τυρὼ καὶ Ἑλένη καὶ Λήδα καὶ ὅλως τὰ ἀρχαῖα πάντα κάλλη.

Μένιππος

ὅστ᾽ ἄ μόνον ὁρῶ καὶ κρανία τῶν σαρκῶν γυμνά, ὅμοια τὰ πολλά.

Ἑρμῆς

καὶ μὴν ἐκεῖνά ἐστιν ἃ πάντες οἱ ποιηταὶ θαυμάζουσι τὰ ὅστ᾽, ὧν σὺ ἔοικας καταφρονεῖν.

Μένιππος

ὅμως τὴν Ἑλένην μοι δεῖξον· οὐ γὰρ ἂν διαγνοίην ἔγωγε.

Ἑρμῆς

τουτὶ τὸ κρανίον ἢ Ἑλένη ἐστίν.

Μένιππος

[2] εἴτα διὰ τοῦτο αἱ χίλια νῆες ἐπληρώθησαν ἐξ ἀπάσης τῆς Ἑλλάδος καὶ τοσοῦτοι ἔπεσον Ἑλληνές τε καὶ βάρβαροι καὶ τοσαῦται πόλεις ἀνάστατοι γεγόνασιν;

Ἑρμῆς

ἀλλ' οὐκ εἶδες, ὦ Μένιππε, ζῶσαν τὴν γυναῖκα· ἔφης γὰρ ἂν καὶ σὺ ἀνεμέσητον εἶναι τοιῇδ' ἀμφὶ γυναικὶ πολὺν χρόνον ἄλγεα πάσχειν· ἐπεὶ καὶ τὰ ἄνθη ξηρὰ ὄντα εἴ τις βλέποι ἀποβεβληκότα τὴν βαφήν, ἄμορφα δῆλον ὅτι αὐτῷ δόξει, ὅτε μέντοι ἀνθεῖ καὶ ἔχει τὴν χροάν, κάλλιστα ἐστίν.

Μένιππος

οὐκοῦν τοῦτο, ὦ Ἑρμῆ, θαυμάζω, εἰ μὴ συνέσαν οἱ Ἀχαιοὶ περὶ πράγματος οὕτως ὀλιγοχρονίου καὶ ῥαδίως ἀπανθοῦντος πονοῦντες.

Ἑρμῆς

οὐ σχολή μοι, ὦ Μένιππε, συμφιλοσοφεῖν σοι. ὥστε σὺ μὲν ἐπιλεξάμενος
τόπον, ἔνθα ἂν ἐθέλῃς, κεῖσο καταβαλὼν σεαυτόν, ἐγὼ δὲ τοὺς ἄλλους
νεκροὺς ἤδη μετελεύσομαι.

Αἰακοῦ, Πρωτεσίλαου, Μενέλαου καὶ Πάριδος

Αἰακός

[1] τί ἄγχεις, ὦ Πρωτεσίλαε, τὴν Ἑλένην προσπεσών;

Πρωτεσίλαος

ὅτι διὰ ταύτην, ὦ Αἰακέ, ἀπέθανον ἡμιτελῇ μὲν τὸν δόμον καταλιπών, χήραν τε τὴν νεόγαμον γυναῖκα.

Αἰακός

αἰτιῶ τοίνυν τὸν Μενέλαον, ὅστις ὑμᾶς ὑπὲρ τοιαύτης γυναικὸς ἐπὶ Τροίαν ἤγαγεν.

Πρωτεσίλαος

εὖ λέγεις· ἐκεῖνόν μοι αἰτιατέον.

Μενέλαος

οὐκ ἐμέ, ὦ βέλτιστε, ἀλλὰ δικαιότερον τὸν Πάριν, ὃς ἐμοῦ τοῦ ξένου τὴν γυναῖκα παρὰ πάντα τα δίκαια ὥχeto ἀρπάσας· οὗτος γὰρ οὐχ ὑπὸ σοῦ μόνου, ἀλλ' ὑπὸ πάντων Ἑλλήνων τε καὶ βαρβάρων ἄξιος ἄγχεσθαι τοσούτοις θανάτου αἴτιος γεγεννημένος.

Πρωτεσίλαος

ἄμεινον οὕτω· σὲ τοιγαροῦν, ὦ Δύσπαρι, οὐκ ἀφήσω ποτὲ ἀπὸ τῶν χειρῶν.

Πάρις

ἄδिका ποιῶν, ὦ Πρωτεσίλαε, καὶ ταῦτα ὁμότεχνον ὄντα σοι· ἐρωτικὸς γὰρ καὶ αὐτός εἰμι καὶ τῷ αὐτῷ θεῷ κατέσχημαι· οἶσθα δὲ ὡς ἀκούσιόν τί ἐστι καὶ τις ἡμᾶς δαίμων ἄγει ἔνθα ἂν ἐθέλῃ, καὶ ἀδύνατόν ἐστιν ἀντιτάττεσθαι αὐτῷ.

Πρωτεσίλαος

[2] εὖ λέγεις. εἴθε οὖν μοι τὸν Ἔρωτα ἐνταῦθα λαβεῖν δυνατόν ἦν.

Αἰακός

ἐγώ σοι καὶ περὶ τοῦ Ἔρωτος ἀποκρινοῦμαι τὰ δίκαια· φήσει γὰρ αὐτὸς μὲν τοῦ ἐρᾶν τῷ Πάριδι ἴσως γεγενῆσθαι αἴτιος, τοῦ θανάτου δὲ σοι οὐδένα ἄλλον, ὦ Πρωτεσίλαε, ἢ σεαυτόν, ὃς ἐκλαθόμενος τῆς νεογάμου γυναικὸς,

ἐπει προσεφέρεσθε τῇ Τρωάδι, οὕτως φιλοκινδύνως καὶ ἀπονενοημένως
προεπήδησας τῶν ἄλλων δόξης ἐρασθείς, δι' ἣν πρῶτος ἐν τῇ ἀποβάσει
ἀπέθανες.

Πρωτεσίλαος

οὐκοῦν καὶ ὑπὲρ ἐμαντοῦ σοι, ὦ Αἰακέ, ἀποκρινοῦμαι δικαιοτέρα· οὐ γὰρ ἐγὼ
τούτων αἴτιος, ἀλλ' ἡ Μοῖρα καὶ τὸ ἐξ ἀρχῆς οὕτως ἐπικεκλῶσθαι.

Αἰακός

ὀρθῶς· τί οὖν τούτους αἰτιᾷ;

Μένιππου καὶ Αἰακοῦ

Μένιππος

[1] πρὸς τοῦ Πλούτωνος, ὃ Αἰακέ, περιήγησαί μοι τὰ ἐν ἄδου πάντα.

Αἰακός

οὐ ράδιον, ὦ Μένιππε, ἅπαντα· ὅσα μέντοι κεφαλαιώδη, μάθανε· οὐτοσί μὲν ὅτι Κέρβερός ἐστιν οἶσθα, καὶ τὸν πορθμέα τοῦτον, ὅς σε διεπέρασε, καὶ τὴν λίμνην καὶ τὸν Πυριφλεγέθοντα ἤδη ἐώρακας ἐσιών.

Μένιππος

οἶδα ταῦτα καὶ σέ, ὅτι πυλωρεῖς, καὶ τὸν βασιλέα εἶδον καὶ τὰς Ἑρινῦς· τοὺς δὲ ἀνθρώπους μοι τοὺς πάλαι δείξον καὶ μάλιστα τοὺς ἐνδόξους αὐτῶν.

Αἰακός

οὗτος μὲν Ἀγαμέμνων, οὗτος δὲ Ἀχιλλεύς, οὗτος δὲ Ἰδομενεὺς πλησίον, οὗτος δὲ Ὀδυσσεύς, εἶτα Αἴας καὶ Διομήδης καὶ οἱ ἄριστοι τῶν Ἑλλήνων.

Μένιππος

[2] βαβαῖ, ὦ Ὅμηρε, οἷά σοι τῶν ραψωδιῶν τὰ κεφάλαια χαμαὶ ἔρριπται ἄγνωστα καὶ ἄμορφα, κόνις πάντα καὶ λῆρος πολὺς, ἀμενηνὰ ὥς ἀληθῶς κάρηνα οὗτος δέ, ὦ Αἰακέ, τίς ἐστι;

Αἰακός

Κῦρός ἐστιν· οὗτος δὲ Κροῖσος, ὁ δ' ὑπὲρ αὐτὸν Σαρδανάπαλλος, ὁ δ' ὑπὲρ τούτους Μίδαας, ἐκεῖνος δὲ Ξέρξης.

Μένιππος

εἶτα σέ, ὦ κάθαρμα, ἡ Ἑλλὰς ἔφριττε ζευγνύντα μὲν τὸν Ἑλλήσποντον, διὰ δὲ τῶν ὀρῶν πλεῖν ἐπιθυμοῦντα; οἷος δὲ καὶ ὁ Κροῖσός ἐστι. τὸν Σαρδανάπαλλον δέ, ὦ Αἰακέ, πατάξαι μοι κατὰ κόρρης ἐπίτρεψον.

Αἰακός

μηδαμῶς· διαθρύπτεις γὰρ αὐτοῦ τὸ κρανίον γυναικεῖον ὄν.

Μένιππος

οὐκοῦν ἀλλὰ προσπτύσομαί γε πάντως ἀνδρογύνῳ γε ὄντι.

Αἰακός

[3] βούλει σοὶ ἐπιδείξω καὶ τοὺς σοφούς;

Μένιππος

νῆ Δία γε.

Αἰακός

πρῶτος οὗτός σοι ὁ Πυθαγόρας ἐστί.

Μένιππος

χαῖρε, ὦ Εὐφορβε ἢ Ἀπολλων ἢ ὅ τι ἂν ἐθέλῃς.

Πυθαγόρας

νῆ Δία καὶ σύ γε, ὦ Μένιππε.

Μένιππος

οὐκέτι χρυσοῦς ὁ μηρός ἐστί σοι;

Πυθαγόρας

οὐ γάρ· ἀλλὰ φέρε ἴδω εἴ τί σοι ἐδώδιμον ἢ πῆρα ἔχει.

Μένιππος

κυάμους, ὦγαθέ· ὥστε οὐ τοῦτό σοι ἐδώδιμον.

Πυθαγόρας

δὸς μόνον· ἄλλα παρὰ νεκροῖς δόγματα· ἔμαθον γάρ, ὥς οὐδὲν ἴσον κύαμοι καὶ κεφαλαὶ τοκῆων ἐνθάδε.

Αἰακός

[4] οὗτος δὲ Σόλων ὁ Ἐξηκεστίδου καὶ Θαλῆς ἐκεῖνος καὶ παρ' αὐτοὺς Πιπτακός καὶ οἱ ἄλλοι· ἐπτα δὲ πάντες εἰσὶν ὡς ὀρᾶς.

Μένιππος

ἄλυποι, ὦ Αἰακέ, οὗτοι μόνοι καὶ φαιδροὶ τῶν ἄλλων. ὁ δὲ σποδοῦ πλέως ὥσπερ ἐγκρυφίας ἄρτος, ὁ τὰς φλυκταίνας ἐξηνηθκώς, τίς ἐστιν;

Αἰακός

Ἐμπεδοκλῆς, ὃ Μένιππε, ἡμίεφθος ἀπὸ τῆς Αἵτνης παρών.

Μένιππος

ὃ χαλκόπου βέλτιστε, τί παθὼν σαντὸν ἐς τοὺς κρατῆρας ἐνέβαλες;

Ἐμπεδοκλῆς

Μελαγχολία τις, ὃ Μένιππε.

Μένιππος

οὐ μὰ Δί', ἀλλὰ κενοδοξία καὶ τῦφος καὶ πολλὴ κόρυζα, ταῦτά σε ἀπηνθράκωσεν αὐταῖς κρηπίσιν οὐκ ἀνάξιον ὄντα· πλὴν ἀλλ' οὐδέν σε τὸ σόφισμα ὤνησεν· ἐφωράθης γὰρ τεθνεώς. ὁ Σωκράτης δέ, ὃ Αἰακέ, ποῦ ποτε ἄρα ἐστίν;

Αἰακός

μετὰ Νέστορος καὶ Παλαμήδους ἐκεῖνος ληρεῖ τὰ πολλά.

Μένιππος

ὅμως ἐβουλόμην ἰδεῖν αὐτόν, εἴ που ἐνθάδε ἐστίν.

Αἰακός

ὀρᾷς τὸν φαλακρόν;

Μένιππος

ἅπαντες φαλακροὶ εἰσιν· ὥστε πάντων ἂν εἶη τοῦτο τὸ γνῶρισμα.

Αἰακός

τὸν σιμὸν λέγω.

Μένιππος

καὶ τοῦτο ὅμοιον· σιμοὶ γὰρ ἅπαντες.

Σωκράτης

[5] ἐμὲ ζητεῖς, ὃ Μένιππε;

Μένιππος

καὶ μάλα, ὃ Σώκρατες.

Σωκράτης

τί τὰ ἐν Ἀθήναις;

Μένιππος

πολλοὶ τῶν νέων φιλοσοφεῖν λέγουσι, καὶ τὰ γε σχήματα αὐτὰ καὶ τὰ βαδίσματα εἰ θεάσαιτό τις, ἄκροι φιλόσοφοι.

Σωκράτης

μάλα πολλοὺς ἐώρακα.

Μένιππος

ἀλλὰ ἐώρακας, οἶμαι, οἷος ἦκε παρὰ σοὶ Ἀρίστιππος καὶ Πλάτων αὐτός, ὁ μὲν ἀποπνέων μύρου, ὁ δὲ τοὺς ἐν Σικελίᾳ τυράννους θεραπεύειν ἐκμαθών.

Σωκράτης

περὶ ἐμοῦ δὲ τί φρονοῦσιν;

Μένιππος

εὐδαίμων, ὃ Σώκρατες, ἄνθρωπος εἶ τὰ γε τοιαῦτα· πάντες γοῦν σε θαυμάσιον οἶονται ἄνδρα γεγενῆσθαι καὶ πάντα ἐγνωκέναι καὶ ταῦτα — δεῖ γάρ, οἶμαι, τάληθῇ λέγειν — οὐδὲν εἰδότα.

Σωκράτης

καὶ αὐτὸς ἔφασκον ταῦτα πρὸς αὐτούς, οἱ δὲ εἰρωνεῖαν ᾤοντο τὸ πρᾶγμα εἶναι.

Μένιππος

[6] τίνες δέ εἰσιν οὗτοι οἱ περὶ δέ;

Σωκράτης

Χαρμίδης, ὃ Μένιππε, καὶ Φαῖδρος καὶ ὁ τοῦ Κλεινίου.

Μένιππος

εὖ γε, ὃ Σώκρατες, ὅτι κάνταῦθα μέτει τὴν σαυτοῦ τέχνην καὶ οὐκ ὀλιγωρεῖς τῶν καλῶν.

Σωκράτης

τί γὰρ ἂν ἄλλο ἥδιον πράττοιμι; ἀλλὰ πλησίον ἡμῶν κατάκεισο, εἰ δοκεῖ.

Μένιππος

μὰ Δί', ἐπεὶ παρὰ τὸν Κροῖσον καὶ τὸν Σαρδανάπαλλον ἄπειμι πλησίον οἰκίσων αὐτῶν· ἔοικα γοῦν οὐκ ὀλίγα γελάσασθαι οἰμωζόντων ἀκούων.

Αἰακός

κὰγὼ ἤδη ἄπειμι, μὴ καὶ τις ἡμᾶς νεκρῶν λάθη διαφυγών. τὰ λοιπὰ δ' ἐσαῦθις ὄψει, ὦ Μένιππε.

Μένιππος

ἄπιθι· καὶ ταυτὶ γὰρ ἱκανά, ὦ Αἰακέ.

Μενίππου καὶ Κερβέρου

Μένιππος

[1] ὦ Κέρβερε — συγγενῆς γάρ εἰμί σοι κύων καὶ αὐτὸς ὢν — εἰπέ μοι πρὸς τῆς Στυγός, οἷος ἦν ὁ Σωκράτης, ὅποτε κατῆι παρ' ὑμᾶς· εἰκὸς δέ σε θεὸν ὄντα μὴ ὑλακτεῖν μόνον, ἀλλὰ καὶ ἀνθρωπίνως φθέγγεσθαι, ὅπότε ἑθέλοις.

Κέρβερος

πόρρωθεν μὲν, ὦ Μένιππε, παντάπασιν ἐδόκει ἀτρέπτω τῷ προσώπῳ προσιέναι καὶ οὐ πάνυ δεδιέναι τὸν θάνατον δοκῶν καὶ τοῦτο ἐμφῆναι τοῖς ἔξω τοῦ στομίου ἐστῶσιν ἐθέλων, ἐπεὶ δὲ κατέκυψεν εἴσω τοῦ χάσματος καὶ εἶδε τὸν ζόφον, κἀγὼ ἔτι διαμέλλοντα αὐτὸν δακῶν τῷ κωνεῖφ κατέσπασα τοῦ ποδός, ὥσπερ τὰ βρέφη ἐκώκυε καὶ τὰ ἑαυτοῦ παιδιά ὠδύρετο καὶ παντοῖος ἐγίνετο.

Μένιππος

[2] οὐκοῦν σοφιστὴς ὁ ἄνθρωπος ἦν καὶ οὐκ ἀληθῶς κατεφρόνει τοῦ πράγματος;

Κέρβερος

οὐκ, ἀλλ' ἐπεὶ περ ἀναγκαῖον αὐτὸ ἐώρα, κατεθρασύνετο ὡς δῆθεν οὐκ ἄκων πεισόμενος ὁ πάντως ἔδει παθεῖν, ὡς θαυμάσωνται οἱ θεαταί. καὶ ὅλως περὶ πάντων γε τῶν τοιούτων εἰπεῖν ἂν ἔχοιμι, ἕως τοῦ στομίου τολμηροὶ καὶ ἀνδρεῖοι, τὰ δὲ ἔνδοθεν ἔλεγχος ἀκριβής.

Μένιππος

ἐγὼ δὲ πῶς σοι κατεληλυθέναι ἔδοξα;

Κέρβερος

μόνος, ὦ Μένιππε, ἀξίως τοῦ γένους, καὶ Διογένης πρὸ σοῦ, ὅτι μὴ ἀναγκαζόμενοι ἐσήειτε μὴδ' ὠθούμενοι, ἀλλ' ἐθελούσιοι, γελῶντες, οἰμώζειν παραγγείλαντες ἅπασιν.

Χάρωνος καὶ Μενίππου

Χάρων

[1] ἀπόδος, ὦ κατάρατε, τὰ πορθμεῖα.

Μένιππος

βόα, εἰ τοῦτό σοι, ὦ Χάρων, ἦδιον.

Χάρων

ἀπόδος, φημί, ἀνθ' ὧν σε διεπορθμεύσαμεν.

Μένιππος

οὐκ ἂν λάβοις παρὰ τοῦ μὴ ἔχοντος.

Χάρων

ἔστι δέ τις ὀβολὸν μὴ ἔχων;

Μένιππος

εἰ μὲν καὶ ἄλλος τις οὐκ οἶδα, ἐγὼ δ' οὐκ ἔχω.

Χάρων

καὶ μὴν ἄγξω σε νῆ τὸν Πλούτωνα, ὦ μιαρέ, ἣν μὴ ἀποδῶς.

Μένιππος

κάγὼ τῷ ξύλῳ σου πατάξας διαλύσω τὸ κρανίον.

Χάρων

μάτην οὖν ἔση πεπλευκῶς τοσοῦτον πλοῦν.

Μένιππος

ὁ Ἑρμῆς ὑπὲρ ἐμοῦ σοι ἀποδότω, ὅς με παρέδωκέ σοι.

Ἑρμῆς

[2] νῆ Δί' ὠνάμην γε, εἰ μέλλω καὶ ὑπερεκτίνειν τῶν νεκρῶν.

Χάρων

οὐκ ἀποστήσομαί σου.

Μένιππος

τούτου γε ἔνεκα καὶ νεωλκήσας τὸ πορθμεῖον παράμενε· πλὴν ἀλλ' ὃ γε μὴ ἔχω, πῶς ἂν λάβοις;

Χάρων

σὺ δ' οὐκ ἦδεις ὥς κομίζεσθαι δέον;

Μένιππος

Ἦιδειν μὲν, οὐκ εἶχον δέ. τί οὖν; ἐχρῆν διὰ τοῦτο μὴ ἀποθανεῖν;

Χάρων

μόνος οὖν ἀνχήσεις προῖκα πεπλευκέναι;

Μένιππος

οὐ προῖκα, ὧ βέλτιστε· καὶ γὰρ ἦντλησα καὶ τῆς κόπης συνεπελαβόμην καὶ οὐκ ἔκλαον μόνος τῶν ἄλλων ἐπιβατῶν.

Χάρων

οὐδὲν ταῦτα πρὸς πορθμέα· τὸν ὀβολὸν ἀποδοῦναί σε δεῖ· οὐ θέμις ἄλλως γενέσθαι.

Μένιππος

[3] οὐκοῦν ἄπαγέ με αὖθις ἐς τὸν βίον.

Χάρων

χάριεν λέγεις, ἵνα καὶ πληγὰς ἐπὶ τούτῳ παρα τοῦ Αἰακοῦ προσλάβω.

Μένιππος

μὴ ἐνόχλει οὖν.

Χάρων

δεῖξον τί ἐν τῇ πύρρᾳ ἔχεις.

Μένιππος

θέρμους, εἰ θέλεις, καὶ τῆς Ἑκάτης τὸ δεῖπνον.

Χάρων

πόθεν τοῦτον ἡμῖν, ὦ Ἑρμῆ, τὸν κύνα ἤγαγες; οἷα δὲ καὶ ἐλάλει παρὰ τὸν
πλοῦν τῶν ἐπιβατῶν ἀπάντων καταγελῶν καὶ ἐπισκώπτων καὶ μόνος ἄδων
οἰμωζόντων ἐκείνων.

Ἑρμῆς

ἀγνοεῖς, ὦ Χάρων, ὅντινα ἄνδρα διεπόρ θμευσας; ἐλεύθερον ἀκριβῶς,
κούδενός αὐτῷ μέλει. οὗτός ἐστιν ὁ Μένιππος.

Χάρων

καὶ μὴν ἂν σε λάβω ποτέ —

Μένιππος

ἂν λάβῃς, ὦ βέλτιστε· δις δὲ οὐκ ἂν λάβοις.

Πρωτεσίλαου, Πλούτωνος καὶ Περσεφόνης

Πρωτεσίλαος

ὦ δέσποτα καὶ βασιλεῦ καὶ ἡμέτερε Ζεῦ καὶ σὺ Δῆμητρος θύγατερ, μὴ
ὑπερίδῃτε δέησιν ἐρωτικήν.

Πλούτων

σὺ δὲ τίνων δέη παρ' ἡμῶν; ἢ τίς ὦν τυγχάνεις;

Πρωτεσίλαος

εἰμὶ μὲν Πρωτεσίλαος ὁ Ἰφίκλου Φυλάκιος συστρατιώτης τῶν Ἀχαιῶν καὶ
πρῶτος ἀποθανὼν τῶν ἐπ' Ἰλίου. δέομαι δὲ ἀφεθεῖς πρὸς ὀλίγον ἀναβιῶναι
πάλιν.

Πλούτων

τοῦτον μὲν τὸν ἔρωτα, ὦ Πρωτεσίλαε, πάντες νεκροὶ ἐρῶσι, πλὴν οὐδεὶς ἂν
αὐτῶν τύχοι.

Πρωτεσίλαος

ἀλλ' οὐ τοῦ ζῆν, Αἰδωνεῦ, ἐρῶ ἔγωγε, τῆς γυναικὸς δέ, ἣν νεόγαμον ἔτι ἐν τῷ
θαλάμῳ καταλιπὼν ὥχόμεν ἀποπλέων, εἴτα ὁ κακοδαίμων ἐν τῇ ἀποβάσει
ἀπέθανον ὑπὸ τοῦ Ἑκτορος. ὁ οὖν ἔρος τῆς γυναικὸς οὐ μετρίως ἀποκναίει
με, ὦ δέσποτα, καὶ βούλομαι κἂν πρὸς ὀλίγον ὀφθεῖς αὐτῇ καταβῆναι πάλιν.

Πλούτων

[2] οὐκ ἔπιες, ὦ Πρωτεσίλαε, τὸ Λήθης ὕδωρ;

Πρωτεσίλαος

καὶ μάλα, ὦ δέσποτα· τὸ δὲ πρᾶγμα ὑπέρογκον ἦν.

Πλούτων

οὐκοῦν περίμεινον· ἀφίξεται γὰρ κάκεινη ποτὲ καὶ οὐδὲ σὲ ἀνελθεῖν δεήσει.

Πρωτεσίλαος

ἀλλ' οὐ φέρω τὴν διατριβήν, ὦ Πλούτων· ἡράσθης δὲ καὶ αὐτὸς ἤδη καὶ
οἶσθα οἷον τὸ ἐρᾶν ἐστίν.

Πλούτων

εἴτα τί σε ὀνήσει μίαν ἡμέραν ἀναβιῶναι μετ' ὀλίγον τὰ αὐτὰ ὀδυρόμενον;

Πρωτεσίλαος

οἶμαι πείσειν κάκεινῃν ἀκολουθεῖν παρ' ὑμᾶς, ὥστε ἀνθ' ἑνὸς δύο νεκροὺς λήψει μετ' ὀλίγον.

Πλούτων

οὐ θέμις γενέσθαι ταῦτα οὐδὲ γέγονε πώποτε.

Πρωτεσίλαος

[3] ἀναμνήσω σε, ὦ Πλούτων· Ὀρφεῖ γὰρ δι' αὐτὴν ταύτην τὴν αἰτίαν τὴν Εὐρυδίκην παρέδοτε καὶ τὴν ὁμογενῇ μου Ἄλκηστιν παρεπέμψατε Ἡρακλεῖ χαριζόμενοι.

Πλούτων

θελήσεις δὲ οὕτως κρανίον γυμνὸν ὦν καὶ ἄμορφον τῇ καλῇ σου ἐκείνῃ νύμφῃ φανῆναι; πῶς δὲ κάκεινῃ προσήσεται σε οὐδὲ δυναμένη διαγνῶναι; φοβήσεται γὰρ εἴ οἶδα καὶ φεύζεται σε καὶ μάτην ἔσῃ τοσαύτην ὁδὸν ἀνεληλυθώς.

Περσεφόνη

οὐκοῦν, ὦ ἄνερ, σὺ καὶ τοῦτο ἴασαι καὶ τὸν Ἑρμῆν κέλευσον, ἐπειδὴν ἐν τῷ φωτὶ ἤδη ὁ Πρωτεσίλαος ἦ, καθικόμενον ἐν τῇ ῥάβδῳ νεανίαν εὐθύς καλὸν ἀπεργάσασθαι αὐτόν, οἷος ἦν ἐκ τοῦ παστοῦ.

Πλούτων

ἐπεὶ Φερσεφόνη συνδοκεῖ, ἀναγαγὼν τοῦτον αὐθις ποίησον νυμφίον· σὺ δὲ μέμνησο μίαν λαβὼν ἡμέραν.

Διογένους καὶ Μαύσωλου

Διογένης

[1] ὦ Κάρ, ἐπὶ τίνι μέγα φρονεῖς καὶ πάντων ἡμῶν προτιμαῖσθαι ἀξιοῖς;

Μαύσωλος

καὶ ἐπὶ τῇ βασιλείᾳ μὲν, ὦ Σινωπεῦ, ὃς ἐβασίλευσα Καρίας μὲν ἀπάσης, ἥρξα δὲ καὶ Λυδῶν ἐνίων καὶ νήσους δέ τινας ὑπηγαγόμενην καὶ ἄχρι Μιλήτου ἐπέβην τὰ πολλὰ τῆς Ἰωνίας καταστρεφόμενος· καὶ καλὸς ἦν καὶ μέγας καὶ ἐν πολέμοις καρτερός· τὸ δὲ μέγιστον, ὅτι ἐν Ἀλικαρνασσῶ μνημα παμμέγεθες ἔχω ἐπικείμενον, ἡλίκον οὐκ ἄλλος νεκρός, ἀλλ' οὐδὲ οὕτως ἐς κάλλος ἐξησκημένον, ἵππων καὶ ἀνδρῶν ἐς τὸ ἀκριβέστατον εἰκασμένων λίθου τοῦ καλλίστου, οἶον οὐδὲ νεῶν εὗροι τις ἂν ῥαδίως. οὐ δοκῶ σοι δικαίως ἐπὶ τούτοις μέγα φρονεῖν;

Διογένης

[2] ἐπὶ τῇ βασιλείᾳ φῆς καὶ τῷ κάλλει καὶ τῷ βάρει τοῦ τάφου;

Μαύσωλος

νῆ Δί' ἐπὶ τούτοις.

Διογένης

ἀλλ', ὦ καλὲ Μαύσωλε, οὔτε ἡ ἰσχὺς ἐκείνη ἔτι σοι οὔτε ἡ μορφὴ πάρεστιν· εἰ γοῦν τινα ἐλοιμέθα δικαστὴν εὐμορφίας πέρι, οὐκ ἔχω εἰπεῖν, τίνος ἔνεκα τὸ σὸν κρανίον προτιμηθεῖ ἂν τοῦ ἐμοῦ· φαλακρὰ γὰρ ἄμφω καὶ γυμνά, καὶ τοὺς ὀδόντας ὁμοίως προφαίνομεν καὶ τοὺς ὀφθαλμοὺς ἀφηρήμεθα καὶ τὰς ῥίνας ἀποσεσιμώμεθα. ὁ δὲ τάφος καὶ οἱ πολυτελεῖς ἐκεῖνοι λίθοι Ἀλικαρνασσεῦσι μὲν ἴσως εἶεν ἐπιδείκνυσθαι καὶ φιλοτιμεῖσθαι πρὸς τοὺς ξένους, ὥς δὴ τι μέγα οἰκοδόμημα αὐτοῖς ἐστί· σὺ δέ, ὦ βέλτιστε, οὐχ ὁρῶ ὅ τι ἀπολαύεις αὐτοῦ, πλὴν εἰ μὴ τοῦτο φης, ὅτι μᾶλλον ἡμῶν ἀχθοφορεῖς ὑπὸ τηλικούτοις λίθοις πιεζόμενος.

Μαύσωλος

[3] ἀνόνητα οὖν μοι ἐκεῖνα πάντα καὶ ἰσότημος ἔσται Μαύσωλος καὶ Διογένης;

Διογένης

οὐκ ἰσότημος, ὦ γενναιότατε, οὐ γάρ· Μαύσωλος μὲν γὰρ οἰμώζεται μεμνημένος τῶν ὑπὲρ γῆς, ἐν οἷς εὐδαιμονεῖν ᾔετο, Διογένης δὲ

καταγελάσεται αὐτοῦ. καὶ τάφον ὁ μὲν ἐν Ἀλικαρνασσῶ ἐρεῖ ἐαυτοῦ ὑπὸ Ἀρτεμισίας τῆς γυναικὸς καὶ ἀδελφῆς κατεσκευασμένον, ὁ Διογένης δὲ τοῦ μὲν σώματος εἰ καὶ τίνα τάφον ἔχει οὐκ οἶδεν· οὐδὲ γὰρ ἔμελεν αὐτῷ τούτου· λόγον δὲ τοῖς ἀρίστοις περὶ αὐτοῦ καταλέλοιπεν ἀνδρὸς βίον βεβιωκῶς ὑψηλότερον, ὃ Καρῶν ἀνδραποδωδέστατε, τοῦ σοῦ μνήματος καὶ ἐν βεβαιοτέρῳ χωρίῳ κατεσκευασμένον.

Νιρέως καὶ Θερσίτου καὶ Μενίππου

Νιρεὺς

[1] ἰδοὺ δὴ, Μένιππος οὐτοσὶ δικάσει, πότερος εὐμορφότερός ἐστιν. εἰπέ, ὦ Μένιππε, οὐ καλλίων σοι δοκῶ;

Μένιππος

τίνες δὲ καὶ ἔστε; πρότερον, οἶμαι, χρὴ γὰρ τοῦτο εἰδέναι.

Νιρεὺς

Νιρεὺς καὶ Θερσίτης.

Μένιππος

πότερος οὖν ὁ Νιρεὺς καὶ πότερος ὁ Θερσιτης; οὐδέπω γὰρ τοῦτο δῆλον.

Θερσίτης

ἐν μὲν ἤδη τοῦτο ἔχω, ὅτι ὁμοίος εἰμί σοι καὶ οὐδὲν τηλικούτον διαφέρεις ἡλίκον σε Ὅμηρος ἐκεῖνος ὁ τυφλὸς ἐπήνεσεν ἀπάντων εὐμορφότερον προσειπών, ἀλλ' ὁ φοξὸς ἐγὼ καὶ ψεδνὸς οὐδὲν χείρων ἐφάνην τῷ δικαστῇ. ὅρα δὲ σύ, ὦ Μένιππε, ὄντινα καὶ εὐμορφότερον ἡγήῃ.

Νιρεὺς

ἐμέ γε τὸν Ἀγλαΐας καὶ Χάροπος, ὃς κάλλιστος ἀνὴρ ὑπὸ Ἴλιον ἦλθον.

Μένιππος

[2] ἀλλ' οὐχὶ καὶ ὑπὸ γῆν, ὡς οἶμαι, κάλλιστος ἦλθες, ἀλλὰ τὰ μὲν ὅστ' ὅμοια, τὸ δὲ κρανίον ταύτῃ μόνον ἄρα διακρίνοιτο ἀπὸ τοῦ Θερσίτου κρανίου, ὅτι εὐθρυπτον τὸ σόν· ἀλαπαδνὸν γὰρ αὐτὸ καὶ οὐκ ἀνδρῶδες ἔχεις.

Νιρεὺς

καὶ μὴν ἐροῦ Ὅμηρον, ὁποῖος ἦν, ὅποτε συνεστράτευον τοῖς Ἀχαιοῖς.

Μένιππος

οἰνείρατά μοι λέγεις; ἐγὼ δὲ βλέπω ἅ καὶ νῦν ἔχεις, ἐκεῖνα δὲ οἱ τότε ἴσασιν.

Νιρεὺς

οὔκουν ἐγὼ ἐνταῦθα εὐμορφότερός εἰμι, ὦ Μένιπτε;

Μένιππος

οὔτε σὺ οὔτε ἄλλος εὐμορφος· ἰσοτιμία γὰρ ἐν ἅδου καὶ ὅμοιοι ἅπαντες.

Θερσίτης

ἐμοὶ μὲν οὖν καὶ τοῦτο ἱκανόν.

Μενίππου καὶ Χείρωνος

Μένιππος

[1] ἤκουσα, ὦ Χείρων, ὡς θεὸς ὢν ἐπιθυμήσεις ἀποθανεῖν.

Χείρων

ἀληθῇ ταῦτα ἤκουσας, ὦ Μένιππε, καὶ τέθηκα, ὡς ὀρθῶς, ἀθάνατος εἶναι δυνάμενος.

Μένιππος

τίς δαί σε ἔρωσ τοῦ θανάτου ἔσχεν, ἀνεράστου τοῖς πολλοῖς χρήματος;

Χείρων

ἐρῶ πρὸς σέ οὐκ ἀσύνετον ὄντα. οὐκ ἦν ἔτι ἡδὺ ἀπολαύειν τῆς ἀθανασίας.

Μένιππος

οὐχ ἡδὺ ἦν ζῶντα ὀρᾶν τὸ φῶς;

Χείρων

οὐκ, ὦ Μένιππε: τὸ γὰρ ἡδὺ ἔγωγε ποικίλον τι καὶ οὐχ ἀπλοῦν ἡγοῦμαι εἶναι. ἐγὼ δὲ ζῶν ἀεὶ καὶ ἀπολαύων τῶν ὁμοίων, ἡλίου, φωτός, τροφῆς, αἱ ὥραι δὲ αἱ αὐταὶ καὶ τὰ γινόμενα ἅπαντα ἐξῆς ἑκάστων, ὥσπερ ἀκολουθοῦντα θάτερον θατέρῳ, ἐνεπλήσθην γοῦν αὐτῶν: οὐ γὰρ ἐν τῷ αὐτῷ ἀεὶ, ἀλλὰ καὶ ἐν τῷ μὴ μετασχεῖν ὅλως τὸ τερπνὸν ἦν.

Μένιππος

εὖ λέγεις, ὦ Χείρων. τὰ ἐν ἄδου δὲ πῶς φέρεις, ἀφ' οὗ προελόμενος αὐτὰ ἦκεις;

Χείρων

[2] οὐκ ἀηδῶς, ὦ Μένιππε: ἡ γὰρ ἰσοτιμία πάνυ δημοτικὴ καὶ τὸ πρᾶγμα οὐδὲν ἔχει τὸ διάφορον ἐν φωτὶ εἶναι ἢ καὶ ἐν σκότῳ: ἄλλως τε οὔτε διψῆν ὥσπερ ἄνω οὔτε πεινῆν δεῖ, ἀλλ' ἀνεπιδεεῖς τούτων ἀπάντων ἐσμέν.

Μένιππος

ὄρα, ὦ Χείρων, μὴ περιπίπτῃς σεαυτῷ καὶ ἐς τὸ αὐτό σοι ὁ λόγος περιπέσῃ.

Χείρων

πῶς τοῦτο φήεις;

Μένιππος

ὅτι εἰ τῶν ἐν τῷ βίῳ τὸ ὅμοιον αἰεὶ καὶ ταῦτ' ἐγένετό σοι προσκορές, καὶ τὰνταὔθ' ὅμοια ὄντα προσκορῇ ὁμοίως ἂν γένοιτο, καὶ δεήσει μεταβολὴν σε ζητεῖν τινα καὶ ἐντεῦθεν ἐς ἄλλον βίον, ὅπερ οἶμαι ἀδύνατον.

Χείρων

τί οὖν ἂν πάθοι τις, ὦ Μένιππε;

Μένιππος

ὅπερ, οἶμαι, φασί, συνετὸν ὄντα ἀρέσκεσθαι καὶ ἀγαπᾶν τοῖς παροῦσι καὶ μηδὲν αὐτῶν ἀφόρητον οἶεσθαι.

Διογένους καὶ Ἀντισθένης καὶ Κράτης

Διογένης

Ἀντίσθενης καὶ Κράτης, σχολὴν ἄγομεν· ὥστε τί οὐκ ἄπιμεν εὐθὺ τῆς καθόδου περιπατήσαντες, ὁψόμενοι τοὺς κατιόντας, οἳοί τέ εἰσι καὶ τί ἕκαστος αὐτῶν ποιεῖ;

Ἀντισθένης

ἀπίωμεν, ὦ Διόγενης· καὶ γὰρ ἂν ἡδὺ τὸ θέαμα γένοιτο, τοὺς μὲν δακρυοντας αὐτῶν ὁρᾶν, τοὺς δὲ καὶ ἰκετεύοντας ἀφεθῆναι, ἐνίους δὲ μόλις κατιόντας καὶ ἐπὶ τράχηλον ὠθοῦντος τοῦ Ἑρμοῦ ὅμως ἀντιβαίνοντας καὶ ὑπτίους ἀντερείδοντας οὐδὲν δέον.

Κράτης

ἔγωγ' οὖν καὶ διηγῆσομαι ὑμῖν ἃ εἶδον ὁπότε κατήειν κατὰ τὴν ὁδόν.

Διογένης

διήγησαι, ὦ Κράτης· ἔοικας γὰρ τινα ἐωρακέναί παγγέλοια.

Κράτης

[2] καὶ ἄλλοι μὲν πολλοὶ συγκατέβαινον ἡμῖν, ἐν αὐτοῖς δὲ ἐπίσημοι Ἰσμηνόδωρος τε ὁ πλούσιος ὁ ἡμέτερος καὶ Ἀρσάκης ὁ Μηδίας ὑπαρχος καὶ Ὀροίτης ὁ Ἀρμένιος. ὁ μὲν οὖν Ἰσμηνόδωρος — ἐπεφόνευτο γὰρ ὑπὸ τῶν ληστῶν περὶ τὸν Κιθαιρῶνα ἐς Ἐλευσίνα οἶμαι βαδίζων — ἔστενέ τε καὶ τὸ τραῦμα ἐν ταῖν χερσὶν εἶχε καὶ τὰ παιδιά, ἃ νεογνὰ κατελελοίπει, ἀνεκαλεῖτο καὶ ἑαυτῷ ἐπεμέμεφετο τῆς τόλμης, ὃς Κιθαιρῶνα ὑπερβάλλον καὶ τὰ περὶ τὰς Ἐλευθερὰς χωρία πανέρημα ὄντα ὑπὸ τῶν πολέμων διοδεύων δύο μόνους οἰκέτας ἐπηγάγετο, καὶ ταῦτα φιάλας πέντε χρυσᾶς καὶ κυμβία τέτταρα μεθ' ἑαυτοῦ ἔχων. [3] ὁ δὲ Ἀρσάκης — γηραιὸς γὰρ ἦδη καὶ νῆ Δί' οὐκ ἄσεμνος τὴν ὄψιν — ἐς τὸ βαρβαρικὸν ἤχθητο καὶ ἡγανάκτει πεζὸς βαδίζων καὶ ἡξίου τὸν ἵππον αὐτῷ προσαχθῆναι· καὶ γὰρ ὁ ἵππος αὐτῷ συνετεθνήκει, μᾶ πληγῇ ἀμφοτέρω διαπαρέντες ὑπὸ Θρακὸς τινος πελταστοῦ ἐν τῇ ἐπὶ τῷ Ἀράξῃ πρὸς τὸν Καππαδόκην συμπλοκῇ. ὁ μὲν γὰρ Ἀρσάκης ἐπήλυνεν, ὡς διηγείτο, πολὺ τῶν ἄλλων προὔπεξορμήσας, ὑποστάς δὲ ὁ Θραξ τῇ πέλτῃ μὲν ὑποδύς ἀποσειέται τοῦ Ἀρσάκου τὸν κοντόν, ὑποθείς δὲ τὴν σάρισαν αὐτόν τε διαπείρει καὶ τὸν ἵππον.

Ἀντισθένης

[4] πῶς οἶόν τε, ὦ Κράτης, μᾶ πληγῇ τοῦτο γενέσθαι;

Ῥᾶστ', ὃ Ἀντίσθενης· ὁ μὲν γὰρ ἐπήλαυνεν εἰκοσάπηχόν τινα προβεβλημένος κοντόν, ὁ Θραῖξ δὲ ἐπειδὴ τῇ πέλτῃ ἀπεκρούσατο τὴν προσβολὴν καὶ παρήλθεν αὐτόν ἢ ἀκωκὴ, ἐς τὸ γόνυ ὀκλάσας δέχεται τῇ σαρίσῃ τὴν ἐπέλασιν καὶ τιτρώσκει τὸν ἵππον ὑπὸ τὸ στέρνον ὑπὸ θυμοῦ καὶ σφοδρότητος διαπείραντα ἑαυτόν· διελαύνεται δὲ καὶ ὁ Ἀρσάκης ἐκ τοῦ βουβῶνος διαμπὰξ ἄχρι ὑπὸ τὴν πυγὴν. ὁρᾷς οἷόν τι ἐγένετο, οὐ τοῦ ἀνδρός, ἀλλὰ τοῦ ἵππου μᾶλλον τὸ ἔργον. ἡγανάκει δ' ὅμως ὁμότιμος ὦν τῶν ἄλλων καὶ ἡξίου ἱππεὺς κατιέναι. [5] ὁ δὲ γε Ὀροίτης καὶ πάνυ ἀπαλὸς ἦν τῷ πόδε καὶ οὐδ' ἐστάναι χαμαί, οὐχ ὅπως βαδίζειν ἐδύνατο· πάσχουσι δ' αὐτὸ ἀτεχνῶς Μῆδοι πάντες, ἐπὶ ἀποβῶσι τῶν ἵππων, ὥσπερ ἐπὶ τῶν ἀκανθῶν βαίνοντες ἀκροποδητὶ μόλις βαδίζουσιν. ὥστε ἐπεὶ καταβαλὼν ἑαυτὸν ἔκειτο καὶ οὐδεμιᾷ μηχανῇ ἀνίστασθαι ἤθελεν, ὁ βέλτιστος Ἑρμῆς ἀράμενος αὐτὸν ἐκόμισεν ἄχρι πρὸς τὸ πορθμεῖον, ἐγὼ δὲ ἐγέλων.

Ἀντισθένης

[6] καὶ γὰρ δὲ ὅποτε κατήειν, οὐδ' ἀνέμιξα ἑμαυτὸν τοῖς ἄλλοις, ἀλλ' ἀφείξοιμώζοντας αὐτοὺς προσδραμὼν ἐπὶ τὸ πορθμεῖον προκατέλαβον χώραν, ὡς ἂν ἐπιτηδείως πλεύσαιμι· καὶ παρὰ τὸν πλοῦν οἱ μὲν ἐδάκρυνον τε καὶ ἐναυτίων, ἐγὼ δὲ μάλα ἐτερπόμην ἐπ' αὐτοῖς.

Διογένης

[7] σὺ μὲν, ὃ Κράτης καὶ Ἀντίσθενης, τοιούτων ἐτύχετε τῶν ξυνοδοιπόρων, ἐμοὶ δὲ Βλεψίας τε ὁ δανειστικὸς ὁ ἐκ Πίσσης καὶ Λάμπις ὁ Ἀκαρνὰν ξεναγὸς ὦν καὶ Δᾶμις ὁ πλούσιος ὁ ἐκ Κορίνθου συγκατήεσαν, ὁ μὲν Δᾶμις ὑπὸ τοῦ παιδὸς ἐκ φαρμάκων ἀποθανών, ὁ δὲ Λάμπις δι' ἔρωτα Μυρτίου τῆς ἐταίρας ἀποσφάξας ἑαυτόν, ὁ δὲ Βλεψίας λιμῷ ὁ ἄθλιος ἐλέγετο ἀπεσκληκέναι καὶ ἐδήλου δὲ γε ὡχρὸς ἐς ὑπερβολὴν καὶ λεπτός ἐς τὸ ἀκριβέστατον φαινόμενος. ἐγὼ δὲ καίπερ εἰδὼς ἀνέκρινον, ὃν τρόπον ἀποθάνοιεν. εἶτα τῷ μὲν Δάμιδι αἰτιωμένῳ τὸν υἱόν, Οὐκ ἄδικα μέντοι ἔπαθες, ἔφην, ὑπ' αὐτοῦ, εἰ τάλαντα ἔχων ὁμοῦ χίλια καὶ τρυφῶν αὐτὸς ἐνενηκοντούτης ὦν ὀκτωκαίδεκάτει νεανίσκῳ τέτταρας ὀβολοὺς παρείχες. σὺ δέ, ὃ Ἀκαρνάν, — ἔστενε γὰρ κάκεϊνος καὶ κατηρᾶτο τῇ Μυρτίῳ — τί αἰτιᾷ τὸν Ἑρωτα, σεαυτὸν δέον, ὃς τοὺς μὲν πολεμίους οὐδεπώποτε ἔτρεσας, ἀλλὰ φιλοκινδύνως ἡγωνίζου πρὸ τῶν ἄλλων, ὑπὸ δὲ τοῦ τυχόντος παιδισκαρίου καὶ δακρύων ἐπιπλάστων καὶ στεναγμῶν ἐάλως ὁ γενναῖος. ὁ μὲν γὰρ Βλεψίας αὐτὸς ἑαυτοῦ κατηγόρει φθάσας πολλὴν τὴν ἄνοιαν, ὡς τὰ χρήματα ἐφύλαττε τοῖς οὐδὲν προσήκουσι κληρονόμοις, ἐς αἰὶ βιώσεσθαι ὁ μάταιος νομίζων. πλὴν ἔμοιγε οὐ τὴν τυχοῦσαν τερπωλὴν παρέσχον τότε στένοντες. [8] ἀλλ' ἤδη μὲν ἐπὶ τῷ στομίῳ ἐσμέν, ἀποβλέπειν δὲ χρή καὶ ἀποσκοπεῖν πόρρωθεν τοὺς ἀφικνουμένους. βαβαῖ, πολλοὶ γε καὶ ποικίλοι καὶ πάντες δακρύνοντες πλὴν τῶν νεογνῶν τούτων καὶ νηπίων. ἀλλὰ καὶ οἱ πάνυ γέροντες ὁδύρονται. τί τοῦτο; ἄρα τὸ

φίλτρον αὐτοὺς ἔχει τοῦ βίου; [9] τοῦτον οὖν τὸν ὑπέργηρων ἐρέσθαι βούλομαι. τί δακρύεις τηλικούτος ἀποθανών; τί ἀγανακτεῖς, ὦ βέλτιστε, καὶ ταῦτα γέρων ἀφιγμένος; ἢ που βασιλεύς τις ἦσθα;

Πτωχός

οὐδαμῶς.

Διογένης

ἀλλὰ σατράπης;

Πτωχός

οὐδὲ τοῦτο.

Διογένης

ἄρα οὖν ἐπλούτεις, εἴτα ἀνιᾷ σε τὸ πολλὴν τρυφὴν ἀπολιπόντα τεθνάναι;

Πτωχός

οὐδὲν τοιοῦτον, ἀλλ' ἔτη μὲν ἐγεγόνειν ἀμφὶ τὰ ἐνενήκοντα, βίον δὲ ἄπορον ἀπὸ καλάμου καὶ ὀρμιᾶς εἶχον ἐς ὑπερβολὴν πτωχὸς ὢν ἄτεκνός τε καὶ προσέτι χωλὸς καὶ ἀμυδρὸν βλέπων.

Διογένης

εἴτα τοιοῦτος ὢν ζῆν ἠθελες;

Πτωχός

ναί· ἡδὺ γὰρ ἦν τὸ φῶς καὶ τὸ τεθνάναι δεινὸν καὶ φευκτέον.

Διογένης

παραπαίεις, ὦ γέρον, καὶ μεираκιεύη πρὸς τὸ χρεών, καὶ ταῦτα ηλικιώτης ὢν τοῦ πορθμέως. τί οὖν ἂν τις ἔτι λέγοι περὶ τῶν νέων, ὅποτε οἱ τηλικούτοι φιλόζωοί εισιν, οὓς ἐχρῆν διώκειν τὸν θάνατον ὥς τῶν ἐν τῷ γήρᾳ κακῶν φάρμακον. ἀλλ' ἀπίωμεν ἤδη, μὴ καὶ τις ἡμᾶς ὑπίδηται ὥς ἀπόδρασιν βουλεύοντας, ὁρῶν περὶ τὸ στόμιον εἰλουμένουσ.

Μενίππου καὶ Τειρεσίου

Μένιππος

[1] ὦ Τειρεσία, εἰ μὲν καὶ τυφλὸς εἶ, οὐκέτι διαγνῶναι ῥάδιον· ἅπανσι γὰρ ἡμῖν ὁμοίως τὰ ὄμματα κενά, μόνον δὲ αἱ χῶραι αὐτῶν· τὰ δ' ἄλλα οὐκέτ' ἂν εἰπεῖν ἔχοις, τίς ὁ Φινεὺς ἦν ἢ τίς ὁ Λυγκεύς. ὅτι μέντοι μάντις ἦσθα καὶ ὅτι ἀμφοτέρω ἐγένου μόνος καὶ ἀνὴρ καὶ γυνή, τῶν ποιητῶν ἀκούσας οἶδα. πρὸς τῶν θεῶν τοιγαροῦν εἶπέ μοι, ὁποτέρου ἐπειράθης ἡδίονος τῶν βίων, ὅποτε ἀνὴρ ἦσθα, ἢ ὁ γυναικεῖος ἀμείνων ἦν;

Τειρεσίας

παρὰ πολὺ, ὦ Μένιππε, ὁ γυναικεῖος· ἀπραγμονέστερος γάρ. καὶ δεσπόζουσι τῶν ἀνδρῶν αἱ γυναῖκες, καὶ οὔτε πολεμεῖν ἀνάγκη αὐταῖς οὔτε παρ' ἐπαλξιν ἐστάναι οὔτ' ἐν ἐκκλησίᾳ διαφέρεισθαι οὔτ' ἐν δικαστηρίοις ἐξετάζεσθαι.

Μένιππος

[2] οὐ γὰρ ἀκήκοας, ὦ Τειρεσία, τῆς Εὐριπίδου Μηδείας, οἷα εἶπεν οἰκτείρουσα τὸ γυναικεῖον, ὥς ἀθλίας οὔσας καὶ ἀφόρητόν τινα τὸν ἐκ τῶν ὠδίνων πόνον ὑφισταμένας; ἀτὰρ εἶπέ μοι, — ὑπέμνησε γάρ με τὰ τῆς Μηδείας ἱαμβεῖα — καὶ ἔτεκές ποτε, ὅποτε γυνὴ ἦσθα, ἢ στεῖρα καὶ ἄγονος διετέλεσας ἐν ἐκείνῳ τῷ βίῳ;

Τειρεσίας

τί τοῦτο, Μένιππε, ἐρωτᾷς;

Μένιππος

οὐδὲν χαλεπόν, ὦ Τειρεσία· πλὴν ἀποκρίναι, εἴ σοι ῥάδιον.

Τειρεσίας

οὐ στεῖρα μὲν ἤμην, οὐκ ἔτεκον δ' ὅλως.

Μένιππος

ἱκανὸν τοῦτο· εἰ γὰρ καὶ μήτραν εἶχες, ἐβουλόμην εἰδέναι.

Τειρεσίας

εἶχον δηλαδή.

Μένιππος

χρόνῳ δέ σοι ἡ μήτρα ἠφανίσθη καὶ τὸ μόριον τὸ γυναικεῖον ἀπεφράγη καὶ οἱ
μαστοὶ ἀπεσπᾶσθησαν καὶ τὸ ἀνδρεῖον ἀνέφῃ καὶ πώγωνα ἐξήνεγκας, ἡ
αὐτίκα ἐκ γυναικὸς ἀνὴρ ἀνεφάνης;

Τειρεσίας

οὐχ ὁρῶ τί σοι βούλεται τὸ ἐρώτημα· δοκεῖς δ' οὖν μοι ἀπιστεῖν, εἰ τοῦθ'
οὕτως ἐγένετο.

Μένιππος

οὐ χρή γὰρ ἀπιστεῖν, ὦ Τειρεσία, τοῖς τοιούτοις, ἀλλὰ καθάπερ τινὰ βλάβη μὴ
ἐξετάζοντα, εἴτε δυνατὰ ἐστὶν εἴτε καὶ μὴ, παραδέχεσθαι;

Τειρεσίας

[3] σὺ οὖν οὐδὲ τὰ ἄλλα πιστεύεις οὕτω γενέσθαι, ὅποταν ἀκούσης ὅτι ὄρνεα
ἐκ γυναικῶν ἐγένοντό τινες ἢ δένδρα ἢ θηρία, τὴν Ἀηδόνα ἢ τὴν Δάφνην ἢ
τὴν τοῦ Λυκάονος θυγατέρα;

Μένιππος ἦν που κακείναις ἐντύχῳ, εἴσομαι ὅ τι καὶ λέγουσι. σὺ δέ, ὦ
βέλτιστε, ὅποτε γυνὴ ἦσθα, καὶ ἐμαντεύου τότε ὥσπερ καὶ ὕστερον, ἡ ἅμα
ἀνὴρ καὶ μάντις ἔμαθες εἶναι;

Τειρεσίας

ὁρᾷς; ἀγνοεῖς τὰ περὶ ἐμοῦ ἅπαντα, ὥς καὶ διέλυσά τινα ἔριν τῶν θεῶν, καὶ ἡ
μὲν Ἥρα ἐπήρωσέ με, ὁ δὲ Ζεὺς παρεμυθήσατο τῇ μαντικῇ τὴν συμφορὰν.

Μένιππος

ἔτι ἔχῃ, ὦ Τειρεσία, τῶν ψευσμάτων; ἀλλὰ κατὰ τοὺς μάντις τοῦτο ποιεῖς·
ἔθος γὰρ ὑμῖν μηδὲν ὑγιὲς λέγειν.

Αἴαντος καὶ Ἀγαμέμνωνος

Ἀγαμέμνων

[1] εἰ σὺ μανεῖς, ὦ Αἴαν, σαυτὸν ἐφόνευσας, ἐμέλλησας δὲ καὶ ἡμᾶς ἅπαντας. τί αἰτιᾷ τὸν Ὀδυσσέα καὶ πρῶην οὔτε προσέβλεψας αὐτόν, ὅποτε ἦκε μαντευσόμενος, οὔτε προσειπεῖν ἠξίωσας ἄνδρα συστρατιώτην καὶ ἐταῖρον, ἀλλ' ὑπεροπτικῶς μεγάλα βαίνων παρῆλθες;

Αἴας

εἰκότως, ὦ Ἀγαμέμνων· αὐτὸς γάρ μοι τῆς μανίας αἴτιος κατέστη μόνος ἀντεξετασθεὶς ἐπὶ τοῖς ὅπλοις.

Ἀγαμέμνων

ἠξίωσας δὲ ἀνανταγώνιστος εἶναι καὶ ἀκονιτὶ κρατεῖν ἀπάντων;

Αἴας

ναί, τά γε τοιαῦτα· οἰκεία γάρ μοι ἦν ἡ πανοπλία τοῦ ἀνεψιοῦ γε οὔσα. καὶ ὑμεῖς οἱ ἄλλοι πολλοὶ ἀμείνους ὄντες ἀπέιπασθε τὸν ἀγῶνα καὶ παρεχωρήσατε μοι, ὁ δὲ Λαέρτου, ὃν ἐγὼ πολλάκις ἔσωσα κινδυνεύοντα κατακεκόφθαι ὑπὸ τῶν Φρυγῶν, ἀμείνων ἠξίου εἶναι καὶ ἐπιτηδειότερος ἔχειν τὰ ὅπλα.

Ἀγαμέμνων

[2] αἰτιῶ τοιγαροῦν, ὦ γενναῖε, τὴν Θέτιν, ἥ δέον σοὶ τὴν κληρονομίαν παραδοῦναι τῶν ὅπλων συγγενεῖ γε ὄντι, φέρουσα ἐς τὸ κοινὸν κατέθετο αὐτά.

Αἴας

οὐκ, ἀλλὰ τὸν Ὀδυσσέα, ὃς ἀντεποιήθη μόνος.

Ἀγαμέμνων

συγγνώμη, ὦ Αἴαν, εἰ ἄνθρωπος ὢν ὠρέχθη δόξης ἡδίστου πράγματος, ὑπὲρ οὗ καὶ ἡμῶν ἕκαστος κινδύνους ὑπέμενεν, ἐπεὶ καὶ ἐκράτησέ σου καὶ ταῦτα ἐπὶ Τρωσὶ δικασταῖς.

Αἴας

οἶδα ἐγώ, ἥτις μου κατεδίκασεν· ἀλλ' οὐ θέμις λέγειν τι περὶ τῶν θεῶν. τὸν δ' οὖν Ὀδυσσέα μὴ οὐχὶ μισεῖν οὐκ ἂν δυναίμην, ὦ Ἀγαμέμνων, οὐδ' εἰ αὐτὴ μοι ἡ Ἀθηνᾶ τοῦτ' ἐπιτάττοι.

Μίνως καὶ Σώστρατος

Μίνως

[1] ὁ μὲν ληστής οὕτοσὶ Σώστρατος ἐς τὸν Πυριφλεγέθοντα ἐμβεβλήσθω, ὁ δὲ ἱερόσυλος ὑπὸ τῆς Χιμαίρας διασπασθήτω, ὁ δὲ τύραννος, ὃ Ἑρμῆ, παρὰ τὸν Τιτυὸν ἀποταθεὶς ὑπὸ τῶν γυπῶν καὶ αὐτὸς κειρέσθω τὸ ἥπαρ, ὑμεῖς δὲ οἱ ἀγαθοὶ ἄπιτε κατα τάχος ἐς τὸ Ἥλύσιον πεδῖον καὶ τὰς μακάρων νήσους κατοικεῖτε, ἀνθ' ὧν δίκαια ἐποιεῖτε παρὰ τὸν βίον.

Σώστρατος

ἄκουσον, ὦ Μίνως, εἴ σοι δίκαια δόξω λέγειν.

Μίνως

νῦν ἀκούσω αὖθις; οὐ γὰρ ἐξελήλεγξαι, ὦ Σώστρατε, πονηρὸς ὢν καὶ τοσούτους ἀπεκτονῶς;

Σώστρατος

Ἐλήλεγμαι μὲν, ἀλλ' ὄρα, εἰ καὶ δικαίως κολασθῆσομαι.

Μίνως

καὶ πάνυ, εἴ γε ἀποτίνειν τὴν ἀξίαν δίκαιον.

Σώστρατος

ὁμως ἀποκριναί μοι, ὦ Μίνως· βραχὺ γάρ τι ἐρήσομαί σε.

Μίνως

λέγε, μὴ μακρὰ μόνον, ὥς καὶ τοὺς ἄλλους διακρίνωμεν ἤδη.

Σώστρατος

[2] ὅποσα ἔπραττον ἐν τῷ βίῳ, πότερα ἐκὼν ἔπραττον ἢ ἐπεκέκλωστό μοι ὑπὸ τῆς Μοίρας;

Μίνως

ὑπὸ τῆς Μοίρας δηλαδή.

Σώστρατος

οὐκοῦν καὶ οἱ χρηστοὶ ἅπαντες καὶ οἱ πονηροὶ δοκοῦντες ἡμεῖς ἐκείνη ὑπηρετοῦντες ταῦτα ἐδρῶμεν;

Μίνως

ναί, τῇ Κλωθοῖ, ἣ ἐκάστω ἐπέταξε γεννηθέντι τὰ πρακτέα.

Σώστρατος

εἰ τοίνυν ἀναγκασθεῖς τις ὑπ' ἄλλου φονεύσειέ τινα οὐ δυνάμενος ἀντιλέγειν ἐκείνῳ βιαζομένῳ, οἷον δήμιος ἢ δορυφόρος, ὁ μὲν δικαστῇ πεισθείς, ὁ δὲ τυράννῳ, τίνα αἰτίαση τοῦ φονου;

Μίνως

δῆλον ὡς τὸν δικαστὴν ἢ τὸν τύραννον, ἐπεὶ οὐδὲ τὸ ξίφος αὐτό· ὑπηρετεῖ γὰρ ὄργανον ὃν τοῦτο πρὸς τὸν θυμὸν τῷ πρώτῳ παρασχόντι τὴν αἰτίαν.

Σώστρατος

εὖ γε, ὦ Μίνως, ὅτι καὶ ἐπιδασιλεύει τῷ παραδείγματι. ἦν δέ τις ἀποστείλαντος τοῦ δεσπότης ἤκη αὐτὸς χρυσὸν ἢ ἄργυρον κομίζων, τίτι τὴν χάριν ἰστέον ἢ τίνα εὐεργέτην ἀναγραφτέον;

Μίνως

τὸν πέμπσαντα, ὦ Σώστρατε· διάκονος γὰρ ὁ κομίσας ἦν.

Σώστρατος

[3] οὐκοῦν ὁρᾷς ὅπως ἄδικα ποιεῖς κολάζων ἡμᾶς ὑπηρέτας γενομένους ὧν ἡ Κλωθὴ προσέταττε, καὶ τούτους τιμῶν τοὺς διακονησαμένους ἀλλοτρίοις ἀγαθοῖς; οὐ γὰρ δὴ ἐκεῖνό γε εἰπεῖν ἔχει τις ἄν, ὡς τὸ ἀντιλέγειν δυνατὸν ἦν τοῖς μετὰ πάσης ἀνάγκης προστεταγμένοις.

Μίνως

ὦ Σώστρατε, πολλὰ ἴδοις ἂν καὶ ἄλλα οὐ κατὰ λόγον γινόμενα, εἰ ἀκριβῶς ἐξετάζοις. πλὴν ἀλλὰ σὺ τοῦτο ἀπολαύσεις τῆς ἐρωτήσεως, διότι οὐ ληστής μόνον, ἀλλὰ καὶ σοφιστής τις εἶναι δοκεῖς. ἀπόλυσον αὐτόν, ὦ Ἑρμῆ, καὶ μηκέτι κολαζέσθω. ὅρα δὲ μὴ καὶ τοὺς ἄλλους νεκροὺς τὰ ὅμοια ἐρωτᾶν διδάξης.

DIALOGUES OF THE SEA-GODS — Ἐνάλιοι Διάλογοι

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1.

Δῶρις

καλὸν ἐραστήν, ὃ Γαλάτεια, τὸν Σικελὸν τοῦτον ποιμένα φασὶν ἐπιμενηνέναι σοί.

μὴ σκῶπτε, Δωρί: Ποσειδῶνος γὰρ υἱὸς ἐστίν, ὅποιος ἂν ᾗ [p. 117]

Δῶρις

τί οὖν; εἰ καὶ τοῦ Διὸς αὐτοῦ παῖς ὢν ἄγριος οὕτω καὶ λάσιος ἐφαίνετο καί, τὸ πάντων ἄμορφότατον, μονόφθαλμος, οἶει τὸ γένος ἂν τι ὀνήσαι αὐτὸν πρὸς τὴν μορφήν;

οὐδὲ τὸ λάσιον αὐτοῦ καί, ὥς φῆς, ἄγριον ἄμορφόν ἐστιν — ἀνδρῶδες γάρ — ὃ τε ὀφθαλμὸς ἐπιπρέπει τῷ μετώπῳ οὐδὲν ἐνδεέστερον ὀρών ἢ εἰ δὴ ᾗσαν.

Δῶρις

ἔοικας, ὃ Γαλάτεια, οὐκ ἐραστήν ἀλλ' ἐρώμενον ἔχειν τὸν Πολύφημον, οἷα ἐπαινεῖς αὐτόν. 2.

οὐκ ἐρώμενον, ἀλλὰ τὸ πάνυ ὀνειδιστικὸν [289] τοῦτο οὐ φέρω ὑμῶν, καί μοι δοκεῖτε ὑπὸ φθόνου αὐτὸ ποιεῖν, ὅτι ποιμαίνων ποτὲ ἀπὸ τῆς σκοπῆς παιζούσας ἡμᾶς ἰδὼν ἐπὶ τῆς ἡόνος ἐν τοῖς πρόποσι τῆς Αἴτνης, καθ' ὃ μεταξὺ τοῦ ὄρους καὶ τῆς θαλάττης αἰγιαλὸς ἀπομηκύνεται, ὑμᾶς μὲν οὐδὲ προσέβλεπεν, ἐγὼ δὲ ἐξ ἀπασῶν ἡ καλλίστη ἔδοξα, καὶ μόνη ἐμοὶ ἐπέιχε τὸν ὀφθαλμόν. ταῦτα ὑμᾶς ἀνιᾶ: δεῖγμα γάρ, ὥς ἀμείνων εἰμὶ καὶ ἀξιέραστος, ὑμεῖς δὲ παρώφητε.

Δῶρις

εἰ ποιμένι καὶ ἐνδεεῖ τὴν ὄψιν καλὴ ἔδοξας, ἐπίφθονος οἶει γεγονέναι; καίτοι τί ἄλλο ἐν σοὶ ἐπαινέσαι εἶχεν ἢ τὸ λευκὸν μόνον; καὶ τοῦτο, οἶμαι, ὅτι ξυνήθης ἐστὶ τυρῷ καὶ γάλακτι: πάντα οὖν τὰ ὅμοια τούτοις ἡγεῖται καλὰ. 3. ἐπεὶ τὰ γε ἄλλα ὅποταν ἐθελήσης μαθεῖν, οἷα τυγχάνεις οὖσα τὴν ὄψιν, ἀπὸ πέτρας [290] τινός, εἴ ποτε γαλήνη εἴη, ἐπικύψασα ἐς τὸ ὕδωρ ἰδὲ σεαυτὴν οὐδὲν ἄλλο ἢ χροάν λευκὴν ἀκριβῶς: οὐκ ἐπαινεῖται δὲ τοῦτο, ἦν μὴ ἐπιπρέπει αὐτῷ καὶ τὸ ἐρύθημα.

καὶ μὴν ἐγὼ μὲν ἡ ἀκράτως λευκὴ ὅμως ἐραστήν ἔχω καὶν τοῦτον, ὑμῶν δὲ οὐκ ἐστὶν ἦντινα ἢ ποιμὴν ἢ ναύτης ἢ πορθμεὺς ἐπαινεῖ: ὁ δὲ γε Πολύφημος

τό τε ἄλλα καὶ μουσικός ἐστι. 4.

Δῶρις

σιώπα, ὦ Γαλάτεια: ἠκούσαμεν αὐτοῦ [p. 118] ἄδοντος ὅποτε ἐκώμασε πρῶην ἐπὶ σέ: Ἀφροδίτη φίλη, ὄνον ἄν τις ὀγκᾶσθαι ἔδοξε. καὶ αὐτὴ δὲ ἡ πηκτὶς οἴα; κρανίον ἐλάφου γυμνὸν τῶν σαρκῶν, καὶ τὰ μὲν κέρατα πῆχεις ὥσπερ ἦσαν, ζυγώσας δὲ αὐτὰ καὶ ἐνάψας τὰ νεῦρα, οὐδὲ κόλλοπι περιστρέψας, ἐμελῶδει ἄμουσόν τι καὶ ἀπωδόν, ἄλλο μὲν αὐτὸς βοῶν, ἄλλο δὲ ἡ λύρα ὑπῆχει, ὥστε οὐδὲ κατέχειν τὸν γέλωτα ἐδυνάμεθα ἐπὶ τῷ ἐρωτικῷ ἐκείνῳ ἄσματι: ἡ μὲν γὰρ Ἥχῳ οὐδὲ ἀποκρίνεσθαι αὐτῷ ἤθελεν οὕτω λάλος οὔσα βρυχωμένῳ, ἀλλ' ἡσχύνετο, εἰ φανείη μιμουμένη τραχεῖαν ῥοδὴν καὶ καταγέλαστον. [291] 5. ἔφερε δὲ ὁ ἐπέρastos ἐν ταῖς ἀγκάλαις ἀθυρμάτιον ἄρκτου σκύλακα τὸ λάσιον αὐτῷ προσεοικότα. τίς οὖν οὐκ ἂν φθονήσειέ σοι, ὦ Γαλάτεια, τοιοῦτου ἐραστοῦ;

οὐκοῦν σύ, Δωρί, δεῖξον ἡμῖν τὸν σεαυτῆς, καλλίῳ δῆλον ὅτι ὄντα καὶ ῥηδικοτέρον καὶ κιθαρίζειν ἄμεινον ἐπιστάμενον.

Δῶρις

ἀλλ' ἐραστὴς μὲν οὐδεὶς ἔστι μοι οὐδὲ σεμνύνομαι ἐπέρastos εἶναι: τοιοῦτος δὲ οἶος ὁ Κύκλωψ ἐστί, κινάβρας ἀπόζων ὥσπερ τράγος, ὠμοφάγος, ὥς φασι, καὶ σιτούμενος τοὺς ἐπιδημοῦντας τῶν ξένων, σοὶ γένοιτο καὶ σὺ ἀντερῶης αὐτοῦ.

ΞΨΞΛΟΠΣ ΑΝΘ ΠΟΣΕΙΔΩΝ

ΞΨΞΛΟΠΣ ΑΝΘ ΠΟΣΕΙΔΩΝ

1.

Κύκλωψ

ὦ πάτερ, οἷα πέπονθα ὑπὸ τοῦ καταράτου ξένου, ὃς μεθύσας ἐξετύφλωσέ με κοιμωμένῳ ἐπιχειρήσας. [292]

Ποσειδῶν

τίς δέ ἦν ὁ ταῦτα τολμήσας, ὦ Πολύφημε;

Κύκλωψ

τὸ μὲν πρῶτον Οὐτὶν αὐτὸν ἀπεκάλει, ἐπεὶ δὲ διέφυγε καὶ ἔξω ἦν βέλους, Ὀδυσσεὺς ὀνομάζεσθαι ἔφη [p. 119]

Ποσειδῶν

οἶδα ὃν λέγεις, τὸν Ἰθακήσιον· ἐξ Ἰλίου δ' ἀνέπλει. ἀλλὰ πῶς ταῦτα ἔπραξεν οὐδὲ πάνυ εὐθαρσὴς ὢν; 2.

Κύκλωψ

κατέλαβον ἐν τῷ ἄντρῳ ἀπὸ τῆς νομῆς ἀναστρέψας πολλοὺς τινας, ἐπιβουλεύοντας δῆλον ὅτι τοῖς ποιμνίοις· ἐπεὶ γὰρ ἐπέθηκα τῇ θύρᾳ τὸ πῶμα — πέτρα δέ ἐστι παμμεγέθης — καὶ τὸ πῦρ ἀνέκαυσα ἐναυσάμενος ὃ ἔφερον δένδρον ἀπὸ τοῦ ὄρους, ἐφάνησαν ἀποκρύπτειν αὐτοὺς πειρώμενοι· ἐγὼ δὲ συλλαβὼν τινας αὐτῶν, ὥσπερ εἰκὸς ἦν, κατέφαγον ληστὰς γε ὄντας. ἐνταῦθα ὁ πανουργότατος ἐκεῖνος, εἴτε Οὐτὶς εἴτε Ὀδυσσεὺς ἦν, δίδωσί μοι πιεῖν φάρμακόν τι ἐγγέας, ἥδ' οὐ μὲν καὶ εὖοσμον, ἐπιβουλότατον δὲ καὶ ταραχωδέστατον· ἅπαντα γὰρ εὐθὺς ἐδόκει μοι περιφέρεσθαι πίνοντι καὶ τὸ σπῆλαιον αὐτὸ ἀνεστρέφετο καὶ οὐκέτι ὅλως ἐν ἐμαντοῦ [293] ἤμην, τέλος δὲ ἐς ὕπνον κατεσπάσθην. ὁ δὲ ἀποξύνας τὸν μοχλὸν καὶ πυρώσας γε προσέτι ἐτύφλωσέ με καθεύδοντα, καὶ ἅπ' ἐκείνου τυφλὸς εἰμί σοι, ὦ Πόσειδον. 3.

Ποσειδῶν

ὥς βαθὺν ἐκοιμήθης, ὦ τέκνον, ὃς οὐκ ἐξέθορες μεταξὺ τυφλούμενος. ὁ δ' οὖν Ὀδυσσεὺς πῶς διέφυγεν; οὐ γὰρ ἂν εὖ οἶδ' ὅτι ἠδυνήθη ἀποκινῆσαι τὴν πέτραν ἀπὸ τῆς θύρας.

Κύκλωψ

ἀλλ' ἐγὼ ἀφεῖλον, ὥς μᾶλλον αὐτὸν λάβοιμι ἐξιόντα, καὶ καθίσας παρὰ τὴν θύραν ἐθήρων τὰς χεῖρας ἐκπετάσας, μόνα παρεῖς τὰ πρόβατα ἐς τὴν νομὴν, ἐντειλάμενος τῷ κριῶ ὅποσα ἐχρῆν πράττειν αὐτὸν ὑπὲρ ἐμοῦ. 4.

Ποσειδῶν

μανθάνω: ὑπ' ἐκείνοις ἔλαθον ὑπεξελθόντες: σὲ δὲ τοὺς ἄλλους Κύκλωπας ἔδει ἐπιβοήσασθαι ἐπ' αὐτόν.

Κύκλωψ

συνεκάλεσα, ὦ πάτερ, καὶ ἦκον: ἐπεὶ δὲ [p. 120] ἤροντο τοῦ ἐπιβουλεύοντος τοῦνομα κἀγὼ ἔφην ὅτι Οὐτίς ^[294] ἐστι, μελαγχολᾶν οἰηθέντες με ὄχοντο ἀπιόντες. οὕτω κατεσοφίσάτο με ὁ κατάρατος τῷ ὀνόματι. καὶ ὁ μάλιστα ἠγίασέ με, ὅτι καὶ ὀνειδίζων ἐμοὶ τὴν συμφορὰν, Οὐδὲ ὁ πατήρ, φησὶν, ὁ Ποσειδῶν ἰάσεται σε.

Ποσειδῶν

θάρρει, ὦ τέκνον: ἀμυνοῦμαι γὰρ αὐτόν, ὥς μάθη ὅτι, καὶ εἰ πῆρωσίν μοι ὀφθαλμῶν ἰᾶσθαι ἀδύνατον, τὰ γοῦν τῶν πλεόντων τὸ σῶζειν αὐτοὺς καὶ ἀπολλύναι ἐπ' ἐμοὶ ἐστι: πλεῖ δὲ ἔτι.

ποσειδον ανδ αλφειος

[295] 1.

Ποσειδῶν

τί τοῦτο, Ἀλφειέ; μόνος τῶν ἄλλων ἐμπεσὼν ἐς τὸ πέλαγος οὔτε ἀναμίγνυσαι τῇ ἅλμῃ, ὥς ἔθος ποταμοῖς ἅπασιν, οὔτε ἀναπαύεις σεαυτὸν διαχυθεὶς, ἀλλὰ διὰ τῆς θαλάττης ξυνεστῶς καὶ γλυκὺ φυλάττων τὸ ρεῖθρον, ἀμιγῆς ἔτι καὶ καθαρὸς ἐπείγῃ οὐκ οἶδα ὅπου βύθιος ὑποδὺς καθάπερ οἱ λάροι καὶ ἐρωδιοί; καὶ ἔοικας ἀνακύψειν πού καὶ αὐθις ἀναφανεῖν σεαυτόν.

Ἀλφειός

ἐρωτικόν τι τὸ πράγμα ἐστίν, ὦ Πόσειδον, ὥστε μὴ ἔλεγχε: ἡράσθης δὲ καὶ αὐτὸς πολλακίς. [296]

Ποσειδῶν

γυναικός, ὦ Ἀλφειέ, ἢ νύμφης ἐρᾶς ἢ καὶ τῶν Νηρηίδων αὐτῶν μιᾶς;

Ἀλφειός

οὐκ, ἀλλὰ πηγῆς, ὦ Πόσειδον.

Ποσειδῶν

ἢ δὲ ποῦ σοι γῆς αὕτη ρεῖ;

Ἀλφειός

Νησιῶτίς ἐστι Σικελή: Ἀρέθουσαν αὐτὴν καλοῦσιν. 2.

Ποσειδῶν

οἶδα οὐκ ἄμορφον, ὦ Ἀλφειέ, τὴν Ἀρέθουσαν, ἀλλὰ διαυγῆς τέ ἐστι καὶ διὰ καθαροῦ ἀναβλύζει καὶ τὸ ὕδωρ ἐπιπρέπει ταῖς ψηφίσιν ὅλον ὑπὲρ αὐτῶν [297] φαινόμενον ἀργυροειδές. [p. 121]

Ἀλφειός

ὥς ἀληθῶς οἶσθα τὴν πηγὴν, ὦ Πόσειδον: παρ' ἐκείνην οὖν ἀπέρχομαι.

Ποσειδῶν

ἀλλ' ἄπιθι μὲν καὶ εὐτύχει ἐν τῷ ἔρωτι: ἐκεῖνο δέ μοι εἰπέ, ποῦ τὴν

Ἀρέθουσαν εἶδες αὐτὸς μὲν Ἀρκὰς ὦν, ἢ δὲ ἐν Συρακούσαις ἐστίν;

Ἀλφειός

ἐπειγόμενόν με κατέχεις, ὦ Πόσειδον, περίεργα ἐρωτῶν.

Ποσειδῶν

εὖ λέγεις· χώρει παρὰ τὴν ἀγαπωμένην, καὶ ἀναδὺς ἀπὸ τῆς θαλάττης
ξυναυλία μίγνυσο τῇ πηγῇ καὶ ἐν ὕδωρ γίγνεσθε.

μενελαος ανδ πρωτευς

[298] 1.

Μενέλαος

ἀλλὰ ὕδωρ μὲν σε γίγνεσθαι, ὦ Πρωτεῦ, οὐκ ἀπίθανον, ἐνάλιόν γε ὄντα, καὶ δένδρον, ἔτι φορητόν, καὶ ἐςλέοντα δὲ ὁπότε ἀλλαγείης, ὅμως οὐδὲ τοῦτο ἔξω πίστεως· εἰ δὲ καὶ πῦρ γίγνεσθαι δυνατόν ἐν θαλάττῃ οἰκοῦντα, τοῦτο πάνυ θαυμάζω καὶ ἀπιστῶ.

Πρωτεὺς

μὴ θαυμάσης, ὦ Μενέλαε· γίγνομαι γάρ.

Μενέλαος

εἶδον καὶ αὐτός· ἀλλὰ μοι δοκεῖς — εἰρήσεται γὰρ πρὸς σέ — γοητεῖαν τινὰ προσάγειν τῷ πράγματι καὶ τοὺς ὀφθαλμοὺς ἐξαπατᾶν τῶν ὁρώντων αὐτὸς οὐδὲν τοιοῦτο γινόμενος. 2.

Πρωτεὺς

καὶ τίς ἂν ἡ ἀπάτη ἐπὶ τῶν οὕτως ἐναργῶν [299] γένοιτο; οὐκ ἀνεφγμένοις τοῖς ὀφθαλμοῖς εἶδες, ἐς ὅσα μετεποίησα ἑμαυτόν; εἰ δὲ ἀπιστεῖς καὶ τὸ πρᾶγμα ψευδὲς εἶναι δοκεῖ, φαντασία τις πρὸ τῶν ὀφθαλμῶν ἵσταμένη, ἐπειδὴν πῦρ γένωμαι, προσένεγκέ μοι, ὦ γενναιότατε, τὴν χεῖρα· εἴσῃ γάρ, εἰ ὀρῶμαι μόνον ἢ καὶ τὸ κάειν τότε μοι πρόσεστιν.

Μενέλαος

οὐκ ἀσφαλῆς ἡ πείρα, ὦ Πρωτεῦ. [p. 122]

Πρωτεὺς

σὺ δέ μοι, Μενέλαε, δοκεῖς οὐδὲ πολὺπουν ἐωρακέναι πώποτε οὐδὲ ὃ πάσχει ὁ ἰχθυς οὗτος εἰδέναι.

Μενέλαος

ἀλλὰ τὸν μὲν πολὺπουν εἶδον, ἃ πάσχει δέ, ἡδέως ἂν μάθοιμι παρὰ σοῦ. 3.

Πρωτεὺς

ὁποῖα ἂν πέτρα προσελθὼν ἀρμόσῃ τὰς κοτύλας καὶ προσφύς ἔχῃται κατὰ τὰς πλεκτάνας, ἐκείνῃ [300] ὅμοιον ἀπεργάζεται ἑαυτὸν καὶ μεταβάλλει τὴν χροάν

μιμούμενος τὴν πέτραν, ὥς ἂν λάθῃ τοὺς ἀλιέας μὴ διαλλάττων μηδὲ φανερὸς ὢν διὰ τοῦτο, ἀλλὰ ἐοικῶς τῷ λίθῳ.

Μενέλαος

φασὶ ταῦτα: τὸ δὲ σὸν πολλῷ παραδοξότερον, ὦ Πρωτεῦ.

Πρωτεύς

οὐκ οἶδα, ὦ Μενέλαε, τίني ἂν ἄλλῳ πιστεύσειας τοῖς ἑαυτοῦ ὀφθαλμοῖς ἀπιστῶν.

Μενέλαος

εἶδον: ἀλλὰ τὸ πρᾶγμα τεράστιον, ὁ αὐτὸς πῦρ καὶ ὕδωρ.

πανοπε ανδ γαλενε

1.

Πανόπη

εἶδες, ὦ Γαλήνη, χθές οἷα ἐποίησεν ἡ Ἔρις παρὰ τὸ δεῖπνον ἐν Θετταλία, διότι μὴ καὶ αὐτὴ ἐκλήθη ἐς τὸ συμπόσιον;

οὐ ζυνεισιτώμην ὑμῖν ἔγωγε· ὁ γὰρ Ποσειδῶν ἐκέλευσέ με, ὦ Πανόπη, ἀκύμαντον ἐν τοσοῦτῳ φυλάττειν τὸ πέλαγος. τί δ' οὖν ἐποίησεν ἡ Ἔρις μὴ παροῦσα;

Πανόπη

ἡ Θετίς μὲν ἤδη καὶ ὁ Πηλεὺς ἀπεληλύθεσαν ἐς τὸν θάλαμον ὑπὸ τῆς Ἀμφιτρίτης καὶ τοῦ Ποσειδῶνος παραπεμφθέντες, ἡ Ἔρις δὲ ἐν τοσοῦτῳ λαθοῦσα ^[301] πάντας — ἐδυνήθη δὲ ῥαδίως, τῶν μὲν πινόντων, ἐνίων δὲ κροτούντων ἢ τῷ Ἀπόλλωνι κιθαρίζοντι ἢ ταῖς Μούσαις ἀδούσαις προσεχόντων τὸν νοῦν — ἐνέβαλεν ἐς τὸ [p. 123] ξυμπόσιον μῆλόν τι πάγκαλον, χρυσοῦν ὄλον, ὦ Γαλήνη: ἐπεγέγραπτο δὲ ‘ἡ καλὴ λαβέτω.’ κυλινδούμενον δὲ τοῦτο ὥσπερ ἐξεπίτηδες ἤκεν ἐνθα Ἥρα τε καὶ Ἀφροδίτη καὶ Ἀθηνᾶ κατεκλίνοντο. 2. κάπειδῃ ὁ Ἑρμῆς ἀνελόμενος ἐπελέξατο τὰ γεγραμμένα, αἱ μὲν Νηρηίδες ἡμεῖς ἀπεσιωπήσαμεν. τί γὰρ ἔδει ποιεῖν ἐκείνων παρουσῶν; αἱ δὲ ἀντεποιοῦντο ἐκάστη καὶ αὐτῆς εἶναι τὸ μῆλον ἡξίου, καὶ εἰ μὴ γε ὁ Ζεὺς διέστησεν αὐτάς, καὶ ἄχρι χειρῶν ἂν τὸ πρᾶγμα προὔχωρησεν. ἀλλ’ ἐκεῖνος, Αὐτὸς μὲν οὐ κρινῶ, φησί, περὶ τούτου, — καίτοι ἐκεῖναι αὐτὸν δικάσαι ἡξίου — ἅπιτε δὲ ἐς τὴν Ἰδην παρὰ τὸν Πριάμου παῖδα, ὃς οἶδέ τε διαγνῶναι τὸ κάλλιον φιλόκαλος ὢν, καὶ οὐκ ἂν ἐκεῖνος κρίναι κακῶς.

τί οὖν αἱ θεαί, ὦ Πανόπη;

Πανόπη

τήμερον, οἶμαι, ἀπίαςιν ἐς τὴν Ἰδην, καὶ τις ἥξει μετὰ μικρὸν ἀπαγγέλλων ἡμῖν τὴν κρατοῦσαν.

ἤδη σοί φημι, οὐκ ἄλλη κρατήσῃ τῆς Ἀφροδίτης ἀγωνιζομένης, ἣν μὴ πάνυ ὁ δαιτητὴς ἀμβλύνωτῃ.

τρίτον, ἀμψιμονε, ἀνδ ποσειδον

[302] 1.

Τρίτων

ἐπὶ τὴν Λέρνην, ὃ Πόσειδον, παραγίνεται καθ' ἐκάστην ἡμέραν ὑδρευσομένη παρθένος, πάγκαλόν τι χρῆμα: οὐκ οἶδα ἔγωγε καλλίω παῖδα ἰδών.

Ποσειδῶν

ἐλευθέραν τινά, ὃ Τρίτων, λέγεις, ἢ θεράπεινά τις ὑδροφόρος ἐστίν;

Τρίτων

οὐ μὲν οὖν, ἀλλὰ τοῦ Αἰγυπτίου ἐκείνου θυγάτηρ, μία τῶν πεντήκοντα καὶ αὐτή, Ἀμυμώνη τοῦνομα: ἐπυθόμην γὰρ ἦτις καλοῖτο καὶ τὸ γένος. ὁ Δαναὸς δὲ σκληραγωγεῖ τὰς θυγατέρας καὶ αὐτουργεῖν διδάσκει [303] [p. 124] καὶ πέμπει ὕδωρ τε ἀρυσομένας καὶ πρὸς τὰ ἄλλα παιδεύει ἀόκνους εἶναι αὐτάς.
2.

Ποσειδῶν

μόνη δὲ παραγίνεται μακρὰν οὕτω τὴν ὁδὸν ἐξ Ἄργους ἐς Λέρνην;

Τρίτων

μόνη: πολυδίψιον δὲ τὸ Ἄργος, ὥς οἴσθα: ὥστε ἀνάγκη ἀεὶ ὑδροφορεῖν.

Ποσειδῶν

ὃ Τρίτων, οὐ μετρίως διετάραξάς με εἰπὼν τὰ περὶ τῆς παιδός: ὥστε ἴωμεν ἐπ' αὐτήν.

Τρίτων

ἴωμεν: ἤδη γοῦν καιρὸς τῆς ὑδροφορίας: καὶ σχεδὸν που κατὰ μέσην τὴν ὁδὸν ἐστὶν ἰοῦσα ἐς τὴν Λέρνην.

Ποσειδῶν

οὐκοῦν ζεῦξον τὸ ἄρμα: ἢ τοῦτο μὲν πολλὴν ἔχει τὴν διατριβὴν ὑπάγειν τοὺς ἵππους τῇ ζεύγλῃ καὶ τὸ ἄρμα ἐπισκευάζειν, σὺ δὲ ἄλλα δελφινά μοί τινα τῶν ὠκέων παράστησον: ἐφιππάσομαι γὰρ ἐπ' αὐτοῦ τάχιστα. [304]

Τρίτων

ἰδοῦ σοι οὐτοσὶ δελφίνων ὁ ὠκύτατος.

Ποσειδῶν

εἴ γε: ἀπελαύνωμεν: σὺ δὲ παρανήχου, ὦ Τρίτων. κάπειδὴ πάρεσμεν ἐς τὴν
Λέρνην, ἐγὼ μὲν λοχίσω ἐνταῦθά που, σὺ δὲ ἀποσκοπεῖ: ὅποταν αἴσθη
προσιούσαν αὐτὴν —

Τρίτων

αὕτη σοι πλησίον. 3.

Ποσειδῶν

καλή, ὦ Τρίτων, καὶ ὠραία παρθένος: ἀλλὰ συλληπτέα ἡμῖν ἐστιν.

Ἀμυμώνη

ἄνθρωπε, ποῖ με ξυναρπάσας ἄγεις; ἀνδραποδιστὴς εἶ, καὶ ἔοικας ἡμῖν ὑπ'
Αἰγύπτου τοῦ θεοῦ ἐπιπεμφθῆναι: ὥστε βοήσομαι τὸν πατέρα.

Τρίτων

σιώπησον, ὦ Ἀμυμώνη: Ποσειδῶν ἐστι.

Ἀμυμώνη

τί Ποσειδῶν λέγεις; τί βιάζῃ με, ὦ ἄνθρωπε, καὶ ἐς τὴν θάλατταν κατέλκεις;
ἐγὼ δὲ ἀποπνιγίσομαι ἢ ἀθλία καταδύσα.

Ποσειδῶν

θάρρει, οὐδὲν δεινὸν μὴ πάθῃς: ἀλλὰ καὶ ^[305] πηγὴν ἐπώνυμόν σοι ἀναδοθῆναι
ἔάσω ἐνταῦθα πατάξας [p. 125] τῇ τριαίνῃ τὴν πέτραν πλησίον τοῦ
κλύσματος, καὶ σὺ εὐδαίμων ἔσῃ καὶ μόνη τῶν ἀδελφῶν οὐχ ὑδροφορήσεις
ἀποθανοῦσα.

νοτυς ανδ ζεφυρος

1.

Νότος

ταύτην, ὦ Ζέφυρε, τὴν δάμαλιν, ἣν διὰ τοῦ πελάγους ἐς Αἴγυπτον ὁ Ἑρμῆς ἄγει, ὁ Ζεὺς διεκόρευσεν ἀλοὺς ἔρωτι;

Ζέφυρος

ναί, ὦ Νότε: οὐ δάμαλις δὲ τότε, ἀλλὰ παῖς ἦν τοῦ ποταμοῦ Ἰνάχου: νῦν δὲ ἡ Ἥρα τοιαύτην ἐποίησεν αὐτὴν ζηλοτυπήσασα, ὅτι καὶ πάνυ ἐώρα ἐρῶντα τὸν Δία.

Νότος

νῦν οὖν ἔτι ἐρᾷ τῆς βοός;

Ζέφυρος

καὶ μάλα, καὶ διὰ τοῦτο ἐς Αἴγυπτον αὐτὴν ^[306] ἔπεμψε καὶ ἡμῖν προσέταξε μὴ κυμαίνειν τὴν θάλατταν ἔστ' ἂν διανήξηται, ὥς ἀποτεκοῦσα ἐκεῖ — κυεῖ δὲ ἤδη — θεὸς γένοιτο καὶ αὐτὴ καὶ τὸ τεχθέν. 2.

Νότος

ἡ δάμαλις θεός;

Ζέφυρος

καὶ μάλα, ὦ Νότε: ἄρξει τε, ὥς ὁ Ἑρμῆς ἔφη, τῶν πλεόντων καὶ ἡμῶν ἔσται δέσποινα, ὄντινα ἂν ἡμῶν ἐθέλῃ ἐκπέμψαι ἢ κωλύσαι ἐπιπνεῖν.

Νότος

Θεραπευτέα τοιγαροῦν, ὦ Ζέφυρε, ἤδη δέσποινά γε οὔσα.

Ζέφυρος

νῆ Δί': εὐνουστέρα γὰρ ἂν οὔτω γένοιτο. ἀλλ' ἤδη γὰρ διεπέρασε καὶ ἐξένευσεν ἐς τὴν γῆν. ὁρᾷς ὅπως οὐκέτι μὲν τετραποδιστὶ βαδίζει, ἀνορθώσας δὲ αὐτὴν ὁ Ἑρμῆς γυναῖκα παγκάλην αὐθις ἐποίησε;

Νότος

παράδοξα γοῦν ταῦτα, ὃ Ζέφυρε· οὐκέτι τὰ κέρατα οὐδὲ οὐρὰ καὶ δίχηλα τὰ σκέλη, ἀλλ' ἐπέραστος ^[307] κόρη. ὁ μέντοι Ἑρμῆς τί παθὼν μεταβέβληκεν ἑαυτὸν καὶ ἀντὶ νεανίου κυνοπρόσωπος γεγένηται; [p. 126]

Ζέφυρος

μὴ πολυπραγμονῶμεν, ὅτε ἄμεινον ἐκεῖνος οἶδε τὰ πρακτέα.

ποσειδον ανδ της δολπηνης

1.

Ποσειδῶν

εὖ γε, ὦ Δελφῖνες, ὅτι αἰεὶ φιλόανθρωποι ἔστε, καὶ πάλαι μὲν τὸ τῆς Ἰνουῦ παιδίον ἐπὶ τὸν Ἴσθμὸν ἐκομίσατε ὑποδεξάμενοι ἀπὸ τῶν Σκειρωνίδων μετὰ τῆς^[308] μητρὸς ἐμπεσόν, καὶ νῦν σὺ τὸν κιθαρωδὸν τουτοῖν τὸν ἐκ Μηθύμνης ἀναλαβὼν ἐξενήξω ἐς Ταίναρον αὐτῇ σκευῇ καὶ κιθάρα, οὐδὲ περιεῖδες κακῶς ὑπὸ τῶν ναυτῶν ἀπολλύμενον.

δελφῖνες

μὴ θαυμάσης, ὦ Πόσειδον, εἰ τοὺς ἀνθρώπους εὖ ποιούμεν ἐξ ἀνθρώπων γε καὶ αὐτοὶ ἰχθύες γενόμενοι.

Ποσειδῶν

καὶ μέφομαί γε τῷ Διονύσῳ, ὅτι ὑμᾶς καταναυμαχήσας μετέβαλε, δέον χειρώσασθαι μόνον, ὥσπερ τοὺς ἄλλους ὑπηγάγετο. πῶς δ' οὖν τὰ κατὰ τὸν Ἀρίονα τοῦτον ἐγένετο, ὦ Δελφίν; 2.

δελφῖνες

ὁ Περίανδρος, οἶμαι, ἔχαιρεν αὐτῷ καὶ πολλάκις μετεπέμπετο αὐτὸν ἐπὶ τῇ τέχνῃ, ὁ δὲ πλουτήσας παρὰ τοῦ τυράννου ἐπεθύμησε πλεύσας οἴκαδε ἐς^[309] τὴν Μηθύμναν ἐπιδείξασθαι τὸν πλοῦτον, καὶ ἐπιβὰς πορθμείου τινὸς κακούργων ἀνδρῶν ὡς ἔδειξε πολὺν ἄγων χρυσόν τε καὶ ἄργυρον, ἐπεὶ κατὰ μέσον τὸ Αἰγαῖον ἐγένοντο, ἐπιβουλεύουσιν αὐτῷ οἱ ναῦται: ὁ δὲ — ἡκροώμην γὰρ ἅπαντα παρανέων τῷ σκάφει — ἐπεὶ ταῦτα ὑμῖν δέδοκται, ἔφη, ἀλλὰ τὴν σκευὴν ἀναλαβόντα με καὶ ἄσαντα θρῆνόν τινα ἐπ' ἐμαυτῷ ἐκόντα ἐάσατε ῥῖπαι ἐμαυτόν. ἐπέτρεψαν οἱ ναῦται καὶ ἀνέλαβε τὴν σκευὴν καὶ ἦσε πάνυ λιγυρόν, καὶ ἔπρεσεν ἐς τὴν θάλατταν ὡς [p. 127] αὐτίκα πάντως ἀποθανούμενος: ἐγὼ δὲ ὑπολαβὼν καὶ ἀναθέμενος αὐτὸν ἐξενηξάμην ἔχων ἐς Ταίναρον.

Ποσειδῶν

ἐπαινῶ σε τῆς φιλομουσίας: ἄξιον γὰρ τὸν μισθὸν ἀποδέδωκας αὐτῷ ἀκροάσεως.

ποσειδον ανδ νεριδες

1.

Ποσειδῶν

τὸ μὲν στενὸν τοῦτο, ἔνθα ἡ παῖς κατηνέχθη, Ἑλλήσποντος ἀπ' αὐτῆς καλεῖσθω: τὸν δὲ νεκρὸν ^[311] ὑμεῖς, ὦ Νηρηίδες, παραλαβοῦσαι τῇ Τρωάδι προσενέγκατε, ὥς ταφείη ὑπὸ τῶν ἐπιχωρίων.

Ἀμφιτρίτη

μηδαμῶς, ὦ Πόσειδον, ἀλλ' ἐνταῦθα ἐν τῷ ἐπωνύμῳ πελάγει τεθάφθω: ἐλεοῦμεν γὰρ αὐτὴν οἴκτιστα ὑπὸ τῆς μητριῆς πεπονθυῖαν.

Ποσειδῶν

τοῦτο μὲν, ὦ Ἀμφιτρίτη, οὐ θέμις: οὐδὲ ἄλλως καλὸν ἐνταῦθά που κεῖσθαι ὑπὸ τῇ ψάμμῳ αὐτῇν, ἀλλ' ὅπερ ἔφην ἐν τῇ Τρωάδι ἢ ἐν Χερρονήσῳ τεθάψεται. ^[312] ἐκεῖνο δὲ παραμύθιον οὐ μικρὸν ἔσται αὐτῇ, ὅτι μετ' ὀλίγον τὰ αὐτὰ καὶ ἡ Ἰνώ πείσεται καὶ ἐμπεσεῖται ὑπὸ τοῦ Ἀθάμαντος διωκομένη ἐς τὸ πέλαγος ἀπ' ἄκρου τοῦ Κιθαιρώνος, καθ' ὅπερ καθήκει ἐς τὴν θάλατταν, ἔχουσα καὶ τὸν υἱὸν ἐπὶ τῆς ἀγκάλῃς. ἀλλὰ κάκεινὴν σῶσαι δεήσει χαρισαμένους τῷ Διονύσῳ: τροφὸς γὰρ αὐτοῦ καὶ τίτθη ἡ Ἰνώ. 2.

Ἀμφιτρίτη

οὐκ ἐχρῆν οὕτω πονηρὰν οὔσαν.

Ποσειδῶν

ἀλλὰ τῷ Διονύσῳ ἀχαριστεῖν, ὦ Ἀμφιτρίτη, οὐκ ἄξιον. ^[313]

Νηρηίδες

αὕτη δὲ ἄρα τί παθοῦσα κατέπεσεν ἀπὸ τοῦ κριοῦ; ὁ ἀδελφὸς δὲ ὁ Φρίξος ἀσφαλῶς ὀχεῖται;

Ποσειδῶν

εἰκότως: νεανίας γὰρ καὶ δυνατὸς ἀντέχειν πρὸς τὴν φορὰν, ἡ δὲ ὑπ' ἀηθείας ἐπιβᾶσα ὀχήματος παραδόξου [p. 128] καὶ ἀπιδούσα ἐς βάθος ἀχανές, ἐκπλαγεῖσα καὶ τῷ θάλπει ἅμα συσχεθεῖσα καὶ ἰλιγγίασασα πρὸς τὸ σφοδρὸν τῆς πτήσεως ἀκρατῆς ἐγένετο τῶν κεράτων τοῦ ^[314] κριοῦ, ὧν τέως ἐπέληπτο, καὶ κατέπεσεν ἐς τὸ πέλαγος.

Νηρηίδες

οὕκουν ἐχρῆν τὴν μητέρα τὴν Νεφέλην βοηθῆσαι πιπτούσῃ;

Ποσειδῶν

ἐχρῆν ἀλλ' ἡ Μοῖρα τῆς Νεφέλης πολλῷ δυνατωτέρα.

ἱρις ἀνδ ποσειδον

1.

Ἴρις

τὴν νῆσον τὴν πλανωμένην, ᾧ Πόσειδον, ἣν ἀποσπασθεῖσαν τῆς Σικελίας ὕφαλον ἔτι νήγεσθαι συμβέβηκε, ταύτην, φησὶν ὁ Ζεὺς, στῆσον ἤδη καὶ ἀνάφηνον καὶ ποιήσον ἤδη δῆλον ἐν τῷ Αἰγαίῳ μέσῳ βεβαίως μένειν στηρίζας πάνυ ἀσφαλῶς· δεῖται γάρ τι αὐτῆς.

Ποσειδῶν

πεπράζεται ταῦτα, ᾧ Ἴρι. τίνα δὲ ὅμως παρέξει ^[315] αὐτῷ τὴν χρεῖαν ἀναφανείσα καὶ μηκέτι πλέουσα;

Ἴρις

τὴν Λητῷ ἐπ' αὐτῆς δεῖ ἀποκυῆσαι· ἤδη γὰρ πονήρως ὑπὸ τῶν ὠδίνων ἔχει.

Ποσειδῶν

τί οὖν; οὐχ ἱκανὸς ὁ οὐρανὸς ἐντεκεῖν; εἰ δὲ μὴ οὗτος, ἀλλ' ἡ γε γῆ πᾶσα οὐκ ἂν δύναίτο ὑποδέξασθαι τὰς γονὰς αὐτῆς;

Ἴρις

οὐκ, ᾧ Πόσειδον· ἡ Ἥρα γὰρ ὄρκῳ μεγάλῳ κατέλαβε τὴν γῆν, μὴ παρασχεῖν τῇ Λητοῖ τῶν ὠδίνων ὑποδοχὴν· ἡ τοίνυν νῆσος αὕτη ἀνώμοτος ἔστιν· ἀφανὴς γὰρ ἦν. 2.

Ποσειδῶν

συνίημι. στῆθι, ᾧ νῆσε, καὶ ἀνάδυθι αὖθις ἐκ τοῦ βυθοῦ καὶ μηκέτι ὑποφέρου, ἀλλὰ βεβαίως μένε καὶ ὑπόδεξαι, ᾧ εὐδαιμονεστάτη, τοῦ ἀδελφοῦ τα τέκνα δύο, τοὺς καλλίστους τῶν θεῶν· καὶ ὑμεῖς, ᾧ [p. 129] Τρίτωνες, διαπορθμεύσατε τὴν Λητῷ ἐς αὐτήν· καὶ γαλήνᾳ ἅπαντα ἔστω. τὸν δράκοντα δέ, ὃς νῦν ἐξοιστρεῖ αὐτὴν φοβῶν, τὰ νεογνὰ ἐπειδὰν τεχθῇ, αὐτίκα μέτεισι καὶ τιμωρήσει τῇ μητρί. σὺ δὲ ἀπάγγελλε τῷ Διὶ πάντα ^[316] εἶναι εὐτρεπῆ· ἔστηκεν ἡ Δῆλος· ἡκέτω ἡ Λητὼ ἤδη καὶ τικτέτω.

χαντης ἀνδ τηλασσα

1.

Ξάνθος

δέξαι με, ὦ θάλασσα, δεινὰ πεπονθότα καὶ κατάσβεσόν μου τὰ τραύματα.

Θάλασσα

τί τοῦτο, ὦ Ξάνθε; τίς σε κατέκαυσεν;

Ξάνθος

ὁ Ἥφαιστος. ἀλλ' ἀπηνθράκωμαι ὅλος ὁ κακοδαίμων καὶ ζέω.

Θάλασσα

διὰ τί δαί σοι καὶ ἐνέβαλε τὸ πῦρ; [317]

Ξάνθος

διὰ τὸν ταύτης υἱὸν τῆς Θετίδος· ἐπεὶ γὰρ φονεύοντα τοὺς Φρύγας ἱκετεύσας οὐκ ἔπαυσα τῆς ὀργῆς, ἀλλ' ὑπὸ τῶν νεκρῶν ἐνέφραττέ μοι τὸν ῥοῦν, ἐλεήσας τοὺς ἀθλίους ἐπῆλθον ἐπικλύσαι ἐθέλων, ὡς φοβηθεὶς ἀπόσχοιτο τῶν ἀνδρῶν. 2. ἐνταῦθα ὁ Ἥφαιστος — ἔτυχε γὰρ πλησίον που ὦν — πᾶν ὅσον, οἶμαι, πῦρ εἶχε καὶ ὅσον ἐν τῇ Αἴτνῃ καὶ εἴ ποθι ἄλλοθι, φέρων ἐπῆλθέ μοι, καὶ ἔκαυσε μὲν τὰς πετέας καὶ μυρίκας, ὥπτησε δὲ καὶ τοὺς κακοδαίμονας ἰχθῦς καὶ τὰς ἐγγέλεις, αὐτὸν δὲ ἐμὲ ὑπερκαχλάσαι ποιήσας μικροῦ δεῖν ὅλον ξηρὸν εἵργασται. ὁρᾷς γοῦν, ὅπως διάκειμαι ὑπὸ τῶν ἐγκαυμάτων. [318]

Θάλασσα

θολερός, ὦ Ξάνθε, καὶ θερμός, ὡς εἰκός, τὸ αἷμα μὲν ἀπὸ τῶν νεκρῶν, ἡ θερμὴ δέ, ὡς φῆς, ἀπὸ τοῦ πυρός· καὶ εἰκότως, ὦ Ξάνθε, ὅς ἐπὶ τὸν ἐμὸν υἱὸν ὥρμησας οὐκ αἰδεσθεὶς ὅτι Νηρηίδος υἱὸς ἦν. [p. 130]

Ξάνθος

οὐκ ἔδει οὖν ἐλεῆσαι γείτονας ὄντας τοὺς Φρύγας;

Θάλασσα

τὸν Ἥφαιστον δὲ οὐκ ἔδει ἐλεῆσαι Θετίδος υἱὸν ὄντα τὸν Ἀχιλλέα,

δορις ανδ τηετις

1.

Δωρις

τί δακρύεις, ὦ Θέτι;

Θέτις

καλλίστην, ὦ Δωρί, κόρην εἶδον ἐς κιβωτὸν ὑπὸ τοῦ πατρὸς ἐμβληθεῖσαν, αὐτὴν τε καὶ βρέφος αὐτῆς ἀρτιγέννητον· ἐκέλευσε δὲ ὁ πατὴρ τοὺς ναύτας ἀναλαβόντας ^[319] τὸ κιβώτιον, ἐπειδὴν πολὺ ἀπὸ τῆς γῆς ἀποσπάρσωσιν, ἀφεῖναι ἐς τὴν θάλατταν, ὥς ἀπόλοιτο ἡ ἀθλία, καὶ αὐτὴ καὶ τὸ βρέφος.

Δωρις

τίνας δὲ ἔνεκα, ὦ ἀδελφή; εἶπέ, εἴ τι ἔμαθες ἀκριβῶς ἅπαντα.

Θέτις

ὁ Ἀκρίσιος ὁ πατὴρ αὐτῆς καλλίστην οὖσαν ἐπαρθένευεν ἐς χαλκοῦν τινα θάλαμον ἐμβαλὼν· εἶτα, εἰ μὲν ἀληθὲς οὐκ ἔχω εἰπεῖν, φασὶ δ' οὖν τὸν Δία χρυσὸν γενόμενον ρυῖναι διὰ τοῦ ὀρόφου ἐπ' αὐτὴν, δεξαμένην δὲ ἐκείνην ἐς τὸν κόλπον καταρρέοντα τὸν θεὸν ἐγκύμονα γενέσθαι. τοῦτο αἰσθόμενος ὁ πατὴρ, ἄγριός τις καὶ ζηλότυπος γέρων, ἠγανάκτησε καὶ ὑπὸ τινος μεμοιγεῦσθαι οἰηθεὶς αὐτὴν ἐμβάλλει ἐς τὴν κιβωτὸν ἄρτι τετοκυῖαν. 2.

Δωρις

ἢ δὲ τί ἔπραττεν, ὦ Θέτι, ὅποτε καθίετο;

Θέτις

ὑπὲρ αὐτῆς μὲν ἐσίγα, ὦ Δωρί, καὶ ἔφερε τὴν καταδίκην, τὸ βρέφος δὲ παρητεῖτο μὴ ἀποθανεῖν δακρύουσα καὶ τῷ πάππῳ δεικνύουσα αὐτό, κάλλιστον ὄν· τὸ δὲ ὑπ' ἀγνοίας τῶν κακῶν ὑπεμειδία πρὸς τὴν [p. 131] θάλατταν. ὑποπίμπλαμαι αὖθις τοὺς ὀφθαλμοὺς δακρύνων ^[320] μνημονεύουσα αὐτῶν.

Δωρις

κάμει δακρῦσαι ἐποίησας. ἀλλ' ἤδη τεθνᾶσιν;

Θέτις

οὐδαμῶς: νήχεται γὰρ ἔτι ἡ κιβωτὸς ἀμφὶ τὴν Σέριφον ζῶντας αὐτοὺς φυλάττουσα.

Δῶρις

τί οὖν οὐχὶ σώζομεν αὐτὴν τοῖς ἀλιεῦσι τούτοις ἐμβαλοῦσαι ἐς τὰ δίκτυα τοῖς Σεριφίοις; οἱ δὲ ἀνασπᾶσαντες σώσουσι δῆλον ὅτι.

Θέτις

εἴ λέγεις, οὕτω ποιῶμεν: μὴ γὰρ ἀπολέσθω μήτε αὐτὴ μήτε τὸ παιδίον οὕτως ὄν καλόν.

ΕΝΙΠΕΥΣ ΑΝΔ ΠΟΣΕΙΔΟΝ

1.

Ἐνιπεύς

οὐ καλὰ ταῦτα, ὦ Πόσειδον· εἰρήσεται γάρ τάληθές· ὑπελθὼν μου τὴν ἔρωμένην εἰκασθεὶς ἐμοὶ διεκόρευσας τὴν παῖδα· ἡ δὲ ὤετο ὑπ' ἐμοῦ ταῦτα πεπονθέναι καὶ διὰ τοῦτο παρεῖχεν ἑαυτήν.

Ποσειδῶν

σὺ γάρ, ὦ Ἐνιπεῦ, ὑπεροπτικὸς ἦσθα καὶ βραδύς, ὃς κόρης οὕτω καλῆς φοιτώσης ὁσημέραι παρὰ σέ, ἀπολλυμένης ὑπὸ τοῦ ἔρωτος, ὑπερεώρας καὶ ἔχαιρες λυπῶν αὐτήν, ἡ δὲ περὶ τὰς ὄχθας ἀλύουσα καὶ ἐπεμβαίνουσα καὶ λουομένη ἐνίστε ἤνχετό σοι ἐντυχεῖν, σὺ δὲ ^[321] ἐθρύπτου πρὸς αὐτήν. 2.

Ἐνιπεύς

τί οὖν; διὰ τοῦτο ἐχρῆν σε προαρπάσαι τὸν ἔρωτα καὶ καθυποκρίνασθαι Ἐνιπέα ἀντὶ Ποσειδῶνος εἶναι καὶ κατασοφίσασθαι τὴν Τυρῶ ἀφελῆ κόρην οὕσαν;

Ποσειδῶν

ὁψὲ ζηλοτυπεῖς, ὦ Ἐνιπεῦ, ὑπερόπτης πρότερον ὢν· ἡ Τυρῶ δὲ οὐδὲν δεινὸν πέπονθεν οἰομένη ὑπὸ σοῦ διακεκορεῦσθαι.

Ἐνιπεύς

οὐ μὲν οὖν· ἔφησθα γάρ ἀπίων ὅτι Ποσειδῶν [p. 132] δὼν ἦσθα, ὃ καὶ μάλιστα ἐλύπησεν αὐτήν· καὶ ἐγὼ τοῦτο ἡδίκημαι, ὅτι τὰ ἐμὰ σὺ νῦφραίνου τότε καὶ περιστήσας πορφύρεόν τι κῦμα, ὅπερ ὑμᾶς συνέκρυπτεν ἄμα, συνῆσθα τῇ παιδί ἀντ' ἐμοῦ.

Ποσειδῶν

ναί· σὺ γάρ οὐκ ἤθελες, ὦ Ἐνιπεῦ.

τρίτον ἀνδ νηριδες

1.

Τρίτων

τὸ κῆτος ὑμῶν, ὃ Νηρηίδες, ὃ ἐπὶ τὴν ^[322] τοῦ Κηφέως θυγατέρα τὴν Ἀνδρομέδαν ἐπέμψατε, οὔτε τὴν παῖδα ἡδίκησεν, ὥς οἴεσθε, καὶ αὐτὸ ἤδη τέθνηκεν.

Νηρηίδες

ὑπὸ τίνος, ὃ Τρίτων; ἢ ὁ Κηφεὺς καθάπερ δέλεαρ προθεῖς τὴν κόρην ἀπέκτεινεν ἐπιών, λοχήσας μετὰ πολλῆς δυνάμεως;

Τρίτων

οὐκ: ἀλλὰ ἴστε, οἶμαι, ὃ Ἰφιάνασσα, τὸν Περσέα, τὸ τῆς Δανάης παιδίον, ὃ μετὰ τῆς μητρὸς ἐν τῇ κιβωτῷ ἐμβληθὲν ἐς τὴν θάλατταν ὑπὸ τοῦ μητροπάτορος ἐσώσατε οἰκτεῖρας αὐτούς.

Ἰφιάνασσα

οἶδα ὃν λέγεις: εἰκὸς δὲ ἤδη νεανίαν εἶναι καὶ μάλα γενναῖόν τε καὶ καλὸν ἰδεῖν.

Τρίτων

οὗτος ἀπέκτεινε τὸ κῆτος.

Ἰφιάνασσα

διὰ τί, ὃ Τρίτων; οὐ γὰρ δὴ σῶστρα ἡμῖν τοιαῦτα ἐκτίνειν αὐτὸν ἐχρῆν. 2.

Τρίτων

ἐγὼ ὑμῖν φράσω τὸ πᾶν ὥς ἐγένετο: ἐστάλη μὲν οὗτος ἐπὶ τὰς Γοργόνας ἄθλόν τινα τοῦτον τῷ βασιλεῖ ἐπιτελῶν, ἐπεὶ δὲ ἀφίκετο ἐς τὴν Λιβύην —

Ἰφιάνασσα

πῶς, ὃ Τρίτων; μόνος; ἢ καὶ ἄλλους συμμάχους ἤγεν; ἄλλως γὰρ δύσπορος ἡ ὁδός.

Τρίτων

διὰ τοῦ ἀέρος· ὑπόπτερον γὰρ αὐτὸν ἢ Ἀθηνᾶ ἔθηκεν. ἐπεὶ δ' οὖν ἦκεν ὅπου διητηντο, αἱ μὲν [p. 133] ἐκάθευδον, οἶμαι, ὁ δὲ ἀποτεμὼν τῆς Μεδούσης τὴν κεφαλὴν ὄχκετο ἀποπτάμενος.

Ἰφιάνασσα

πῶς ἰδών; ἀθέατοι γάρ εἰσιν· ἢ ὅς ἂν ἴδῃ, οὐκ [323] ἂν τι ἄλλο μετὰ ταύτας ἴδοι.

Τρίτων

ἡ Ἀθηνᾶ τὴν ἀσπίδα προφαίνουσα — τοιαῦτα γὰρ ἤκουσα διηγουμένου αὐτοῦ πρὸς τὴν Ἀνδρομέδαν καὶ πρὸς τὸν Κηφέα ὕστερον — ἡ Ἀθηνᾶ δὲ ἐπὶ τῆς ἀσπίδος ἀποστιλβούσης ὥσπερ ἐπὶ τοῦ κατόπτρου παρέσχεεν αὐτῷ ἰδεῖν τὴν εἰκόνα τῆς Μεδούσης· εἶτα λαβόμενος τῇ λαιᾷ τῆς κόμης, ἐνορῶν δ' ἐς τὴν εἰκόνα, τῇ δεξιᾷ τὴν ἄρπην ἔχων, ἀπέτεμε τὴν κεφαλὴν αὐτῆς, καὶ πρὶν ἀνεγρέσθαι τὰς ἀδελφὰς ἀνέπτατο. 3. ἐπεὶ δὲ κατὰ τὴν παράλιον αὐτὴν Αἰθιοπίαν ἐγένετο, ἤδη πρόσγειος πετόμενος, ὅρᾳ τὴν Ἀνδρομέδαν προκειμένην ἐπὶ τινος πέτρας προβλήτος προσπεπατταλευμένην, καλλίστην, ὧ θεοί, καθειμένην τὰς κόμας, ἡμίγυμνον πολὺ ἐνερθεν τῶν μαστῶν· καὶ τὸ μὲν πρῶτον οἰκτείρας τὴν τύχην αὐτῆς ἀνθρώπα τὴν αἰτίαν τῆς καταδίκης, κατὰ μικρὸν δὲ ἅλους ἔρωτι — ἐχρῆν γὰρ σεσῶσθαι τὴν παῖδα — βοηθεῖν διέγνω· καὶ ἐπειδὴ τὸ κῆτος ἐπῆει μάλα φοβερὸν ὡς καταπιόμενον τὴν Ἀνδρομέδαν, ὑπεραιωρηθεὶς ὁ νεανίσκος πρόκωπον ἔχων τὴν ἄρπην τῇ μὲν καθικνεῖται, τῇ δὲ προδεικνύς τὴν Γοργόνα λίθον ἐποίει αὐτό, τὸ δὲ τέθηκεν ὁμοῦ καὶ πέπηγεν αὐτοῦ τὰ πολλὰ, [324] ὅσα εἶδε τὴν Μέδουσαν· ὁ δὲ λύσας τὰ δεσμὰ τῆς παρθένου, ὑποσχὼν τὴν χεῖρα ὑπεδέξατο ἀκροποδητὴ κατιοῦσαν ἐκ τῆς πέτρας ὀλισθηρὰς οὔσης, καὶ νῦν γαμεῖ ἐν τοῦ Κηφέως καὶ ἀπάξει αὐτὴν ἐς Ἄργος, ὥστε ἀντὶ θανάτου γάμον οὐ τὸν τυχόντα εὖρετο. 4.

Ἰφιάνασσα

ἐγὼ μὲν οὐ πάνυ τῷ γεγονότι ἄχθομαι· τί γὰρ ἡ παῖς ἡδίκηκε ἡμᾶς, εἴ τι ἡ μήτηρ ἐμεγαλαυχεῖτο καὶ ἡζίου καλλίων εἶναι; [p. 134]

Δωρίς

ὅτι οὕτως ἂν ἤλγησεν ἐπὶ τῇ θυγατρὶ μήτηρ γε οὔσα.

Ἰφιάνασσα

μηκέτι μεμνώμεθα, ὦ Δωρί, ἐκείνων, εἴ τι βάρβαρος γυνὴ ὑπὲρ τὴν ἀξίαν ἐλάλησεν· ἱκανὴν γὰρ ἡμῖν τιμωρίαν ἔδωκε φοβηθεῖσα ἐπὶ τῇ παιδί. χαίρωμεν οὖν τῷ γάμῳ.

ζεπηψρυς ανδ νοτυς

1.

Ζέφυρος

οὐ πώποτε πομπὴν ἐγὼ μεγαλοπρεπεστέραν εἶδον ἐν τῇ θαλάττῃ, ἀφ' οὗ γέ
εἰμι καὶ πνέω. σὺ δὲ οὐκ εἶδες, ὦ Νότε;

Νότος

τίνα ταύτην λέγεις, ὦ Ζέφυρε, τὴν πομπήν; ἢ τίνες οἱ πέμποντες ἦσαν;

Ζέφυρος

ἡδίστου θεάματος ἀπελείφθης, οἷον οὐκ ἂν ἄλλο ἴδοις ἔτι.

Νότος

περὶ τὴν ἐρυθρὰν γὰρ θάλατταν εἰργαζόμεν, ἐπέπνευσα δὲ καὶ μέρος τῆς
Ἰνδικῆς, ὅσα παράλια τῆς χώρας: οὐδὲν οὖν οἶδα ὧν λέγεις.

Ζέφυρος

ἀλλὰ τὸν Σιδώνιον Ἀγήνορα οἶδας;

Νότος

ναί: τὸν τῆς Εὐρώπης πατέρα. τί μιν;

Ζέφυρος

περὶ αὐτῆς ἐκείνης διηγήσομαί σοι.

Νότος

μὼν ὅτι ὁ Ζεὺς ἐραστής τῆς παιδὸς ἐκ πολ. λοῦ; τοῦτο γὰρ καὶ πάλαι
ἠπιστάμην.

Ζέφυρος

οὐκοῦν τὸν μὲν ἔρωτα οἶσθα, τὰ μετὰ ταῦτα δὲ ἤδη ἄκουσον. 2. ἡ μὲν
Εὐρώπη κατεληλύθει ἐπὶ τὴν ἡϊόνα παίζουσα τὰς ἡλικιώτιδας παραλαβοῦσα,
ὁ Ζεὺς δὲ ^[326] ταύρῳ εἰκάσας ἑαυτὸν συνέπαιζεν αὐταῖς κάλλιστος
φαίνόμενος: λευκός τε γὰρ ἦν ἀκριβῶς καὶ τὰ κέρατα εὐκαμπῆς καὶ τὸ
βλέμμα ἡμερος: ἐσκίρτα οὖν καὶ αὐτὸς ἐπὶ τῆς ἡϊόνος καὶ ἐμυκάτο ἡδιστον,

ὥστε τὴν Εὐρώπην τολμῆσαι [p. 135] καὶ ἀναβῆναι αὐτόν. ὥς δὲ τοῦτο ἐγένετο, δρομαῖος μὲν ὁ Ζεὺς ὤρμησεν ἐπὶ τὴν θάλατταν φέρων αὐτὴν καὶ ἐνήχετο ἐμπεσῶν, ἡ δὲ πάνυ ἐκπλαγῆς τῷ πράγματι τῇ λαιᾷ μὲν εἶχετο τοῦ κέρατος, ὥς μὴ ἀπολισθάνοι, τῇ ἐτέρᾳ δὲ ἠνεμωμένον τὸν πέπλον ξυνεῖχεν. 3.

Νότος

ἡδὺ τοῦτο θέαμα εἶδες, ὦ Ζέφυρε, καὶ ἐρωτικόν, νηχόμενον τὸν Δία φέροντα τὴν ἀγαπωμένην.

Ζέφυρος

καὶ μὴν τὰ μετὰ ταῦτα ἡδῖω παρὰ πολύ, ὦ Νότε: ἥ τε γὰρ θάλαττα εὐθύς ἀκύμων ἐγένετο καὶ τὴν γαλήνην ἐπισπασαμένη λείαν παρεῖχεν ἑαυτήν, ἡμεῖς δὲ πάντες ἡσυχίαν ἄγοντες οὐδὲν ἄλλο ἢ θεαταὶ μόνον τῶν γιγνομένων παρηκολουθοῦμεν, Ἑρωτες δὲ παραπετόμενοι μικρὸν ἐκ τῆς θαλάττης, ὥς ἐνίοτε ἄκροις τοῖς ποσὶν ἐπιψαύειν τοῦ ὕδατος, ἡμέμενας τὰς δᾶδας φέροντες ἦδον ἅμα τὸν ὑμέναιον, αἱ Νηρηίδες δὲ ἀναδῦσαι παρίππευον ^[327] ἐπὶ τῶν δελφίνων ἐπικροτοῦσαι ἡμίγυμνοι αἱ πολλαί, τό τε τῶν Τριτώνων γένος καὶ εἴ τι ἄλλο μὴ φοβερὸν ἰδεῖν τῶν θαλαττίων ἅπαντα περιεχόρευε τὴν παῖδα: ὁ μὲν γὰρ Ποσειδῶν ἐπιβεβηκὼς ἄρματος, παροχομένην τὴν Ἀμφιτρίτην ἔχων προῆγε γεγιθὼς ὁδοποιῶν νηχομένῳ τῷ ἀδελφῷ: ἐπὶ πᾶσι δὲ τὴν Ἀφροδίτην δύο Τρίτωνες ἔφερον ἐπὶ κόγχῃς κατακειμένην, ἄνθη παντοῖα ἐπιπάττουσαν τῇ νύμφῃ. 4. ταῦτα ἐκ Φοινίκης ἄχρι τῆς Κρήτης ἐγένετο: ἐπεὶ δὲ ἐπέβη τῇ νήσῳ, ὁ μὲν ταῦρος οὐκέτι ἐφαίνετο, ἐπιλαβόμενος δὲ τῆς χειρὸς ὁ Ζεὺς ἀπῆγε τὴν Εὐρώπην ἐς τὸ Δικταῖον ἄντρον ἐρυθριῶσαν καὶ κάτω ὀρῶσαν: ἡπίστατο γὰρ ἤδη ἐφ' ὅτῳ ἄγοιτο. ἡμεῖς δὲ ἐμπεσόντες ἄλλο ἄλλος τοῦ πελάγους μέρος διεκυμαίνομεν.

Νότος

ὦ μακάριε Ζέφυρε τῆς θεάς: ἐγὼ δὲ γρῦπας καὶ ἐλέφαντας καὶ μέλανας ἀνθρώπους ἐώρων.

DIALOGUES OF THE GODS — Θεῶν Διάλογοι

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Προμηθεύς, Ζεύς.

Προμηθεύς

λύσόν με, ὦ Ζεῦ· δεινὰ γὰρ ἤδη πέπονθα.

Ζεύς

λύσω σε, φῆς, ὃν ἐχρῆν βαρυτέρας πέδας ἔχοντα καὶ τὸν Καύκασον ὅλον ὑπὲρ κεφαλῆς ἐπικείμενον ὑπὸ ἐκκαίδεκα γυπῶν μὴ μόνον κείρεσθαι τὸ ἦπαρ, ἀλλὰ καὶ τοὺς ὀφθαλμοὺς ἐξορύττεσθαι, ἀνθ' ὧν τοιαῦθ' ἡμῖν ζῶα τοὺς ἀνθρώπους ἔπλασας καὶ τὸ πῦρ ἔκλεψας καὶ γυναικας ἐδημιούργησας; ἃ μὲν γὰρ ἐμὲ ἐξηπάτησας ἐν τῇ νομῇ τῶν κρεῶν ὅστ' αὖ πιμελῇ κεκαλυμμένα παραθεῖς καὶ τὴν ἀμείνω τῶν μοιρῶν σεαυτῷ φυλάττων, τί χρὴ λέγειν;

Προμηθεύς

οὐκουν ἱκανὴν ἤδη τὴν δίκην ἐκτέτικα τοσοῦτον χρόνον τῷ Καυκάσῳ προσηλωμένους τὸν κάκιστα ὀρνέων ἀπολούμενον αἰετὸν τρέφων τῷ ἥπατι;

Ζεύς

οὐδὲ πολλοστημόριον τοῦτο ὧν σε δεῖ παθεῖν.

Προμηθεύς

καὶ μὴν οὐκ ἀμισθί με λύσεις, ἀλλὰ σοι μηνύσω τι, ὦ Ζεῦ, πάνυ ἀναγκαῖον.

Ζεύς

[2] Κατασοφίζη με, ὦ Προμηθεῦ.

Προμηθεύς

καὶ τί πλέον ἔξω; οὐ γὰρ ἀγνοήσεις αὔθις ἔνθα ὁ Καύκασός ἐστιν, οὐδὲ ἀπορήσεις δεσμῶν, ἣν τι τεχνάζων ἀλίσκωμαι.

Ζεύς

εἰπὲ πρότερον, ὄντινα μισθὸν ἀποτίσεις ἀναγκαῖον ἡμῖν ὄντα.

Προμηθεύς

ἦν εἶπω ἐφ' ὃ τι βαδίζεις νῦν, ἀξιόπιστος ἔσομαί σοι καὶ περὶ τῶν ὑπολοίπων μαντευόμενος; ΖΕΥΣ Πῶς γὰρ οὐ;

Προμηθεύς

παρὰ τὴν Θέτιν, συνεσόμενος αὐτῇ.

Ζεύς

τουτὶ μὲν ἔγνωσ· τί δ' οὖν τὸ ἐπὶ τούτῳ; δοκεῖς γὰρ ἀληθές τι ἐρεῖν.

Προμηθεύς

μηδέν, ὦ Ζεῦ, κοινωνήσης τῇ Νηρηίδι· ἦν γὰρ αὕτη κυοφορήσῃ ἐκ σοῦ, τὸ
τεχθὲν ἴσα ἐργάσεται σε οἷα καὶ σὺ ἔδρασας —

Ζεὺς

τοῦτο φής, ἐκπεσεῖσθαί με τῆς ἀρχῆς;

Προμηθεύς

μὴ γένοιτο, ὦ Ζεῦ. πλὴν τοιοῦτό γε ἡ μῖξις αὐτῆς ἀπειλεῖ.

Ζεὺς

χαιρέτω τοιγαροῦν ἡ Θέτις· σὲ δὲ ὁ Ἥφαιστος ἐπὶ τούτοις λυσάτω.

Ἔρωσ, Ζεύς.

Ἔρωσ, Ζεύς.

Ἔρωσ

ἀλλ' εἰ καὶ τι ἤμαρτον, ὦ Ζεῦ, σύγγνωθί μοι: παιδίον γάρ εἰμι καὶ ἔτι ἄφρων.

Ζεύς

σὺν παιδίον ὁ Ἔρωσ, ὃς ἀρχαιότερος εἶ πολὺ Ἰαπετοῦ; ἢ διότι μὴ πώγωνα μηδὲ πολιὰς ἔφυσας, διὰ ταῦτα καὶ βρέφος ἀξιοῖς νομίζεσθαι γέρων καὶ πανοῦργος ὢν;

Ἔρωσ

τί δαί σε μέγα ἠδίκησα ὁ γέρων ὡς φῆς ἐγώ, διότι με καὶ πεδῆσαι διανοῆ;

Ζεύς

σκόπει, ὦ κατάρατε, εἰ μικρά, ὃς ἐμοὶ μὲν οὕτως ἐντρυφᾷς, ὥστε οὐδέν ἐστιν ὃ μὴ πεποιήκας με, σάτυρον, ταῦρον, χρυσόν, κύκνον, αἰετόν: ἐμοῦ δὲ ὅλως οὐδεμίαν ἦντινα ἐρασθῆναι πεποιήκας, οὐδὲ συνῆκα ἡδὺς γυναικὶ διὰ σὲ γεγεννημένος, ἀλλὰ με δεῖ μαγγανεύειν ἐπ' αὐτὰς καὶ κρύπτειν ἐμαντόν: αἱ δὲ τὸν μὲν ταῦρον ἢ κυκνον φιλοῦσιν, ἐμὲ δὲ ἦν ἴδωσι, τεθνᾶσιν ὑπὸ τοῦ δέου.

Ἔρωσ

[2] εἰκότως: οὐ γὰρ φέρουσιν, ὦ Ζεῦ, θνηταὶ οὔσαι τὴν σὴν πρόσοψιν.

Ζεύς

πῶς οὖν τὸν Απόλλω ὁ Βράγχος καὶ ὁ Ὑάκινθος φιλοῦσιν;

Ἔρωσ

ἀλλὰ ἡ Δάφνη κάκεῖνον ἔφευγε καίτοι κομήτην καὶ ἀγένειον ὄντα. εἰ δ' ἐθέλεις ἐπέραστος εἶναι, μὴ ἐπίσειε τὴν αἰγίδα μηδὲ τὸν κεραυνὸν φέρε, ἀλλ' ὡς ἡδιστον ποιεῖ σεαυτὸν ἐκατέρωθεν καθευμένος βοστρύχους, τῇ μίτρᾳ τούτους ἀνειλημμένος, πορφυρίδα ἔχε, ὑποδέου χρυσίδας, ὑπ' αὐλῶ καὶ τυμπάνοις εὐρυθμα βαῖνε, καὶ ὄψει ὅτι πλείους ἀκολουθήσουσί σοι τῶν Διονύσου Μαινάδων.

Ζεύς

ἄπαγε: οὐκ ἂν δεξαίμην ἐπέραστος εἶναι τοιοῦτος γενόμενος.

Ἔρως

οὐκοῦν, ὦ Ζεῦ, μηδὲ ἐρᾶν θέλει: ῥάδιον γὰρ τοῦτό γε.

Ζεὺς

οὔκ, ἀλλὰ ἐρᾶν μέν, ἀπραγμονέστερον δὲ αὐτῶν ἐπιτυγχάνειν: ἐπὶ τούτοις αὐτοῖς ἀφίημί σε.

Ζεύς, Ἑρμῆς.

Ζεύς, Ἑρμῆς.

Ζεύς

τὴν τοῦ Ἰνάχου παῖδα τὴν καλὴν οἶσθα. ὦ Ἑρμῆ;

Ἑρμῆς

ναί: τὴν Ἰὼ λέγεις.

Ζεύς

οὐκέτι παῖς ἐκείνη ἐστίν, ἀλλὰ δάμαλις.

Ἑρμῆς

τεράστιον τοῦτο: τῷ τρόπῳ δ' ἐνηλλάγη;

Ζεύς

ζηλοτυπήσασα ἡ Ἥρα μετέβαλεν αὐτήν. ἀλλὰ καὶ καινὸν ἄλλο τι δεινὸν ἐπιμεμηχάνηται τῇ κακοδαίμονι: βουκόλον τινὰ πολυόμματον Ἄργον τοῦνομα ἐπέστησεν, ὃς νέμει τὴν δάμαλιν ἄϋπνος ὦν.

Ἑρμῆς

τί οὖν ἡμᾶς χρὴ ποιεῖν;

Ζεύς

καταπτάμενος ἐς τὴν Νεμεαν — ἐκεῖ δέ που ὁ Ἄργος βουκολεῖ — ἐκεῖνον ἀπόκτεινον, τὴν δὲ Ἰὼ διὰ τοῦ πελάγους ἐς τὴν Αἴγυπτον ἀγαγὼν ἴσιν ποίησον: καὶ τὸ λοιπὸν ἔστω θεὸς τῶν ἐκεῖ καὶ τὸν Νεῖλον ἀναγέτω καὶ τοὺς ἀνέμους ἐπιπεμπέτω καὶ σωζέτω τοὺς πλέοντας.

Ζεύς, Γανυμήδης.

Ζεύς, Γανυμήδης.

Ζεύς

ἄγε, ὦ Γανύμηδες — ἤκομεν γὰρ ἔνθα ἐχρῆν — φίλησόν με ἤδη, ὅπως εἰδῆς οὐκέτι ράμφορ ἀγκύλον ἔχοντα οὐδ' ὄνυχας ὀξεῖς οὐδὲ πτερὰ, οἷος ἐφαινόμην σοι πτηνὸς εἶναι δοκῶν.

Γανυμήδης

ἄνθρωπε, οὐκ αἰετὸς ἄρτι ἦσθα καὶ καταπτάμενος ἤρπασάς με ἀπὸ μέσου τοῦ ποιμνίου; πῶς οὖν τὰ μὲν πτερὰ σοι ἐκεῖνα ἐξερρύηκε, σὺ δὲ ἄλλος ἤδη ἀναπέφνησας;

Ζεύς

ἀλλ' οὔτε ἄνθρωπον ὀρθῶς, ὦ μειράκιον, οὔτε αἰετόν, ὁ δὲ πάντων βασιλεὺς τῶν θεῶν οὕτως εἰμι πρὸς τὸν καιρὸν ἀλλάζας ἐμαυτόν.

Γανυμήδης

τί φῆς; σὺ γὰρ εἴ ὁ Πᾶν ἐκεῖνος; εἶτα πῶς σύριγγα οὐκ ἔχεις οὐδὲ κέρατα οὐδὲ λάσιος εἴ τὰ σκέλη;

Ζεύς

μόνον γὰρ ἐκεῖνον ἡγῆ θεόν;

Γανυμήδης

ναί: καὶ θύομέν γε αὐτῷ ἔνορχιν τράγον ἐπὶ τὸ σπήλαιον ἄγοντες, ἔνθα ἔστηκε: σὺ δὲ ἀνδραποδιστὴς τις εἶναι μοι δοκεῖς.

Ζεύς

[2] εἰπέ μοι, Διὸς δὲ οὐκ ἤκουσας ὄνομα οὐδὲ βωμόν εἶδες ἐν τῷ Γαργάρῳ τοῦ ὕοντος καὶ βροντῶντος καὶ ἀστραπὰς ποιοῦντος;

Γανυμήδης

σὺ, ὦ βέλτιστε, φῆς εἶναι, ὃς πρώην κατέχεας ἡμῖν τὴν πολλὴν χάλαζαν, ὁ οἰκεῖν ὑπεράνω λεγόμενος, ὁ ποιῶν τὸν ψόφον, ὃ τὸν κριὸν ὁ πατὴρ ἔθυσεν; εἶτα τί ἀδικήσαντά με ἀνήρπασας, ὦ βασιλεῦ τῶν θεῶν; τὰ δὲ πρόβατα ἴσως οἱ λύκοι διαρπάσσονται ἤδη ἐρήμοις ἐπιπεσόντες.

Ζεύς

ἔτι γὰρ μέλει σοι τῶν προβάτων ἀθανάτῳ γεγεννημένῳ καὶ ἐνταῦθα συνεσομένῳ μεθ' ἡμῶν;

Γανυμήδης

τί λέγεις; οὐ γὰρ κατάξεις με ἤδη ἐς τὴν Ἰδην τήμερον;

Ζεύς

οὐδαμῶς: ἐπεὶ μάτην αἰετὸς ἂν εἶην ἀντὶ θεοῦ γεγεννημένος.

Γανυμήδης

οὐκοῦν ἐπιζητήσει με ὁ πατὴρ καὶ ἀγανακτήσει μὴ εὐρίσκων, καὶ πληγὰς ὕστερον λήψομαι καταλιπὼν τὸ ποίμνιον.

Ζεύς

ποῦ γὰρ ἐκεῖνος ὄψεται σε;

Γανυμήδης

μηδαμῶς: ποθῶ γὰρ ἤδη αὐτόν. εἰ δὲ ἀπάξεις με, ὑπισχνούμαι σοι καὶ ἄλλον παρ' αὐτοῦ κριὸν τυθήσεσθαι λύτρα ὑπὲρ ἐμοῦ. ἔχομεν δὲ τὸν τριετῆ, τὸν μέγαν, ὃς ἡγεῖται πρὸς τὴν νομήν.

Ζεύς

[3] ὥς ἀφελὴς ὁ παῖς ἐστὶ καὶ ἀπλοϊκὸς καὶ αὐτὸ δὴ τοῦτο παῖς ἔτι. — ἀλλ', ὦ Γανύμηδες, ἐκεῖνα μὲν πάντα χαίρειν ἔα καὶ ἐπιλάθου αὐτῶν, τοῦ τε ποιμνίου καὶ τῆς Ἰδης. σὺ δὲ — ἤδη γὰρ ἐπουράνιος εἶ — πολλὰ εὖ ποιήσεις ἐντεῦθεν καὶ τὸν πατέρα καὶ πατρίδα, καὶ ἀντὶ μὲν τυροῦ καὶ γάλακτος ἀμβροσίαν ἔδη καὶ νέκταρ πῖη: τοῦτο μέντοι καὶ τοῖς ἄλλοις ἡμῖν αὐτὸς παρέξεις ἐγγέων: τὸ δὲ μέγιστον, οὐκέτι ἄνθρωπος, ἀλλ' ἀθάνατος γενήσῃ, καὶ ἀστέρα σου φαίνεσθαι ποιήσω κάλλιστον, καὶ ὅλως εὐδαίμων ἔσῃ.

Γανυμήδης

ἦν δὲ παίζειν ἐπιθυμήσω, τίς συμπαίξεται μοι; ἐν γὰρ τῇ Ἰδῇ πολλοὶ ἡλικιώται ἤμεν.

Ζεύς

ἔχεις κἀνταῦθα τὸν συμπαίζόμενόν σοι τουτονὶ τὸν Ἑρωτα καὶ ἀστραγάλους μάλα πολλούς. θάρρει μόνον καὶ φαιδρὸς ἴσθι καὶ μηδὲν ἐπιπόθει τῶν κάτω

Γανυμήδης

[4] τί δαι ὑμῖν χρήσιμος ἂν γενοίμην; ἢ ποιμαίνειν δεήσει κἄνταῦθα;

Ζεὺς

οὐκ, ἀλλ' οἰνοχοήσεις καὶ ἐπὶ τοῦ νέκταρος τετάξῃ καὶ ἐπιμελήσῃ τοῦ συμποσίου.

Γανυμήδης

τοῦτο μὲν οὐ χαλεπόν· οἶδα γὰρ ὡς χρὴ ἐγχεῖαι τὸ γάλα καὶ ἀναδοῦναι τὸ κισσύβιον.

Ζεὺς

ἰδοῦ, πάλιν οὗτος γάλακτος μνημονεύει καὶ ἀνθρώποις διακονήσεσθαι οἶεται· ταυτί δ' ὁ οὐρανός ἐστι, καὶ πίνομεν, ὥσπερ ἔφην, τὸ νέκταρ.

Γανυμήδης

ἥδιον, ὦ Ζεῦ, τοῦ γάλακτος;

Ζεὺς

εἴσῃ μετ' ὀλίγον καὶ γευσάμενος οὐκέτι ποθήσεις τὸ γάλα.

Γανυμήδης

κοιμήσομαι δὲ ποῦ τῆς νυκτός; ἢ μετὰ τοῦ ἡλικιώτου Ἑρωτος;

Ζεὺς

οὐκ, ἀλλὰ διὰ τοῦτό σε ἀνήρπασα, ὥς ἅμα καθεύδοιμεν.

Γανυμήδης

μόνος γὰρ οὐκ ἂν δύναιο, ἀλλὰ ἥδιόν σοι καθεύθειν μετ' ἐμοῦ;

Ζεὺς

ναί, μετὰ γε τοιούτου οἶος εἴ σύ, Γανύμηδες, οὕτω καλός.

Γανυμήδης

[5] τί γάρ σε πρὸς τὸν ὕπνον ὀνήσει τὸ κάλλος;

Ζεὺς

ἔχει τι θέλγητρον ἡδὺ καὶ μαλακώτερον ἐπάγει αὐτόν.

Γανυμήδης

καὶ μὴν ὃ γε πατὴρ ἤχθετό μοι συγκαθευδοντι καὶ διηγεῖτο ἔωθεν, ὥς ἀφεῖλον αὐτοῦ τὸν ὕπνον στρεφόμενος καὶ λακτίζων καὶ τι φθεγγόμενος μεταξὺ ὁπότε καθεύδοιμι: ὥστε παρὰ τὴν μητέρα ἔπεμπέ με κοιμησόμενον ὥς τὰ πολλά. ὥρα δὴ σοι, εἰ διὰ τοῦτο, ὥς φῆς, ἀνήρπασάς με, καταθεῖναι αὖθις ἐς τὴν γῆν, ἢ πράγματα ἕξεις ἀγρυπνῶν: ἐνοχλήσω γάρ σε συνεχῶς στρεφόμενος.

Ζεὺς

τοῦτ' αὐτό μοι τὸ ἥδιστον ποιήσεις, εἰ ἀγρυπνήσαιμι μετὰ σοῦ φιλῶν πολλάκις καὶ περιπτύσσων.

Γανυμήδης

αὐτὸς ἂν εἰδείης: ἐγὼ δὲ κοιμήσομαι σοῦ καταφιλοῦντος.

Ζεὺς

εἰσόμεθα τότε ὁ πρακτέον. νῦν δὲ ἄπαγε αὐτόν, ὃ Ἑρμῇ, καὶ πiónτα τῆς ἀθανασίας ἄγε οἰνοχοήσοντα ἡμῖν διδάξας πρότερον ὥς χρή ὀρέγειν τὸν σκύφον.

Ἦρα, Ζεύς.

Ἦρα, Ζεύς.

Ἦρα

ἐξ οὗ τὸ μεираκίον τοῦτο, ὦ Ζεῦ, τὸ Φρύγιον ἀπὸ τῆς Ἰδης ἀρπάσας δεῦρο ἀνήγαγες, ἔλαττόν μοι τὸν νοῦν προσέχεις.

Ζεύς

καὶ τοῦτο γάρ, ὦ Ἦρα, ζηλοτυπεῖς ἤδη ἀφελὲς οὕτω καὶ ἀλυπότατον; ἐγὼ δὲ ὄμην ταῖς γυναιξὶ μόναις χαλεπὴν σε εἶναι, ὁπόσαι ἂν ὁμιλήσωσί μοι.

Ἦρα

[2] οὐδ' ἐκεῖνα μὲν εὖ ποιεῖς οὐδὲ πρόποντα σεαυτῷ, ὃς ἀπάντων θεῶν δεσπότης ὢν ἀπολιπὼν ἐμὲ τὴν νόμῳ γαμετὴν ἐπὶ τὴν γῆν κάτει μοιχεύσων χρυσίον ἢ σάτυρος ἢ ταῦρος γενόμενος. πλὴν ἄλλ' ἐκεῖνα μὲν σοι κἂν ἐν γῇ μένουσι, τὸ δὲ Ἰδαῖον τουτὶ παιδίον ἀρπάσας ἀνέπτῃς, ὦ γενναιότατε θεῶν, καὶ συνοικεῖ ἡμῖν ἐπὶ κεφαλὴν μοι ἐπαχθέν, οἶνοχοοῦν δὴ τῷ λόγῳ. οὕτως ἠπόρεις οἶνοχόων, καὶ ἀπηγορεύκασιν ἄρα ἢ τε Ἥβη καὶ ὁ Ἥφαιστος διακονούμενοι; σὺ δὲ καὶ τὴν κύλικα οὐκ ἂν ἄλλως λάβοις παρ' αὐτοῦ ἢ φιλήσας πρότερον αὐτὸν ἀπάντων ὀρώντων, καὶ τὸ φίλημά σοι ἥδιον τοῦ νέκταρος, καὶ διὰ τοῦτο οὐδὲ διψῶν πολλάκις αἰτεῖς πιεῖν: ὅτε δὲ καὶ ἀπογευσάμενος μόνον ἔδωκας ἐκείνῳ, καὶ πίνοντος ἀπολαβὼν τὴν κύλικα ὅσον ὑπόλοιπον ἐν αὐτῇ πίνεις, ὅθεν καὶ ὁ παῖς ἔπιε καὶ ἔνθα προσήρμοσε τὰ χεῖλη, ἵνα καὶ πίνῃς ἅμα καὶ φίλῃς: πρόφην δὲ ὁ βασιλεὺς καὶ ἀπάντων πατὴρ ἀποθέμενος τὴν αἰγίδα καὶ τὸν κεραυνὸν ἐκάθησο ἀστραγαλίζων μετ' αὐτοῦ ὁ πάγωνα τηλικοῦτον καθειμένος. ἅπαντα οὖν ὁρῶ ταῦτα, ὥστε μὴ οἶον λανθάνειν.

Ζεύς

[3] καὶ τί δεινόν, ὦ Ἦρα, μεираκίον οὕτω καλὸν μεταξὺ πίνοντα καταφιλεῖν καὶ ἡδεσθαι ἀμφοῖν καὶ τῷ φίληματι καὶ τῷ νέκταρι; ἦν γοῦν ἐπιτρέψω αὐτῷ κἂν ἅπαζ φιλήσῃ σε, οὐκέτι μέμψῃ μοι προτιμότερον τοῦ νέκταρος οἰομένῳ τὸ φίλημα εἶναι.

Ἦρα

Παιδεραστῶν οὗτοι λόγοι. ἐγὼ δὲ μὴ οὕτω μανείην, ὥς τὰ χεῖλη προσενεγκεῖν τῷ μαλθακῷ τούτῳ Φρυγὶ οὕτως ἐκτεθλυμένῳ.

Ζεύς

μή μοι λοιδοροῦ, ὦ γενναιοτάτη, τοῖς παιδικοῖς: οὐτοσί γάρ ὁ θηλυδρίας, ὁ βάρβαρος, ὁ μαλθακός ἡδίων ἐμοὶ καὶ ποθεινότερος — οὐ βούλομαι δὲ εἰπεῖν, μή σε παροξύνω ἐπὶ πλέον.

Ἥρα

[4] εἴθε καὶ γαμήσειας αὐτὸν ἐμοῦ γε οὔνεκα: μέμνησο γοῦν οἷά μοι διὰ τὸν οἶνοχόον τοῦτον ἐμπαροινεῖς.

Ζεὺς

οὐκ, ἀλλὰ τὸν Ἥφαιστον ἔδει τὸν σὸν υἱὸν οἶνοχοεῖν ἡμῖν χωλεύοντα, ἐκ τῆς καμίνου ἦκοντα, ἔτι τῶν σπινθήρων ἀνάπλεων, ἄρτι τὴν πυράγραν ἀποτεθειμένον, καὶ ἀπ' ἐκείνων αὐτοῦ τῶν δακτύλων λαμβάνειν ἡμᾶς τὴν κύλικα καὶ ἐπισπασμένους γε φιλεῖν μεταξὺ, ὃν οὐδ' ἂν ἡ μήτηρ σὺν ἡδέως φιλήσειας ὑπὸ τῆς ἀσβόλου κατηθαλωμένον τὸ πρόσωπον. ἡδῶ ταῦτα: οὐ γάρ; καὶ παρὰ πολὺ ὁ οἶνοχός ἐκεῖνος ἐμπρέπει τῷ συμποσίῳ τῶν θεῶν, ὁ Γανυμήδης δὲ καταπεμπτέος αὔθις ἐς τὴν Ἴδην: καθάριος γὰρ καὶ ῥοδοδάκτυλος καὶ ἐπισταμένως ὀρέγει τὸ ἔκπωμα, καὶ ὃ σε λυπεῖ μάλιστα, καὶ φιλεῖ ἥδιον τοῦ νέκταρος.

Ἥρα

[5] νῦν καὶ χολός, ὦ Ζεῦ, ὁ Ἥφαιστος καὶ οἱ δάκτυλοι αὐτοῦ ἀνάξιοι τῆς σῆς κύλικος καὶ ἀσβόλου μεστός ἐστι, καὶ ναυτιᾶς ὀρῶν αὐτόν, ἐξ ὅτου τὸν καλὸν κομήτην τοῦτον ἡ Ἴδη ἀνέθρεψε: πάλαι δὲ οὐχ ἑώρας ταῦτα, οὐδ' οἱ σπινθήρες οὐδὲ ἡ κάμιнос ἀπέτρεπόν σε μὴ οὐχὶ πίνειν παρ' αὐτοῦ.

Ζεὺς

λυπεῖς, ὦ Ἥρα, σεαυτήν, οὐδὲν ἄλλο, κάμοι ἐπιτείνεις τὸν ἔρωτα ζηλοτυποῦσα: εἰ δὲ ἄχθη παρὰ παιδὸς ὠραίου δεχομένη τὸ ἔκπωμα, σοὶ μὲν ὁ υἱὸς οἶνοχοεῖται, σὺ δέ, ὦ Γανύμηδες, ἐμοὶ μόνῳ ἀναδίδου τὴν κύλικα καὶ ἐφ' ἐκάστη δις φίλει με καὶ ὅτε πλήρη ὀρέγοις κᾶτα αὔθις ὁπότε παρ' ἐμοῦ ἀπολαμβάνοις. τί τοῦτο; δακρύεις; μὴ δέδιθι: οἰμώζεται γάρ, ἣν τίς σε λυπεῖν θέλη.

Ἦρα, Ζεύς.

Ἦρα, Ζεύς.

Ἦρα

τὸν Ἰξίονα τοῦτον, ὃ Ζεῦ, ποῖόν τινα τὸν τρόπον ἡγή;

Ζεύς

ἄνθρωπον εἶναι χρηστόν, ὃ Ἦρα, καὶ συμποτικόν: οὐ γὰρ ἂν συνῆν ἡμῖν ἀνάξιος τοῦ συμποσίου ὢν.

Ἦρα

ἀλλὰ ἀνάξιος ἐστίν, ὑβριστής γε ὢν: ὥστε μηκέτι συνέστω.

Ζεύς

τί δαι ὕβρισε; χρεὶ γάρ, οἶμαι, κάμει εἰδέναι.

Ἦρα

τί δ' ἄλλο; — καίτοι αἰσχύνομαι εἰπεῖν αὐτό: τοιοῦτόν ἐστιν ὃ ἐτόλμησε.

Ζεύς

καὶ μὴν διὰ τοῦτο καὶ μᾶλλον εἴποις ἄν, ὅσῳ καὶ αἰσχροῖς ἐπεχείρησε. μὲν οὖν ἐπέιρα τινά; συνίημι γὰρ ὁποῖόν τι τὸ αἰσχρόν, ὅπερ ἂν σὺ ὀκνήσεις εἰπεῖν.

Ἦρα

[2] αὐτὴν ἐμέ, οὐκ ἄλλην τινά, ὃ Ζεῦ, πολὺν ἤδη χρόνον. καὶ τὸ μὲν πρῶτον ἡγνόουν τὸ πρᾶγμα, διότι ἀτενὲς ἀφεώρα ἐς ἐμέ: ὁ δὲ καὶ ἔστενε καὶ ὑπεδάκρυε, καὶ εἴ ποτε πιούσα παραδοίην τῷ Γανυμήδει τὸ ἔκπωμα, ὁ δὲ ἦται ἐν αὐτῷ ἐκείνῳ πιεῖν καὶ λαβὼν ἐφίλει μεταξὺ καὶ πρὸς τοὺς ὀφθαλμοὺς προσῆγε καὶ αὐθις ἀφεώρα ἐς ἐμέ: ταῦτα δὲ ἤδη συνίειν ἐρωτικά ὄντα. καὶ ἐπὶ πολὺ μὲν ἡδούμην λέγειν πρὸς σέ καὶ ὥμην παύσεσθαι τῆς μανίας τὸν ἄνθρωπον: ἐπεὶ δὲ καὶ λόγους ἐτόλμησέ μοι προσενεγκεῖν, ἐγὼ μὲν ἀφεῖσα αὐτὸν ἔτι δακρύνοντα καὶ προκυλινδούμενον, ἐπιφραξαμένη τὰ ὦτα, ὥς μηδὲ ἀκούσασαι αὐτοῦ ὑβριστικά ἰκετεύοντος, ἀπῆλθον σοὶ φράσουσα: σὺ δὲ αὐτὸς ὄρα, ὅπως μέτει τὸν ἄνδρα.

Ζεύς

[3] εὖ γε ὁ κατάρατος ἐπ' ἐμὲ αὐτὸν καὶ μέχρι τῶν Ἦρας γάμων; τοσοῦτον ἐμεθύσθη τοῦ νέκταρος; ἀλλ' ἡμεῖς τούτων αἵτιοι καὶ πέρα τοῦ μετρίου φιλάνθρωποι, οἳ γε καὶ συμπότας αὐτοὺς ἐποίησάμεθα. συγγνωστοὶ οὖν, εἰ πίνοντες ὅμοια ἡμῖν καὶ ἰδόντες οὐράνια κάλλη καὶ οἷα οὐ ποτε εἶδον ἐπὶ γῆς, ἐπεθύμησαν ἀπολαῦσαι αὐτῶν ἔρωτι ἁλόντες· ὁ δ' ἔρωσι βίαιόν τί ἐστι καὶ οὐκ ἀνθρώπων μόνον ἄρχει, ἀλλὰ καὶ ἡμῶν αὐτῶν ἐνίοτε.

Ἦρα

σοῦ μὲν καὶ πάννυ οὗτός γε δεσπότης ἐστὶ καὶ ἄγει σε καὶ φέρει τῆς ῥινός, φασίν, ἔλκων, καὶ σὺ ἔπη αὐτῷ ἔνθα ἂν ἡγήται σοι, καὶ ἀλλάττει ῥαδίως ἐς ὃ τι ἂν κελεύσῃ, καὶ ὅλως κτῆμα καὶ παιδιὰ τοῦ ἔρωτος σύ γε· καὶ νῦν τῷ Ἰξίονι οἶδα καθότι συγγνώμην ἀπονέμεις ἅτε καὶ αὐτὸς μοιχεύσας ποτὲ αὐτοῦ τὴν γυναῖκα, ἥ σοι τὸν Πειρίθουν ἔτεκεν.

Ζεὺς

[4] ἔτι γὰρ σὺ μέμνησαι ἐκείνων, εἴ τι ἐγὼ ἔπαιξα ἐς γῆν κατελθών; ἀτὰρ οἶσθα ὅ μοι δοκεῖ περὶ τοῦ Ἰξίονος; κολάζειν μὲν μηδαμῶς αὐτὸν μηδὲ ἀπωθεῖν τοῦ συμποσίου· σκαιὸν γάρ· ἐπεὶ δὲ ἐρᾷ καὶ ὥς φῆς δακρύει καὶ ἀφόρητα πάσχει

Ἦρα

τί, ὦ Ζεῦ; δέδια γάρ, μὴ τι ὑβριστικὸν καὶ σὺ εἶπης.

Ζεὺς

οὐδαμῶς· ἀλλ' εἰδῶλον ἐκ νεφέλης πλασάμενοι αὐτῇ σοι ὅμοιον, ἐπειδὰν λυθῇ τὸ συμπόσιον κάκεϊνος ἀγρυπνῇ, ὥς τὸ εἰκός, ὑπὸ τοῦ ἔρωτος, παρακατακλίνωμεν αὐτῷ φέροντες· οὕτω γὰρ ἂν παύσαιτο ἀνιώμενος οἰηθεῖς τετυχηκέναι τῆς ἐπιθυμίας.

Ἦρα

ἄπαγε, μὴ ὥρασιν ἵκοιτο τῶν ὑπὲρ αὐτὸν ἐπιθυμῶν.

Ζεὺς

ὅμως ὑπόμεινον, ὦ Ἦρα. ἡ τί γὰρ ἂν καὶ πάθοις δεινὸν ἀπὸ τοῦ πλάσματος, εἰ νεφέλῃ ὁ Ἰξίων συνέσται;

Ἦρα

[5] ἀλλὰ ἡ νεφέλῃ ἐγὼ εἶναι δόξω, καὶ τὸ αἰσχρὸν ἐπ' ἐμὲ ποιήσει διὰ τὴν ὁμοιότητα.

Ζεύς

οὐδὲν τοῦτο φής· οὔτε γὰρ ἡ νεφέλη ποτὲ Ἦρα γένοιτ' ἄν οὔτε σὺ νεφέλη· ὁ δ' Ἰξίων μόνον ἐξαπατηθήσεται.

Ἦρα

ἀλλὰ οἱ πάντες ἄνθρωποι ἀπειρόκαλοί εἰσιν· αὐχίσει κατελθὼν ἴσως καὶ διηγήσεται ἅπασι λέγων συγγεγενῆσθαι τῇ Ἦρα καὶ σύλλεκτρος εἶναι τῷ Δί, καὶ που τάχ' ἂν ἐρᾷ με φήσειεν αὐτοῦ, οἱ δὲ πιστεύουσιν οὐκ εἰδότες ὡς νεφέλη συνῆν.

Ζεύς

οὐκοῦν, ἦν τι τοιοῦτον εἶπη, ἐς τὸν ὄδην ἐμπεσὼν τροχῷ ἄθλιος προσδεθείς συμπεριενεχθήσεται μετ' αὐτοῦ αἰεὶ καὶ πόνον ἄπαστον ἔξει δίκην διδοὺς οὐ τοῦ ἔρωτος — οὐ γὰρ δὴ δεινὸν τοῦτό γε — ἀλλὰ τῆς μεγαλαυχίας.

Ἦφαιστος, Ἀπόλλων.

Ἦφαιστος, Ἀπόλλων.

Ἦφαιστος

ἐώρακας, ὦ Ἀπολλων, τὸ τῆς Μαίας βρέφος τὸ ἄρτι τεχθέν; ὥς καλὸν τέ ἐστι καὶ προσμειδιᾷ πᾶσι καὶ δηλοῖ ἤδη μέγα τι ἀγαθὸν ἀποβησόμενον.

Ἀπόλλων

ἐκεῖνο τὸ βρέφος, ὦ Ἦφαιστε, ἢ μέγα ἀγαθόν, ὃ τοῦ Ἰαπετοῦ πρεσβύτερόν ἐστιν ὅσον ἐπὶ τῇ πανουργίᾳ;

Ἦφαιστος

καὶ τί ἂν ἀδικῆσαι δύναιτο ἀρτίτοκον ὄν;

Ἀπόλλων

ἐρώτα τὸν Ποσειδῶνα, οὗ τὴν τρίαιναν ἔκλεψεν, ἢ τὸν Ἄρη· καὶ τούτου γὰρ ἐξεῖλκυσε λαθὼν ἐκ τοῦ κολεοῦ τὸ ξίφος, ἵνα μὴ ἑμαυτὸν λέγω, ὃν ἀφώπλισε τοῦ τόξου καὶ τῶν βελῶν.

Ἦφαιστος

[2] τὸ νεογνὸν ταῦτα, ὃ μόλις ἔστηκε, τὸ ἐν τοῖς σπαργάνοις;

Ἀπόλλων

εἶση, ὦ Ἦφαιστε, ἥν σοι προσέλθη μόνον.

Ἦφαιστος

καὶ μὴν προσῆλθεν ἤδη.

Ἀπόλλων

τί οὖν; πάντα ἔχεις τὰ ἐργαλεῖα καὶ οὐδὲν ἀπόλωλεν αὐτῶν;

Ἦφαιστος

πάντα, ὦ Ἀπολλων.

Ἀπόλλων

ὁμως ἐπίσκεπται ἀκριβῶς.

Ἥφαιστος

μὰ Δία, τὴν πυράγραν οὐχ ὀρῶ.

Ἀπόλλων

ἀλλ' ὄψει που ἐν τοῖς σπαργάνοις αὐτὴν τοῦ βρέφους.

Ἥφαιστος

οὕτως ὁξύχειρ ἐστὶ καθάπερ ἐν τῇ γαστρὶ ἐκ μελετήσας τὴν κλεπτικὴν;

Ἀπόλλων

[3] οὐ γὰρ ἤκουσας αὐτοῦ καὶ λαλοῦντος ἤδη στωμύλα καὶ ἐπίτροχα: ὁ δὲ καὶ διακονεῖσθαι ἡμῖν ἐθέλει. χθὲς δὲ προκαλεσάμενος τὸν Ἑρωτα κατεπάλαισεν εὐθύς οὐκ οἶδ' ὅπως ὑφελὼν τῷ πόδε: εἶτα μεταξὺ ἐπαινούμενος τῆς Ἀφροδίτης μὲν τὸν κεστὸν ἔκλεψε προσπυξαμένης αὐτὸν ἐπὶ τῇ νίκῃ, τοῦ Διὸς δὲ γελῶντος ἔτι τὸ σκῆπτρον: εἰ δὲ μὴ βαρύτερος ὁ κεραυνὸς ἦν καὶ πολὺ τὸ πῦρ εἶχε, κάκεϊνον ἂν ὑφείλετο.

Ἥφαιστος

γοργόν τινα τὸν παῖδα φῆς.

Ἀπόλλων

οὐ μόνον, ἀλλ' ἤδη καὶ μουσικόν.

Ἥφαιστος

τῷ τοῦτο τεκμαίρεσθαι ἔχεις;

Ἀπόλλων

[4] χελώνην που νεκρὰν εὐρὼν ὄργανον ἀπ' αὐτῆς: συνεπήξατο: πήχεις γὰρ ἐναρμόσας καὶ ζυγώσας, ἔπειτα κολλάβους ἐμπήξας καὶ μαγάδα ὑποθεῖς καὶ ἐντεινάμενος ἐπτὰ χορδὰς ἐμελῶδει πάνυ γλαφυρόν, ὃ Ἥφαιστε, καὶ ἐναρμόνιον, ὥς καμὲ αὐτῷ φθονεῖν πάλαι κιθαρίζειν ἀσκοῦντα. ἔλεγε δὲ ἡ Μαῖα, ὥς μὴδὲ μένοι τὰς νύκτας ἐν τῷ οὐρανῷ, ἀλλ' ὑπὸ περιεργίας ἄχρι τοῦ ἄδου κατίοι, κλέψων τι κάκεϊθεν δηλαδὴ. ὑπόπτερος δ' ἐστὶ καὶ ῥάβδον τινα πεποιήται θαυμασίαν τὴν δύναμιν, ἣ ψυχαγωγεῖ καὶ κατάγει τοὺς νεκρούς.

Ἥφαιστος

ἐγὼ ἐκεῖνην ἔδωκα αὐτῷ παίγνιον εἶναι.

Ἀπόλλων

τοιγαροῦν ἀπέδωκέ σοι τὸν μισθόν, τὴν πυράγραν —

Ἥφαιστος

εἶ γε ὑπέμνησας· ὥστε βαδιοῦμαι ἀποληψόμενος αὐτήν, εἴ που ὡς φῆς
εὐρεθείη ἐν τοῖς σπαργάνοις.

Ἥφαιστος, Ζεύς.

Ἥφαιστος, Ζεύς.

Ἥφαιστος

τί με, ὦ Ζεῦ, χρή ποιεῖν; ἤκω γάρ, ὥς ἐκέλευσας, ἔχων τὸν πέλεκυν ὀξύτατον, εἰ καὶ λίθον δέοι μιᾷ πληγῇ διακόψαι.

Ζεύς

εὖ γε, ὦ Ἥφαιστε: ἀλλὰ δίελέ μου τὴν κεφαλὴν ἐς δύο κατενεγκόν.

Ἥφαιστος

πειρᾶ μου, εἰ μέμνηνα; πρόσταττε δ' οὖν τι ἄλλο ὅπερ ἐθέλεις σοι γενέσθαι.

Ζεύς

τοῦτο αὐτό, διαιρεθῆναί μοι το κρανίον: εἰ δὲ ἀπειθήσεις, οὐ νῦν πρῶτον ὀργιζομένου πειράσῃ. ἀλλὰ χρή καθικνεῖσθαι παντὶ τῷ θυμῷ, μηδὲ μέλλειν: ἀπόλλυμαι γὰρ ὑπὸ ὠδίνων, αἱ μοι τὸν ἐγκέφαλον ἀναστρέφουσιν.

Ἥφαιστος

ὄρα, ὦ Ζεῦ, μὴ κακόν τι ποιήσωμεν: ὅξυς γὰρ ὁ πέλεκυς ἐστί καὶ οὐκ ἀναιμωτὶ οὐδὲ κατὰ τὴν Εἰλήθυιαν μαιώσεται σε.

Ζεύς

Κατένεγκε μόνον, ὦ Ἥφαιστε, θαρρῶν: οἶδα ἐγὼ τὸ συμφέρον.

Ἥφαιστος

ἄκων μὲν, κατοίσω δέ: τί γὰρ χρή ποιεῖν σοῦ κελεύοντος; τί τοῦτο; κόρη ἔνοπλος; μέγα, ὦ Ζεῦ, κακὸν εἶχες ἐν τῇ κεφαλῇ: εἰκότως γοῦν ὀξύθυμος ἦσθα τηλικαύτην ὑπὸ τῇ μήνιγγι παρθένον ζωογονῶν καὶ ταῦτα ἔνοπλον: ἥ που στρατόπεδον, οὐ κεφαλὴν ἐλελήθεις ἔχων. ἡ δὲ πηδᾶ καὶ πυρριχίζει καὶ τὴν ἄσπίδα τινάσσει καὶ τὸ δόρυ πάλλει καὶ ἐνθουσιᾷ, καὶ τὸ μέγιστον, καλὴ πάνυ καὶ ἀκμαία γεγένηται ἤδη ἐν βραχεῖ: γλαυκῶπις μὲν, ἀλλὰ κοσμεῖ καὶ τοῦτο ἡ κόρυς. ὥστε, ὦ Ζεῦ, μαίωτρά μοι ἀπόδοξ ἐγγυήσας ἤδη αὐτήν.

Ζεύς

ἀδύνατα αἰτεῖς, ὦ Ἥφαιστε: παρθένος γὰρ ἀεὶ ἐθελήσει μένειν. ἐγὼ δ' οὖν τό γε ἐπ' ἐμοὶ οὐδὲν ἀντιλέγω.

Ἥφαιστος

τοῦτ' ἐβουλόμην· ἐμοὶ μελήσει τὰ λοιπά, καὶ ἤδη συναρπάσω αὐτήν.

Ζεὺς

εἴ σοι ῥάδιον, οὕτω ποίει· πλὴν οἶδα ὅτι ἀδυνάτων ἐρᾷς.

Ποσειδῶν, Ἑρμῆς.

Ποσειδῶν, Ἑρμῆς.

Ποσειδῶν

ἔστιν, ὦ Ἑρμῆ, νῦν ἐντυχεῖν τῷ Δί;

Ἑρμῆς

οὐδαμῶς, ὦ Πόσειδον.

Ποσειδῶν

ὅμως προσάγγειλον αὐτῷ.

Ἑρμῆς

μὴ ἐνόχλει, φημί: ἄκαιρον γάρ ἐστιν, ὥστε οὐκ ἂν ἴδοις αὐτὸν ἐν τῷ παρόντι

Ποσειδῶν

μῶν τῇ Ἥρᾳ σύνεστιν;

Ἑρμῆς

οὐκ, ἀλλ' ἑτεροῖόν τί ἐστι.

Ποσειδῶν

συνήμι: ὁ Γανυμήδης ἔνδον.

Ἑρμῆς

οὐδὲ τοῦτο: ἀλλὰ μαλακῶς ἔχει αὐτός.

Ποσειδῶν

πόθεν, ὦ Ἑρμῆ; δεινὸν γὰρ τοῦτο φής.

Ἑρμῆς

αἰσχύνομαι εἰπεῖν, τοιοῦτόν ἐστιν.

Ποσειδῶν

ἀλλὰ οὐ χρὴ πρὸς ἐμὲ θεῖόν γε ὄντα.

Ἑρμῆς

τέτοκεν ἀρτίως, ὃ Πόσειδον.

Ποσειδῶν

ἄπαγε, τέτοκεν ἐκεῖνος; ἐκ τίνος; οὐκοῦν ἐλελήθει ἡμᾶς ἀνδρόγυνος ὦν; ἀλλὰ οὐδὲ ἐπεσήμανεν ἢ γαστήρ αὐτῷ ὄγκον τινά.

Ἑρμῆς

εὖ λέγεις; οὐ γὰρ ἐκείνη εἶχε τὸ ἔμβρυον.

Ποσειδῶν

οἶδα· ἐκ τῆς κεφαλῆς ἔτεκεν αὐθις ὥσπερ τὴν Ἀθηνᾶν· τοκάδα γὰρ τὴν κεφαλὴν ἔχει.

Ἑρμῆς

οὐκ, ἀλλὰ ἐν τῷ μηρῷ ἐκύει τὸ ἐκ τῆς Σεμέλης βρέφος.

Ποσειδῶν

εὖ γε ὁ γενναῖος, ὥς ὅλος ἡμῖν κυοφορεῖ καὶ πανταχόθι τοῦ σώματος· ἀλλὰ τίς ἢ Σεμέλη ἐστί;

Ἑρμῆς

[2] Θηβαία, τῶν Κάδμου θυγατέρων μία. ταύτη συνελθὼν ἐγκύμονα ἐποίησεν.

Ποσειδῶν

εἶτα ἔτεκεν, ὃ Ἑρμῆ, ἀντ' ἐκείνης;

Ἑρμῆς

καὶ μάλα, εἰ καὶ παράδοξον εἶναί σοι δοκεῖ· τὴν μὲν γὰρ Σεμέλην ὑπελθοῦσα ἢ Ἥρα — οἶσθα ὥς ζηλότυπός ἐστι — πείθει αἰτῆσαι παρὰ τοῦ Διὸς μετὰ βροντῶν καὶ ἀστραπῶν ἦκειν παρ' αὐτήν· ὥς δὲ ἐπείσθη καὶ ἦκεν ἔχων καὶ τὸν κεραυνόν, ἀνεφλέγη ὁ ὄροφος, καὶ ἡ Σεμέλη μὲν διαφθείρεται ὑπὸ τοῦ πυρός, ἐμὲ δὲ κελεύει ἀνατεμόντα τὴν γαστέρα τῆς γυναικὸς ἀνακομίσαι ἀτελὲς ἔτι αὐτῷ τὸ ἔμβρυον ἐπτάμηνον· καὶ ἐπειδὴ ἐποίησα, διελὼν τὸν ἑαυτοῦ μηρὸν ἐντίθησιν, ὥς ἀποτελεσθεῖν ἐνταῦθα, καὶ νῦν τρίτῳ ἤδη μηνὶ ἐξέτεκεν αὐτὸ καὶ μαλακῶς ἀπὸ τῶν ὠδίνων ἔχει.

Ποσειδῶν

νῦν οὖν ποῦ τὸ βρέφος ἐστίν;

Ἑρμῆς

ἐς τὴν Νῦσαν ἀποκομίσας ἔδωκα ταῖς Νυμφαῖς ἀνατρέφειν Διόνυσον
ἐπονομασθέντα.

Ποσειδῶν

οὐκοῦν ἀμφοτέρω τοῦ Διονύσου τούτου καὶ μήτηρ καὶ πατήρ ὁ ἀδελφός
ἐστίν;

Ἑρμῆς

ἔοικεν. ἅπειμι δ' οὖν ὕδωρ αὐτῷ πρὸς τὸ τραῦμα οἴσω καὶ τὰ ἄλλα ποιήσω
ἃ νομίζεται ὥσπερ λεχοῖ.

Ἑρμῆς, Ἥλιος.

Ἑρμῆς, Ἥλιος.

Ἑρμῆς

ὦ Ἥλιε, μὴ ἐλάσης τήμερον, ὁ Ζεὺς φησι, μηδὲ αὐριον μηδὲ ἐς τρίτην ἡμέραν, ἀλλὰ ἔνδον μένε, καὶ τὸ μεταξὺ μία τις ἔστω νύξ μακρά: ὥστε λυέτωσαν μὲν αἱ ἸΩραι αὐθις τοὺς ἵππους, σὺ δὲ σβέσον τὸ πῦρ καὶ ἀνάπαυε διὰ μακροῦ σεαυτόν.

Ἥλιος

καινὰ ταῦτα, ὦ Ἑρμῆ, καὶ ἀλλόκοτα ἦκεις παραγγέλλων. ἀλλὰ μὴ παραβαίνειν τι ἔδοξα ἐν τῷ δρόμῳ καὶ ἔξω ἐλάσαι τῶν ὄρων, κἄτά μοι ἄχθεται καὶ τὴν νύκτα τριπλασίαν τῆς ἡμέρας ποιῆσαι διέγνωκεν;

Ἑρμῆς

οὐδὲν τοιοῦτον, οὐδὲ ἐς αἰὶ τοῦτο ἔσται: δεῖται δέ τι νῦν αὐτὸς ἐπιμηκεστέραν γενέσθαι οἱ τὴν νύκτα.

Ἥλιος

ποῦ δὲ καὶ ἔστιν ἡ πόθεν ἐξεπέμφθης ἀγγελῶν ταῦτά μοι;

Ἑρμῆς

ἐκ Βοιωτίας, ὦ Ἥλιε, παρὰ τῆς Ἀμφιτρώωνος, ἣ σύνεστιν ἐρῶν αὐτῆς.

Ἥλιος

εἶτα οὐχ ἱκανὴ νύξ μία;

Ἑρμῆς

οὐδαμῶς: τεχθῆναι γάρ τινα δεῖ ἐκ τῆς ὁμιλίας ταύτης μέγαν καὶ πολυάθλον θεόν: τοῦτον οὖν ἐν μιᾷ νυκτὶ ἀποτελεσθῆναι ἀδύνατον.

Ἥλιος

[2] ἀλλὰ τελεσιουργεῖται μὲν ἀγαθῇ τύχῃ. ταῦτα δ' οὖν, ὦ Ἑρμῆ, οὐκ ἐγίνετο ἐπὶ τοῦ Κρόνου — αὐτοὶ γὰρ ἡμεῖς ἐσμέν — οὐδὲ: ἀπόκοιτός ποτε ἐκεῖνος παρὰ τῆς Ῥέας ἦν οὐδὲ ἀπολιπὼν ἂν τὸν οὐρανὸν ἐν Θήβαις ἐκοιμᾶτο, ἀλλὰ ἡμέρα μὲν ἡμέρα, νύξ δὲ κατὰ μέτρον τὸ αὐτῆς ἀνάλογον ταῖς ὥραις, ξένον δὲ ἢ παρηλλαγμένον οὐδέν, οὐδ' ἂν ἐκοινώνησέ ποτε ἐκεῖνος θνητῇ γυναικί: νῦν

δὲ δυστήνου γυναιίου ἔνεκα χρὴ ἀνεστράφθαι τὰ πάντα καὶ ἀκαμπεστέρους μὲν γενέσθαι τοὺς ἵππους ὑπὸ τῆς ἀργίας, δύσπορον δὲ τὴν ὁδὸν ἀτριβῇ μένουσαν τριῶν ἐξῆς ἡμερῶν, τοὺς δὲ ἀνθρώπους ἀθλίως ἐν σκοτεινῷ διαβιοῦν. τοιαῦτα ἀπολαύσονται τῶν Διὸς ἐρώτων καὶ καθεδοῦνται περιμένοντες, ἔστ' ἂν ἐκεῖνος ἀποτελέσῃ τὸν ἀθλητὴν, ὃν λέγεις, ὑπὸ μακρῷ τῷ ζόφῳ.

Ἑρμῆς

σιώπα, ὦ Ἥλιε, μή τι κακὸν ἀπολαύσης τῶν λόγων. ἐγὼ δὲ παρὰ τὴν Σελήνην ἀπελθὼν καὶ τὸν Ὑπνον ἀπαγγελῶ κακείοις ἅπερ ὁ Ζεὺς ἐπέστειλε, τὴν μὲν σχολῇ προβαίνειν, τὸν δὲ Ὑπνον μὴ ἀνιέναι τοὺς ἀνθρώπους, ὥς ἀγνοήσωσι μακρὰν οὔτω τὴν νύκτα γεγενημένην.

Ἀφροδίτη, Σελήνης.

Ἀφροδίτη, Σελήνης.

Ἀφροδίτη

τί ταῦτα, ὦ Σελήνη, φασὶ ποιεῖν σε; ὁπότεν κατὰ τὴν Καρίαν γένῃ, ιστάναι μὲν σε τὸ ζεῦγος ἀφορῶσαν ἐς τὸν Ἐνδυμίωνα καθεύδοντα ὑπαίθριον ἄτε κυνηγέτην ὄντα, ἐνίοτε δὲ καὶ καταβαίνειν παρ' αὐτὸν ἐκ μέσης τῆς ὁδοῦ;

Σελήνης

ἐρώτα, ὦ Ἀφροδίτη, τὸν σὸν υἱόν, ὅς μοι τούτων αἴτιος.

Ἀφροδίτη

ἔα: ἐκεῖνος ὑβριστὴς ἐστίν: ἐμὲ γοῦν αὐτὴν τὴν μητέρα οἷα δέδρακεν, ἄρτι μὲν ἐς τὴν Ἰδὴν κατάγων Ἀγχίσου ἔνεκα τοῦ Ἰλιέως, ἄρτι δὲ ἐς τὸν Λίβανον ἐπὶ τὸ Ἀσσύριον ἐκεῖνο μειράκιον, ὃ καὶ τῇ Φερσεφάττῃ ἐπέραστον ποιήσας ἐξ ἡμισείας ἀφείλετό με τὸν ἐρώμενον: ὥστε πολλάκις ἠπειλήσα, εἰ μὴ παύσεται τοιαῦτα ποιῶν, κλάσειν μὲν αὐτοῦ τὰ τόξα καὶ τὴν φαρέτραν, περιαιρήσειν δὲ καὶ τὰ περὰ: ἤδη δὲ καὶ πληγὰς αὐτῷ ἐνέτεινα ἐς τὰς πυγὰς τῷ σανδάλῳ: ὃ δὲ οὐκ οἶδ' ὅπως τὸ παραντίκα δεδιῶς καὶ ἰκετεύων μετ' ὀλίγον ἐπιέλῃσται ἀπάντων. [2] ἀτὰρ εἰπέ μοι, καλὸς ὁ Ἐνδυμίων ἐστίν; εὐπαραμύθητον γὰρ οὕτως τὸ δεινόν.

Σελήνης

ἐμοὶ μὲν καὶ πάννυ καλός, ὦ Ἀφροδίτη, δοκεῖ, καὶ μάλιστα ὅταν ὑποβαλόμενος ἐπὶ τῆς πέτρας τὴν χλαμύδα καθεύδῃ τῇ λαιᾷ μὲν ἔχων τὰ ἀκόντια ἤδη ἐκ τῆς χειρὸς ὑπορρέοντα, ἡ δεξιὰ δὲ περὶ τὴν κεφαλὴν ἐς τὸ ἄνω ἐπικεκλασμένη ἐπιτρέπῃ τῷ προσώπῳ περικειμένη, ὃ δὲ ὑπὸ τοῦ ὕπνου λελυμένος ἀναπνέῃ τὸ ἀμβρόσιον ἐκεῖνο ἄσθμα. τότε τοῖνυν ἐγὼ ἀποφθεῖ κατιοῦσα ἐπ' ἄκρων τῶν δακτύλων βεβηκυῖα, ὥς ἂν μὴ ἀνεγρόμενος ἐκταραχθεῖ — οἶσθα: τί οὖν ἂν σοι λέγοιμι τὰ μετὰ ταῦτα; πλὴν ἀπόλλυμαι γε ὑπὸ τοῦ ἔρωτος.

Ἀφροδίτη, Ἔρωσ.

Ἀφροδίτη, Ἔρωσ.

Ἀφροδίτη

ὦ τέκνον Ἔρωσ, ὅρα οἷα ποιεῖς· οὐ τὰ ἐν τῇ γῇ λέγω, ὅποσα τοὺς ἀνθρώπους ἀναπείθεις καθ' αὐτῶν ἢ κατ' ἀλλήλων ἐργάζεσθαι, ἀλλὰ καὶ τὰ ἐν τῷ οὐρανῷ, ὃς τὸν μὲν Δία πολύμορφον ἐπιδεικνύεις ἀλλάττων ἐς ὃ τι ἂν σοι ἐπὶ τοῦ καιροῦ δοκῇ, τὴν Σελήνην δὲ καθαιρεῖς ἐκ τοῦ οὐρανοῦ, τὸν Ἥλιον δὲ παρὰ τῇ Κλυμένη βραδύνειν ἐνίοτε ἀναγκάζεις ἐπιλεησμένον τῆς ἱππασίας· ἃ μὲν γὰρ ἐς ἐμὲ τὴν μητέρα ὑβρίζεις, θαρρῶν ποιεῖς. ἀλλὰ σύ, ὦ τολμηρότατε, καὶ τὴν Ῥέα ἀυτὴν γραῦν ἤδη καὶ μητέρα τοσοῦτων θεῶν οὔσαν ἀνέπεισας παιδεραστεῖν καὶ τὸ Φρύγιον μειράκιον ποθεῖν, καὶ νῦν ἐκείνη μέμνην ἐπὶ σοῦ καὶ ζευξαμένη τοὺς λέοντας, παραλαβοῦσα καὶ τοὺς Κορύβαντας ἅτε μανικοὺς καὶ αὐτοὺς ὄντας, ἄνω καὶ κάτω τὴν Ἰδην περιπολοῦσιν, ἡ μὲν ὀλολύζουσα ἐπὶ τῷ Ἄττη, οἱ Κορύβαντες δὲ ὁ μὲν αὐτῶν τέμνεται ξίφει τὸν πῆχυν, ὁ δὲ ἀνείς τὴν κόμην ἵεται μεμνηνὸς διὰ τῶν ὀρῶν, ὁ δὲ αὐλεῖ τῷ κέρατι, ὁ δὲ ἐπιβομβεῖ τῷ τυμπάνῳ ἢ ἐπικτυπεῖ τῷ κυμβάλῳ, καὶ ὅλως θόρυβος καὶ μανία τὰ ἐν τῇ Ἰδῇ ἅπαντά ἐστι. δέδια τοίνυν ἅπαντα, δέδια ἢ τὸ τοιοῦτον σὲ κακὸν ἐγὼ τεκοῦσα μὴ ἀπομανεῖσά ποτε ἢ Ῥέα ἢ καὶ μᾶλλον ἔτι ἐν αὐτῇ οὔσα κελεύση τοὺς Κορύβαντας συλλαβόντας σε διασπάσασθαι ἢ τοῖς λέουσιν παραβαλεῖν· ταῦτα δέδια κινδυνεύοντά σε ὀρῶσα.

Ἔρωσ

[2] θάρρει, μητερ, ἐπεὶ καὶ τοῖς λέουσιν αὐτοῖς ἤδη ξυνήθης εἰμί, καὶ πολλάκις ἐπαναβὰς ἐπὶ τὰ νῶτα καὶ τῆς κόμης λαβόμενος ἡνιοχῶ αὐτούς, οἱ δὲ σαίνουσί με καὶ τὴν χεῖρα δεχόμενοι ἐς τὸ στόμα περιλιχνησάμενοι ἀποδιδόασί μοι. αὐτὴ μὲν γὰρ ἡ Ῥέα πότε ἂν ἐκείνη σχολὴν ἀγάγοι ἐπ' ἐμὲ ὅλη οὔσα ἐν τῷ Ἄττη; καιτοί τί ἐγὼ ἀδικῶ δεικνὺς τὰ καλὰ οἷά ἐστιν; ὑμεῖς δὲ μὴ ἐφίεσθε τῶν καλῶν· μὴ τοίνυν ἐμὲ αἰτιασθε τούτων. ἢ θέλεις σύ, ὦ μητερ, αὐτὴ μηκέτι ἐρᾶν μήτε σὲ τοῦ Ἀρεῶς μήτε ἐκεῖνον σοῦ;

Ἀφροδίτη

ὥς δεινὸς εἶ καὶ κρατεῖς ἀπάντων· ἀλλὰ μεμνήσῃ μού ποτε τῶν λόγων.

Ζεύς, Ἀσκληπιός, Ἡρακλῆς.

Ζεύς, Ἀσκληπιός, Ἡρακλῆς.

Ζεύς

παύσασθε, ὦ Ἀσκληπιέ καὶ Ἡράκλεις, ἐρίζοντες πρὸς ἀλλήλους ὥσπερ ἄνθρωποι: ἀπρεπῇ γὰρ ταῦτα καὶ ἀλλότρια τοῦ συμποσίου τῶν θεῶν.

Ἡρακλῆς

ἀλλὰ ἐθέλεις, ὦ Ζεῦ, τουτονὶ τὸν φαρμακέα προκατακλίνεσθαί μου;

Ἀσκληπιός

νῆ Δία: καὶ ἀμείνων γάρ εἰμι.

Ἡρακλῆς

κατὰ τί, ὦ ἐμβρόντητε; ἢ διότι σε ὁ Ζεὺς ἐκεραύνωσεν ἃ μὴ θέμις ποιοῦντα, νῦν δὲ κατ' ἔλεον αὐθις ἀθανασίας μετεΐληφας;

Ἀσκληπιός

ἐπιέλῃσαι γὰρ καὶ σύ, ὦ Ἡράκλεις, ἐν τῇ Οἴτῃ καταφλεγείς, ὅτι μοι ὀνειδίζεις τὸ πῦρ;

Ἡρακλῆς

οὐκ οὐν ἴσα καὶ ὅμοια βεβίωται ἡμῖν, ὅς Διὸς μὲν υἱός εἰμι, τοσαῦτα δὲ πεπόνηκα ἐκκαθαίρων τὸν βίον, θηρία καταγωνιζόμενος καὶ ἀνθρώπους ὕβριστάς τιμωρούμενος: σὺ δὲ ριζοτόμος εἶ καὶ ἀγύρτης, νοσοῦσι μὲν ἴσως ἀνθρώποις χρήσιμος ἐπιθήσειν τῶν φαρμάκων, ἀνδρῶδες δὲ οὐδὲν ἐπιδεδειγμένος.

Ἀσκληπιός

[2] εὖ λέγεις, ὅτι σου τὰ ἐγκαύματα ἰασάμην, ὅτε πρόην ἀνῆλθες ἡμίφλεκτος ὑπ' ἀμφοῖν διεφθαρμένος τὸ σῶμα, καὶ τοῦ χιτῶνος καὶ μετὰ τοῦτο τοῦ πυρός: ἐγὼ δὲ εἰ καὶ μηδὲν ἄλλο, οὔτε ἐδούλευσα ὥσπερ σὺ οὔτε ἔξαινον ἔρια ἐν Λυδία πορφυρίδα ἐνδεδυκὼς καὶ παιόμενος ὑπὸ τῆς Ὀμφάλῃς χρυσῷ σανδάλῳ, ἀλλὰ οὐδὲ μελαγχολήσας ἀπέκτεινα τὰ τέκνα καὶ τὴν γυναῖκα.

Ἡρακλῆς

εἰ μὴ παύσῃ λαιδορούμενός μοι, αὐτίκα μάλα εἴσῃ ὥς οὐ πολὺ σε ὀνήσει ἡ

ἀθανασία, ἐπεὶ ἀράμενός σε ῥίψω ἐπὶ κεφαλὴν ἐκ τοῦ οὐρανοῦ, ὥστε μηδὲ τὸν Παιῶνα ἰάσασθαί σε τὸ κρανίον συντριβέντα.

Ζεὺς

παύσασθε, φημί, καὶ μὴ ἐπιταράττετε ἡμῖν τὴν ξυνουσίαν, ἥ ἀμφοτέρους ἀποπέμψομαι ὑμᾶς τοῦ ξυμποσίου. καίτοι εὖγνωμον, ᾧ Ἡράκλεις, προκατακλίνεσθαί σου τὸν Ἀσκλήπιον ἄτε καὶ πρότερον ἀποθανόντα.

Ἑρμῆς, Ἀπόλλων.

Ἑρμῆς, Ἀπόλλων.

Ἑρμῆς

τί σκυθρωπός, ὦ Ἄπολλον;

Ἀπόλλων

ὅτι, ὦ Ἑρμῆ, δυστυχῶ ἐν τοῖς ἐρωτικοῖς.

Ἑρμῆς

ἄξιον μὲν λύπης τὸ τοιοῦτο: σὺ δὲ τί δυστυχεῖς; ἢ τὸ κατὰ τὴν Δάφνην σε λυπεῖ ἔτι;

Ἀπόλλων

οὐδαμῶς: ἀλλὰ ἐρώμενον πενθῶ τὸν Λάκωνα τὸν Οἰβάλου.

Ἑρμῆς

τέθνηκε γάρ, εἰπέ μοι, ὁ Ὑάκινθος;

Ἀπόλλων

καὶ μάλα.

Ἑρμῆς

πρὸς τίνας, ὦ Ἄπολλον; ἢ τίς οὕτως ἀνέραςτος ἦν ὥς ἀποκτεῖναι τὸ καλὸν ἐκεῖνο μειράκιον;

Ἀπόλλων

αὐτοῦ ἐμοῦ τὸ ἔργον.

Ἑρμῆς

οὐκοῦν ἐμάνης, ὦ Ἄπολλον;

Ἀπόλλων

οὐκ, ἀλλὰ δυστύχημά τι ἀκούσιον ἐγένετο.

Ἑρμῆς

πῶς; ἐθέλω γὰρ ἀκοῦσαι τὸν τρόπον.

Ἀπόλλων

[2] δισκεύειν ἐμάνθανε κἀγὼ συνεδίσκευον αὐτῷ, ὁ δὲ κάκιστα ἀνέμων ἀπολούμενος ὁ Ζέφυρος ἦρα μὲν ἐκ πολλοῦ καὶ αὐτός, ἀμελούμενος δὲ καὶ μὴ φέρων τὴν ὑπεροψίαν, ἐγὼ μὲν ἀνέρριψα, ὥσπερ εἰώθειμεν, τὸν δίσκον ἐς τὸ ἄνω, ὁ δὲ ἀπὸ τοῦ Ταυγέτου καταπνεύσας ἐπὶ κεφαλὴν τῷ παιδί ἐνέσεισε φέρον αὐτόν, ὥστε ἀπὸ τῆς πληγῆς αἷμά τε ῥυῆναι πολὺ καὶ τὸν παῖδα εὐθέως ἀποθανεῖν. ἀλλὰ ἐγὼ τὸν μὲν Ζέφυρον αὐτίκα ἡμυνάμην κατατοξεύσας, φεύγοντι ἐπισπόμενος ἄχρι τοῦ ὄρους, τῷ παιδί δὲ καὶ τὸν τάφον μὲν ἐχωσάμην ἐν Ἀμύκλαις, ὅπου ὁ δίσκος αὐτὸν κατέβαλε, καὶ ἀπὸ τοῦ αἵματος ἄνθος ἀναδοῦναι τὴν γῆν ἐποίησα ἥδιστον, ὃ Ἑρμῆ, καὶ εὐανθέστατον ἀνθέων ἀπάντων, ἔτι καὶ γράμματα ἔχον ἐπαιάζοντα τῷ νεκρῷ. ἄρά σοι ἀλόγως λελυπῆσθαι δοκῶ;

Ἑρμῆς

ναί, ὦ Ἀπολλων: ἦδεις γὰρ θνητὸν πεποιημένος τὸν ἐρώμενον: ὥστε μὴ ἄχθου ἀποθανόντος.

Ἑρμῆς, Ἀπόλλων.

Ἑρμῆς, Ἀπόλλων.

Ἑρμῆς

τὸ δὲ καὶ χολὸν αὐτὸν ὄντα καὶ χαλκέα τὴν τέχνην, ὃ Ἄπολλον, τὰς καλλίστας γεγαμηκέναι, τὴν τε Ἀφροδίτην καὶ τὴν Χάριν.

Ἀπόλλων

Εὐποτμία τις, ὃ Ἑρμῆ: πλὴν ἐκεῖνό γε θαυμάζω, τὸ ἀνέχεσθαι συνούσας αὐτῷ, καὶ μάλιστα ὅταν ὀρῶσιν ἰδρῶτι ρέομενον, ἐς τὴν κάμινον ἐπικεκυφότα, πολὺν αἶθalon ἐπὶ τοῦ προσώπου ἔχοντα: καὶ ὅμως τοιοῦτον ὄντα περιβάλλουσί τε αὐτὸν καὶ φιλοῦσι καὶ συγκαθεύδουσι.

Ἑρμῆς

τοῦτο καὶ αὐτὸς ἀγανακτῶ καὶ τῷ Ἡφαίστῳ φθονῶ: σὺ δὲ κόμα, ὃ Ἄπολλον, καὶ κιθάριζε καὶ μέγα ἐπὶ τῷ κάλλει φρόνει, κἀγὼ ἐπὶ τῇ εὐεξίᾳ καὶ τῇ λύρᾳ: εἴτα, ἐπειδὰν κοιμᾶσθαι δέῃ, μόνοι καθευδήσομεν.

Ἀπόλλων

[2] ἐγὼ μὲν καὶ ἄλλως ἀναφρόδιτός εἰμι ἐς τὰ ἐρωτικά: δύο γοῦν, οὓς μάλιστα ἠγάπησα, τὴν Δάφνην καὶ τὸν Ὑάκινθον, ἡ μὲν Δάφνη οὕτως ἐμίσησέ με, ὥστε εἵλετο ξύλον γενέσθαι μᾶλλον ἢ ἐμοὶ ξυνεῖναι, τὸν Ὑάκινθον δὲ ὑπὸ τοῦ δίσκου ἀπώλεσα, καὶ νῦν ἀντ' ἐκείνων στεφάνους ἔχω.

Ἑρμῆς

ἐγὼ δὲ ἤδη ποτὲ τὴν Ἀφροδίτην — ἀλλὰ οὐ χρή αὐχεῖν.

Ἀπόλλων

οἶδα, καὶ τὸν Ἑρμαφρόδιτον ἐκ σοῦ λέγεται τεκεῖν. πλὴν ἐκεῖνό μοι εἰπέ, εἴ τι οἶσθα, πῶς οὐ ζηλοτυπεῖ ἡ Ἀφροδίτη τὴν Χάριν ἢ ἡ Χάρις ταύτην;

Ἑρμῆς

[3] ὅτι, ὃ Ἄπολλον, ἐκείνη μὲν αὐτῷ ἐν τῇ Λήμνῳ σύνεστιν, ἡ δὲ Ἀφροδίτη ἐν τῷ οὐρανῷ: ἄλλως τε περὶ τὸν Ἄρη ἔχει τὰ πολλὰ κακείνου ἐρᾶ, ὥστε ὀλίγον αὐτῇ τοῦ χαλκέως τούτου μέλει.

Ἀπόλλων

καὶ ταῦτα οἶει τὸν Ἥφαιστον εἰδέναι;

Ἑρμῆς

οἶδεν· ἀλλὰ τί ἂν δρᾶσαι δύναίτο γενναῖον ὁρῶν νεανίαν καὶ στρατιώτην αὐτόν; ὥστε τὴν ἡσυχίαν ἄγει· πλὴν ἀπειλεῖ γε δεσμὰ τινα ἐπιμηχανήσεσθαι αὐτοῖς καὶ συλλήψεσθαι σαγηνεύσας ἐπὶ τῆς εὐνῆς.

Ἀπόλλων

οὐκ οἶδα· εὐξαίμην δ' ἂν αὐτὸς ὁ ξυλληφθησόμενος εἶναι.

Ἦρα, Λητώ.

Ἦρα, Λητώ.

Ἦρα

καλὰ μέν, ὦ Λητοῖ, καὶ τὰ τέκνα ἔτεκες τῷ Δίι.

Λητώ

οὐ πᾶσαι, ὦ Ἦρα, τοιούτους τίκτειν δυνάμεθα, οἷος ὁ Ἥφαιστος ἐστίν.

Ἦρα

ἀλλὰ οὗτος μὲν ὁ χολὸς ὅμως χρήσιμός γε ἐστὶ τεχνίτης ὢν ἄριστος καὶ κατακεκόσμηκεν ἡμῖν τὸν οὐρανὸν καὶ τὴν Ἀφροδίτην ἔγημε καὶ σπουδάζεται πρὸς αὐτῆς, οἱ δὲ σοὶ παῖδες ἡ μὲν αὐτῶν ἀρρενικὴ πέρα τοῦ μετρίου καὶ ὄρειος, καὶ τὸ τελευταῖον ἐς τὴν Σκυθίαν ἀπελθοῦσα πάντες ἴσασιν οἷα ἐσθίει ξενοκτονοῦσα καὶ μιμουμένη τοὺς Σκύθας αὐτοὺς ἀνθρωποφάγους ὄντας· ὁ δὲ Απόλλων προσποιεῖται μὲν πάντα εἰδέναι καὶ τοξεύειν καὶ κιθαρίζειν καὶ ἰατρὸς εἶναι καὶ μαντεύεσθαι καὶ καταστησάμενος ἐργαστήρια τῆς μαντικῆς τὸ μὲν ἐν Δελφοῖς, τὸ δὲ ἐν Κλάρῳ καὶ ἐν Διδύμοις ἐξαπατᾷ τοὺς χρωμένους αὐτῷ λοξὰ καὶ ἐπαμφοτερίζοντα πρὸς ἑκάτερον τῆς ἐρωτήσεως ἀποκρινόμενος, ὥς ἀκίνδυνον εἶναι τὸ σφάλμα. καὶ πλουτεῖ μὲν ἀπὸ τοῦ τοιούτου· πολλοὶ γὰρ οἱ ἀνόητοι καὶ παρέχοντες αὐτοὺς καταγοητεύεσθαι· πλὴν οὐκ ἀγνοεῖται γε ὑπὸ τῶν ξυνετωτέρων τὰ πολλὰ τερατευόμενος· αὐτὸς γοῦν ὁ μάντις ἡγνόμενός μιν ὅτι φονεύσει τὸν ἐρώμενον τῷ δίσκῳ, οὐ προεμαντεύσατο δὲ ὥς φεύζεται αὐτὸν ἡ Δάφνη, καὶ ταῦτα οὕτω καλὸν καὶ κομήτην ὄντα. ὥστε οὐχ ὁρῶ καθότι καλλιτεκνοτέρα τῆς Νιόβης ἔδοξας.

Λητώ

[2] ταῦτα μέντοι τὰ τέκνα, ἡ ξενοκτόνος καὶ ὁ ψευδόμαντις, οἶδα, ὅπως λυπεῖ σε ὁρώμενα ἐν τοῖς θεοῖς, καὶ μάλιστα ὁπότεν ἡ μὲν ἐπαινῆται ἐς τὸ κάλλος, ὁ δὲ κιθαρίζει ἐν τῷ συμποσίῳ θαυμαζόμενος ὑφ' ἀπάντων.

Ἦρα

ἐγέλασα, ὦ Λητοῖ· ἐκεῖνος θαυμαστός, ὃν ὁ Μαρσύας, εἰ τὰ δίκαια αἱ Μοῦσαι δικάσαι ἤθελον, ἀπέδειρεν ἂν αὐτὸς κρατήσας τῇ μουσικῇ· νῦν δὲ κατασοφισθεὶς ἄθλιος ἀπόλωλεν ἀδίκως ἀλούς· ἡ δὲ καλὴ σου παρθένος οὕτω καλὴ ἐστίν, ὥστε ἐπεὶ ἔμαθεν ὀφθεῖσα ὑπὸ τοῦ Ἀκταίωνα, φοβηθεῖσα μὴ ὁ νεανίσκος ἐξαγορεύσῃ τὸ αἷσχος αὐτῆς, ἐπαφῆκεν αὐτῷ τοὺς κύνας· ἐὼ γὰρ λέγειν ὅτι οὐδὲ τὰς τεκούσας ἐμαιοῦτο παρθένος γε αὐτὴ οὔσα.

Λητώ

μέγα, ὃ Ἥρα, φρονεῖς, ὅτι ξύνει τῷ Διὶ καὶ συμβασιλεύεις αὐτῷ, καὶ διὰ τοῦτο ὑβρίζεις ἀδεῶς· πλὴν ἀλλ' ὅψομαί σε μετ' ὀλίγον αὖθις δακρύουσαν, ὅπότεν σε καταλιπὼν ἐς τὴν γῆν κατ'ἰη ταῦρος ἢ κύκνος γενόμενος.

Ἀπόλλων, Ἑρμῆς.

Ἀπόλλων, Ἑρμῆς.

Ἀπόλλων

τί γελαῖς, ὦ Ἑρμῆ;

Ἑρμῆς

ὅτι γελοιότατα, ὦ Ἄπολλον, εἶδον.

Ἀπόλλων

εἰπέ οὖν, ὥς καὶ αὐτὸς ἀκούσας ἔχω ξυγγελᾶν.

Ἑρμῆς

ἡ Ἀφροδίτη ξυνοῦσα τῷ Ἄρει κατείληπται καὶ ὁ Ἥφαιστος ἔδησεν αὐτοὺς
ξυλλαβών.

Ἀπόλλων

πῶς; ἡδὺ γάρ τι ἐρεῖν ἔοικας.

Ἑρμῆς

ἐκ πολλοῦ, οἶμαι, ταῦτα εἰδὼς ἐθήρευεν αὐτούς, καὶ περὶ τὴν εὐνὴν ἀφανῇ
δεσμὰ περιθεις εἰργάζετο ἀπελθὼν ἐπὶ τὴν κάμινον· εἶτα ὁ μὲν Ἄρης
ἐσέρχεται λαθών, ὥς ᾤετο, καθορᾷ δὲ αὐτὸν ὁ Ἥλιος καὶ λέγει πρὸς τὸν
Ἥφαιστον. ἐπεὶ δὲ ἐπέβησαν τοῦ λέχους καὶ ἐν ἔργῳ ἦσαν καὶ ἐντὸς
ἐγεγένηντο τῶν ἀρκύων, περιπλέκεται μὲν αὐτοῖς τὰ δεσμά, ἐφίσταται δὲ ὁ
Ἥφαιστος. ἐκείνη μὲν οὖν — καὶ γὰρ ἔτυχε γυμνὴ οὔσα — οὐκ εἶχεν ὅπως
ἐγκαλύψαιτο αἰδουμένη, ὁ δὲ Ἄρης τὰ μὲν πρῶτα διαφυγεῖν ἐπειρᾶτο καὶ
ἥλιψε ρήξιν τὰ δεσμά, ἔπειτα δὲ συνεῖς ἐν ἀφύκτῳ ἐχόμενον ἑαυτὸν ἰκέτευε.

Ἀπόλλων

[2] τί οὖν; ἀπέλυσεν αὐτοὺς ὁ Ἥφαιστος;

Ἑρμῆς

οὐδέπω, ἀλλὰ ξυγκαλέσας τοὺς θεοὺς ἐπιδείκνυται τὴν μοιχείαν αὐτοῖς· οἱ δὲ
γυμνοὶ ἀμφοτέρω κατὰ νενευκότες ξυνδεδεμένοι ἐρυθριῶσι, καὶ τὸ θέαμα
ἥδιστον ἐμοὶ ἔδοξε μονονουχὶ αὐτὸ γινόμενον τὸ ἔργον.

Ἀπόλλων

ὁ δὲ χαλκεὺς ἐκεῖνος οὐκ αἰδεῖται καὶ αὐτὸς ἐπιδεικνύμενος τὴν αἰσχύνην τοῦ γάμου;

Ἑρμῆς

μὰ Δί', ὅς γε καὶ ἐπιγελᾷ ἐφεστὼς αὐτοῖς. ἐγὼ μέντοι, εἰ χρηὴ τάληθές εἰπεῖν, ἐφθόνουν τῷ Ἄρει μὴ μόνον μοιχεύσαντι τὴν καλλίστην θεόν, ἀλλὰ καὶ δεδεμένῳ μετ' αὐτῆς.

Ἀπόλλων

οὐκοῦν καὶ δεδέσθαι ἂν ὑπέμεινας ἐπὶ τούτῳ;

Ἑρμῆς

σὺ δ' οὐκ ἂν, ὦ Ἄπολλον; ἰδὲ μόνον ἐπελθὼν: ἐπαινέσομαι γάρ σε, ἦν μὴ τὰ ὅμοια καὶ αὐτὸς εὗξῃ ἰδὼν.

Ἦρα, Ζεύς.

Ἦρα, Ζεύς.

Ἦρα

ἐγὼ μὲν ἡσυχνόμην ἄν, ὃ Ζεῦ, εἴ μοι τοιοῦτος υἱὸς ἦν θῆλυς οὕτω καὶ διεφθαρμένος ὑπὸ τῆς μέθης, μήτρα μὲν ἀναδεδεμένος τὴν κόμην, τὰ πολλὰ δὲ μαινομέναις ταῖς γυναιξὶ συνών, ἀβρότερος αὐτῶν ἐκείνων, ὑπὸ τυμπάνοις καὶ αὐλῷ καὶ κυμβάλοις χορεύων, καὶ ὅλως παντὶ μᾶλλον ἐοικὼς ἢ σοὶ τῷ πατρί.

Ζεύς

καὶ μὴν οὗτός γε ὁ θηλυμίτρης, ὁ ἀβρότερος τῶν γυναικῶν οὐ μόνον, ὃ Ἦρα, τὴν Λυδίαν ἐχειρώσατο καὶ τοὺς κατοικοῦντας τὸν Τμῶλον ἔλαβε καὶ τοὺς Θρᾶκας ὑπηγάγετο, ἀλλὰ καὶ ἐπ' Ἰνδοὺς ἐλάσας τῷ γυναικείῳ τούτῳ στρατιωτικῷ τοὺς τε ἐλέφαντας εἴλε καὶ τῆς χώρας ἐκράτησε καὶ τὸν βασιλέα πρὸς ὀλίγον ἀντιστῆναι τολμήσαντα αἰχμάλωτον ἀπήγαγε, καὶ ταῦτα πάντα ἔπραξεν ὀρχούμενος ἅμα καὶ χορεύων θύρσοις χρώμενος κιττίνοις, μεθύων, ὡς φῆς, καὶ ἐνθεάζων. εἰ δέ τις ἐπεχείρησε λοιδορήσασθαι αὐτῷ ὑβρίσας ἐς τὴν τελετὴν, καὶ τοῦτον ἐτιμωρήσατο ἢ καταδήσας τοῖς κλήμασιν ἢ διασπασθῆναι ποιήσας ὑπὸ τῆς μητρὸς ὥσπερ νεβρόν. ὀρᾷς ὡς ἀνδρεῖα ταῦτα καὶ οὐκ ἀνάξια τοῦ πατρός; εἰ δὲ παιδιά καὶ τρυφὴ πρόσεστιν αὐτοῖς, οὐδεὶς φθόνος, καὶ μάλιστα εἰ λογίσαιτό τις, οἷος ἂν οὗτος νήφων ἦν, ὅπου ταῦτα μεθύων ποιεῖ.

Ἦρα

[2] σύ μοι δοκεῖς ἐπαινέσεσθαι καὶ τὸ εὖρημα αὐτοῦ, τὴν ἄμπελον καὶ τὸν οἶνον, καὶ ταῦτα ὀρῶν οἶα οἱ μεθυσθέντες ποιοῦσι σφαλλόμενοι καὶ πρὸς ὕβριν τρεπόμενοι καὶ ὅλως μεμνηνότες ὑπὸ τοῦ ποτοῦ: τὸν γοῦν Ἰκάριον, ὃ πρῶτῳ ἔδωκε τὸ κληῖμα, οἱ ξυμπόται αὐτοὶ διέφθειραν παίοντες ταῖς δικέλλαις.

Ζεύς

οὐδὲν τοῦτο φῆς: οὐ γὰρ ὁ οἶνος ταῦτα οὐδὲ ὁ Διόνυσος ποιεῖ, τὸ δὲ ἄμετρον τῆς πόσεως καὶ τὸ πέρα τοῦ καλῶς ἔχοντος ἐμπορεῖσθαι τοῦ ἀκράτου. ὃς δ' ἂν ἔμμετρα πίνη, ἱλαρώτερος μὲν καὶ ἡδίων γένοιτ' ἄν: οἶον δὲ ὁ Ἰκάριος ἔπαθεν, οὐδὲν ἂν ἐργάσαιτο οὐδένα τῶν ξυμποτῶν. ἀλλὰ σὺ ἔτι ζηλοτυπεῖν ἔοικας, ὃ Ἦρα, καὶ τῆς Σεμέλης μνημονεύειν, ἢ γε διαβάλλεις τοῦ Διονύσου τὰ κάλλιστα.

Ἀφροδίτη, Ἔρωσ.

Ἀφροδίτη, Ἔρωσ.

Ἀφροδίτη

τί δήποτε, ὦ Ἔρωσ, τοὺς μὲν ἄλλους θεοὺς κατηγωνίσω ἅπαντας, τὸν Δία, τὸν Ποσειδῶν, τὸν Ἀπόλλω, τὴν Ἑραν, ἐμὲ τὴν μητέρα, μόνης δὲ ἀπέχῃ τῆς Ἀθηνᾶς καὶ ἐπ' ἐκείνης ἄπυρος μὲν σοὶ ἡ δᾶς, κενὴ δὲ οἰστῶν ἢ φαρέτρα, σὺ δὲ ἄτοξος εἶ καὶ ἄστοχος;

Ἔρωσ

δέδια, ὦ μητερ, αὐτήν: φοβερὰ γάρ ἐστι καὶ χαροπὴ καὶ δεινῶς ἀνδρική: ὅποταν γοῦν ἐντεινόμενος τὸ τόξον ἴω ἐπ' αὐτήν, ἐπισείουσα τὸν λόφον ἐκπλήττει με καὶ ὑπότρομος γίνομαι καὶ ἀπορρεῖ μου τὰ τοξεύματα ἐκ τῶν χειρῶν.

Ἀφροδίτη

ὁ Ἄρης γὰρ οὐ φοβερώτερος ἦν; καὶ ὅμως ἀφώπλισας αὐτὸν καὶ νενίκηκας.

Ἔρωσ

ἀλλὰ ἐκεῖνος ἐκὼν προσίεται με καὶ προσκαλεῖται, ἡ Ἀθηνᾶ δὲ ὑφορᾶται ἀεὶ, καὶ ποτε ἐγὼ μὲν ἄλλως παρέπτην πλησίον ἔχων τὴν λαμπάδα, ἡ δέ, εἴ μοι πρόσει, φησί, νῆ τὸν πατέρα, τῷ δορατίῳ σε διαπείρασα ἢ τοῦ ποδὸς λαβομένη καὶ ἐς τὸν Τάρταρον ἐμβαλοῦσα ἢ αὐτὴ διασπασαμένη διαφθερῶ. πολλὰ τοιαῦτα ἠπείλησε: καὶ ὁρᾷ δὲ δριμὺ καὶ ἐπὶ τοῦ στήθους ἔχει πρόσωπόν τι φοβερὸν ἐχίδναις κατάκομον, ὅπερ ἐγὼ μάλιστα δέδια: μορμολύττεται γάρ με καὶ φεύγω, ὅταν ἴδω αὐτό.

Ἀφροδίτη

[2] ἀλλὰ τὴν μὲν Ἀθηνᾶν δέδιας, ὡς φῆς, καὶ τὴν Γοργόνα, καὶ ταῦτα μὴ φοβηθεῖς τὸν κεραυνὸν τοῦ Διός. αἱ δὲ Μοῦσαι διὰ τί σοὶ ἄτρωτοι καὶ ἔξω βελῶν εἰσιν; ἢ κάκεῖναι λόφους ἐπισείουσι καὶ Γοργόνας προφαίνουσιν;

Ἔρωσ

αἰδοῦμαι αὐτάς, ὦ μητερ: σεμναὶ γάρ εἰσι καὶ ἀεὶ τι φροντίζουσι καὶ περὶ ᾧδὴν ἔχουσι καὶ ἐγὼ παρίσταμαι πολλάκις αὐταῖς κηλούμενος ὑπὸ τοῦ μέλους.

Ἀφροδίτη

ἔα καὶ ταύτας, ὅτι σεμναί: τὴν δὲ Ἄρτεμιν τίνος ἔνεκα οὐ τιτρώσκεις;

Ἔρω

τὸ μὲν ὅλον οὐδὲ καταλαβεῖν αὐτὴν οἷόν τε φεύγουσαν ἀεὶ διὰ τῶν ὁρῶν: εἴτα καὶ ἴδιόν τινα ἔρωτα ἤδη ἐρᾷ.

Ἀφροδίτη

τίνος, ὦ τέκνον;

Ἔρω

θήρας καὶ ἐλάφων καὶ νεβρῶν, αἰρεῖν τε διώκουσα καὶ κατατοξεύειν, καὶ ὅλως πρὸς τῷ τοιούτῳ ἐστίν: ἐπεὶ τὸν γε ἀδελφὸν αὐτῆς, καίτοι τοξότην καὶ αὐτὸν ὄντα καὶ ἐκηβόλον —

Ἀφροδίτη

οἶδα, ὦ τέκνον, πολλὰ ἐκεῖνον ἐτόξευσας.

Ἄρης, Ἑρμῆς.

Ἄρης, Ἑρμῆς.

Ἄρης

ἤκουσας, ὦ Ἑρμῆ, οἷα ἠπέιλησεν ἡμῖν ὁ Ζεὺς, ὡς ὑπεροπτικά καὶ ὡς ἀπίθανα; ἦν ἐθελήσω, φησίν, ἐγὼ μὲν ἐκ τοῦ οὐρανοῦ σειρὰν καθήσω, ὑμεῖς δὲ ἀποκρεμασθέντες κατασπᾶν βιάσεσθέ με, ἀλλὰ μάτην πονήσετε: οὐ γὰρ δὴ καθελκύσετε: εἰ δὲ ἐγὼ θελήσαιμι ἀνελκύσαι, οὐ μόνον ὑμᾶς, ἀλλὰ καὶ τὴν γῆν ἅμα καὶ τὴν θάλατταν συναρτήσας μετεωριῶ: καὶ τᾶλλα ὅσα καὶ σὺ ἀκήκοας. ἐγὼ δὲ ὅτι μὲν καθ' ἓνα πάντων ἀμείνων καὶ ἰσχυρότερός ἐστιν οὐκ ἂν ἀρνηθείην, ὁμοῦ δὲ τῶν τοσούτων ὑπερφέρειν, ὡς μὴ καταπονήσιν αὐτόν, κἂν τὴν γῆν κἂν τὴν θάλατταν προσλάβωμεν, οὐκ ἂν πεισθείην.

Ἑρμῆς

[2] εὐφήμει, ὦ Ἄρες: οὐ γὰρ ἀσφαλὲς λέγειν τὰ τοιαῦτα, μὴ καὶ τι κακὸν ἀπολαύσωμεν τῆς φλυαρίας.

Ἄρης

οἶει γάρ με πρὸς πάντας ἂν ταῦτα εἰπεῖν, οὐχὶ δὲ πρὸς μόνον σέ, ὃν ἐχεμυθεῖν ἠπιστάμην; ὃ δ' οὖν μάλιστα γελοῖον ἔδοξε μοι ἀκούοντι μεταξὺ τῆς ἀπειλῆς, οὐκ ἂν δυναίμην σιωπῆσαι πρὸς σέ: μέμνημαι γὰρ οὐ πρὸ πολλοῦ, ὅποτε ὁ Ποσειδῶν καὶ ἡ Ἥρα καὶ ἡ Ἀθηνᾶ ἐπαναστάντες ἐπεβούλευον συνδῆσαι λαβόντες αὐτόν, ὡς παντοῖος ἦν δεδιώς, καὶ ταῦτα τρεῖς ὄντας, καὶ εἰ μὴ γε ἡ Θέτις κατελεήσασα ἐκάλεσεν αὐτῷ σύμμαχον Βριάρεων ἐκατόγχερα ὄντα, κἂν ἐδέδετο ἂν αὐτῷ κεραυνῷ καὶ βροντῇ. ταῦτα λογιζομένῳ ἐπῆει μοι γελᾶν ἐπὶ τῇ καλλιρρημοσύνῃ αὐτοῦ.

Ἑρμῆς

σιώπα, φημί: οὐ γὰρ ἀσφαλὲς οὔτε σοὶ λέγειν οὔτ' ἐμοὶ ἀκούειν τὰ τοιαῦτα.

Πάν, Ἑρμῆς.

Πάν, Ἑρμῆς.

Πάν

χαῖρε, ὦ πάτερ Ἑρμῆ.

Ἑρμῆς

καὶ σύ γε. ἀλλὰ πῶς ἐγὼ σὸς πατήρ;

Πάν

οὐχ ὁ Κυλλήνιος Ἑρμῆς ὢν τυγχάνεις;

Ἑρμῆς

καὶ μάλα. πῶς οὖν υἱὸς ἐμὸς εἶ;

Πάν

Μοιχίδιός εἰμι, ἐξαίρετός σοι γενόμενος.

Ἑρμῆς

νῆ Δία, τράγου ἴσως τινὸς μοιχεύσαντος αἶγα· ἐμοὶ γὰρ πῶς, κέρατα ἔχων καὶ ῥίνα τοιαύτην καὶ πώγωνα λάσιον καὶ σκέλη διχαλὰ καὶ τραγικὰ καὶ οὐρὰν ὑπὲρ τὰς πυγὰς;

Πάν

ὅποσα ἂν ἀποσκώψης με, τὸν σεαυτοῦ υἱόν, ὦ πάτερ, ἐπονείδιστον ἀποφαίνεις, μᾶλλον δὲ σεαυτόν, ὃς τοιαῦτα γεννᾷς καὶ παιδοποιεῖς, ἐγὼ δὲ ἀναίτιος.

Ἑρμῆς

τίνα δὲ καὶ φῆς σου μητέρα; ἢ που ἔλαθον αἶγα μοιχεύσας ἔγωγε;

Πάν

οὐκ αἶγα ἐμοίχευσας, ἀλλ' ἀνάμνησον σεαυτόν, εἴ ποτε ἐν Ἀρκαδίᾳ παῖδα ἐλευθέραν ἐβιάσω. τί δακῶν τὸν δάκτυλον ζητεῖς καὶ ἐπὶ πολὺ ἀπορεῖς; τὴν Ἰκαρίου λέγω Πηνελόπην.

Ἑρμῆς

εἴτα τί παθοῦσα ἐκείνη ἀντ' ἐμοῦ τράγω σε ὅμοιον ἔτεκεν;

Πάν

[2] αὐτῆς ἐκείνης λόγον σοι ἐρῶ: ὅτε γάρ με ἐξέπεμπεν ἐπὶ τὴν Ἀρκαδίαν, ὦ παῖ, μήτηρ μὲν σοι, ἔφη, ἐγὼ εἰμι, Πηνελόπη ἢ Σπαρτιάτις, τὸν πατέρα δὲ γίνωσκε θεὸν ἔχων Ἑρμῆν Μαίας καὶ Διός. εἰ δὲ κερασφόρος καὶ τραγοσκελὴς εἶ, μὴ λυπεῖτω σε: ὅποτε γάρ μοι συνήει ὁ πατὴρ ὁ σός, τράγω ἑαυτὸν ἀπέικασεν, ὥς λάθοι, καὶ διὰ τοῦτο ὅμοιος ἀπέβης τῷ τράγω.

Ἑρμῆς

νῆ Δία, μέμνημαι ποιήσας τοιοῦτόν τι. ἐγὼ οὖν ὁ ἐπὶ κάλλει μέγα φρονῶν, ἔτι ἀγένειος αὐτὸς ὦν σὸς πατὴρ κεκλήσομαι καὶ γέλωτα ὀφλήσω παρὰ πᾶσιν ἐπὶ τῇ εὐπαιδία;

Πάν

[3] καὶ μὴν οὐ καταισχνῶ σε, ὦ πάτερ: μουσικός τε γάρ εἰμι καὶ συρίζω πάνυ καπυρόν, καὶ ὁ Διόνυσος οὐδὲν ἐμοῦ ἄνευ ποιεῖν δύναται, ἀλλὰ ἐταῖρον καὶ θιασώτην πεποιήταί με, καὶ ἡγοῦμαι αὐτῷ τοῦ χοροῦ: καὶ τὰ ποίμνια δὲ εἰ θεάσαιό μου, ὅποσα περὶ Τεγέαν καὶ ἀνὰ τὸ Παρθένιον ἔχω, πάνυ ἡσθήση: ἄρχω δὲ καὶ τῆς Ἀρκαδίας ἀπάσης: πρόην δὲ καὶ Ἀθηναίοις συμμαχήσας οὕτως ἡρίστευσα Μαραθῶνι, ὥστε καὶ ἀριστεῖον ἡρέθη μοι, τὸ ὑπὸ τῇ ἀκροπόλει σπήλαιον. ἦν γοῦν ἐς Ἀθήνας ἔλθης, εἴση ὅσον ἐκεῖ τοῦ Πανὸς ὄνομα.

Ἑρμῆς

[4] εἰπὲ δέ μοι, γεγάμηκας, ὦ Πάν, ἤδη; τοῦτο γάρ, οἶμαι, καλοῦσί σε.

Πάν

οὐδαμῶς, ὦ πάτερ: ἐρωτικός γάρ εἰμι καὶ οὐκ ἂν ἀγαπήσαιμι συνὼν μιᾷ.

Ἑρμῆς

ταῖς οὖν αἰξὶ δηλαδὴ ἐπιχειρεῖς.

Πάν

σὺ μὲν σκώπτεις, ἐγὼ δὲ τῇ τε Ἥχοϊ καὶ τῇ Πίτυϊ σύνειμι καὶ ἀπάσαις ταῖς τοῦ Διονύσου Μαινάσι καὶ πάνυ σπουδάζομαι πρὸς αὐτῶν.

Ἑρμῆς

οἶσθα οὖν, ὦ τέκνον, ὅ τι χάριση τὸ πρῶτον αἰτοῦντί μοι;

Πάν

πρόσταττε, ὦ πάτερ: ἡμεῖς μὲν ἴδωμεν ταῦτα.

Ἑρμῆς

καὶ πρόσιθί μοι καὶ φιλοφρονοῦ: πατέρα δὲ ὄρα μὴ καλέσης με ἄλλου ἀκούοντος.

Ἀπόλλων, Διόνυσος.

Ἀπόλλων, Διόνυσος.

Ἀπόλλων

τί ἂν λέγοιμεν; ὁμομητρίους, ὦ Διόνυσε, ἀδελφοὺς εἶναι Ἑρώτα καὶ Ἑρμαφρόδιτον καὶ Πρίαπον ἀνομοιοτάτους ὄντας τὰς μορφὰς καὶ τὰ ἐπιτηδεύματα; ὁ μὲν γὰρ πάγκαλος καὶ τοξότης καὶ δύναμιν οὐ μικρὰν περιβεβλημένος ἀπάντων ἄρχων, ὁ δὲ θήλυς καὶ ἡμίανδρος καὶ ἀμφίβολος τὴν ὄψιν: οὐκ ἂν διακρίναις εἴτ' ἔφηβός ἐστιν εἴτε καὶ παρθένος: ὁ δὲ καὶ πέρα τοῦ εὐπρεποῦς ἀνδρικός ὁ Πρίαπος.

Διόνυσος

μηδὲν θαυμάσης, ὦ Ἀπολλων: οὐ γὰρ Ἀφροδίτη αἰτία τούτου, ἀλλὰ οἱ πατέρες διάφοροι γεγεννημένοι, ὅπου γε καὶ ὁμοπάτριοι πολλάκις ἐκ μιᾶς γαστροῦ, ὁ μὲν ἄρσιν, ἡ δὲ θήλεια, ὥσπερ ὑμεῖς, γίνονται.

Ἀπόλλων

ναί: ἀλλ' ἡμεῖς ὅμοιοι ἐσμεν καὶ ταῦτ' ἐπιτηδεύομεν: τοξόται γὰρ ἄμφω.

Διόνυσος

μέχρι μὲν τόξου τὰ αὐτά, ὦ Ἀπολλων, ἐκεῖνα δὲ οὐχ ὅμοια, ὅτι ἡ μὲν Ἄρτεμις ξενοκτονεῖ ἐν Σκύθαις, σὺ δὲ μαντεύῃ καὶ ἰᾷ τοὺς κάμνοντας.

Ἀπόλλων

οἶει γὰρ τὴν ἀδελφὴν χαίρειν τοῖς Σκύθαις. ἢ γε καὶ παρεσκεύασται, ἣν τις Ἑλλήνι ἀφίκηται ποτε ἐς τὴν Ταυρικὴν, συνεκπλεῦσαι μετ' αὐτοῦ μυσσάτομένη τὰς σφαγὰς;

Διόνυσος

[2] εὖ γε ἐκεῖνη ποιοῦσα. ὁ μέντοι Πρίαπος, γελοῖον γάρ τί σοι διηγήσομαι, πρόην ἐν Λαμψάκῳ γενόμενος, ἐγὼ μὲν παρήειν τὴν πόλιν, ὁ δὲ ὑποδεξάμενός με καὶ ξενίσας παρ' αὐτῷ, ἐπειδὴ ἀνεπαυσάμεθα ἐν τῷ συμποσίῳ ἰκανῶς ὑποβρεγμένοι, κατ' αὐτάς που μέσας νύκτας ἐπαναστὰς ὁ γενναῖος — αἰδοῦμαι δὲ λέγειν

Ἀπόλλων

ἐπεῖρα σε, Διόνυσε;

Διόνυσος

τοιούτ'όν ἐστι.

Ἀπόλλων

σὺ δὲ τί πρὸς ταῦτα;

Διόνυσος

τί γὰρ ἄλλο ἢ ἐγέλασα;

Ἀπόλλων

εὖ γε, τὸ μὴ χαλεπῶς μηδὲ ἀγρίως· συγγνωστὸς γάρ, εἰ καλὸν σε οὕτως ὄντα ἐπεῖρα.

Διόνυσος

τούτου μὲν ἔνεκα καὶ ἐπὶ σὲ ἄν, ὦ Ἄπολλον, ἀγάγοι τὴν πεῖραν· καλὸς γὰρ σὺ καὶ κομήτης, ὥς καὶ νήφοντα ἄν σοι τὸν Πρίαπον ἐπιχειρῆσαι.

Ἀπόλλων

ἀλλ' οὐκ ἐπιχειρήσει γε, ὦ Διόνυσε· ἔχω γὰρ μετὰ τῆς κόμης καὶ τόξα.

Ἑρμῆς, Μαῖα.

Ἑρμῆς, Μαῖα.

Ἑρμῆς

ἔστι γάρ τις, ὧ μήτερ, ἐν οὐρανῷ θεὸς ἀθλιώτερος ἐμοῦ;

Μαῖα

μὴ λέγε, ὦ Ἑρμῆ, τοιοῦτον μηδέν.

Ἑρμῆς

τί μὴ λέγω, ὃς τοσαῦτα πράγματα ἔχω μόνος κάμνων καὶ πρὸς τοσαύτας ὑπηρεσίας διασπώμενος; ἔωθεν μὲν γὰρ ἐξαναστάντα σαίρειν τὸ συμπόσιον δεῖ καὶ διαστρώσαντα τὴν κλισίαν εὐθετίσαντά τε ἕκαστα παρεστάναι τῷ Διὶ καὶ διαφέρειν τὰς ἀγγελίας τὰς παρ' αὐτοῦ ἄνω καὶ κάτω ἡμεροδρομοῦντα, καὶ ἐπανελθόντα ἔτι κεκονιμένον παρατιθέναι τὴν ἀμβροσίαν: πρὶν δὲ τὸν νεώνητον τοῦτον οἰνοχόον ἤκειν, καὶ τὸ νέκταρ ἐγὼ ἐνέχεον. τὸ δὲ πάντων δεινότατον, ὅτι μὴδὲ νυκτὸς καθεύδω μόνος τῶν ἄλλων, ἀλλὰ δεῖ με καὶ τότε τῷ Πλούτῳ ψυχαγωγεῖν καὶ νεκροπομπὸν εἶναι καὶ παρεστάναι τῷ δικαστηρίῳ: οὐ γὰρ ἱκανά μοι τὰ τῆς ἡμέρας ἔργα, ἐν παλαιστραῖς εἶναι κἀν ταῖς ἐκκλησίαις κηρύττειν καὶ ῥήτορας ἐκδιδάσκειν, ἀλλ' ἔτι καὶ νεκρικὰ συνδιαπράττειν μεμερισμένον. [2] καίτοι τὰ μὲν τῆς Λήδας τέκνα παρ' ἡμέραν ἑκάτερος ἐν οὐρανῷ ἢ ἐν ἄδου εἰσὶν, ἐμοὶ δὲ καθ' ἑκάστην ἡμέραν κἀκεῖνα καὶ ταῦτα ποιεῖν ἀναγκαῖον, καὶ οἱ μὲν Ἀλκμήνης καὶ Σεμέλης ἐκ γυναικῶν δυστήνων γενόμενοι εὐωχοῦνται ἀφρόντιδες, ὁ δὲ Μαΐας τῆς Ἀτλαντίδος διακονοῦμαι αὐτοῖς. καὶ νῦν ἄρτι ἤκοντά με ἀπὸ Σιδῶνος παρὰ τῆς Κάδμου θυγατρὸς, ἐφ' ἣν πέπομφέ με ὀψόμενον ὃ τι πράττει ἡ παῖς, μὴδὲ ἀναπνεύσαντα πέπομφεν αὐθις ἐς τὸ Ἄργος ἐπισκεψόμενον τὴν Δανάην, εἴτ' ἐκεῖθεν ἐς Βοιωτίαν, φησὶν, ἐλθὼν ἐν παρόδῳ τὴν Ἀντιόπην ιδέ. καὶ ὅλως ἀπηγόρευκα ἥδη. εἰ γοῦν δυνατόν ἦν, ἡδέως ἂν ἠξίωσα πεπράσθαι, ὥσπερ οἱ ἐν γῇ κακῶς δουλεύοντες.

Μαῖα

ἔα ταῦτα, ὦ τέκνον: χρὴ γὰρ πάντα ὑπηρετεῖν τῷ πατρὶ νεανίαν ὄντα. καὶ νῦν ὥσπερ ἐπέμφθης, σόβει ἐς Ἄργος, εἴτα ἐς τὴν Βοιωτίαν, μὴ καὶ πληγὰς βραδύνων λάβης ὀξύχολοι γὰρ οἱ ἐρῶντες.

Ζεύς, Ἥλιος.

Ζεύς, Ἥλιος.

Ζεύς

οἷα πεποίηκας, ὦ Τιτάνων κακιστε; ἀπολώλεκας τὰ ἐν τῇ γῇ ἅπαντα, μειρακίῳ ἀνοήτῳ πιστεύσας τὸ ἄρμα, ὃς τὰ μὲν κατέφλεξε πρόσγειος ἐνεχθείς, τὰ δὲ ὑπὸ κρύους διαφθαρῆναι ἐποίησε πολὺ αὐτῶν ἀποσπάσας το πῦρ, καὶ ὅλως οὐδὲν ὃ τι οὐ ξυνετάραξε καὶ ξυνέχεε, καὶ εἰ μὴ ἐγὼ ξυνεῖς τὸ γιγνόμενον κατέβαλον αὐτὸν τῷ κεραυνῷ, οὐδὲ λείψανον ἀνθρώπων ἐπέμεινεν ἄν: τοιοῦτον ἡμῖν ἡνίοχον τὸν καλὸν ἐκείνον καὶ διφρηλάτην ἐκπέπομφας.

Ἥλιος

ἡμαρτον, ὦ Ζεῦ, ἀλλὰ μὴ χαλέπαινε, εἰ ἐπέισθην νιῷ πολλὰ ἱκετεύοντι: πόθεν γὰρ ἂν καὶ ἥλπισα τηλικούτο γενήσεσθαι κακόν;

Ζεύς

οὐκ ἦδεις, ὅσης ἐδεῖτο ἀκριβείας τὸ πρᾶγμα καὶ ὥς, εἰ βραχύ τις ἐκβαίῃ τῆς ὁδοῦ, οἴχεται πάντα; ἡγνόεις δὲ καὶ τῶν ἵππων τὸν θυμόν, ὥς δεῖ ξυνέχειν ἀνάγκη τὸν χαλινόν; εἰ γὰρ ἐνδοίῃ τις, ἀφηνιάζουσιν εὐθύς, ὥσπερ ἀμέλει καὶ τοῦτον ἐξήνεγκαν, ἄρτι μὲν ἐπὶ τὰ λαιά, μετ' ὀλίγον δὲ ἐπὶ τὰ δεξιά, καὶ ἐς τὸ ἐναντίον τοῦ δρόμου ἐνίοτε, καὶ ἄνω καὶ κάτω, ὅλως ἐνθα ἐβούλοντο αὐτοί: ὁ δὲ οὐκ εἶχεν ὃ τι χρήσαιτο αὐτοῖς.

Ἥλιος

[2] πάντα μὲν ἡπιστάμην ταῦτα καὶ διὰ τοῦτο ἀντεῖχον ἐπὶ πολὺ καὶ οὐκ ἐπίστευον αὐτῷ τὴν ἔλασιν: ἐπεὶ δὲ κατελπάρησε δακρύων καὶ ἡ μήτηρ Κλυμένη μετ' αὐτοῦ, ἀναβιβασάμενος ἐπὶ τὸ ἄρμα ὑπεθέμην, ὅπως μὲν χρή βεβηκέναι αὐτόν, ἐφ' ὁπόσον δὲ ἐς τὸ ἄνω ἀφέντα ὑπερενεχθῆναι, εἴτα ἐς τὸ κάταντες αὐθις ἐπινεύειν καὶ ὥς ἐγκρατῇ εἶναι τῶν ἡνιῶν καὶ μὴ ἐφίεναι τῷ θυμῷ τῶν ἵππων: εἶπον δὲ καὶ ἡλίκος ὁ κίνδυνος, εἰ μὴ ὀρθὴν ἐλαύνει: ὁ δὲ — παῖς γὰρ ἦν — ἐπιβὰς τοσούτου πυρὸς καὶ ἐπικύσας ἐς βάθος ἀχανὲς ἐξεπλάγη, ὥς τὸ εἰκός: οἱ δὲ ἵπποι ὥς ἦσθοντο οὐκ ὄντα ἐμὲ τὸν ἐπιβεβηκότα, καταφρονήσαντες τοῦ μειρακίου ἐξετράποντο τῆς ὁδοῦ καὶ τὰ δεινὰ ταῦτα ἐποίησαν: ὁ δὲ τὰς ἡνίας ἀφείς, οἶμαι δεδιὼς μὴ ἐκπέσῃ αὐτός, εἶχετο τῆς ἄντυγος. ἀλλὰ ἐκεῖνός τε ἤδη ἔχει τὴν δίκην κάμοί, ὦ Ζεῦ, ἱκανὸν τὸ πένθος.

Ζεύς

[3] ἱκανὸν λέγεις τοιαῦτα τολμήσας; νῦν μὲν οὖν συγγνώμην ἀπονέμω σοι, ἐς δὲ τὸ λοιπόν, ἦν τι ὅμοιον παρανομήσης ἢ τινα τοιοῦτον σεαυτοῦ διάδοχον

ἐκπέμψης, αὐτίκα εἴσῃ, ὅποσον τοῦ σοῦ πυρὸς ὁ κεραυνὸς πυρωδέστερος. ὥστε ἐκεῖνον μὲν αἱ ἀδελφαὶ θαπτέτωσαν ἐπὶ τῷ Ἑριδανῷ, ἵναπερ ἔπεσεν ἐκδιφρευθεῖς, ἤλεκτρον ἐπ' αὐτῷ δακρύουσαι καὶ αἰγίροι γενέσθωσαν ἐπὶ τῷ πάθει, σὺ δὲ ξυμπηξάμενος τὸ ἄρμα — κατέαγε δὲ καὶ ὁ ῥυμὸς αὐτοῦ καὶ ἄτερος τῶν τροχῶν συντέτριπται — ἔλαυνε ὑπαγαγὼν τοὺς ἵππους. ἀλλὰ μέμνησο τούτων ἀπάντων.

Ἀπόλλων, Ἑρμῆς.

Ἀπόλλων, Ἑρμῆς.

Ἀπόλλων

ἔχεις μοι εἰπεῖν, ὦ Ἑρμῆ, πότερος ὁ Κάστωρ ἐστὶ τούτων ἢ πότερος ὁ Πολυδεύκης; ἐγὼ γὰρ οὐκ ἂν διακρίναμι αὐτούς.

Ἑρμῆς

ὁ μὲν χθὲς ἡμῖν ξυγγενόμενος ἐκεῖνος Κάστωρ ἦν, οὗτος δὲ Πολυδεύκης.

Ἀπόλλων

πῶς διαγινώσκεις; ὅμοιοι γάρ.

Ἑρμῆς

ὅτι οὗτος μὲν, ὦ Ἀπολλων, ἔχει ἐπὶ τοῦ προσώπου τὰ ἵχνη τῶν τραυμάτων ἃ ἔλαβε παρὰ τῶν ἀνταγωνιστῶν πυκτεύων, καὶ μάλιστα ὀπόσα ὑπὸ τοῦ Βέβρυκος Ἀμύκου ἐτρώθη τῷ Ἰάσονι συμπλέων, ἄτερος δὲ οὐδὲν τοιοῦτον ἐμφαίνει, ἀλλὰ καθαρός ἐστι καὶ ἀπαθὴς τὸ πρόσωπον.

Ἀπόλλων

ὦνῃσας διδάξας τὰ γνωρίσματα, ἐπεὶ τά γε ἄλλα πάντα ἴσα, τοῦ φύου τὸ ἡμίτομον καὶ ἀστήρ ὑπεράνω καὶ ἀκόντιον ἐν τῇ χειρὶ καὶ ἵππος ἐκατέρω λευκός, ὥστε πολλάκις ἐγὼ τὸν μὲν προσεῖπον Κάστορα Πολυδεύκην ὄντα, τὸν δὲ τῷ τοῦ Πολυδεύκου ὀνόματι. ἀτὰρ εἰπέ μοι καὶ τόδε, τί δήποτε οὐκ ἄμφω ξύνεισιν ἡμῖν, ἀλλ' ἐξ ἡμισείας ἄρτι μὲν νεκρός, ἄρτι δὲ θεός ἐστιν ἄτερος αὐτῶν;

Ἑρμῆς

[2] ὑπὸ φιλαδελφίας τοῦτο ποιοῦσιν: ἐπεὶ γὰρ ἔδει ἓνα μὲν τεθνάναι τῶν Λήδας υἱέων, ἓνα δὲ ἀθάνατον εἶναι, ἐνείμαντο οὕτως αὐτοὶ τὴν ἀθανασίαν.

Ἀπόλλων

οὐ ξυνετήν, ὦ Ἑρμῆ, τὴν νόμην, οἳ γε οὐδὲ ὄψονται οὕτως ἀλλήλους, ὅπερ ἐπόθουν, οἷμαι, μάλιστα: πῶς γάρ, ὁ μὲν παρὰ θεοῖς, ὁ δὲ παρὰ τοῖς φθιτοῖς ὢν; πλὴν ἀλλ' ὥσπερ ἐγὼ μαντεύομαι, ὁ δὲ Ἀσκληπιὸς ἰάται, σὺ δὲ παλαίειν διδάσκεις παιδοτρίβης ἄριστος ὢν, ἡ δὲ Ἄρτεμις μαιεύεται καὶ τῶν ἄλλων ἕκαστος ἔχει τινὰ τέχνην ἢ θεοῖς ἢ ἀνθρώποις χρησίμην, οὗτοι δὲ τί

ποιήσουσιν ἡμῖν; ἢ ἄργοι εὐωχήσονται τηλικοῦτοι ὄντες;

Ἑρμῆς

οὐδαμῶς, ἀλλὰ προστέτακται αὐτοῖν ὑπηρετεῖν τῷ Ποσειδῶνι καὶ καθιππεύειν δεῖ τὸ πέλαγος καὶ ἐάν που ναύτας χειμαζομένους ἴδωσιν, ἐπικαθίσαντας ἐπὶ τὸ πλοῖον σώζειν τοὺς ἐμπλέοντας.

Ἀπόλλων

ἀγαθὴν, ὦ Ἑρμῆ, καὶ σωτήριον λέγεις τὴν τέχνην.

DIALOGUES OF THE COURTESANS — Ἑταιρικοὶ Διάλογοι

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Γλυκέρα καὶ Θαΐς

Γλυκέρα

τὸν στρατιώτην ἐκεῖνον, Θαΐ, τὸν Ἀκαρνᾶνα, ὅς πάλαι μὲν Ἀβρότονον εἶχε, μετὰ ταῦτα δὲ ἠράσθη ἐμοῦ, τὸν εὐπάρυφον λέγω, τὸν ἐν τῇ χλαμύδι, οἷσθα αὐτόν, ἢ ἐπιλέλῃσαι τὸν ἄνθρωπον;

Θαΐς

οὐκ, ἀλλὰ οἶδα, ὦ Γλυκέριον, καὶ συνέπιε μεθ' ἡμῶν πέρυσιν ἐν τοῖς Ἀλώοις. τί δὲ τοῦτο; ἐφικεῖς γάρ τι περὶ αὐτοῦ διηγεῖσθαι.

Γλυκέρα

Γοργόνα αὐτόν ἢ παμπόνηρος, φίλη δοκοῦσα εἶναι, ἀπέσπασεν ἀπ' ἐμοῦ ὑπελθοῦσα.

Θαΐς

καὶ νῦν σοὶ μὲν ἐκεῖνος οὐ πρόσεστι, Γοργόναν δὲ ἐταίραν πεποιήται;

Γλυκέρα

ναί, ὦ Θαΐ, καὶ τὸ πρᾶγμα οὐ μετρίως μου ἦψατο.

Θαΐς

πονηρὸν μὲν ὦ Γλυκέριον, οὐκ ἀδόκητον δέ, ἀλλ' εἰωθὸς γίνεσθαι ὑφ' ἡμῶν τῶν ἐταιρῶν. οὐκουν χρὴ οὔτε ἀνιᾶσθαι ἄγαν οὔτε μέμφεσθαι τῇ Γοργόνῃ: οὐδὲ γὰρ σὲ Ἀβρότονον ἐπ' αὐτῷ πρότερον ἐμέμψατο, καίτοι φίλαι ἦτε. [2] ἀτὰρ ἐκεῖνο θαυμάζω, τί καὶ ἐπήνεσεν αὐτῆς ὁ στρατιώτης οὗτος, ἐκτὸς εἰ μὴ παντάπασι τυφλὸς ἐστίν, ὃς οὐχ ἐωράκει τὰς μὲν τρίχας αὐτὴν ἄραιās ἔχουσαν καὶ ἐπὶ πολὺ τοῦ μετώπου ἀπηγμένας: τὰ χεῖλη δὲ πελιδὸν καὶ νεκρικὰ καὶ τράχηλος λεπτὸς καὶ ἐπίσημοι ἐν αὐτῷ αἱ φλέβες καὶ ῥίς μακρά. ἐν μόνον, εὐμήκης ἐστὶ καὶ ὀρθὴ καὶ μειδιᾷ πάννυ ἐπαγωγόν.

Γλυκέρα

οἶε γάρ, ὦ Θαΐ, τῷ κάλλει ἠρῆσθαι τὸν Ἀκαρνᾶνα; οὐκ οἶσθα ὡς φαρμακὶς ἢ Χρυσάριον ἢ μήτηρ αὐτῆς, Θετταλὰς τινὰς ᾧδὰς ἐπισταμένη καὶ τὴν σελήνην κατάγουσα; φασὶ δὲ αὐτὴν καὶ πέτεσθαι τῆς νυκτός: ἐκεῖνη ἐξέμηνε τὸν ἄνθρωπον πιεῖν τῶν φαρμάκων ἐγγέασα, καὶ νῦν τρυγῶσιν αὐτόν.

Θαΐς

καὶ σύ, ὦ Γλυκέριον, ἄλλον τρυγῆσεις, τοῦτον δὲ χαίρειν ἔα.

Μύρτιον καὶ Πάμφιλος καὶ Δωρίς.

Μύρτιον

γαμεῖς, ὦ Πάμφιλε, τὴν Φείδωνος τοῦ ναυκλήρου θυγατέρα καὶ ἤδη σε γεγαμηκέναι φασίν· οἱ τοσοῦτοι δὲ ὄρκοι οὐς ὤμοσας καὶ τὰ δάκρυα ἐν ἀκαρεῖ πάντα οἶχεται, καὶ ἐπιλέλῃσαι Μυρτίου νῦν, καὶ ταῦτα, ὦ Πάμφιλε, ὅποτε κύω μῆνα ὀγδοὺν ἤδη. τοῦτο γοῦν καὶ μόνον ἐπριάμην τοῦ σοῦ ἔρωτος, ὅτι μου τηλικαύτην πεποίηκας τὴν γαστέρα καὶ μετὰ μικρὸν παιδοτροφεῖν δεήσει, πρᾶγμα ἐταίρα βαρυτάτον· οὐ γὰρ ἐκθήσω τὸ τεχθέν, καὶ μάλιστα εἰ ἄρρεν γένοιτο, ἀλλὰ Πάμφιλον ὀνομάσασα ἐγὼ μὲν ἔξω παραμύθιον τοῦ ἔρωτος, σοὶ δὲ ὀνειδιεῖ ποτε προσελθὼν ἐκεῖνος, ὥς ἄπιστος γεγένησαι περὶ τὴν ἀθλίαν αὐτοῦ μητέρα. γαμεῖς δ' οὐ καλὴν παρθένον· εἶδον γὰρ αὐτὴν ἔναγχος ἐν τοῖς Θεσμοφορίοις μετὰ τῆς μητρὸς, οὐδέπω εἰδυῖα ὅτι δι' αὐτὴν οὐκέτι ὄψομαι Πάμφιλον. καὶ σὺ δ' οὖν πρότερον ἰδοῦ αὐτὴν καὶ τὸ πρόσωπον καὶ τοὺς ὀφθαλμοὺς ἰδέ, μή σε ἀνιάτω, εἰ πάνυ γλαυκοὺς ἔχει αὐτοὺς μηδὲ ὅτι διάστροφοὶ εἰσι καὶ ἐς ἀλλήλους ὀρῶσι· μᾶλλον δὲ τὸν Φείδωνα ἐώρακας τὸν πατέρα τῆς νύμφης, τὸ πρόσωπον αὐτοῦ οἶσθα, ὥστε οὐδὲν ἔτι δεήσει τὴν θυγατέρα ἰδεῖν.

Πάμφιλος^[2] ἔτι σου ληρούσης, ὦ Μύρτιον, ἀκούσομαι παρθένους καὶ γάμους ναυκληρικοὺς διεξιούσης· ἐγὼ δὲ ἢ σιμὴν τινα ἢ καλὴν νύμφην οἶδα; ἢ ὅτι Φείδων ὁ Ἀλωπεκῆθεν — οἶμαι γὰρ ἐκεῖνον λέγειν σε — θυγατέρα ὅλως εἶχεν ὥραϊαν ἤδη γάμου; ἀλλ' οὐδὲ φίλος ἐστὶν οὗτος τῷ πατρί· μέμνημαι γὰρ ὡς πρῶην ἐδικάσατο περὶ συμβολαίου ναυτικοῦ· τάλαντον, οἶμαι, ὀφείλων γὰρ τῷ πατρί οὐκ ἤθελεν ἐκτίνειν, ὁ δὲ παρὰ τοὺς ναυτοδικὰς ἀπήγαγεν αὐτόν, καὶ μόλις ἐξέτισεν αὐτό, οὐδ' ὅλον, ὥς ὁ πατὴρ ἔφασκεν. εἰ δὲ καὶ γαμεῖν ἐδέδοκτό μοι, τὴν Δημέου θυγατέρα τὴν τοῦ πέρυσιν ἐστρατηγηκότος ἀφείς, καὶ ταῦτα πρὸς μητρὸς ἀνεψιὰν οὖσαν, τὴν Φείδωνος ἐγάμουν ἄν; σὺ δὲ πόθεν ταῦτα ἤκουσας; ἢ τινὰς σεαυτῇ, ὦ Μύρτιον, κενὰς ζηλοτυπίας σκιαμαχοῦσα ἐξεῦρες;

Μύρτιον^[3] οὐκ οὐκ γαμεῖς, ὦ Πάμφιλε;

Πάμφιλος

μέμνηνας, ὦ Μύρτιον, ἢ κραιπαλᾶς; καίτοι χθὲς οὐ πάνυ ἐμεθύσθημεν.

Μύρτιον

ἢ Δωρίς αὕτη ἐλύπησέ με· πεμφθεῖσα γὰρ ὥς ἔρια ὀνήσαιτό μοι ἐπὶ τὴν γαστέρα καὶ εὐξαιτο τῇ Λοχείᾳ ὥς ὑπὲρ ἐμοῦ, Λεσβίαν ἔφη ἐντυχοῦσαν αὐτῇ ... μᾶλλον δὲ σὺ αὐτῇ, ὦ Δωρί, λέγε ἅπερ ἀκήκοας, εἴ γε μὴ ἐπλάσω ταῦτα.

Δωρίς

ἀλλ' ἐπιτριβεῖν, ὦ δέσποινα, εἴ τι ἐψευσάμην· ἐπεὶ γὰρ κατὰ τὸ πρυτανεῖον

ἐγενόμην, ἐνέτυχέ μοι ἡ Λεσβία μειδιῶσα καὶ φησίν, Ὁ ἐραστής ὑμῶν ὁ Πάμφιλος γαμεῖ τὴν Φείδωνος θυγατέρα: εἰ δὲ ἀπιστοίην, ἡξίου με παρακύψασαν ἐς τὸν στενωπὸν ὑμῶν ἰδεῖν πάντα κατεστεφανωμένα καὶ αὐλητρίδας καὶ θόρυβον καὶ ὑμέναιον ᾄδοντάς τινας.

Πάμφιλος

τί οὖν; παρέκυψας, ὦ Δωρί;

Δῶρις

καὶ μάλα, καὶ εἶδον ἅπαντα ὡς ἔφη.

Πάμφιλος [4] μανθάνω τὴν ἀπάτην: οὔτε πάντα ἡ Λεσβία, Δωρί, πρὸς σὲ ἐπεύσατο καὶ σὺ τάληθῇ ἀπήγγελκας Μυρτίῳ. πλὴν μάτην γε ἐταράχθητε οὔτε γὰρ χρὴ παρ' ἡμῖν οἱ γάμοι, ἀλλὰ νῦν ἀνεμνήσθην ἀκούσας τῆς μητρός, ὁπότε χθὲς ἀνέστρεψα παρ' ὑμῶν: ἔφη γάρ, ὦ Πάμφιλε, ὁ μὲν ἡλικιώτης σοι Χαρμίδης τοῦ γείτονος Αῤῥισταινέτου υἱὸς γαμεῖ ἤδη καὶ σωφρονεῖ, σὺ δὲ μέχρι τίνος ἐταίρα σύνει; τοιαῦτα παρακούων αὐτῆς ἐς ὕπνον κατηνέχθην: εἴτα ἔωθεν προήλθον ἀπὸ τῆς οἰκίας, ὥστε οὐδὲν εἶδον ὧν ἡ Δωρίς ὕστερον εἶδεν. εἰ δὲ ἀπιστεῖς, αὐθις ἀπελθοῦσα, ὦ Δωρί, ἀκριβῶς ἰδὲ μὴ τὸν στενωπὸν, ἀλλὰ τὴν θύραν, ποτέρα ἐστὶν ἡ κατεστεφανωμένη: εὐρήσεις γὰρ τὴν τῶν γειτόνων.

Μύρτιον

Ἀπέσωσας, ὦ Πάμφιλε: ἀπηγξάμην γὰρ ἄν, εἴ τι τοιοῦτο ἐγένετο.

Πάμφιλος

ἀλλ' οὐκ ἂν ἐγένετο, μηδ' οὕτω μανείην, ὥς ἐκλαθέσθαι Μυρτίου, καὶ ταῦτα ἤδη μοι κυούσης παιδίον.

μήτηρ καὶ Φίλινα.

μήτηρ

Ἐμάνης, ὦ Φίλινα, ἢ τί ἔπαθες ἐν τῷ ξυμποσίῳ χθές; ἦκε γὰρ παρ' ἐμὲ Δίφιλος ἔωθεν δακρύων καὶ διηγῆσατό μοι ἃ ἔπαθεν ὑπὸ σοῦ· μεμεθύσθαι γὰρ σε καὶ ἐς τὸ μέσον ἀναστᾶσαν ὀρχήσασθαι αὐτοῦ διακωλύοντος καὶ μετὰ ταῦτα φιλῆσαι Λαμπρίαν τὸν ἐταῖρον αὐτοῦ, καὶ ἐπεὶ ἐχαλέπηνέ σοι, καταλιποῦσαν αὐτὸν ἀπελθεῖν πρὸς τὸν Λαμπρίαν καὶ περιβαλεῖν ἐκεῖνον, ἑαυτὸν δὲ ἀποπνίγεσθαι τούτων γιγνομένων. ἀλλ' οὐδὲ τῆς νυκτός, οἶμαι, συνεκάθευδες μετ' αὐτοῦ, καταλιποῦσα δὲ δακρύοντα μόνη ἐπὶ τοῦ πλησίον σκίμποδος κατέκεισο ἄδουσα καὶ λυποῦσα ἐκεῖνον.

Φίλινα [2] τὰ γὰρ αὐτοῦ σοι, ὦ μήτερ, οὐ διηγῆσατο· οὐ γὰρ ἂν συνηγόρευες αὐτῷ ὕβριστῇ γε ὄντι, ὃς ἐμοῦ ἀφέμενος ἐκοινολογεῖτο Θαΐδι τῇ Λαμπρίου ἐταίρᾳ, μηδέπω ἐκεῖνου παρόντος· ἐπεὶ δὲ χαλεπαίνουσιν εἶδέ με καὶ διένευσεν αὐτῷ οἷα ποιεῖ, τοῦ ὥτὸς ἄκρου ἐφαψάμενος ἀνακλάσας τὸν αὐχένα τῆς Θαΐδος ἐφίλησεν οὕτω προσφυῶς, ὥστε μόλις ἀπέσπασε τὰ χεῖλη, εἴτ' ἐγὼ μὲν ἐδάκρυον, ὃ δὲ ἐγέλα καὶ πρὸς τὴν Θαΐδα πολλὰ πρὸς τὸ οὖς ἔλεγε κατ' ἐμοῦ δηλαδή, καὶ ἡ Θαῖς ἐμειδία βλέπουσα πρὸς ἐμέ. ὥς δὲ προσιόντα ἦσθοντο τὸν Λαμπρίαν καὶ ἐκορέσθησάν ποτε φιλοῦντες ἀλλήλους, ἐγὼ μὲν ὅμως παρ' αὐτὸν κατεκλίθην, ὥς μὴ καὶ τοῦτο προφασίζοιτο ὕστερον, ἡ Θαῖς δὲ ἀναστᾶσα ὠρχήσατο πρώτη ἀπογυμνοῦσα ἐπὶ πολὺ τὰ σφυρὰ ὥς μόνη καλὰ ἔχουσα, καὶ ἐπειδὴ ἐπαύσατο, ὁ Λαμπρίας μὲν ἐσίγα καὶ εἶπεν οὐδέν, Δίφιλος δὲ ὑπερεπήνει τὸ εὐρυθμον καὶ τὸ κεχορηγημένον, καὶ ὅτι εὖ πρὸς τὴν κιθάραν ὁ πούς καὶ τὸ σφυρὸν ὥς καλὸν καὶ ἄλλα μυρία, καθάπερ τὴν Καλάμιδος Σωσάνδραν ἐπαινῶν, ἀλλ' οὐχὶ Θαΐδα, ἣν καὶ σὺ οἶσθα συλλουομένην ἡμῖν οἷα ἐστί, Θαῖς δὲ οἷα καὶ ἔσκωπεν εὐθύς ἐς ἐμέ· εἰ γὰρ τις, ἔφη, μὴ αἰσχύνεται λεπτὰ ἔχουσα τὰ σκέλη, ὀρχήσεται καὶ αὐτὴ ἐξαναστᾶσα. τί ἂν λέγοιμι, ὦ μήτερ; ἀνέστην γὰρ καὶ ὠρχησάμην. τί γὰρ ἔδει ποιεῖν; ἀνασχέσθαι καὶ ἐπαληθεύειν τὸ σκῶμμα καὶ τὴν Θαΐδα ἔαν τυραννεῖν τοῦ συμποσίου;

μήτηρ [3] φιλοτιμότερον μὲν, ὦ θύγατερ· οὐδὲ φροντίζειν γὰρ ἐχρῆν· λέγε δ' ὅμως τὰ μετὰ ταῦτα.

Φίλινα

οἱ μὲν οὖν ἄλλοι ἐπήνουν, ὁ Δίφιλος δὲ μόνος ὕπτιον καταβαλὼν ἑαυτὸν ἐς τὴν ὀροφὴν ἀνέβλεπεν, ἄχρι δὴ καμοῦσα ἐπαυσάμην.

μήτηρ

τὸ φιλῆσαι δὲ τὸν Λαμπρίαν ἀληθὲς ἦν καὶ τὸ μεταβᾶσαν περιπλέκεσθαι αὐτῷ; τί σιγᾷς; οὐκέτι γὰρ ταῦτα συγγνώμης ἄξια.

Φίλιννα

ἀντιλυπεῖν ἐβουλόμην αὐτόν.

μήτηρ

εἴτα οὐδὲ συνεκάθευδες, ἀλλὰ καὶ ἦδες ἐκείνου δακρύοντος; οὐκ αἰσθάνη, ὦ θύγατερ, ὅτι πτωχαί ἐσμεν, οὐδὲ μέμησαι ὅσα παρ' αὐτοῦ ἐλάβομεν ἢ οἶον δὴ τὸν πέρυσι χειμῶνα διηγάγομεν ἄν, εἰ μὴ τοῦτον ἡμῖν ἡ Ἀφροδίτη ἔπεμψε;

Φίλιννα

τί οὖν; ἀνέχωμαι διὰ τοῦτο ὑβριζομένη ὑπ' αὐτοῦ;

μήτηρ

Ὅργίζου μέν, μὴ ἀνθύβριζε δέ. οὐκ οἶσθα ὅτι ὑβριζόμενοι παύονται οἱ ἐρῶντες καὶ ἐπιτιμῶσιν ἑαυτοῖς; σὺ δὲ πάνυ χαλεπὴ ἀεὶ τῷ ἀνθρώπῳ γεγένησαι, καὶ ὅρα μὴ κατὰ τὴν παροιμίαν ἀπορρήξωμεν πάνυ τείνουσαι τὸ καλῶδιον.

μέλιττα καὶ Βάκχis.

Μέλιττα

εἴ τινα οἶσθα, Βακχί, γραῦν, οἷαι πολλαὶ Θετταλαὶ λέγονται ἐπάδουσαι καὶ ἐρασμίους ποιοῦσαι, εἰ καὶ πάνυ μισουμένη γυνὴ τυγχάνοι, οὕτως ὄναιο, παραλαβοῦσα ἤκέ μοι: θαιμάτια γὰρ καὶ τὰ χρυσία ταῦτα προείμην ἡδέως, εἰ μόνον ἴδοιμι ἐπ' ἐμὲ αὐθις ἀναστρέψαντα Χαρίνον μισήσαντα τὴν Σιμίχην ὥς νῦν ἐμέ.

Βάκχis

τί φῆς; οὐκέτι σύνεστιν — ἀλλὰ παρὰ τὴν Σιμίχην, ᾧ Μέλιττα, οἴχεται Χαρίνος — δι' ἣν τοσαύτας ὀργὰς τῶν γονέων ἠνέσχετο οὐ βουληθεὶς τὴν πλουσίαν ἐκείνην γῆμαι πέντε προικὸς τάλαντα, ὥς ἔλεγον, ἐπιφερομένην; μέμνημαι γὰρ ταῦτά σου ἀκούσασα.

Μέλιττα

ἅπαντα ἐκεῖνα οἴχεται, ᾧ Βακχί, καὶ πέμπτην ταύτην ἡμέραν οὐδ' ἐώρακα ὅλως αὐτόν, ἀλλὰ πίνουσι παρὰ τῷ συνεφήβῳ Παμμένει αὐτὸς τε καὶ Σιμίχην.

Βάκχis [2] δεινὰ, ᾧ Μέλιττα, πέπονθας. ἀλλὰ τι καὶ ὑμᾶς διέστησεν; ἔοικε γὰρ οὐ μικρὸν τοῦτ' εἶναι.

Μέλιττα

τὸ μὲν ὅλον οὐδὲ εἰπεῖν ἔχω: πρῶην δὲ ἀνελθὼν ἐκ Πειραιῶς — κατεληλύθει γὰρ, οἶμαι, χρέος τι ἀπαιτήσων πέμψαντος τοῦ πατρός — οὔτε με προσέβλεπεν ἐσελθὼν οὔτε προσήκατο ὥς ἔθος προσδραμοῦσαν, ἀποσεισάμενος δὲ περιπλακῆναι θέλουσαν, Ἄπιθι, φησί, πρὸς τὸν ναύκληρον Ἑρμότιμον ἢ τὰ ἐπὶ τῶν τοίχων γεγραμμένα ἐν τῷ Κεραμεικῷ ἀνάγνωθι, ὅπου κατεστηλίτευται ὑμῶν τὰ ὀνόματα. τίνα Ἑρμότιμον, τίνα, ἔφην, ἢ ποίαν στήλην λέγεις; ὁ δὲ οὐδὲν ἀποκρινάμενος οὐδὲ δειπνήσας ἐκάθευδεν ἀποστραφεὶς. πόσα οἶει ἐπὶ τούτῳ μεμηχανῆσθαι με περιλαμβάνουσαν ἐπισιρέφουσιν φιλοῦσαν ἀπεστραμμένου τὸ μετὰφρενον; ὁ δ' οὐδ' ὅπως οἶον ὑπεμαλάχθη, ἀλλ' εἴ μοι, φησὶν, ἐπὶ πλεόν ἐνοχλήσεις, ἄπειμι ἤδη, εἰ καὶ μέσαι νύκτες εἰσίν.

Βάκχis [3] ὅμως ἥδεις τὸν Ἑρμότιμον;

Μέλιττα

ἀλλὰ με ἴδοις, ᾧ Βακχί, ἀθλιώτερον διάγουσαν ἢ νῦν ἔχω, εἴ τινα ἐγὼ ναύκληρον Ἑρμότιμον οἶδα. πλὴν ἀλλ' ὁ μὲν ἔωθεν ἀπεληλύθει τοῦ ἀλεκτρονόου εὐθὺς ἄσαντος ἀνεγρόμενος, ἐγὼ δὲ ἐμεμνήμην ὅτι κατὰ τοίχου τινὸς ἔλεγε καταγεγράφθαι τοῦνομα ἐν Κεραμεικῷ: ἐπεμψα οὖν Ἀκίδα κατασκευομένην: ἢ δ' ἄλλο μὲν οὐδὲν εὔρε, τοῦτο δὲ μόνον ἐπιγεγραμμένον

ἐσιόντων ἐπὶ τὰ δεξιὰ πρὸς τῷ Διπύλῳ, Μέλितτα φιλεῖ Ἑρμότιμον, καὶ μικρὸν αὐθις ὑποκάτω, Ὁ ναύκληρος Ἑρμότιμος φιλεῖ Μέλितταν.

Βάκχις

ὦ τῶν περιέργων νεανίσκων. συνίημι γάρ. λυπῆσαί τις θέλων τὸν Χαρίνον ἐπέγραψε ζηλότυπον ὄντα εἰδώς· ὁ δὲ αὐτίκα ἐπίστευσεν. εἰ δέ που ἴδοιμι αὐτόν, διαλέξομαι. ἄπειρός ἐστι καὶ παῖς ἔτι.

Μέλितτα

ποῦ δ' ἂν ἴδοις ἐκεῖνον, ὃς ἐγκλεισάμενος ἑαυτὸν σύνεστι τῇ Σιμίχῃ; οἱ γονεῖς δὲ ἔτι παρ' ἐμοὶ ζητοῦσιν λυξίαν. ιι. 16 αὐτόν. ἀλλ' εἴ τινα εὔροιμι, ὦ Βακχί, γραῦν, ὡς ἔφην· ἀποσώσει γὰρ ἂν φανεῖσα.

Βάκχις [4] ἔστιν, ὃ φιλάτη, ὅτι χρησίμη φαρμακίς, Σύρα τὸ γένος, ὠμὴ ἔτι καὶ συμπεπηγυῖα, ἣ μοί ποτε Φανίαν χαλεπαίνοντα κάκεῖνον εἰκῇ, ὥσπερ Χαρίνος, διήλλαξε μετὰ μῆνας ὅλους τέτταρας, ὅτε ἐγὼ μὲν ἤδη ἀπεγνώκειν, ὁ δὲ ὑπὸ τῶν ἐπωδῶν ἦκεν αὐθις ἐπ' ἐμέ.

Μέλितτα

τί δὲ ἔπραξεν ἡ γραῦς, εἵπερ ἔτι μέμνησαι;

Βάκχις

λαμβάνει μὲν οὐδὲ πολύν, ὃ Μέλितτα, τὸν μισθόν, ἀλλὰ δραχμὴν καὶ ἄρτον· ἐπικεῖσθαι δὲ δεῖ μετὰ τῶν ἁλῶν καὶ ὀβολοὺς ἑπτὰ καὶ θεῖον καὶ δᾶδα. ταῦτα δὲ ἡ γραῦς λαμβάνει, καὶ κρατῆρα κεκερᾶσθαι δεῖ καὶ πίνειν ἐκείνην μόνην. δεήσει δὲ τι αὐτοῦ ἀνδρὸς εἶναι, οἷον ἱμάτια ἢ κρηπίδας ἢ ὀλίγας τῶν τριχῶν ἢ τι τῶν τοιούτων.

Μέλितτα

ἔχω τὰς κρηπίδας αὐτοῦ.

Βάκχις [5] ταύτας κρεμάσασα ἐκ παττάλου ὑποθυμῶ τῷ θεῷ, πάπτουσα καὶ τῶν ἁλῶν ἐπὶ τὸ πῦρ· ἐπιλέγει δὲ ἀμφοῖν τὰ ὀνόματα καὶ τὸ ἐκείνου καὶ τὸ σόν. εἶτα ἐκ τοῦ κόλπου προκομίσασα ῥόμβου ἐπιστρέφει ἐπωδὴν τινα λέγουσα ἐπιτρόχῳ τῇ γλώττῃ, βαρβαρικὰ καὶ φρικώδη ὀνόματα. ταῦτα ἐποίησε τότε. καὶ μετ' οὐ πολὺ Φανίας, ἅμα καὶ τῶν συνεφήβων ἐπιτιμησάντων αὐτῷ καὶ τῆς Φοιβίδος, ἣ συνῆν, πολλὰ αἰτούσης, ἥκέ μοι, τί πλέον; ὑπὸ τῆς ἐπωδῆς ἀγόμενος. ἔτι δὲ καὶ τοῦτο με σφόδρα κατὰ τῆς Φοιβίδος τὸ μίσθηρον ἐδιδάξατο, τηρήσασαν τὸ ἵχνος, ἐπὰν ἀπολίποι, ἀμαυρώσασαν ἐπιβῆναι μὲν τῷ ἀριστερῷ ἐκείνης τὸν ἐμὸν δεξιόν, τῷ δεξιῷ δὲ τὸν ἀριστερόν ἔμπαλιν καὶ λέγειν, Ἐπιβέβηκά σοι καὶ ὑπεράνω εἰμί· καὶ ἐποίησα ὡς προσέταξε.

Μέλितτα

μὴ μέλλε, μὴ μέλλε, ὦ Βακχί, κάλει ἤδη τὴν Σύραν. σὺ δέ, ὦ Ἄκί, τὸν ἄρτον
καὶ τὸ θεῖον καὶ τὰ ἄλλα πάντα πρὸς τὴν ἐπωδὴν εὐτρέπιζε.

Κλωνάριον καὶ Λέαινα.

Κλωνάριον

καινὰ περὶ σοῦ ἀκούομεν, ὦ Λέαινα, τὴν Λεσβίαν Μέγιλλαν τὴν πλουσίαν ἔρᾱν σου ὥσπερ ἄνδρα καὶ συνεῖναι ὑμᾶς οὐκ οἶδ' ὅ τι ποιούσας μετ' ἀλλήλων. τί τοῦτο; ἡρυθρίασας; ἀλλ' εἰπέ εἰ ἀληθὴ ταῦτά ἐστιν.

Λέαινα

ἀληθῆ, ὦ Κλωνάριον· αἰσχύνομαι δέ, ἀλλόκοτον γάρ τί ἐστι.

Κλωνάριον

πρὸς τῆς κουροτρόφου τί τὸ πρᾶγμα, ἢ τί βούλεται ἡ γυνή; τί δὲ καὶ πράττετε, ὅταν συνῆτε; ὀρθῶς; οὐ φιλεῖς με; οὐ γὰρ ἂν ἀπεκρύπτου τὰ τοιαῦτα.

Λέαινα

φιλῶ μὲν σε, εἰ καὶ τίνα ἄλλην. ἡ γυνὴ δὲ δεινῶς ἀνδρική ἐστιν.

Κλωνάριον [2] οὐ μανθάνω ὅ τι καὶ λέγεις, εἰ μὴ τις ἐταιρίστρια τυγχάνει οὔσα· τοιαύτας γάρ ἐν Λέσβῳ λέγουσι γυναικας ἀρρενωπούς, ὑπ' ἀνδρῶν μὲν οὐκ ἐθελούσας αὐτὸ πάσχειν, γυναιξὶ δὲ αὐτὰς πλησιαζούσας ὥσπερ ἄνδρας.

Λέαινα

τοιούτῳ τι.

Κλωνάριον

οὐκοῦν, ὦ Λέαινα, τοῦτο αὐτὸ καὶ διήγησαι, ὅπως μὲν ἐπεῖρα τὸ πρῶτον, ὅπως δὲ καὶ σὺ συνεπέισθης καὶ τὰ μετὰ ταῦτα.

Λέαινα

πότον τινὰ συγκροτοῦσαι αὐτὴν τε καὶ Δημόνασσα ἡ Κορινθία, πλουτοῦσα δὲ καὶ αὐτὴ καὶ ὁμότεχνος οὔσα τῇ Μεγίλλῃ, παρέλαβον καμὲ κιθαρίζειν αὐταῖς· ἐπεὶ δὲ ἐκιδάρισα καὶ ἄωρὶ ἦν καὶ ἔδει καθεύδειν, αἱ δὲ ἐμέθυον, Ἄγε δὴ, ἔφη, ὦ Λέαινα, ἡ Μέγιλλα, 16%2 κοιμᾶσθαι γὰρ ἤδη καλόν, ἐνταῦθα κάθευδε μεθ' ἡμῶν μέση ἀμφοτέρων.

Κλωνάριον

ἐκάθευδες; τὸ μετὰ τοῦτο τί ἐγένετο;

Λέαινα [3] κατεφίλουν με τὸ πρῶτον ὥσπερ οἱ ἄνδρες, οὐκ αὐτὸ μόνον προσαρμόζουσαι τὰ χεῖλη, ἀλλ' ὑπανοίγουσαι τὸ στόμα, καὶ περιέβαλλον καὶ τοὺς μαστοὺς ἀπέθλιβον· ἡ Δημόνασσα δὲ καὶ ἔδακνε μεταξὺ καταφιλοῦσα· ἐγὼ δὲ οὐκ εἶχον εἰκάσαι ὅ τι τὸ πρᾶγμα εἶη. χρόνῳ δὲ ἡ Μέγιλλα ὑπόθερμος ἦδη οὔσα τὴν μὲν πηνήκην ἀφείλετο τῆς κεφαλῆς, ἐπέκειτο δὲ πάνυ ὁμοία καὶ

προσφυγῆς, καὶ ἐν χρῶ ὥφθη αὐτὴ καθάπερ οἱ σφόδρα ἀνδρώδεις τῶν ἀθλητῶν ἀποκεκαρμένη· κἀγὼ ἐταράχθην ἰδοῦσα. ἡ δέ, ὦ Λέαινα, φησὶν, ἐώρακας ἤδη οὕτω καλὸν νεανίσκον; ἀλλ' οὐχ ὁρῶ γε, ἔφην ἐγώ, νεανίσκον ἐνταῦθα, ὦ Μέγίλλα. μὴ με καταθήλυνε, ἔφη, Μέγιλλος γὰρ ἐγὼ λέγομαι καὶ γεγάμηκα πρόπαλαι ταύτην τὴν Δημόνασσαν, καὶ ἔστιν ἐμὴ γυνή. ἐγέλασα, ὦ Κλωνάριον, ἐπὶ τούτῳ καὶ ἔφην, Οὐκοῦν σύ, ὦ Μέγιλλε, ἀνὴρ τις ὢν ἐλελήθεις ἡμᾶς, καθάπερ τὸν Ἀχιλλέα φασὶν ἐν ταῖς παρθένοις κρυπτόμενον ταῖς ἀλουργίσι; καὶ ὅπερ οἱ ἄνδρες; ἐκεῖνο μὲν ἔφη, ὦ Λέαινα, οὐκ ἔχω· δέομαι δὲ οὐδὲ πάνυ αὐτοῦ· ἴδιον δέ τινα τρόπον ἡδίῳ παρὰ πολὺ ὀμιλοῦντα ὄψει με. ἀλλὰ μὴ Ἑρμαφρόδιτος εἶ, ἔφην, οἷοι πολλοὶ εἶναι λέγονται ἀμφοτέρω ἔχοντες; ἔτι γὰρ ἠγνούν, ὦ Κλωνάριον, τὸ πρᾶγμα. οὐ, φησὶν, ἀλλὰ τὸ πᾶν ἀνὴρ εἰμι. [4] ἤκουσα, ἔφην ἐγώ, τῆς Βοιωτίας αὐλητρίδος Ἴσμηνοδώρας διηγουμένης τὰ ἐφέστια παρ' αὐτοῖς, ὡς γένοιτό τις ἐν Θήβαις ἐκ γυναικὸς ἀνὴρ, ὁ δ' αὐτὸς καὶ μάντις ἄριστος, οἶμαι, Τειρεσίας τοῦνομα. μὴ οὖν καὶ σὺ τοιοῦτόν τι πέπονθας; οὐκ οὖν, ὦ Λέαινα, ἔφη, ἀλλὰ ἐγεννήθην μὲν ὁμοία ταῖς ἄλλαις ὑμῖν, ἡ γνώμη δὲ καὶ ἡ ἐπιθυμία καὶ τᾶλλα πάντα ἀνδρός ἐστί μοι. καὶ ἱκανὴ γοῦν σοι, ἔφην, ἐπιθυμία; παρέχε γοῦν, ὦ Λέαινα, εἰ ἀπιστεῖς, ἔφη, καὶ γνώση οὐδὲν ἐνδέουσάν με τῶν ἀνδρῶν· ἔχω γάρ τι ἀντὶ τοῦ ἀνδρείου. ἀλλὰ παρέχε, ὄψει γάρ. παρέσχον, ὦ Κλωνάριον, ἱκετευούσης πολλὰ καὶ ὄρμον τινά μοι δούσης τῶν πολυτελῶν καὶ ὀθόνας τῶν λεπτῶν. εἴτ' ἐγὼ μὲν ὥσπερ ἄνδρα περιελάμβανον, ἡ δὲ ἐφίλει τε καὶ ἐποίει καὶ ἡσθμαινε καὶ ἐδόκει μοι ἐς ὑπερβολὴν ἡδεσθαι.

Κλωνάριον

τί ἐποίει, ὦ Λέαινα, ἢ τίνα τρόπον; τοῦτο γὰρ μάλιστα εἰπέ.

Λέαινα

μὴ ἀνάκρινε ἀκριβῶς, αἰσχυρὰ γάρ· ὥστε μὰ τὴν οὐρανίαν οὐκ ἂν εἴποιμι.

Κρωβύλη καὶ Κόρινανα.

Κρωβύλη

ὦ Κόρινανα, ὡς μὲν οὐ πάνυ δεινὸν ἦν, ὃ ἐνόμιζες, τὸ γυναῖκα γενέσθαι ἐκ παρθένου, μεμάθηκας ἤδη, μετὰ μεираκίου μὲν ὠραίου γενομένη, μυᾶν δὲ τὸ πρῶτον μίσθωμα κομισαμένη, ἐξ ἧς ὄρμον αὐτίκα ὠνήσομαί σοι.

Κόρινανα

ναί, Μαννάριον. ἐχέτω δὲ καὶ ψήφους τινὰς πυραυγεῖς οἷος ὁ Φιλαινίδος ἐστίν.

Κρωβύλη

ἔσται τοιοῦτος. ἄκουε δὲ καὶ τᾶλλα παρ' ἐμοῦ ἃ σε χρή ποιεῖν καὶ ὅπως προσφέρεσθαι τοῖς ἀνδράσιν: ἄλλη μὲν γὰρ ἡμῖν ἀποστροφή τοῦ βίου οὐκ ἔστιν, ὦ θύγατερ, ἀλλὰ δύο ἔτη ταῦτα ἐξ οὗ τέθνηκεν ὁ μακαρίτης σου πατήρ, οὐκ οἶσθα ὅπως ἀπεζήσαμεν; ὅτε δὲ ἐκεῖνος ἔζη, πάντα ἦν ἡμῖν ἱκανά: ἐχάλκευε γὰρ καὶ μέγα ἦν ὄνομα αὐτοῦ ἐν Πειραιεῖ, καὶ πάντων ἐστὶν ἀκοῦσαι διομνυμένων ἢ μὴν μετὰ Φιλῖνον μηκέτι ἔσεσθαι ἄλλον χαλκέα. μετὰ δὲ τὴν τελευτὴν τὸ μὲν πρῶτον ἀποδομένη τὰς πυράγρας καὶ τὸν ἄκμονα καὶ σφῦραν δύο μνῶν, ἀπὸ τούτων διετράφημεν: εἶτα νῦν μὲν ὑφαίνουσα, νῦν δὲ κρόκην κατάγουσα ἢ στήμονα κλώθουσα ἐποριζόμενη τὰ σιτία μόλις: ἔβοσκον δὲ σέ, ὦ θύγατερ, τὴν ἐλπίδα περιμένουσα.

Κόρινανα [2] τὴν μνᾶν λέγεις;

Κρωβύλη

οὐκ, ἀλλὰ ἐλογιζόμενη ὡς τηλικαύτη γενομένη θρέψεις μὲν ἐμέ, σεαυτὴν δὲ κατακοσμήσεις ῥαδίως καὶ πλουτήσεις καὶ ἐσθῆτας ἔξεις ἀλουργεῖς καὶ θεραπαίνας.

Κόρινανα

πῶς ἔφης, μῆτερ, ἢ τί λέγεις;

Κρωβύλη

συνοῦσα μὲν τοῖς νεανίσκοις καὶ συμπίνουσα μετ' αὐτῶν καὶ συγκαθεύδουσα ἐπὶ μισθῷ.

Κόρινανα

καθάπερ ἡ Δαφνίδος θυγάτηρ Λύρα;

Κρωβύλη

ναί.

Κόριννα
ἀλλ' ἐκείνη ἐταίρα ἐστίν.

Κρωβύλη
οὐδὲν τοῦτο δεινόν· καὶ σὺ γὰρ πλουτήσεις ὡς ἐκείνη καὶ πολλοὺς ἐραστὰς
ἔξεις. τί ἐδάκρυσας, ὦ Κόριννα; οὐχ ὀρᾷς ὀπόσαι καὶ ὡς περισπούδαστοί
εἰσιν αἱ ἐταῖραι καὶ ὅρα χρήματα λαμβάνουσι; τὴν Δαφνίδα γοῦν ἐγὼ οἶδα, ὦ
φίλη Ἀδράστεια, ῥάκη, πρὶν αὐτὴν ἀκμάσαι τὴν ὥραν, περιβεβλημένην· ἀλλὰ
νῦν ὀρᾷς οἷα πρόεισι, χρυσὸς καὶ ἐσθῆτες εὐανθεῖς καὶ θεράπαινοι τέτταρες.

Κόριννα

[3] πῶς δὲ ταῦτα ἐκτήσατο ἡ Λύρα;

Κρωβύλη
τὸ μὲν πρῶτον κατακοσμοῦσα ἑαυτὴν εὐπρεπῶς καὶ εὐσταλῆς οὔσα καὶ
φαιδρὰ πρὸς ἅπαντας, οὐκ ἄχρι τοῦ καγχάζειν ῥαδίως καθάπερ σὺ εἴωθας,
ἀλλὰ μειδιῶσα ἡδὺ καὶ ἐπαγωγόν, εἴτα προσομιλοῦσα δεξιῶς καὶ μήτε
φενακίζουσα, εἴ τις προσέλθοι ἢ προπέμψειε, μήτε αὐτὴ ἐπιλαμβανομένη τῶν
ἀνδρῶν. ἦν δέ ποτε καὶ ἀπέλθῃ ἐπὶ δεῖπνον λαβοῦσα μίσθωμα, οὔτε
μεθύσκεται, — καταγέλαστον γὰρ καὶ μισοῦσιν οἱ ἄνδρες τὰς τοιαύτας —
οὔτε ὑπερεμφορεῖται τοῦ ὅπου ἀπειροκάλως, ἀλλὰ προσάπτεται μὲν ἄκροις
τοῖς δακτύλοις, σιωπῇ δὲ τὰς ἐνθέσεις οὐκ ἐπ' ἀμφοτέρας παραβύεται τὰς
γνάθους, πίνει δὲ ἡρέμα, οὐ χανδόν, ἀλλ' ἀναπαυομένη.

Κόριννα

κἂν εἰ διψῶσα, ὦ μῆτερ, τύχοι;

Κρωβύλη

τότε μάλιστα, ὦ Κόριννα. καὶ οὔτε πλέον τοῦ δέοντος φθέγγεται οὔτε
ἀποσκώπτει ἐς τίνα τῶν παρόντων, ἐς μόνον δὲ τὸν μισθωσάμενον βλέπει· καὶ
διὰ τοῦτο ἐκεῖνοι φιλοῦσιν αὐτήν. καὶ ἐπειδὰν κοιμᾶσθαι δέῃ, ἀσελγὲς οὐδὲν
οὐδὲ ἀμελὲς ἐκείνη ἂν τι ἐργάσαιτο, ἀλλὰ ἐξ ἅπαντος ἐν τοῦτο θηρᾶται, ὡς
ὑπαγάγοιτο καὶ ἐραστὴν ποιήσειεν ἐκεῖνον· ταῦτα γὰρ αὐτὴν ἅπαντες
ἐπαινοῦσιν. εἰ δὴ καὶ σὺ ταῦτα ἐκμάθῃς, μακάριαι καὶ ἡμεῖς ἐσόμεθα· ἐπεὶ τά
γε ἄλλα παρὰ πολὺ αὐτῆς ... ἀλλ' οὐδέν, ὦ φίλη Ἀδράστεια, φημί, ζῶεις
μόνον.

Κόριννα [4] εἰπέ μοι, ὦ μῆτερ, οἱ μισθούμενοι παντες τοιοῦτοί εἰσιν οἷος ὁ
Εὐκριτος, μεθ' οὗ χθὲς ἐκάθευδον;

Κρωβύλη

οὐ πάντες, ἀλλ' ἔνιοι μὲν ἀμείνους, οἱ δὲ καὶ ἤδη ἀνδρώδεις, οἱ δὲ καὶ οὐ
πάνυ μορφῆς εὐφυῶς ἔχοντες.

Κόριννα
καὶ τοιούτοις συγκαθεύδειν δεήσει;

Κρωβύλη
μάλιστα, ὦ θύγατερ: οὗτοι μὲν τοὶ καὶ πλείονα διδόασιν: οἱ καλοὶ δὲ αὐτὸ
μόνον καλοὶ θέλουσιν εἶναι. καὶ σοὶ δὲ μελέτω αἰεὶ τοῦ πλείονος, εἰ θέλεις ἐν
βραχεῖ λέγειν ἀπάσας ἐνδειξάσας σε τῷ δακτύλῳ, Οὐχ ὀρᾷς τὴν Κόρινναν τὴν
τῆς Κρωβύλης θυγατέρα ὥς ὑπερπλουτεῖ καὶ τρισευδαίμονα πεποίηκε τὴν
μητέρα; τί φής; ποιήσεις ταῦτα; ποιήσεις, οἶδα ἐγώ, καὶ προέξεις ἀπασῶν
ῥαδίως. νῦν δ' ἄπιθι λουσομένη, εἰ ἀφίκοιτο καὶ τήμερον τὸ μειράκιον ὁ
Εὐκριτος: ὑπισχνεῖτο γάρ.

μήτηρ καὶ Μουσάριον.

μήτηρ

ἂν δ' ἔτι τοιοῦτον ἐραστὴν εὖρωμεν, ὃ Μουσάριον, οἷος ὁ Χαιρέας ἐστί, θῆσαι μὲν τῇ πανδήμῳ δεήσει λευκὴν μηκάδα, τῇ οὐρανίᾳ δὲ τῇ ἐν κήποις δάμαλιν, στεφανῶσαι δὲ καὶ τὴν πλουτοδότειραν, καὶ ὅλως μακάριαι καὶ τρισευδαίμονες ἐσόμεθα. νῦν ὁρᾷς παρὰ τοῦ νεανίσκου ἡλίκᾳ λαμβάνομεν, ὃς ὀβολὸν μὲν οὐδεπώποτε σοι δέδωκεν, οὐκ ἐσθῆτα, οὐχ ὑποδήματα, οὐ μύρον, ἀλλὰ προφάσεις αἰεὶ καὶ ὑποσχέσεις καὶ μακραὶ ἐλπίδες καὶ πολὺ τό, ἐὰν ὁ πατήρ . . καὶ κύριος γένωμαι τῶν πατρῶων, καὶ πάντα σά. σὺ δὲ καὶ ὁμωμοκέναι αὐτὸν φῆς ὅτι νόμῳ σε γαμετὴν ποιήσεται.

Μουσάριον

ὥμοσε γάρ, ὦ μήτηρ, κατὰ ταῖν θεοῖν καὶ τῆς Πολιάδος.

μήτηρ

καὶ πιστεύεις δηλαδὴ: καὶ διὰ τοῦτο πρόφην οὐκ ἔχοντι αὐτῷ καταθεῖναι συμβολὴν τὸν δακτύλιον δέδωκας ἀγνοούσης ἐμοῦ, ὁ δὲ ἀποδόμενος κατέπιε, καὶ πάλιν τὰ δύο περιδέραια τὰ Ἰωνικά, ἔλκοντα ἐκάτερον δύο δαρεικοὺς, ἃ σοι ὁ Χῖος Πραξίας ὁ ναύκληρος ἐκόμισε ποιησάμενος ἐν Ἐρέσφω: ἐδεῖτο γὰρ Χαιρέας ἔρανον συνεφίβοις ἀπενεγκεῖν. θόνας γὰρ καὶ χιτωνίσκους τί ἂν λέγοιμι; καὶ ὅλως ἔρμαιόν τι ἡμῖν καὶ μέγα ὄφελος συμπέπτωκεν οὗτος.

Μουσάριον [2] ἀλλὰ καλὸς καὶ ἀγένειος, καὶ φησὶν ἔραν καὶ δακρύει καὶ Δεινομάχης καὶ Λάχης υἱὸς ἐστί τοῦ Ἀρεοπαγίτου καὶ φησὶν ἡμᾶς γαμήσειν καὶ μεγάλας ἐλπίδας ἔχομεν παρ' αὐτοῦ, ἦν ὁ γέρων μόνον καταμύση.

μήτηρ

οὐκοῦν, ὦ Μουσάριον, ἐὰν ὑποδήσασθαι δέῃ, καὶ ὁ σκυτοτόμος αἰτῇ τὸ δίδραχμον, ἐροῦμεν πρὸς αὐτόν, Ἀργύριον μὲν οὐκ ἔχομεν, σὺ δὲ τῶν ἐλπίδων ὀλίγας παρ' ἡμῶν λαβέ: καὶ πρὸς τὸν ἀλφιτοπώλην τὰ αὐτά: καὶ ἦν τὸ ἐνοίκιον αἰτώμεθα, Περίμεινον, φήσομεν, ἔστ' ἂν Λάχης ὁ Κολυττεύς ἀποθάνῃ: ἀποδώσομεν γάρ σοι μετὰ τοὺς γάμους. οὐκ αἰσχύνῃ μόνη τῶν ἐταίρων οὐκ ἐλλόβιον οὐχ ὄρμον οὐ ταραντινίδιον ἔχουσα;

Μουσάριον [3] τί οὖν, ὦ μήτηρ; ἐκεῖναι εὐτυχέστεραί μου καὶ καλλίους εἰσίν;

μήτηρ

οὐκ, ἀλλὰ συνετώτεραι καὶ ἴσασιν ἐταιρίζειν, οὐδὲ πιστεύουσι ῥηματίοις καὶ νεανίσκοις ἐπ' ἄκρου τοῦ χεῖλους τοὺς ὅρκους ἔχουσι: σὺ δὲ εἴ πιστὴ καὶ φίλανδρος οὐδὲ προσή ἄλλον τινὰ ὅτι μὴ μόνον Χαιρέαν: καὶ πρόφην μὲν ὅτε ὁ γεωργὸς ὁ Ἀχαρνεὺς ἤκε δύο μνᾶς κομίζων, ἀγένειος καὶ αὐτός — οἴνου δὲ τιμὴν ἀπειλήφει τοῦ πατρὸς πέμπαντος — σὺ δὲ ἐκεῖνον μὲν ἀπεμύκτισας,

καθεύδεις δὲ μετὰ τοῦ Ἀδωνίδος Χαιρέου.

Μουσάριον

τί οὖν; ἐχρῆν Χαιρέαν καταλείψασαν παραδέξασθαι τὸν ἐργάτην ἐκεῖνον
κινάβρας ἀπόζοντα; λειὸς μοι, φασί, Χαιρέας καὶ χοιρίσκος Ἀχαρνικός.

μήτηρ

ἔστω: ἐκεῖνος ἀγροῖκος καὶ πονηρὸν ἀποπνεῖ. τί καὶ Ἀντιφῶντα τὸν
Μενεκράτους μνᾶν ὑπσχνούμενον οὐδὲ τοῦτον ἐδέξω; οὐ καλὸς ἦν καὶ
ἀστεῖος καὶ ἡλικιώτης Χαιρέου;

Μουσάριον [4] ἀλλ' ἠπειλῆσε Χαιρέας ἀποσφάζειν ἀμφοτέρους, εἰ λάβοι μέ
ποτε μετ' αὐτοῦ.

μήτηρ

πόσοι δὲ καὶ ἄλλοι ταῦτα ἀπειλοῦσιν; οὐκοῦν ἀνέραστος σὺ μενεῖς διὰ τοῦτο
καὶ σωφρονήσεις καθάπερ οὐχ ἑταίρα, τῆς δὲ Θεσμοφόρου ἱερείᾳ τις οὔσα;
ἔῶ τᾶλλα. τήμερον Ἀλῶά ἐστι. τί δέ σοι δέδωκεν ἐς τὴν ἐορτήν;

Μουσάριον

οὐκ ἔχει, ὦ μαννάριον.

μήτηρ

μόνος οὗτος οὐ τέχνην εὔρηκεν ἐπὶ τὸν πατέρα, οὐκ οἰκέτην καθῆκεν
ἐξαπατήσοντα, οὐκ ἀπὸ τῆς μητρὸς ἦτησεν ἀπειλήσας ἀποπλευσεῖσθαι
στρατευσόμενος, εἰ μὴ λάβοι, ἀλλὰ κάθηται ἡμᾶς ἐπιτρίβων μήτε αὐτὸς
διδόνς μήτε παρὰ τῶν διδόντων ἐὼν λαμβάνειν; σὺ δὲ οἶει, ὦ Μουσάριον,
ὀκτωκαίδεκα ἐτῶν ἀεὶ ἔσσεσθαι; ἢ τὰ αὐτὰ φρονήσιν Χαιρέαν, ὅταν πλουτῇ
μὲν αὐτός, ἢ δὲ μήτηρ γάμον πολυτάλαντον ἐξεύρη αὐτῷ; μνησθήσεται ἔτι,
οἶει, τότε τῶν δακρύων ἢ τῶν φιλημάτων ἢ τῶν ὄρκων πέντε ἴσως τάλαντα
προικὸς βλέπων;

Μουσάριον

μνησθήσεται ἐκεῖνος: δεῖγμα δέ, ὥς οὐδὲ νῦν γεγάμηκεν, ἀλλὰ
καταναγκαζόμενος καὶ βιαζόμενος ἠρνήσατο.

μήτηρ

γένοιτο μὴ ψεύδεσθαι. ἀναμνήσω δέ σε, ὦ Μουσάριον, τότε.

Ἀμπελὶς καὶ Χρυσίς.

Ἀμπελὶς

ὅστις δέ, ὦ Χρυσί, μήτε ζηλοτυπεῖ μήτε ὀργίζεται μήτε ἐρράπισέ ποτε ἢ περιέκειρεν ἢ τὰ ἱμάτια περιέσχισεν, ἔτι ἐραστής ἐκεῖνός ἐστιν;

Χρυσίς

οὐκοῦν ταῦτα μόνα ἐρῶντος, ὦ Ἀμπελί, δείγματα;

Ἀμπελὶς

ναί, τοῦτ' ἀνδρὸς θερμοῦ: ἐπεὶ τᾶλλα, φιλήματα καὶ δάκρυα καὶ ὄρκοι καὶ τὸ πολλάκις ἦκειν ἀρχομένου ἔρωτος σημεῖον καὶ φυομένου ἔτι: τὸ δὲ πῦρ ὅλον ἐκ τῆς ζηλοτυπίας ἐστίν. ὥστε εἰ καὶ σέ, ὡς φῆς, ὁ Γοργίας ραπίζει καὶ ζηλοτυπεῖ, χρηστὰ ἔλπιζε καὶ εὖχου ἀεὶ τὰ αὐτὰ ποιεῖν.

Χρυσίς

τὰ αὐτά; τί λέγεις; ἀεὶ ραπίζειν με;

Ἀμπελὶς

οὐχί, ἀλλ' ἀνιάσθαι, εἰ μὴ πρὸς μόνον αὐτὸν βλέποις. ἐπεὶ εἰ μὴ ἐρᾷ γε, τί ἂν ἔτι ὀργίζοιτο, εἰ σύ τινα ἕτερον ἐραστήν ἔχεις;

Χρυσίς

ἀλλ' οὐδὲ ἔχω ἔγωγε: ὁ δὲ μάτην ὑπέλαβε τὸν πλούσιόν μου ἐρᾶν, διότι ἄλλως ἐμνημόνευσά ποτε αὐτοῦ.

Ἀμπελὶς [2] καὶ τοῦτο ἡδὺ τὸ ὑπὸ πλουσίων οἶεσθαι σπουδάζεσθαι σε: οὕτω γὰρ ἀνιάσεται μᾶλλον καὶ φιλοτιμήσεται, ὥς μὴ ὑπερβάλωιντο αὐτὸν οἱ ἀντερασταί.

Χρυσίς

καὶ μὴν οὗτός γε μόνον ὀργίζεται καὶ ραπίζει, δίδωσι δὲ οὐδέν.

Ἀμπελὶς

ἀλλὰ δώσει: ζηλότυποι γὰρ καὶ μάλιστα λυπηθήσονται.

Χρυσίς

οὐκ οἶδ' ὅπως ραπίσματα λαμβάνειν βούλει με, ὦ Ἀμπελίδιον.

Ἀμπελὶς

οὐκ, ἀλλ'. ὡς οἶμαι, μεγάλοι ἔρωτες γίνονται, εἰ πύθοιτο ἀμελεῖσθαι, εἰ δὲ πιστεύσει μόνος ἔχειν, ἀπομαραίνεται πως ἢ ἐπιθυμία. ταῦτα λέγω πρὸς σὲ εἴκοσιν ὅλοις ἔτεσιν ἐταιρήσασα, σὺ δὲ ὀκτωκαιδεκαέτις, οἶμαι, ἢ ἕλαττον

οὔσα τυγχάνεις. εἰ βούλει δέ, καὶ διηγῆσομαι ἃ ἔπαθόν ποτε οὐ πάνυ πρὸ πολλῶν ἐτῶν· ἦρα μου Δημόφαντος ὁ δανειστής ὁ κατόπιν οἰκῶν τῆς Ποικίλης. οὗτος οὐδεπώποτε πλέον τι πέντε δραχμῶν δέδωκε καὶ ἡξίου δεσπότης εἶναι. ἦρα δέ, ὦ Χρυσί, ἐπιπόλαιόν τινα ἔρωτα οὔτε ὑποστένων οὔτε δακρύων οὔτε ἄωρὶ παραγιγνόμενος ἐπὶ τὰς θύρας, ἀλλ' αὐτὸ μόνον συνεκάθειδέ μοι ἐνίστε, καὶ τοῦτο διὰ μακροῦ. ^[3] ἐπειδὴ δὲ ἐλθόντα ποτὲ ἀπέκλεισα — Καλλίδης γὰρ ὁ γραφεὺς ἔνδον ἦν δέκα δραχμὰς πεπομφῶς — τὸ μὲν πρῶτον ἀπῆλθέ μοι λαιοδρησάμενος· ἐπεὶ δὲ πολλὰ μὲν διῆλθον ἡμέραι, ἐγὼ δὲ οὐ προσέπεμπον, ὁ Καλλίδης δὲ ἔνδον ἦν αὖθις, ὑποθερμαινόμενος ἤδη τότε ὁ Δημόφαντος καὶ αὐτὸς ἀναφλέγεται ἐς τὸ πρᾶγμα καὶ ἐπιστάς ποτε ἀνεωγμένην τηρήσας τὴν θύραν ἔκλαεν, ἔτυπεν, ἠπεῖλει φονεύσειν, περιερρήγγυε τὴν ἐσθῆτα, ἅπαντα ἐποίει, καὶ τέλος τάλαντον δούς μόνος εἶχεν ὀκτὼ ὅλους μῆνας. ἡ γυνὴ δὲ αὐτοῦ πρὸς ἅπαντας ἔλεγεν ὥς ὑπὸ φαρμάκων ἐκμήναιμι αὐτόν. τὸ δὲ ἦν ἄρα ζηλοτυπία τὸ φάρμακον. ὥστε, ὦ Χρυσί, καὶ σὺ χρῶ ἐπὶ τὸν Γοργίαν τῷ αὐτῷ φαρμάκῳ· πλούσιος δὲ ὁ νεανίσκος ἔσται, ἦν τι ὁ πατὴρ αὐτοῦ πάθη.

Δορκάς, Παννυχίς, Φιλόστρατος, Πολέμων.

Δορκάς

ἀπολώλαμεν, ὦ κεκτημένη, ἀπολώλαμεν, ὁ Πολέμων ἀπὸ τῆς στρατείας ἀνέστρεψε πλουτῶν, ὥς φασιν: ἐώρακα δὲ κἀγὼ αὐτὸν ἐφεστρίδα περιπόρφυρον ἐμπεπορημένον καὶ ἀκολούθους ἅμα πολλούς. καὶ οἱ φίλοι ὡς εἶδον, συνέθεον ἐπ' αὐτὸν ἀσπασόμενοι: ἐν τοσούτῳ δὲ τὸν θεράποντα ἰδοῦσα κατόπιν ἐπόμενον, ὅς συναποδεδημήκει μετ' αὐτοῦ, ἠρόμην καὶ, Εἰπέ μοι, ἔφην, ὦ Παρμένων, ἀσπασαμένη πρότερον αὐτόν, πῶς ἡμῖν ἐπράξατε καὶ εἴ τι ἄξιον τῶν πολέμων ἔχοντες ἐπανεληλύθατε;

Παννυχίς

οὐκ ἔδει τοῦτο εὐθύς, ἀλλ' ἐκεῖνα, ὅτι μὲν ἐσώθητε, πολλὴ χάρις τοῖς θεοῖς, καὶ μάλιστα τῷ ξενίῳ Διὶ καὶ Ἀθηνᾷ στρατία: ἡ δέσποινα δὲ ἐπυνθάνετο αἰεὶ τί πράττοιτε καὶ ἔνθα εἴητε; εἰ δὲ καὶ τοῦτο προσέθηκας, ὥς καὶ ἐδάκρυε καὶ αἰεὶ ἐμέμνητο Πολέμωνος, ἄμεινον ἦν παρὰ πολὺ.

Δορκάς [2] προεῖπον εὐθύς ἐν ἀρχῇ ἅπαντα: πρὸς δὲ σὲ οὐκ ἂν εἶπον, ἀλλὰ ἃ ἤκουσα ἐβουλόμην εἰπεῖν. ἐπεὶ πρὸς γε Παρμένοντα οὕτως ἠρξάμην: ἦ που, ὦ Παρμένων, ἐβόμβει τὰ ὦτα ὑμῖν; αἰεὶ γὰρ ἐμέμνητο ἡ κεκτημένη μετὰ δακρύων, καὶ μάλιστα εἴ τις ἐληλύθει ἐκ τῆς μάχης καὶ πολλοὶ τεθνάναι ἐλέγοντο, ἐσπάρατε τότε τὰς κόμας καὶ τὰ στέρνα ἐτύπτετο καὶ ἐπένθει πρὸς τὴν ἀγγελίαν ἐκάστην.

Παννυχίς

εὖ γε, ὦ Δορκάς, οὕτως ἐχρῆν.

Δορκάς

εἶτα ἐξῆς μετ' οὐ πολὺ ἠρόμην ἐκεῖνα. ὁ δέ, Πάνυ λαμπρῶς, φησίν, ἀνεστρέψαμεν.

Παννυχίς

οὕτως ἄκακείνος οὐδὲν προειπών, ὥς ἐμέμνητό μου ὁ Πολέμων ἡ ἐπόθει ἡ ηὔχετο ζῶσαν καταλαβεῖν;

Δορκάς

καὶ μάλα πολλὰ τοιαῦτα ἔλεγε. τὸ δ' οὖν κεφάλαιον ἐξήγγειλε πλοῦτον πολύν, χρυσόν, ἐσθῆτα, ἀκολούθους, ἐλέφαντα: τὸ μὲν γὰρ ἀργύριον μηδὲ ἀριθμῷ ἄγειν αὐτόν, ἀλλὰ μεδίμνω ἀπομεμετρημένον πολλοὺς μεδίμνους. εἶχε δὲ καὶ αὐτὸς Παρμένων δακτύλιον ἐν τῷ μικρῷ δακτύλῳ, μέγιστον, πολύγωνον, καὶ ψηφός ἐνεβέβλητο τῶν τριχρώμων, ἐρυθρά τε ἦν ἐπιπολῆς. εἶσα δ' οὖν αὐτὸν ἐθέλοντά μοι διηγεῖσθαι ὡς τὸν Ἄλυν διέβησαν καὶ ὡς ἀπέκτειναν Τιριδάταν τινὰ καὶ ὡς διέπρεπεν ὁ Πολέμων ἐν τῇ πρὸς Πισίδας μάχῃ:

ἀπέδραμον δέ σοι ταῦτα προσαγγελοῦσα, ὥς περὶ τῶν παρόντων σκέψαιο. εἰ γὰρ ἐλθὼν ὁ Πολέμων — ἥξει δὲ πάντως ἀποσεισάμενος τοὺς γνωρίμους — ἀναπυθόμενος εὖροι τὸν Φιλόστρατον ἔνδον παρ' ἡμῖν, τί οἶει ποιήσῃεν αὐτόν;

Παννουχίς [3] Ἐξευρίσκωμεν, ὦ Δορκάς, ἐκ τῶν παρόντων σωτήριον: οὔτε γὰρ τοῦτον ἀποπέμψαι καλὸν τάλαντον ἔναγχος δεδωκότα καὶ τᾶλλα ἔμπορον ὄντα καὶ πολλὰ ὑπισχνούμενον, οὔτε Πολέμονα τοιοῦτον ἐπανήκοντα χρήσιμον μὴ παραδέχεσθαι: προσέτι γὰρ καὶ ζηλότυπός ἐστιν, ὃς καὶ πενόμενος ἔτι πολὺ ἀφόρητος ἦν: νῦν δὲ τί οὐκ ἂν ἐκεῖνος ποιήσειεν;

Δορκάς
ἀλλὰ καὶ προσέρχεται.

Παννουχίς
Ἐκλύομαι, ὦ Δορκάς, ὑπὸ τῆς ἀπορίας καὶ τρέμω.

Δορκάς
ἀλλὰ καὶ Φιλόστρατος προσέρχεται.

Παννουχίς
τίς γένωμαι; πῶς ἂν με ἡ γῆ καταπίοι;

Φιλόστρατος [4] τί οὐ πίνωμεν, ὦ Παννουχί;

Παννουχίς
ἄνθρωπε, ἀπολώλεκάς με. σὺ δὲ χαῖρε, Πολέμων, χρόνιος φανείς.

Πολέμων
οὗτος οὗν τίς ἐστὶν ὁ προσίων ὑμῖν; σιωπᾶς; εἶ γε, ὦ Παννουχί. ἐγὼ δὲ πεμπταῖος ἐκ Πυλῶν διέπτην ἐπειγόμενος ἐπὶ τοιαύτην γυναῖκα. καὶ δίκαια μέντοι πέπονθα, καὶ σοι χάριν ἔχω: οὐκέτι γὰρ ἀρπασθήσομαι ὑπὸ σοῦ.

Φιλόστρατος
σὺ δὲ τίς εἶ, ὦ βέλτιστε;

Πολέμων
ὅτι Πολέμων ὁ Στειριεύς Πανδιονίδος φυγῆς, ἀκούεις; χιλιарχήσας τὸ πρῶτον, νῦν δὲ ἐξαναστήσας πεντακισχιλίαν ἀσπίδα, ἐραστής Παννουχίδος, ὅτε ὥμην ἔτι ἀνθρώπινα φρονεῖν αὐτήν.

Φιλόστρατος
ἀλλὰ τὰ νῦν σοι, ὦ ξεναγέ, Παννουχίς ἐμή ἐστι, καὶ τάλαντον εἵληφε, λήγεται δὲ ἤδη καὶ ἕτερον, ἐπειδὴν τὰ φορτία διαθώμεθα. καὶ νῦν ἀκολούθει μοι, ὦ

Παννυχί, τοῦτον δὲ παρ' Ὀδρύσαις χιλιαρχεῖν ἔα.

Δορκάς

ἐλευθέρα μὲν ἔστι καὶ ἀκολουθήσει, ἣν ἐθέλῃ.

Παννυχίς

τί ποιῶ, Δορκάς;

Δορκάς

εἰσιέναι ἄμεινον, ὀργιζομένῳ οὐχ οἷόν τε παρεῖναι Πολέμονι, καὶ μᾶλλον ἐπιταθήσεται ζηλοτυπῶν.

Παννυχίς

εἰ θέλεις, εἰσίσωμεν.

Πολέμων [5] ἀλλὰ προλέγω ὑμῖν ὅτι τὸ ὕστατον πίεσθε τήμερον, ἢ μάτην ἐγὼ τοσοῦτοις φόνοις ἐγγεγυμνασμέῳ πάρεμι. τοὺς Θρᾷκας, ὧς Παρμένων: ὀπλισμένοι, ἔμφράξαντες τὸν στενωπὸν τῇ φάλαγγι: ἐπὶ μετώπου μὲν τὸ ὀπλιτικόν, παρ' ἑκάτερα δὲ οἱ σφενδονῆται καὶ τοξόται, οἱ δὲ ἄλλοι κατόπιν.

Φιλόστρατος

ὥς βρεφυλλίοις ταῦτα, ὧς μισθοφόρε, ἡμῖν λέγεις καὶ μορμολύττη: σὺ γὰρ ἀλεκτρύονα πώποτε ἀπέκτεινας ἢ πόλεμον εἶδες; ἐρυμάτιον ἐφρούρεις τάχα διμοιρίτης ὢν, ἵνα καὶ τοῦτο προσχαρίσωμαί σοι.

Πολέμων

καὶ μὴν εἴσῃ μετ' ὀλίγον, ἐπειδὴν προσιόντας ἡμᾶς ἐπὶ δόρυ θεάσῃ στίλβοντας τοῖς ὅπλοις.

Φιλόστρατος

ἦκετε μόνον συσκευασάμενοι. ἐγὼ δὲ καὶ Τίβιος οὗτος — μόνος γὰρ οὗτος ἔπεταί μοι — βάλλοντες ὑμᾶς λίθοις τε καὶ ὀστράκοις οὕτω διασκεδάσομεν, ὥς μηδὲ ὅποι οἴχοισθε ἔχοιτε εἰδέναι.

Χελιδόνιον και Δροσίς

Χελιδόνιον

οὐκέτι φοιτᾷ παρὰ σέ, ὦ Δροσί, τὸ μεираκίον ὁ Κλεινίας; οὐ γὰρ ἐώρακα, πολὺς ἤδη χρόνος, αὐτὸν παρ' ὑμῖν.

Δροσίς

οὐκέτι, ὦ Χελιδόνιον: ὁ γὰρ διδάσκαλος αὐτὸν εἴρξε μηκέτι μοι προσιέναι.

Χελιδόνιον

τίς οὗτος; μὴ τι τὸν παιδοτρίβην Διότιμον λέγεις; ἐπεὶ ἐκεῖνός γε φίλος ἐστίν.

Δροσίς

οὐκ, ἀλλ' ὁ κάκιστα φιλοσόφων ἀπολούμενος Ἀρισταίνετος.

Χελιδόνιον

τὸν σκυθρωπὸν λέγεις, τὸν δασύν, τὸν βαθυπώγωνα, ὃς εἴωθε μετὰ τῶν μεираκίων περιπατεῖν ἐν τῇ Ποικίλῃ;

Δροσίς

ἐκεῖνόν φημι τὸν ἀλαζόνα, ὃν κάκιστα ἐπίδοιμι ἀπολούμενον, ἐλκόμενον τοῦ πάγωνος ὑπὸ δημίου.

Χελιδόνιον [2] τί παθὼν δὲ ἐκεῖνος τοιαῦτα ἔπεισε τὸν Κλεινίαν;

Δροσίς

οὐκ οἶδα, ὦ Χελιδόνιον. ἀλλὰ μηδέποτε ἀπόκοιτός μου γενόμενος ἀφ' οὗ γυναικὶ ὁμιλεῖν ἤρξατο — πρῶτον δὲ ὠμίλησέ μοι — τριῶν τούτων ἐξῆς ἡμερῶν οὐδὲ προσήλθε τῷ στενωπῷ: ἐπεὶ δὲ ἠνιώμην — οὐκ οἶδα δὲ ὅπως τι ἔπαθον ἐπ' αὐτῷ — ἔπεμψα τὴν Νεβρίδα περισκευομένην αὐτὸν ἢ ἐν ἀγορᾷ διατρίβοντα ἢ ἐν Ποικίλῃ: ἡ δὲ περιπατοῦντα ἔφη ἰδοῦσα μετὰ τοῦ Ἀρισταίνετου νεῦσαι πόρρω, ἐκεῖνον δὲ ἐρυθρίασαντα κάτω ὄραν καὶ μηκέτι παρενεγκεῖν τὸν ὀφθαλμόν. εἴτ' ἐβάδιζον ἅμα ἐς τὴν πόλιν: ἡ δὲ ἄχρι τοῦ Διπύλου ἀκολουθήσασα, ἐπεὶ μηδ' ὅλως ἐπεστράφη, ἐπανῆκεν οὐδὲν σαφές ἀπαγγεῖλαι ἔχουσα. πῶς με οἶει διάγειν τὸ μετὰ ταῦτα οὐκ ἔχουσιν εἰκάσαι ὅ τι μοι πέπονθεν ὁ μεираκίσκος; ἀλλὰ μὴ ἐλύπησέ τι αὐτόν, ἔλεγον, ἢ τινος ἄλλης ἡράσθη μισήσας ἐμέ; ἀλλ' ὁ πατήρ διεκώλυσεν αὐτόν; πολλὰ τοιαῦτα ἔστρεφον. ἦδη δὲ περὶ δεῖλιν ὀψίαν ἦκεν ὁ Δρόμων τὸ γραμμάτιον τουτὶ παρ' αὐτοῦ κομίζων. ἀνάγνωθι λαβοῦσα, ὦ Χελιδόνιον: οἶσθα γὰρ δὴ πού γραμματα.

Χελιδόνιον [3] Φέρ' ἴδωμεν: τὰ γράμματα οὐ πάνυ σαφεῖ, ἀλλὰ ἐπισεσυρμένα δηλοῦντα ἔπειξιν τινα τοῦ γεγραφότος. λέγει δὲ 'πῶς μὲν ἐφίλησά σε, ὦ

Δροσί, τοὺς θεοὺς ποιῶμαι μάρτυρας.’

Δροσίς

αἰαῖ τάλαν, οὐδὲ τὸ χαίρειν προσέγραψε.

Χελιδόνιον

‘καὶ νῦν δὲ οὐ κατὰ μῖσος, ἀλλὰ κατ’ ἀνάγκη ἀφίσταμαί σου: ὁ πατὴρ γὰρ Ἀρισταίνετῳ παρέδωκέ με φιλοσοφεῖν αὐτῷ, κάκεϊνος — ἔμαθε γὰρ τὰ καθ’ ἡμᾶς ἅπαντα — πάνυ πολλὰ ἐπετίμησέ μοι ἀπρεπὲς εἶναι λέγων ἐταίρα συνεῖναι Ἀρχιτέλους καὶ Ἑρασικλείας υἱὸν ὄντα: πολὺ γὰρ ἄμεινον εἶναι τὴν ἀρετὴν προτιμᾶν τῆς ἡδονῆς.’

Δροσίς

μὴ ὥρασιν ἴκοιτο ὁ λῆρος ἐκεῖνος τοιαῦτα παιδεύων τὸ μειράκιον.

Χελιδόνιον

“Ὡστε ἀνάγκη πείθεσθαι αὐτῷ: παρακολουθεῖ γὰρ ἀκριβῶς παραφυλάττων, καὶ ὅλως οὐδὲ προσβλέπειν ἄλλῳ οὐδενὶ ἔξεστιν ὅτι μὴ ἐκείνῳ: εἰ δὲ σωφρονοῖμι καὶ πάντα πεισθείην αὐτῷ, ὑπισχνεῖται πάνυ εὐδαίμονα ἔσεσθαι με καὶ ἐνάρετον καταστήσεσθαι τοῖς πόνοις προγεγυμνασμένον. ταῦτά σοι μόλις ἔγραψα ὑποκλέψας ἐμαυτόν. σὺ δέ μοι εὐτύχει καὶ μέμνησο Κλεινίου.”

Δροσίς[4] τί σοι δοκεῖ ἡ ἐπιστολή, ὦ Χελιδόνιον;

Χελιδόνιον

τὰ μὲν ἄλλα ἢ ἀπὸ Σκυθῶν ῥῆσις, τὸ δὲ ‘μέμνησο Κλεινίου’ ἔχει τινὰ ὑπόλοιπον ἐλπίδα.

Δροσίς

κάμοι οὕτως, ἔδοξεν: ἀπόλλυμαι δ’ οὖν ὑπὸ τοῦ ἔρωτος. ὁ μέντοι Δρόμων ἔφασκε παιδεραστήν τινα εἶναι τὸν Ἀρισταίνετον καὶ ἐπὶ προφάσει τῶν μαθημάτων συνεῖναι τοῖς ὥραιστοτάτοις τῶν νέων καὶ ἰδίᾳ λογοποιεῖσθαι πρὸς τὸν Κλεινίαν ὑποσχέσεις τινὰς ὑπισχνούμενον ὥς ἰσόθεον ἀποφανεῖ αὐτόν. ἀλλὰ καὶ ἀναγιγνώσκει μετ’ αὐτοῦ ἐρωτικούς τινας λόγους τῶν παλαιῶν φιλοσόφων πρὸς τοὺς μαθητάς, καὶ ὅλος περὶ τὸ μειράκιόν ἐστιν. ἠπεῖλει δὲ καὶ τῷ πατρὶ τοῦ Κλεινίου κατερεῖν ταῦτα.

Χελιδόνιον

ἐχρῆν, ὦ Δροσί, γαστρίσαι τὸν Δρόμωνα.

Δροσίς

Ἐγάστρισα, καὶ ἄνευ δὲ τούτου ἐμός ἐστι: κέκνισται γὰρ κάκεϊνος τῆς Νεβρίδος.

Χελιδόνιον

θάρρει, πάντα ἔσται καλῶς. ἐγὼ δὲ καὶ ἐπιγράψειν μοι δοχῶ ἐπὶ τοῦ τοίχου ἐν κεραμεικῷ, ἔνθα ὁ Ἀρχιτέλης εἶωθε περιπατεῖν, Ἀρισταίνετος διαφθείρει Κλεινίαν, ὥστε καὶ ἐκ τούτου συνδραμεῖν τῇ παρὰ τοῦ Δρόμωνος διαβολῇ.

Δροσίς

πῶς δ' ἂν λάθοις ἐπιγράψασα;

Χελιδόνιον

τῆς νυκτός, ὧ Δροσί, ἄνθρακά ποθεν λαβοῦσα.

Δροσίς

εὖ γε, συστράτευε μόνον, ὧ Χελιδόνιον, κατὰ τοῦ ἀλαζόνοῦ Ἀρισταινέτου.

Τρύφαινα καὶ Χαρμίδης.

Τρύφαινα

ἐταίραν δέ τις παραλαβὼν πέντε δραχμὰς τὸ μίσθωμα δοὺς καθεύδει ἀποστραφείς δακρύων καὶ στένων; ἀλλ' οὔτε πέπωκας ἡδέως, οἶμαι, οὔτε δειπνήσαι μόνος ἠθέλησας; ἔκλαες γὰρ καὶ παρὰ τὸ δεῖπνον, ἑώρων γάρ: καὶ νῦν δὲ οὐ διαλέλοιπας ἀνολολύζων ὡς 2περ βρέφος. ταῦτα οὖν, ὦ Χαρμίδη, τίνος ἔνεκα ποιεῖς; μὴ ἀποκρύψῃ με, ὥς ἂν καὶ τοῦτο ἀπολαύσω τῆς νυκτὸς ἀγρυπνήσασα μετὰ σοῦ.

Χαρμίδης

ἔρως με ἀπόλλυσιν, ὦ Τρύφαινα, καὶ οὐκέτ' ἀντέχω πρὸς τὸ δεινόν.

Τρύφαινα

ἀλλ' ὅτι μὲν οὐκ ἐμοῦ ἐρᾷς, δῆλον: οὐ γὰρ ἂν ἔχων με ἡμέλεις καὶ ἀπωθοῦ περιπλέκεσθαι θέλουσαν καὶ τέλος διετείχιζες τὸ μεταξὺ ἡμῶν τῷ ἱματίῳ δεδιῶς μὴ ψαύσαιμί σου. τίς δὲ ὅμως ἐκείνη ἐστίν, εἰπέ: τάχα γὰρ ἂν τι καὶ συντελέσαιμι πρὸ τὸν ἔρωτα, οἶδα γὰρ ὥς χρὴ τὰ τοιαῦτα διακονεῖσθαι.

Χαρμίδης

καὶ μὴν οἶσθα καὶ πάνυ ἀκριβῶς αὐτὴν κάκεινη σέ: οὐ γὰρ ἀφανῆς ἐταῖρα ἐστίν.

Τρύφαινα [2] εἰπέ τοῦνομα, ὦ Χαρμίδη.

Χαρμίδης

Φιλημάτιον, ὦ Τρύφαινα.

Τρύφαινα

ὅποτέραν λέγεις; δύο γὰρ εἰσι: τὴν ἐκ Πειραιῶς, τὴν ἄρτι διακεκορευμένην, ἧς ἐρᾷ Δάμυλλος ὁ τοῦ νῦν στρατηγούντος υἱός, ἢ τὴν ἑτέραν, ἣν Παγίδα ἐπικαλοῦσιν;

Χαρμίδης

ἐκείνην, καὶ ἐάλωκα ὁ κακοδαίμων καὶ συνείλημμαι πρὸς αὐτῆς.

Τρύφαινα

οὐκοῦν δι' ἐκείνην ἔκλαες;

Χαρμίδης

καὶ μάλα.

Τρύφαινα

πολύς δὲ χρόνος ἔστι σοι ἐρῶντι ἢ νεοτελής τις εἶ;

Χαρμίδης

οὐ νεοτελής, ἀλλὰ μῆνες ἑπτὰ σχεδὸν ἀπὸ Διονυσίων, ὅτε πρῶτον εἶδον αὐτήν.

Τρύφαινα

εἶδες δὲ ὅλην ἀκριβῶς, ἢ τὸ πρόσωπον μόνον καὶ ὅσα τοῦ σώματος φανερά, ἃ εἶδες Φιληματίου, καὶ ὡς χρῆν γυναῖκα πέντε καὶ τετταράκοντα ἔτη γεγονυῖαν ἥδη;

Χαρμίδης

καὶ μὴν ἐπόμενται δύο καὶ εἴκοσιν εἰς τὸν ἐσόμενον Ἐλαφηβολιῶνα τελέσειν.

Τρύφαινα

[3] σὺ δὲ ποτέροις πιστεύσειας ἄν, τοῖς ἐκείνης ὅρκοις ἢ τοῖς σεαυτοῦ ὀφθαλμοῖς; ἐπίσκειναι γὰρ ἀκριβῶς ὑποβλέψας ποτὲ τοὺς κροτάφους αὐτῆς, ἔνθα μόνον τὰς αὐτῆς τρίχας ἔχει· τὰ δὲ ἄλλα φενάκη βαθεῖα. περὶ δὲ τοὺς κροτάφους ὅποταν ἀσθενήσῃ τὸ φάρμακον, ὧ βάπτεται, ὑπολευκαίνεται τὰ πολλά. καίτοι τί τοῦτο; βίασαί ποτε καὶ γυμνὴν ἰδεῖν.

Χαρμίδης

οὐδεπώποτε μοι πρὸς τοῦτο ἐνέδωκεν.

Τρύφαινα

εἰκότως· ἠπίστατο γὰρ μυσαχθισμένον σε τὰς αὐτῆς λεύκας. ὅλη δὲ ἀπὸ τοῦ αὐχένος ἕς τὰ γόνατα παρδάλει ἔοικεν. ἀλλὰ σὺ ἐδάκρυες τοιαύτη μὴ συνών; ἢ που τάχα καὶ ἐλύπει σε καὶ ὑπερεώρα;

Χαρμίδης

ναί, ὦ Τρύφαινα, καίτοι τοσαῦτα παρ' ἐμοῦ λαμβάνουσα. καὶ νῦν ἐπειδὴ χιλίας αἰτούσῃ οὐκ εἶχον διδόναι ῥαδίως ἅτε ὑπὸ πατρὶ φειδομένῳ τρεφόμενος, Μοσχίωνα ἐσδεξαμένη ἀπέκλεισέ με, ἀνθ' ὧν λυπήσαι καὶ αὐτὸς θέλων αὐτὴν σὲ παρείληφα.

Τρύφαινα

μὰ τὴν Ἀφροδίτην οὐκ ἄν ἦκον, εἴ μοι προεῖπέ τις ὡς ἐπὶ τούτοις παραλαμβανοίμην, λυπήσαι 17%2 ἄλλην, καὶ ταῦτα Φιλημάτιον τὴν σορόν. ἀλλ' ἄπειμι, καὶ γὰρ ἥδη τρίτον τοῦτο ἦσεν ἀλεκτρῶν.

Χαρμίδης [4] μὴ σύ γε οὕτως ταχέως, ὦ Τρύφαινα· εἰ γὰρ ἀληθὴ ἔστιν ἃ φῆς περὶ Φιληματίου, τὴν πηνήκην καὶ ὅτι βάπτεται καὶ τὸ τῶν ἄλλων ἀλφῶν, οὐδὲ προσβλέπειν ἂν ἔτι δυναίμην αὐτῇ.

Τρύφαινα

ἐροῦ τὴν μητέρα, εἴ ποτε λέλονται μετ' αὐτῆς· περὶ γὰρ τῶν ἐτῶν κἂν ὁ πάππος διηγῆσεται σοι, εἴ γε ζῇ ἔτι.

Χαρμίδης

οὐκοῦν ἐπειδὴ τοιαύτη ἐκείνη, ἀφηρήσθω μὲν ἤδη τὸ διατείχισμα, περιβάλλωμεν δὲ ἀλλήλους καὶ φιλῶμεν καὶ ἀληθῶς συνῶμεν· Φιλημάτιον δὲ πολλὰ χαιρέτω.

Ἰόεσσα καὶ Πυθίας καὶ Λυσίας.

Ἰόεσσα

Θρύπη, ὦ Λυσία, πρὸς ἐμέ; καὶ καλῶς, ὅτι μήτε ἀργύριον πώποτε ἦτησά σε μὴτ' ἀπέκλεισα ἐλθόντα, ἔνδον ἕτερος, εἰποῦσα, μήτε παραλογισάμενον τὸν πατέρα ἢ ὑφελόμενον τῆς μητρὸς ἠνάγκασα ἐμοὶ τι κομίσαι ὅποια αἱ ἄλλαι ποιοῦσιν, ἀλλ' εὐθὺς ἐξ ἀρχῆς ἄμισθον, ἀξύμβολον εἰσεδεξάμην. οἶσθα ὅσους ἔραστὰς παρεπεμψάμην, Ἥθοκλέα τὸν πρυτανεύοντα νῦν καὶ Πασίωνα τὸν ναύκληρον καὶ τὸν συνέφηβόν σου Μέλισσον, καίτοι ἔναγχος ἀποθανόντος αὐτῷ τοῦ πατρὸς καὶ κύριον αὐτὸν ὄντα τῆς οὐσίας: ἐγὼ δὲ σὲ τὸν Φάωνα μόνον εἶχον οὔτε τινὰ προσβλέπουσα ἕτερον οὔτε προσιεμένη ὅτι μὴ σέ: ὦμην γὰρ ἢ ἀνόητος ἀληθῆ εἶναι ἂ ὦμνες, καὶ διὰ τοῦτό σοι προσέχουσα ὥσπερ ἡ Πηνελόπη ἐσωφρόνουν, ἐπιβομένης τῆς μητρὸς καὶ πρὸς τὰς φίλας ἐγκαλούσης. σὺ δὲ ἐπέπερ ἔμαθες ὑποχείριον ἔχων με τετηκυῖαν ἐπὶ σοί, ἄρτι μὲν Λυκαῖνῃ προσέπαιζες ἐμοῦ ὀρώσης, ὥς λυποῖς ἐμέ, ἄρτι δὲ σὺν ἐμοὶ κατακείμενος ἐπὶ νειῶν Μαγίδιον τὴν ψάλτριαν: ἐγὼ δ' ἐπὶ τούτοις δακρύω καὶ συνίημι ὑβρίζομένη. πρῶην δὲ ὅποτε συνεπίνετε Θράσων καὶ σὺ καὶ Δίφιλος, παρήσαν καὶ ἡ αὐλητρὶς Κυμβάλιον καὶ Πυραλλίς ἐχθρὰ οὔσα ἐμοί. σὺ δὲ τοῦτ' εἰδὼς τὴν Κυμβάλιον μὲν οὐ μοι πάνυ ἐμέλησεν ὅτι πεντάκις ἐφίλησας: σεαυτὸν γὰρ ὑβρίζεις τοιαύτην φιλῶν: Πυραλλίδα δὲ ὅσον ἐνένευες, καὶ πῶν ἂν ἐκεῖνῃ μὲν ὑπέδειξας τὸ ποτήριον, ἀποδιδούς δὲ τῷ παιδί πρὸς τὸ οὖς ἐκέλευες, εἰ μὴ Πυραλλίς αἰτήσῃ, μὴ ἂν ἄλλω ἐγγχείαι: τέλος δὲ τοῦ μήλου ἀποδακῶν, ὅποτε τὸν Δίφιλον εἶδες ἀσχολούμενον — ἐλάλει γὰρ Θράσωνι — προκύψας πῶς εὐστόχως προσηκόντισας ἐς τὸν κόλπον αὐτῆς, οὐδὲ λαθεῖν γε πειρώμενος ἐμέ: ἢ δὲ φιλήσασα μεταξὺ τῶν μαστῶν ὑπὸ τῷ ἀποδέσμῳ παρεβύσατο. [2] ταῦτα οὖν τίνος ἔνεκα ποιεῖς; τί σε ἢ μέγα ἢ μικρὸν ἠδίκησα, ἢ ἐλύπησα ἐγώ; τίνα ἕτερον εἶδον; οὐ πρὸς μόνον σὲ ζῶ; οὐ μέγα, ὦ Λυσία, τοῦτο ποιεῖς γύναιον ἄθλιον λυπῶν μεμηνὸς ἐπὶ σοί; ἔστι τις θεὸς ἢ Ἀδράστεια καὶ τὰ τοιαῦτα ὀρᾷ: σὺ δὲ ποτε λυπήσῃ τάχα, ἂν ἀκούσης τι περὶ ἐμοῦ, κειμένην με ἥτοι βρόχῳ ἐμαυτὴν ἀποπνίξασαν ἢ ἐς τὸ φρέαρ ἐπὶ κεφαλὴν ἐμπεσοῦσαν, ἢ ἓνα γέ τινα τρόπον εὐρήσω θανάτου, ὥς μηκέτ' ἐνοχλοῖν βλεπομένη. πομπεύσεις τότε ὥς μέγα καὶ λαμπρὸν ἔργον ἐργασάμενος. τί με ὑποβλέπεις καὶ πρὶν τοὺς ὁδόντας; εἰ γάρ τι ἐγκαλεῖς, εἶπε, Πυθίας ἡμῖν αὕτη δικασάτω. τί τοῦτο; οὐδὲ ἀποκρινάμενος ἀπέρχῃ καταλιπὼν με; ὀρᾷς, ὦ Πυθίας, οἷα πάσχω ὑπὸ Λυσίου;

Πυθίας

ὦ τῆς ἀγριότητος, τὸ μὴδὲ ἐπικλασθῆναι δακρυούσης: λίθος, οὐκ ἄνθρωπός ἐστι. πλὴν ἀλλ' εἰ γε χρὴ τάληθές εἰπεῖν, σὺ, ὦ Ἰόεσσα, διέφθειρας αὐτὸν ὑπεραγαπῶσα καὶ τοῦτο ἐμφαίνουσα. ἐχρῆν δὲ μὴ πάνυ αὐτὸν ζηλοῦν: ὑπερόπται γὰρ αἰσθανόμενοι γίγνονται παῦ, ὦ τάλαινα, δακρύουσα, καὶ ἦν μοι πείθῃ, ἅπαξ ἢ δις ἀπόκλεις ἐλθόντα: ὄψει γὰρ ἀνακαίόμενον αὐτὸν πάνυ καὶ ἀντιμεμνηνότες ἀληθῶς.

Ίόεσσα

ἀλλὰ μὴδ' εἵπης, ἄπαγε. ἀποκλείσω Λυσίαν; εἴθε μὴ αὐτὸς ἀποσταίῃ φθάσας.

Πυθίας

ἀλλ' ἐπανερχεται αὐθις.

Ίόεσσα

ἀπολώλεκας ἡμᾶς, ὦ Πυθιάς; ἡκρόαταί σου ἴσως 'ἀπόκλεισον' λεγούσης.

Λυσίας [3] οὐχὶ ταύτης ἔνεκεν, ὦ Πυθιάς, ἐπανελήλυθα, ἣν οὐδ' ἂν προσβλέψαιμι ἐπὶ τοιαύτην οὔσαν, ἀλλὰ διὰ σέ, ὥς μὴ καταγινώσκης ἐμοῦ καὶ λέγης, ἄτεγκτος ὁ Λυσίας ἐστίν.

Πυθίας

ἀμέλει καὶ ἔλεγον, ὦ Λυσία.

Λυσίας

φέρειν οὖν ἐθέλεις, ὦ Πυθιάς, Ίόεσσαν ταύτην τὴν νῦν δακρύουσαν αὐτὸν ἐπιστάντα αὐτῇ ποτε μετὰ νεανίου καθευδούσῃ ἐμοῦ ἀποστάσῃ;

Πυθίας

Λυσία, τὸ μὲν ὅλον ἐταίρα ἐστί. πότε δ' οὖν κατέλαβες αὐτοὺς συγκαθεύδοντας;

Λυσίας

ἔκτην σχεδὸν ταύτην ἡμέραν, νῆ Δί', ἕκτην γε, δευτέρᾳ ἰσταμένου: τὸ τήμερον δὲ ἐβδόμη ἐστίν. ὁ πατὴρ εἰδὼς ὥς πάλαι ἐρώην ταυτησί τῆς χρηστῆς, ἐνέκλεισέ με παραγγείλας τῷ θυρωρῷ μὴ ἀνοίγειν: ἐγὼ δέ, οὐ γὰρ ἔφερον μὴ οὐχὶ συνεῖναι αὐτῇ, τὸν Δρόμωνα ἐκέλευσα παρακύψαντα παρὰ τὸν θριγκὸν τῆς αὐλῆς, ἧ ταπεινότατον ἦν, ἀναδέξασθαι με ἐπὶ τῶν νότων: ῥῆον γὰρ οὕτως ἀναβήσεσθαι ἔμελλον. τί ἂν μακρὰ λέγοιμι; ὑπερέβην, ἦκον, τὴν αὐλειὸν εὗρον ἀποκεκλεισμένην ἐπιμελῶς: μέσαι γὰρ νύκτες ἦσαν. οὐκ ἔκοψα δ' οὖν, ἀλλ' ἐπάρας ἡρέμα τὴν θύραν, ἥδη δὲ καὶ ἄλλοι' ἐπεποιήκειν αὐτό, παραγαγὼν τὸν στροφέα παρεισῆλθον ἀσοφῆτί. ἐκάθευδον δὲ πάντες, εἴτα ἐπαφώμενος τοῦ τοίχου ἐφίσταμαι τῇ κλίνῃ.

Ίόεσσα [4] τί ἐρεῖς, ὦ Δάματερ; ἀγωνιῶ γάρ.

Λυσίας

ἐπειδὴ δὲ οὐχ ἐώρων τὸ ἄσθμα ἔν, τὸ μὲν πρῶτον ὄμην τὴν Λυδὴν αὐτῇ συγκαθεύδειν: τὸ δ' οὐκ ἦν, ὦ Πυθιάς, ἀλλ' ἐφαψάμενος εὗρον ἀγένειόν τινα πάνυ ἀπαλόν, ἐν χρῶ κεκαρμένον, μύρων καὶ αὐτὸν ἀποπνέοντα. τοῦτο ἰδὼν εἰ μὲν καὶ ξίφος ἔχων ἦλθον, οὐκ ἂν ὤκησα, εὔ ἴστε. τί γελᾷτε, ὦ Πυθιάς;

γέλωτος ἄξια δοκῶ σοι διηγεῖσθαι;

Ίοεσσα

τοῦτό σε, ὦ Λυσία, λελύπηκεν; ἡ Πυθιάς αὕτη μοι συνεκάθευδε.

Πυθιάς

μὴ λέγε, ὦ Ίοεσσα, πρὸς αὐτόν.

Ίοεσσα

τί μὴ λέγω; Πυθιάς ἦν, φίλτατε, μετακληθεῖσα ὑπ' ἐμοῦ, ὥς ἅμα καθεύδοιμεν: ἐλπομένη γὰρ σέ μὴ ἔχουσα.

Λυσίας [5] Πυθιάς ὁ ἐν χρῶ κεκαρμένος; εἶτα δι' ἑκτῆς ἡμέρας ἀνεκόμισε τοσαύτην κόμην;

Ίοεσσα

ἀπὸ τῆς νόσου ἐξυρήσατο, ὦ Λυσία: ὑπέρρεον γὰρ αὐτῇ αἱ τρίχες. νῦν δὲ καὶ τὴν πηνήκην ἐπέθετο. δεῖξον, ὦ Πυθιάς, δεῖξον οὕτως ὄν, πεῖσον αὐτόν. ἰδοὺ τὸ μειράκιον ὁ μοιχὸς ὃν ἐξηλοτύπεις.

Λυσίας

οὐκ ἐχρῆν οὖν, ὦ Ίοεσσα, καὶ ταῦτα ἐρῶντα ἐφαψάμενον αὐτόν;

Ίοεσσα

οὐκοῦν σὺ μὲν ἤδη πέπεισαι: βούλει δὲ ἀντιλυπήσω σε καὶ αὐτή; ὀργίζομαι γὰρ δικαίως ἐν τῷ μέρει.

Λυσίας

μηδαμῶς, ἀλλὰ πίνωμεν ἤδη, καὶ Πυθιάς μεθ' ἡμῶν: ἄξιον γὰρ αὐτὴν παρεῖναι ταῖς σπονδαῖς.

Ίοεσσα

παρέσται. οἷα πέπονθα διὰ σέ, ὦ γενναιότατε νεανίσκων Πυθιάς.

Πυθιάς

ἀλλὰ καὶ διήλλαξα ὑμᾶς ὁ αὐτός, ὥστε μὴ μοι χαλέπαινε. πλὴν τὸ δεῖνα, ὄρα, ὦ Λυσία, μὴ τινι εἴπῃς τὸ περὶ τῆς κόμης.

Λεόντιχος, Χηνίδα και Ὑμνίς.

Λεόντιχος

ἐν δὲ τῇ πρὸς τοὺς Γαλάτας μάχῃ εἶπέ, ὃ Χηνίδα, ὅπως μὲν προεξήλασα τῶν ἄλλων ἱππέων ἐπὶ τοῦ ἵππου τοῦ λευκοῦ, ὅπως δὲ οἱ Γαλάται καίτοι ἄλκιμοι ὄντες ἔτρεσαν εὐθὺς ὡς εἶδόν με καὶ οὐδείς ἔτι ὑπέστη. τότε τοῖνυν ἐγὼ τὴν μὲν λόγχην ἀκοντίσας διέπειρα τὸν ἵππαρχον αὐτῶν καὶ τὸν ἵππον, ἐπὶ δὲ τὸ συνεστηκὸς ἔτι αὐτῶν — ἦσαν γάρ τινες οἱ ἔμενον διαλύσαντες μὲν τὴν φάλαγγα, ἐς πλαίσιον δὲ συναγαγόντες αὐτούς — ἐπὶ τούτους ἐγὼ σπασάμενος τὴν σπάθην ἅπαντα τῷ θυμῷ ἐπελάσας ἀνατρέπω μὲν ὅσον ἐπτά τοὺς προεστῶτας αὐτῶν τῇ ἐμβολῇ τοῦ ἵππου: τῷ ξίφει δὲ κατενεγκὼν διέτεμον τῶν λοχαγῶν ἑνὸς ἐς δύο τὴν κεφαλὴν αὐτῷ κράνει. ὑμεῖς δέ, ὃ Χηνίδα, μετ' ὀλίγον ἐπέστητε ἤδη φευγόντων.

Χηνίδα [2] ὅτε γάρ, ὃ Λεόντιχε, περὶ Παφλαγονίαν ἐμονομάχησας τῷ σατράπῃ, οὐ μεγάλην ἐπεδείξω καὶ τότε;

Λεόντιχος

καλῶς ὑπέμνησας οὐκ ἀγεννοῦς οὐδ' ἐκείνης τῆς πράξεως: ὁ γὰρ σατράπης μέγιστος ὢν, ὀπλομάχων ἄριστος δοκῶν εἶναι, καταφρονήσας τοῦ Ἑλληνικοῦ, προπηδήσας ἐς τὸ μέσον προὐκαλεῖτο εἴ τις ἐθέλοι αὐτῷ μονομαχῆσαι. οἱ μὲν οὖν ἄλλοι κατεπεπλήγεσαν οἱ λοχαγοὶ καὶ οἱ ταξίαρχοι καὶ ὁ ἡγεμὼν αὐτὸς καίτοι οὐκ ἀγεννῆς ἄνθρωπος ὢν: Ἀρίσταιχος γὰρ ἡμῶν ἡγεῖτο Αἰτωλὸς ἀκοντιστὴς ἄριστος, ἐγὼ δὲ ἐχιλιάρχουν ἔτι. τολμήσας δ' ὁμῶς καὶ τοὺς ἐταίρους ἐπιλαμβανομένους ἀποσεισάμενος, ἐδεδοίκεσαν γὰρ ὑπὲρ ἐμοῦ ὀρῶντες ἀποστίλβοντα μὲν τὸν βάρβαρον ἐπιχρύσοις τοῖς ὅπλοις, μέγαν δὲ καὶ φοβερὸν ὄντα τὸν λόφον καὶ κραδαίνοντα τὴν λόγχην...

Χηνίδα

κἀγὼ ἔδεισα τότε, ὃ Λεόντιχε, καὶ οἶσθα ὡς εἰχόμεν σου δεόμενος μὴ προκινδυνεύειν: ἀβίωτα γὰρ εἶναι μοι σοῦ ἀποθανόντος.

Λεόντιχος [3] ἄλλ' ἐγὼ τολμήσας παρῆλθον ἐς τὸ μέσον οὐ χεῖρον τοῦ Παφλαγόνος ὀπλισμένος, ἀλλὰ πάγχρυσος καὶ αὐτός, ὥστε βοή εὐθὺς ἐγένετο καὶ παρ' ἡμῶν καὶ παρὰ τῶν βαρβάρων: ἐγνώρισαν γὰρ με κἀκεῖνοι ἰδόντες ἀπὸ τῆς πέλτης μάλιστα καὶ τῶν φαλάρων καὶ τοῦ λόφου. εἶπέ, ὃ Χηνίδα, τίني με τότε πάντες εἵκαζον;

Χηνίδα

τίني δὲ ἄλλω ἢ Ἀχιλλεῖ νῆ Δία τῷ Θέτιδος καὶ Πηλέως; οὕτως ἔπρεπέ μιν σοὶ ἢ κόρυς, ἢ φοινικὶς δὲ ἐπήνθει καὶ ἡ πέλτη ἐμάρμαιρεν.

Λεόντιχος

ἐπεὶ δὲ συνέστημεν, ὁ βάρβαρος πρότερος τιτρώσκει με ὀλίγον ὅσον ἐπιψαύσας τῷ δόρατι μικρὸν ὑπὲρ τὸ γόνυ, ἐγὼ δὲ διελάσας τὴν ἀσπίδα τῇ σαρίσῃ παῖω διαμπὰξ ἐς τὸ στέρνον. εἴτ' ἐπιδραμὼν ἀπεδειροτόμησα τῇ σπάθῃ ραδίως καὶ τὰ ὄπλα ἔχων ἐπανήλθον ἅμα καὶ τὴν κεφαλὴν ἐπὶ τῆς σαρίσης πεπηγυῖαν κομίσων λελουμένος τῷ φόνῳ.

Ὑμνίς [4] ἄπαγε, ὦ Λεόντιχε, μιὰρὰ ταῦτα καὶ φοβερὰ περὶ σαυτοῦ διηγῇ, καὶ οὐκ ἂν ἔτι σε οὐδὲ προσβλέψειε τις οὕτω χαίροντα τῷ λύθρῳ, οὐχ ὅπως συμπίοι ἢ συγκοιμηθεῖη. ἔγωγε οὖν ἄπειμι.

Λεόντιχος

διπλάσιον ἀπόλαβε τὸ μίσθωμα.

Ὑμνίς

οὐκ ἂν ὑπομείναιμι ἀνδροφόνῳ συγκαθεύδειν.

Λεόντιχος

μὴ δέδιθι, ὦ Ὑμνί: ἐν Παφλαγόσιν ἐκεῖνα πέπρακται, νῦν δὲ εἰρήνην ἄγω.

Ὑμνίς

ἀλλ' ἐναγῆς ἄνθρωπος εἶ, καὶ τὸ αἷμα κατέσταξέ σου ἀπὸ τῆς κεφαλῆς τοῦ βαρβάρου, ἦν ἔφερες ἐπὶ τῇ σαρίσῃ. εἴτ' ἐγὼ τοιοῦτον ἄνδρα περιβαλὼ καὶ φιλήσω; μὴ, ὦ Χάριτες, γένοιτο: οὐδὲν γὰρ οὗτος ἀμείνων τοῦ δημίου.

Λεόντιχος

καὶ μὴν εἴ με εἶδες ἐν τοῖς ὅπλοις, εὖ οἶδα, ἡράσθης ἄν.

Ὑμνίς

ἀκούουσα μόνον, ὦ Λεόντιχε, ναυτιῶ καὶ φρίττω καὶ τὰς σκιάς μοι δοκῶ ὁρᾶν καὶ τὰ εἶδωλα τῶν πεφονευμένων καὶ μάλιστα τοῦ ἀθλίου λοχαγοῦ ἐς δύο τὴν κεφαλὴν διηρημένου. τί οἶει, τὸ ἔργον αὐτὸ καὶ τὸ αἷμα εἰ θεασαίμην καὶ κειμένους τοὺς νεκρούς; ἐκθανεῖν γάρ μοι δοκῶ, ἢ οὐδ' ἀλεκτρυόνα πώποτε φονευόμενον εἶδον.

Λεόντιχος

οὕτως ἀγεννῆς, ὦ Ὑμνί, καὶ μικρόψυχος εἶ; ἐγὼ δὲ ὥμην ἡσθήσεσθαί σε ἀκούουσιν.

Ὑμνίς

ἀλλὰ τέρπε τοῖς διηγήμασι τούτοις εἴ τινας Λημνιάδας ἢ Δαναΐδας εὖροις: ἐγὼ δ' ἀποτρέχω παρὰ τὴν μητέρα, ἕως ἔτι ἡμέρα ἐστίν. ἔπου καὶ σύ, ὦ Γραμμί: σὺ δὲ ἔρρωσο, χιλιάρχων ἄριστε καὶ φονεὺ ὀπόσων ἂν ἐθέλῃς.

Λεόντιχος [5] μεῖνον, ὦ Ὑμνί, μεῖνον — ἀπελήλυθε.

Χηνίδα

σὺ γάρ, ὦ Λεόντιχε, ἀφελῇ παιδίσκην κατεφόβησας ἐπισείων λόφους καὶ ἀπιθάνους ἀριστείας διεξιὼν: ἐγὼ δὲ ἐώρων εὐθύς ὅπως χλωρὰ ἐγένετο ἔτι σου τὰ κατὰ τὸν λοχαγὸν ἐκεῖνα διηγουμένου καὶ συνέστειλε τὸ πρόσωπον καὶ ὑπέφριξεν, ἐπεὶ καὶ διακόψαι τὴν κεφαλὴν ἔφης.

Λεόντιχος

ῥιμην ἐρασιμώτερος αὐτῇ φανεῖσθαι. ἀλλὰ καὶ σύ με προσαπολώλεκας, ὦ Χηνίδα, τὸ μονομάχιον ὑποβαλὼν.

Χηνίδα

οὐκ ἔδει γὰρ συνεπιγνέδεσθαί σοι ὁρῶντα τὴν αἰτίαν τῆς ἀλαζονείας; σὺ δὲ πολὺ φοβερώτερον αὐτὸ ἐποίησας. ἔστω γάρ, ἀπέτεμες τοῦ κακοδαίμονος Παφλαγόνος τὴν κεφαλὴν, τί καὶ κατέπηξας αὐτὴν ἐπὶ τῆς σαρίσης, ὥστε σου καταρρεῖν τὸ αἷμα;

Λεόντιχος [6] τοῦτο μιὰρὸν ὡς ἀληθῶς, ὦ Χηνίδα, ἐπεὶ τά γε ἄλλα οὐ κακῶς συνεπέπλαστο, ἅπιθι δ' οὖν καὶ πείσον αὐτὴν συγκαθευδήσουσαν.

Χηνίδα

λέγω οὖν ὡς ἐψεύσω ἅπαντα γενναῖος αὐτῇ δόξαι βουλόμενος;

Λεόντιχος

αἰσχρόν, ὦ Χηνίδα.

Χηνίδα

καὶ μὴν οὐκ ἂν ἄλλως ἀφίκοιτο. ἐλοῦ τοίνυν θάτερον ἢ μισεῖσθαι ἀριστεὺς εἶναι δοκῶν ἢ καθεύδειν μετὰ Ὑμνίδος ἐψεῦσθαι ὁμολογῶν.

Λεόντιχος

χαλεπὰ μὲν ἅμφω: αἰροῦμαι δ' ὅμως τὴν Ὑμνίδα. ἅπιθι οὖν καὶ λέγε, ὦ Χηνίδα, ἐψεῦσθαι μὲν, μὴ πάντα δέ.

Δωρίων και Μυρτάλη.

Δωρίων

νῦν με ἀποκλείεις, ὦ Μυρτάλη, νῶν, ὅτε πένης ἐγενόμην διὰ σέ, ὅτε δέ σοι τὰ τοσαῦτα ἐκόμιζον, ἐρώμενος, ἀνὴρ, δεσπότης, πάντ' ἦν ἐγώ. ἐπεὶ δ' ἐγὼ μὲν αὖτος ἤδη ἀκριβῶς, σὺ δὲ τὸν Βιθυνὸν ἔμπορον εὗρηκας ἐραστήν, ἀποκλείομαι μὲν ἐγὼ καὶ πρὸ τῶν θυρῶν ἔστηκα δακρύων, ὁ δὲ τῶν νυκτῶν φιλεῖται καὶ μόνος ἔνδον ἐστὶ καὶ παννυχίζεται, καὶ κυεῖν φῆς ἀπ' αὐτοῦ.

Μυρτάλη

ταῦτά με ἀποπνίγει, Δωρίων, καὶ μάλιστα ὁπότεν λέγῃς ὡς πολλὰ ἔδωκας καὶ πένης γεγένησαι δι' ἐμέ. λόγισαι γοῦν ἅπαντα ἐξ ἀρχῆς ὅποσα μοι ἐκόμισας.

Δωρίων [2] εὖ γε, ὦ Μυρτάλη, λογισώμεθα. ὑποδήματα ἐκ Σικυῶνος τὸ πρῶτον δύο δραχμῶν: τίθει δύο δραχμάς.

Μυρτάλη

ἀλλ' ἐκοιμήθης νύκτας δύο.

Δωρίων

καὶ ὁπότε ἦκον ἐκ Συρίας, ἀλάβαστρον μύρου ἐκ Φοινίκης, δύο καὶ τοῦτο δραχμῶν νῆ τὸν Ποσειδῶ.

Μυρτάλη

ἐγὼ δέ σοι ἐκπλέοντι τὸ μικρὸν ἐκεῖνο χιτῶνιον τὸ μέχρι τῶν μηρῶν, ὡς ἔχοις ἐρέττων, Ἐπιούρου τοῦ πρωρέως ἐκλαθομένου αὐτὸ παρ' ἡμῖν, ὁπότε ἐκάθευδε παρ' ἐμοί.

Δωρίων

ἀπέλαβεν αὐτὸ γνωρίσας ὁ Ἐπίουρος πρῶν ἐν Σάμῳ μετὰ πολλῆς γε, ὦ θεοί, τῆς μάχης. κρόμμια δὲ ἐκ Κύπρου καὶ σαπέρδας πέντε καὶ πέρκας τέτταρας, ὁπότε κατεπλεύσαμεν ἐκ Βοσπόρου, ἐκόμισά σοι. τί οὖν; καὶ ἄρτους ὀκτὼ ναυτικούς ἐν γυργάθῳ ξηροὺς καὶ ἰσχάδων βῖκον ἐκ Καρίας καὶ ὕστερον ἐκ Πατάρων σανδάλια ἐπίχρυσα, ὦ ἀχάριστε: καὶ τυρόν ποτε μέμνημαι τὸν μέγαν ἐκ Γυθίου.

Μυρτάλη

πέντε ἴσως δραχμῶν, ὦ Δωρίων, πάντα ταῦτα

Δωρίων [3] ὦ Μυρτάλη, ὅσα ναύτης ἄνθρωπος ἐδυνάμην μισθοῦ ἐπιπλέων. νῦν γὰρ ἤδη τοίχου ἄρχω τοῦ δεξιοῦ καὶ σὺ ἡμῶν ὑπερορᾷς, πρῶν δὲ ὁπότε τὰ Αφροδίσια ἦν, οὐχὶ δραχμὴν ἔθικα πρὸς τοῖν ποδοῖν τῇ Αφροδίτης σοῦ ἔνεκεν ἀργυρᾶν; καὶ πάλιν τῇ μητρὶ εἰς ὑποδήματα δύο δραχμάς καὶ Λυδῇ

ταύτη πολλάκις εἰς τὴν χεῖρα νῦν μὲν δύο, νῦν δὲ τέτταρας ὀβολούς. ταῦτα πάντα συντεθέντα οὐσία ναύτου ἀνδρὸς ἦν.

Μυρτάλη

τὰ κρόμμυα καὶ οἱ σαπέρδαι, ὦ Δωρίων;

Δωρίων

ναί: οὐ γὰρ εἶχον πλείω κομίζειν: οὐ γὰρ ἂν ἤρεττον, εἴ γε πλουτῶν ἐτύγχανον. τῇ μητρὶ δὲ οὐδὲ κεφαλίδα μίαν σκορόδου ἐκόμισα πώποτε. ἡδέως δ' ἂν ἔμαθον ἅτινά σοι παρὰ τοῦ Βιθυνοῦ τὰ δῶρα

Μυρτάλη

τουτὶ πρῶτον ὀρᾷς τὸ χιτώνιον; ἐκεῖνος ἐπρίατο, καὶ τὸν ὄρμον τὸν παχύτερον.

Δωρίων

ἐκεῖνος; ἦδεν γάρ σε πάλαι ἔχουσιν.

Μυρτάλη

ἀλλ' ὃν ἦδεις, πολὺ λεπτότερος ἦν καὶ σμαράγδους οὐκ εἶχε. καὶ ἐλλόβια ταυτὶ καὶ δάπιδα, καὶ πρῶην δύο μνᾶς, καὶ τὸ ἐνοίκιον κατέβαλεν ὑπὲρ ἡμῶν, οὐ σάνδαλα Παταρικὰ καὶ τυρόν Γυθιακὸν καὶ φληνάφους.

Δωρίων [4] ἀλλὰ ἐκεῖνο οὐ λέγεις, οἷω ὄντι συγκαθεύδεις αὐτῷ; ἔτη μὲν ὑπὲρ τὰ πεντήκοντα πάντως, ἀναφαλαντίας καὶ τὴν χρόαν οἷος κάραβος. οὐδὲ τοὺς ὀδόντας αὐτοῦ ὀρᾷς; αἱ μὲν γὰρ χάριτες, ὦ Διοσκόρω, πολλάι, καὶ μάλιστα ὁπόταν ἄδη καὶ ἄβρὸς εἶναι θέλῃ, ὄνος αὐτολυρίζων, φασίν. ἀλλὰ ὄναιο αὐτοῦ ἀξία γε οὔσα καὶ γένοιτο ὑμῖν παιδίον ὅμοιον τῷ πατρί, ἐγὼ δὲ καὶ αὐτὸς εὐρήσω Δελφίδα ἢ Κυμβάλιον τινα τῶν κατ' ἐμὲ ἢ τὴν γείτονα ὑμῶν τὴν αὐλητρίδα ἢ πάντως τινά. δάπιδας δὲ καὶ ὄρμους καὶ διμναῖα μισθώματα οὐ πάντες ἔχομεν.

Μυρτάλη

ὦ μακαρία ἐκείνη, ἥτις ἐραστὴν σέ, ὦ Δωρίων, ἔξει: κρόμμυα γὰρ αὐτῇ οἶσεις ἐκ Κύπρου καὶ τυρόν, ὅταν ἐκ Γυθίου καταπλήῃς.

Κοχλὶς καὶ Παρθενίς.

Κοχλὶς

τί δακρύνεις, ὦ Παρθενί, ἢ πόθεν κατεαγότας τοὺς αὐλοὺς φέρεις;

Παρθενίς

ὁ στρατιώτης ὁ Αἰτωλὸς ὁ μέγας ὁ Κροκάλης ἐρῶν ἐρράπισέ με αὐλοῦσαν εὐρὼν παρὰ τῇ Κροκάλῃ ὑπὸ τοῦ ἀντεραστοῦ αὐτοῦ Γόργου μεμισθωμένην καὶ τοὺς τε αὐλοὺς μου συνέτριψε καὶ τὴν τράπεζαν μεταξὺ δειπνούντων ἀνέτρεψε καὶ τὸν κρατῆρα ἐξέχεεν ἐπεισπάσας· καὶ τὸν μὲν ἀγροῖκον ἐκείνον τὸν Γόργον ἀπὸ τοῦ συμποσίου κατασπάσας τῶν τριχῶν ἔπαιον περιστάντες αὐτός τε ὁ στρατιώτης — Δεινόμαχος, οἶμαι, καλεῖται — καὶ ὁ συστρατιώτης αὐτοῦ· ὥστε οὐκ οἶδα εἰ βιώσεται ὁ ἄνθρωπος, ὦ Κοχλί· αἶμά τε γὰρ ἐρρὺη πολὺ ἀπὸ τῶν ῥινῶν καὶ τὸ πρόσωπον ὅλον ἐξώδηκεν αὐτοῦ καὶ πελιδνόν ἐστιν.

Κοχλὶς [2] ἐμάνη ὁ ἄνθρωπος ἢ μέθη τις ἦν καὶ παροινία τὸ πρᾶγμα;

Παρθενίς

ζηλοτυπία τις, ὦ Κοχλί, καὶ ἔρως ἔκτοπος· ἡ Κροκάλῃ δέ, οἶμαι, δύο τάλαντα αἰτήσασα, εἰ βούλεται μόνος ἔχειν αὐτήν, ἐπεὶ μὴ ἐδίδου ὁ Δεινόμαχος, ἐκείνον μὲν ἀπέκλεισεν ἦκοντα προσαράξασά γε αὐτῷ τὰς θύρας, ὡς ἐλέγετο, τὸν Γόργον δὲ Οἰνοέα τινὰ γεωργὸν εὐπορον ἐκ πολλοῦ ἐρῶντα καὶ χρηστὸν ἄνθρωπον πρὸς ζιεμένη ἔπινε μετ' αὐτοῦ κάμει παρέλαβεν αὐλήσουσαν παρ' αὐτοῖς. ἥδη δὲ προχωροῦντος τοῦ πότου ἐγὼ μὲν ὑπέκρεκόν τι τῶν Λυδίων. ὁ γεωργὸς δὲ ἥδη ἀνίστατο ὀρηχσόμενος, ἡ Κροκάλῃ δὲ ἐκρότει, καὶ πάντα ἦν ἡδέα· ἐν τοσοῦτῳ δὲ κτύπος ἠκούετο καὶ βοή καὶ ἡ αὐλῆος ἠράσσετο, καὶ μετὰ μικρὸν ἐπεισέπαισαν ὅσον ὀκτὼ νεανίσκοι μάλα καρτεροὶ καὶ ὁ Μεγαρεὺς ἐν αὐτοῖς. εὐθύς οὖν ἀνετέτραπτο πάντα καὶ ὁ Γόργος, ὥσπερ ἔφην, ἐπαίετο καὶ ἐπατεῖτο χαμαὶ κείμενος· ἡ Κροκάλῃ δὲ οὐκ οἶδ' ὅπως ἔφθη ὑπεκφυγοῦσα παρὰ τὴν γείτονα Θεσπιάδα· ἐμὲ δὲ ῥάπισας ὁ Δεινόμαχος, Ἐκφθείρου, φησί, κατεαγότας μοι τοὺς αὐλοὺς προσρίψας. καὶ νῦν ἀποτρέχω φράσουσα ταῦτα τῷ δεσπότη· ἀπέρχεται δὲ καὶ ὁ γεωργὸς ὀψόμενός τινας φίλους τῶν ἀστικῶν, οἱ παραδώσουσι τοῖς πρυτανεῦσι τὸν Μεγαρέα.

Κοχλὶς [3] ταῦτ' ἐστὶν ἀπολαῦσαι τῶν στρατιωτικῶν τούτων ἐρώτων, πληγὰς καὶ δίκας· τὰ δὲ ἄλλα ἡγεμόνες εἶναι καὶ χιλιάρχοι λέγοντες, ἦν τι δοῦναι δέη, Περίμεινον, φασί, τὴν σύνταξιν, ὅποταν ἀπολάβω τὴν μισθοφοράν, καὶ ποιήσω πάντα. ἐπιτριβεῖεν δ' οὖν ἀλαζόνες ὄντες· ἐγὼ γ' οὖν εὖ ποιῶ μὴ προσιεμένη αὐτοὺς τὸ παράπαν. ἀλιεύς τις ἐμοὶ γένοιτο ἢ ναύτης ἢ γεωργὸς ἰσότημος κολακεύειν εἰδὼς μικρὰ καὶ κομίζων πολλά, οἱ δὲ τοὺς λόφους ἐπισείοντες οὗτοι καὶ τὰς μάχας διηγούμενοι, ψόφοι, ὦ Παρθενί.

The Biographies



Florence, 1498 — the first printed edition of Lucian's works was issued in Florence in 1499.

INTRODUCTION TO LUCIAN by H. W. Fowler and F. G. Fowler



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1, LIFE OF LUCIAN

With the exception of a very small number of statements, of which the truth is by no means certain, all that we know of Lucian is derived from his own writings. And any reader who prefers to have his facts at first rather than at second hand can consequently get them by reading certain of his pieces, and making the natural deductions from them. Those that contain biographical matter are, in the order corresponding to the periods of his life on which they throw light, *The Vision*, *Demosthenes*, *Nigrinus*, *The Portrait-study* and *Defence* (in which Lucian is *Lycinus*), *The Way to write History*, *The double indictment* (in which he is *The Syrian*), *The Fisher* (*Parrhesiades*), *Swans and Amber*, *Alexander*, *Hermotimus* (*Lycinus*), *Menippus and Icaromenippus* (in which *Menippus* represents him), *A literary Prometheus*, *Herodotus*, *Zeuxis*, *Harmonides*, *The Scythian*, *The Death of Peregrine*, *The Book-fancier*, *Demonax*, *The Rhetorician's Vade mecum*, *Dionysus*, *Heracles*, *A Slip of the Tongue*, *Apology for 'The dependent Scholar.'* Of these *The Vision* is a direct piece of autobiography; there is intentional but veiled autobiography in several of the other pieces; in others again conclusions can be drawn from comparison of his statements with facts known from external sources.

Lucian lived from about 125 to about 200 A.D., under the Roman Emperors Antoninus Pius, M. Aurelius and Lucius Verus, Commodus, and perhaps Pertinax. He was a Syrian, born at Samosata on the Euphrates, of parents to whom it was of importance that he should earn his living without spending much time or money on education. His maternal uncle being a statuary, he was apprenticed to him, having shown an aptitude for modelling in the wax that he surreptitiously scraped from his school writing-tablets. The apprenticeship lasted one day. It is clear that he was impulsive all through life; and when his uncle corrected him with a stick for breaking a piece of marble, he ran off home, disposed already to think he had had enough of statuary. His mother took his part, and he made up his mind by the aid of a vision that came to him the same night.

It was the age of the rhetoricians. If war was not a thing of the past, the shadow of the *pax Romana* was over all the small states, and the aspiring provincial's readiest road to fame was through words rather than deeds. The arrival of a famous rhetorician to lecture was one of the important events in any great city's annals; and Lucian's works are full of references to the impression these men produced, and the envy they enjoyed. He himself was evidently consumed, during his youth and early manhood, with desire for a position like theirs. To him, sleeping with memories of the stick, appeared two women, corresponding to *Virtue* and *Pleasure* in Prodicus's *Choice of Heracles* — the working woman *Statuary*, and the lady *Culture*. They advanced their claims to him in turn; but before *Culture* had completed her reply, the choice was made: he was to be a rhetorician. From her reminding

him that she was even now not all unknown to him, we may perhaps assume that he spoke some sort of Greek, or was being taught it; but he assures us that after leaving Syria he was still a barbarian; we have also a casual mention of his offering a lock of his hair to the Syrian goddess in his youth.

He was allowed to follow his bent and go to Ionia. Great Ionian cities like Smyrna and Ephesus were full of admired sophists or teachers of rhetoric. But it is unlikely that Lucian's means would have enabled him to become the pupil of these. He probably acquired his skill to a great extent by the laborious method, which he ironically deprecates in *The Rhetorician's Vade mecum*, of studying exhaustively the old Attic orators, poets, and historians.

He was at any rate successful. The different branches that a rhetorician might choose between or combine were: (1) Speaking in court on behalf of a client; (2) Writing speeches for a client to deliver; (3) Teaching pupils; (4) Giving public displays of his skill. There is a doubtful statement that Lucian failed in (1), and took to (2) in default. His surviving rhetorical pieces (*The Tyrannicide*, *The Disinherited*, *Phalaris*) are declamations on hypothetical cases which might serve either for (3) or (4); and *The Hall*, *The Fly*, *Dipsas*, and perhaps *Demosthenes*, suggest (4). A common form of exhibition was for a sophist to appear before an audience and let them propose subjects, of which he must choose one and deliver an impromptu oration upon it.

Whatever his exact line was, he earned an income in Ionia, then in Greece, had still greater success in Italy, and appears to have settled for some time in Gaul, perhaps occupying a professorial chair there. The intimate knowledge of Roman life in some aspects which appears in *The dependent Scholar* suggests that he also lived some time in Rome. He seems to have known some Latin, since he could converse with boatmen on the Po; but his only clear reference (A Slip of the Tongue,) implies an imperfect knowledge of it; and there is not a single mention in all his works, which are crammed with literary allusions, of any Latin author. He claims to have been during his time in Gaul one of the rhetoricians who could command high fees; and his descriptions of himself as resigning his place close about his lady's (i.e. Rhetoric's) person, and as casting off his wife Rhetoric because she did not keep herself exclusively to him, show that he regarded himself, or wished to be regarded, as having been at the head of his profession.

This brings us to about the year 160 A.D. We may conceive Lucian now to have had some of that yearning for home which he ascribes in the *Patriotism* even to the successful exile. He returned home, we suppose, a distinguished man at thirty-five, and enjoyed impressing the fact on his fellow citizens in *The Vision*. He may then have lived at Antioch as a rhetorician for some years, of which we have a memorial in *The Portrait-study*. Lucius Verus, M. Aurelius's colleague, was at Antioch in 162 or 163 A.D. on his way to the Parthian war, and *The Portrait-study* is a panegyric on Verus's mistress Panthea, whom Lucian saw there.

A year or two later we find him migrating to Athens, taking his father with

him, and at Athens he settled and remained many years. It was on this journey that the incident occurred, which he relates with such a curious absence of shame in the *Alexander*, of his biting that charlatan's hand.

This change in his manner of life corresponds nearly with the change in habit of mind and use of his powers that earned him his immortality. His fortieth year is the date given by himself for his abandonment of Rhetoric and, as he calls it, taking up with Dialogue, or, as we might say, becoming a man of letters. Between Rhetoric and Dialogue there was a feud, which had begun when Socrates five centuries before had fought his battles with the sophists. Rhetoric appeals to the emotions and obscures the issues (such had been Socrates's position); the way to elicit truth is by short question and answer. The Socratic method, illustrated by Plato, had become, if not the only, the accredited instrument of philosophers, who, so far as they are genuine, are truth-seekers; Rhetoric had been left to the legal persons whose object is not truth but victory. Lucian's abandonment of Rhetoric was accordingly in some sort his change from a lawyer to a philosopher. As it turned out, however, philosophy was itself only a transitional stage with him.

Already during his career as a rhetorician, which we may put at 145-164 A.D., he seems both to have had leanings to philosophy, and to have toyed with dialogue. There is reason to suppose that the *Nigrinus*, with its strong contrast between the noise and vulgarity of Rome and the peace and culture of Athens, its enthusiastic picture of the charm of philosophy for a sensitive and intelligent spirit, was written in 150 A.D., or at any rate described an incident that occurred in that year; and the *Portrait-study* and its *Defence*, dialogues written with great care, whatever their other merits, belong to 162 or 163 A.D. But these had been excursions out of his own province. After settling at Athens he seems to have adopted the writing of dialogues as his regular work. The *Toxaris*, a collection of stories on friendship, strung together by dialogue, the *Anacharsis*, a discussion on the value of physical training, and the *Pantomime*, a description slightly relieved by the dialogue form, may be regarded as experiments with his new instrument. There is no trace in them of the characteristic use that he afterwards made of dialogue, for the purposes of satire.

That was an idea that we may suppose to have occurred to him after the composition of the *Hermotimus*. This is in form the most philosophic of his dialogues; it might indeed be a dialogue of Plato, of the merely destructive kind; but it is at the same time, in matter, his farewell to philosophy, establishing that the pursuit of it is hopeless for mortal man. From this time onward, though he always professes himself a lover of true philosophy, he concerns himself no more with it, except to expose its false professors. The dialogue that perhaps comes next, *The Parasite*, is still Platonic in form, but only as a parody; its main interest (for a modern reader is outraged, as in a few other pieces of Lucian's, by the disproportion between subject and treatment) is in the combination for the first time of satire with dialogue.

One more step remained to be taken. In the piece called *A literary Prometheus*, we are told what Lucian himself regarded as his claim to the title of an original writer. It was the fusing of Comedy and Dialogue — the latter being the prose conversation that had hitherto been confined to philosophical discussion. The new literary form, then, was conversation, frankly for purposes of entertainment, as in Comedy, but to be read and not acted. In this kind of writing he remains, though he has been often imitated, first in merit as clearly as in time; and nearly all his great masterpieces took this form. They followed in rapid succession, being all written, perhaps, between 165 and 175 A.D. And we make here no further comment upon them, except to remark that they fall roughly into three groups as he drew inspiration successively from the writers of the New Comedy (or Comedy of ordinary life) like Menander, from the satires of Menippus, and from writers of the Old Comedy (or Comedy of fantastic imagination) like Aristophanes. The best specimens of the first group are *The Liar* and the *Dialogues of the Hetaerae*; of the second, the *Dialogues of the Dead* and *of the Gods*, *Menippus* and *Icaromenippus*, *Zeus cross-examined*; of the third, *Timon*, *Charon*, *A Voyage to the lower World*, *The Sale of Creeds*, *The Fisher*, *Zeus Tragoedus*, *The Cock*, *The double Indictment*, *The Ship*.

During these ten or more years, though he lived at Athens, he is to be imagined travelling occasionally, to read his dialogues to audiences in various cities, or to see the Olympic Games. And these excursions gave occasion to some works not of the dialogue kind; the *Zeuxis* and several similar pieces are introductions to series of readings away from Athens; *The Way to write History*, a piece of literary criticism still very readable, if out of date for practical purposes, resulted from a visit to Ionia, where all the literary men were producing histories of the Parthian war, then in progress (165 A.D.). An attendance at the Olympic Games of 169 A.D. suggested *The Death of Peregrine*, which in its turn, through the offence given to Cynics, had to be supplemented by the dialogue of *The Runaways*. *The True History*, most famous, but, admirable as it is, far from best of his works, presumably belongs to this period also, but cannot be definitely placed. *The Book-fancier* and *The Rhetorician's Vade mecum* are unpleasant records of bitter personal quarrels.

After some ten years of this intense literary activity, producing, reading, and publishing, Lucian seems to have given up both the writing of dialogues and the presenting of them to audiences, and to have lived quietly for many years. The only pieces that belong here are the *Life of Demonax*, the man whom he held the best of all philosophers, and with whom he had been long intimate at Athens, and that of Alexander, the Asiatic charlatan, who was the prince of impostors as Demonax of philosophers. When quite old, Lucian was appointed by the Emperor Commodus to a well-paid legal post in Egypt. We also learn, from the new introductory lectures called *Dionysus* and *Heracles*, that he resumed the practice of reading his dialogues; but he wrote nothing more of importance. It is stated in Suidas that he was torn to pieces by dogs;

but, as other statements in the article are discredited, it is supposed that this is the Christian revenge for Lucian's imaginary hostility to Christianity. We have it from himself that he suffered from gout in his old age. He solaced himself characteristically by writing a play on the subject; but whether the goddess Gout, who gave it its name, was appeased by it, or carried him off, we cannot tell.

2. PROBABLE ORDER OF WRITINGS

The received order in which Lucian's works stand is admitted to be entirely haphazard. The following arrangement in groups is roughly chronological, though it is quite possible that they overlap each other. It is M. Croiset's, put into tabular form. Many details in it are open to question; but to read in this order would at least be more satisfactory to any one who wishes to study Lucian seriously than to take the pieces as they come. The table will also serve as a rough guide to the first-class and the inferior pieces. The names italicized are those of pieces rejected as spurious by M. Croiset, and therefore not placed by him; we have inserted them where they seem to belong; as to their genuineness, it is our opinion that the objections made (not by M. Croiset, who does not discuss authenticity) to the *Demosthenes* and *The Cynic* at least are, in view of the merits of these, unconvincing.

(i) About 145 to 160 A.D. Lucian a rhetorician in Ionia, Greece, Italy, and Gaul.

The Tyrannicide, a rhetorical exercise.

The Disinherited.

Phalaris I & II.

Demosthenes, a panegyric.

Patriotism, an essay.

The Fly, an essay.

Swans and Amber, an introductory lecture.

Dipsas, an introductory lecture.

The Hall, an introductory lecture.

Nigrinus, a dialogue on philosophy, 150 A.D.

(ii) About 160 to 164 A.D. After Lucian's return to Asia.

The Portrait-study, a panegyric in dialogue, 162 A.D.

Defence of The Portrait-study, in dialogue.

A Trial in the Court of Vowels, a *jeu d'esprit*.

Hesiod, a short dialogue.

The Vision, an autobiographical address.

(iii) About 165 A.D. At Athens.

Pantomime, art criticism in dialogue.

Anacharsis, a dialogue on physical training.

Toxaris, stories of friendship in dialogue.

Slander, a moral essay.

The Way to write History, an essay in literary criticism.

The next eight groups, iv-xi, belong to the years from about 165 A.D. to about 175 A.D., when Lucian was at his best and busiest; iv-ix are to be regarded roughly as succeeding each other in time; x and xi being independent in this respect. Pieces are assigned to groups mainly according to their subjects; but some are placed in groups that do not seem at first sight the most

appropriate, owing to specialties in their treatment; e.g. *The Ship* might seem more in place with vii than with ix; but M. Croiset finds in it a maturity that induces him to put it later.

(iv) About 165 A.D.

Hermotimus, a philosophic dialogue.

The Parasite, a parody of a philosophic dialogue.

(v) Influence of the New Comedy writers.

The Liar, a dialogue satirizing superstition.

A Feast of Lapithae, a dialogue satirizing the manners of philosophers.

Dialogues of the Hetaerae, a series of short dialogues.

(vi) Influence of the Menippean satire.

Dialogues of the Dead, a series of short dialogues.

Dialogues of the Gods, a series of short dialogues.

Dialogues of the Sea-Gods, a series of short dialogues.

Menippus, a dialogue satirizing philosophy.

Icaromenippus, a dialogue satirizing philosophy and religion.

Zeus cross-examined, a dialogue satirizing religion.

The Cynic, a dialogue against luxury.

Of Sacrifice, an essay satirizing religion.

Saturnalia, dialogue and letters on the relation of rich and poor.

The True History, a parody of the old Greek historians,

(vii) Influence of the Old Comedy writers: vanity of human wishes.

A Voyage to the Lower World, a dialogue on the vanity of power.

Charon, a dialogue on the vanity of all things.

Timon, a dialogue on the vanity of riches.

The Cock, a dialogue on the vanity of riches and power,

(viii) Influence of the Old Comedy writers: dialogues satirizing religion.

Prometheus on Caucasus.

Zeus Tragoedus.

The Gods in Council.

(ix) Influence of the Old Comedy writers: satire on philosophers.

The Ship, a dialogue on foolish aspirations.

The Life of Peregrine, a narrative satirizing the Cynics, 169 A.D.

The Runaways, a dialogue satirizing the Cynics.

The double Indictment, an autobiographic dialogue.

The Sale of Creeds, a dialogue satirizing philosophers.

The Fisher, an autobiographic dialogue satirizing philosophers.

(x) 165-175 A.D. Introductory lectures.

Herodotus.

Zeuxis.

Harmonides.

The Scythian.

A literary Prometheus.

(xi) 165-175 A.D. Scattered pieces standing apart from the great dialogue

series, but written during the same period.

The Book-fancier, an invective. About 170 A.D.

The Purist purized, a literary satire in dialogue.

Lexiphanes, a literary satire in dialogue.

The Rhetorician's Vade-mecum, a personal satire. About 178 A.D.

(xii) After 180 A.D.

Demonax, a biography.

Alexander, a satirical biography,

(xiii) In old age.

Mourning, an essay.

Dionysus, an introductory lecture.

Heracles, an introductory lecture.

Apology for 'The dependent Scholar.'

A Slip of the Tongue.

In conclusion, we have to say that this arrangement of M. Croiset's, which we have merely tabulated without intentionally departing from it in any particular, seems to us well considered in its broad lines; there are a few modifications which we should have been disposed to make in it; but we thought it better to take it entire than to exercise our own judgment in a matter where we felt very little confidence.

3. CIRCUMSTANCES OF THE TIME

M. Aurelius has for us moderns this great superiority in interest over Saint Louis or Alfred, that he lived and acted in a state of society modern by its essential characteristics, in an epoch akin to our own, in a brilliant centre of civilization. Trajan talks of “our enlightened age” just as glibly as *The Times* talks of it.’ M. Arnold, *Essays in Criticism, M. Aurelius*.

The age of M. Aurelius is also the age of Lucian, and with any man of that age who has, like these two, left us a still legible message we can enter into quite different relations from those which are possible with what M. Arnold calls in the same essay ‘classical-dictionary heroes.’ A twentieth-century Englishman, a second-century Greek or Roman, would be much more at home in each other’s century, if they had the gift of tongues, than in most of those which have intervened. It is neither necessary nor possible to go deeply into the resemblance here [Footnote: Some words of Sir Leslie Stephen’s may be given, however, describing the welter of religious opinions that prevailed at both epochs: ‘The analogy between the present age and that which witnessed the introduction of Christianity is too striking to have been missed by very many observers. The most superficial acquaintance with the general facts shows how close a parallel might be drawn by a competent historian. There are none of the striking manifestations of the present day to which it would not be easy to produce an analogy, though in some respects on a smaller scale. Now, as then, we can find mystical philosophers trying to evolve a satisfactory creed by some process of logical legerdemain out of theosophical moonshine; and amiable and intelligent persons labouring hard to prove that the old mythology could be forced to accept a rationalistic interpretation — whether in regard to the inspection of entrails or prayers for fine weather; and philosophers framing systems of morality entirely apart from the ancient creeds, and sufficiently satisfactory to themselves, while hopelessly incapable of impressing the popular mind; and politicians, conscious that the basis of social order was being sapped by the decay of the faith in which it had arisen, and therefore attempting the impossible task of galvanizing dead creeds into a semblance of vitality; and strange superstitions creeping out of their lurking-places, and gaining influence in a luxurious society whose intelligence was an ineffectual safeguard against the most grovelling errors; and a dogged adherence of formalists and conservatives to ancient ways, and much empty profession of barren orthodoxy; and, beneath all, a vague disquiet, a breaking up of ancient social and natural bonds, and a blind groping toward some more cosmopolitan creed and some deeper satisfaction for the emotional needs of mankind.’ — *The Religion of all Sensible Men in An Agnostic’s Apology*, 1893.]; all that need be done is to pass in review those points of it, some important, and some trifling, which are sure to occur in a detached way to readers of Lucian.

The Graeco-Roman world was as settled and peaceful, as conscious of its imperial responsibilities, as susceptible to boredom, as greedy of amusement, could show as numerous a leisured class, and believed as firmly in money, as our own. What is more important for our purpose, it was questioning the truth of its religion as we are to-day questioning the truth of ours. Lucian was the most vehement of the questioners. Of what played the part then that the Christian religion plays now, the pagan religion was only one half; the other half was philosophy. The gods of Olympus had long lost their hold upon the educated, but not perhaps upon the masses; the educated, ill content to be without any guide through the maze of life, had taken to philosophy instead. Stoicism was the prevalent creed, and how noble a form this could take in a cultivated and virtuous mind is to be seen in the *Thoughts* of M. Aurelius. The test of a religion, however, is not what form it takes in a virtuous mind, but what effects it produces on those of another sort. Lucian applies the test of results alike to the religion usually so called, and to its philosophic substitute. He finds both wanting; the test is not a satisfactory one, but it is being applied by all sorts and conditions of men to Christianity in our own time; so is the second test, that of inherent probability, which he uses as well as the other upon the pagan theology; and it is this that gives his writings, even apart from their wit and fancy, a special interest for our own time. Our attention seems to be concentrated more and more on the ethical, as opposed to the speculative or dogmatic aspect of religion; just such was Lucian's attitude towards philosophy.

Some minor points of similarity may be briefly noted. As we read the *Anacharsis*, we are reminded of the modern prominence of athletics; the question of football *versus* drill is settled for us; light is thrown upon the question of conscription; we think of our Commissions on national deterioration, and the schoolmaster's wail over the athletic *Frankenstein's* monster which, like *Eucrates* in *The Liar*, he has created but cannot control. The 'horsy talk in every street' of the *Nigrinus* calls up the London newsboy with his 'All the winners.' We think of palmists and spiritualists in the police-courts as we read of Rutilianus and the Roman nobles consulting the impostor Alexander. This sentence reads like the description of a modern man of science confronted with the supernatural: 'It was an occasion for a man whose intelligence was steeled against such assaults by scepticism and insight, one who, if he could not detect the precise imposture, would at any rate have been perfectly certain that, though this escaped him, the whole thing was a lie and an impossibility.' The upper-class audiences who listened to Lucian's readings, taking his points with quiet smiles instead of the loud applause given to the rhetorician, must have been something like that which listens decorously to an Extension lecturer. When Lucian bids us mark 'how many there are who once were but cyphers, but whom words have raised to fame and opulence, ay, and to noble lineage too,' we remember not only Gibbon's remark about the very Herodes Atticus of whom Lucian may have been

thinking ('The family of Herod, at least after it had been favoured by fortune, was lineally descended from Cimon and Miltiades'), but also the modern *carriere ouverte aux talents*, and the fact that Tennyson was a lord. There are the elements of a socialist question in the feelings between rich and poor described in the *Saturnalia*; while, on the other hand, the fact of there being an audience for the *Dialogues of the Hetaerae* is an illustration of that spirit of *humani nihil a me alienum puto* which is again prevalent today. We care now to realize the thoughts of other classes besides our own; so did they in Lucian's time; but it is significant that Francklin in 1780, refusing to translate this series, says: 'These dialogues exhibit to us only such kind of conversation as we may hear in the purlieu of Covent Garden — lewd, dull, and insipid.' The lewdness hardly goes beyond the title; they are full of humour and insight; and we make no apology for translating most of them. Lastly, a generation that is always complaining of the modern over-production of books feels that it would be at home in a state of society in which our author found that, not to be too singular, he must at least write about writing history, if he declined writing it himself, even as Diogenes took to rolling his tub, lest he should be the only idle man when Corinth was bustling about its defences.

As Lucian is so fond of saying, 'this is but a small selection of the facts which might have been quoted' to illustrate the likeness between our age and his. It may be well to allude, on the other hand, to a few peculiarities of the time that appear conspicuously in his writings.

The Roman Empire was rather Graeco-Roman than Roman; this is now a commonplace. It is interesting to observe that for Lucian 'we' is on occasion the Romans; 'we' is also everywhere the Greeks; while at the same time 'I' is a barbarian and a Syrian. Roughly speaking, the Roman element stands for energy, material progress, authority, and the Greek for thought; the Roman is the British Philistine, the Greek the man of culture. Lucian is conscious enough of the distinction, and there is no doubt where his own preference lies. He may be a materialist, so far as he is anything, in philosophy; but in practice he puts the things of the mind before the things of the body.

If our own age supplies parallels for most of what we meet with in the second century, there are two phenomena which are to be matched rather in an England that has passed away. The first is the Cynics, who swarm in Lucian's pages like the begging friars in those of a historical novelist painting the middle ages. Like the friars, they began nobly in the desire for plain living and high thinking; in both cases the thinking became plain, the living not perhaps high, but the best that circumstances admitted of, and the class — with its numbers hugely swelled by persons as little like their supposed teachers as a Marian or Elizabethan persecutor was like the founder of Christianity — a pest to society. Lucian's sympathy with the best Cynics, and detestation of the worst, make Cynicism one of his most familiar themes. The second is the class so vividly presented in *The dependent Scholar* — the indigent learned Greek who looks about for a rich vulgar Roman to buy his company, and finds

he has the worst of the bargain. His successors, the 'trencher chaplains' who 'from grasshoppers turn bumble-bees and wasps, plain parasites, and make the Muses mules, to satisfy their hunger-starved panches, and get a meal's meat,' were commoner in Burton's days than in our own, and are to be met in Fielding, and Macaulay, and Thackeray.

Two others of Lucian's favourite figures, the parasite and the legacy-hunter, exist still, no doubt, as they are sure to in every complex civilization; but their operations are now conducted with more regard to the decencies. This is worth remembering when we are occasionally offended by his frankness on subjects to which we are not accustomed to allude; he is not an unclean or a sensual writer, but the waters of decency have risen since his time and submerged some things which were then visible.

A slight prejudice, again, may sometimes be aroused by Lucian's trick of constant and trivial quotation; he would rather put the simplest statement, or even make his transition from one subject to another, in words of Homer than in his own; we have modern writers too who show the same tendency, and perhaps we like or dislike them for it in proportion as their allusions recall memories or merely puzzle us; we cannot all be expected to have agreeable memories stirred by insignificant Homer tags; and it is well to bear in mind by way of palliation that in Greek education Homer played as great a part as the Bible in ours. He might be taken simply or taken allegorically; but one way or the other he was the staple of education, and it might be assumed that every one would like the mere sound of him.

We may end by remarking that the public readings of his own works, to which the author makes frequent reference, were what served to a great extent the purpose of our printing-press. We know that his pieces were also published; but the public that could be reached by hand-written copies would bear a very small proportion to that which heard them from the writer's own lips; and though the modern system may have the advantage on the whole, it is hard to believe that the unapproached life and naturalness of Lucian's dialogue does not owe something to this necessity.

4. LUCIAN AS A WRITER

With all the sincerity of Lucian in *The True History*, 'soliciting his reader's incredulity,' we solicit our reader's neglect of this appreciation. We have no pretensions whatever to the critical faculty; the following remarks are to be taken as made with diffidence, and offered to those only who prefer being told what to like, and why, to settling the matter for themselves.

Goethe, aged fourteen, with seven languages on hand, devised the plan of a correspondence kept up by seven imaginary brothers scattered over the globe, each writing in the language of his adopted land. The stay-at-home in Frankfort was to write Jew-German, for which purpose some Hebrew must be acquired. His father sent him to Rector Albrecht. The rector was always found with one book open before him — a well-thumbed Lucian. But the Hebrew vowel-points were perplexing, and the boy found better amusement in putting shrewd questions on what struck him as impossibilities or inconsistencies in the Old-Testament narrative they were reading. The old gentleman was infinitely amused, had fits of mingled coughing and laughter, but made little attempt at solving his pupil's difficulties, beyond ejaculating *Er narrischer Kerl! Er narrischer Junge!* He let him dig for solutions, however, in an English commentary on the shelves, and occupied the time with turning the familiar pages of his Lucian [Footnote: *Wahrheit und Dichtung*, book iv.]. The wicked old rector perhaps chuckled to think that here was one who bade fair to love Lucian one day as well as he did himself.

For Lucian too was one who asked questions — spent his life doing little else; if one were invited to draw him with the least possible expenditure of ink, one's pen would trace a mark of interrogation. That picture is easily drawn; to put life into it is a more difficult matter. However, his is not a complex character, for all the irony in which he sometimes chooses to clothe his thought; and materials are at least abundant; he is one of the self-revealing fraternity; his own personal presence is to be detected more often than not in his work. He may give us the assistance, or he may not, of labelling a character *Lucian* or *Lycinus*; we can detect him, *volentes volentem*, under the thin disguise of *Menippus* or *Tychiades* or *Cyniscus* as well. And the essence of him as he reveals himself is the questioning spirit. He has no respect for authority. Burke describes the majority of mankind, who do not form their own opinions, as 'those whom Providence has doomed to live on trust'; Lucian entirely refuses to live on trust; he 'wants to know.' It was the wish of *Arthur Clennam*, who had in consequence a very bad name among the *Tite Barnacles* and other persons in authority. Lucian has not escaped the same fate; 'the scoffer Lucian' has become as much a commonplace as '*fidus Achates*,' or 'the well-greaved Achaeans,' the reading of him has been discountenanced, and, if he has not actually lost his place at the table of Immortals, promised him when he temporarily left the Island of the Blest, it

has not been so 'distinguished' a place as it was to have been and should have been. And all because he 'wanted to know.'

His questions, of course, are not all put in the same manner. In the *Dialogues of the Gods*, for instance, the mark of interrogation is not writ large; they have almost the air at first of little stories in dialogue form, which might serve to instruct schoolboys in the attributes and legends of the gods — a manual charmingly done, yet a manual only. But we soon see that he has said to himself: Let us put the thing into plain natural prose, and see what it looks like with its glamour of poetry and reverence stripped off; the Gods do human things; why not represent them as human persons, and see what results? What did result was that henceforth any one who still believed in the pagan deities might at the cost of an hour's light reading satisfy himself that his gods were not gods, or, if they were, had no business to be. Whether many or few did so read and so satisfy themselves, we have no means of knowing; it is easy to over-estimate the effect such writing may have had, and to forget that those who were capable of being convinced by exposition of this sort would mostly be those who were already convinced without; still, so far as Lucian had any effect on the religious position, it must have been in discrediting paganism and increasing the readiness to accept the new faith beginning to make its way. Which being so, it was ungrateful of the Christian church to turn and rend him. It did so, partly in error. Lucian had referred in the *Life of Peregrine* to the Christians, in words which might seem irreverent to Christians at a time when they were no longer an obscure sect; he had described and ridiculed in *The Liar* certain 'Syrian' miracles which have a remarkable likeness to the casting out of spirits by Christ and the apostles; and worse still, the *Philopatris* passed under his name. This dialogue, unlike what Lucian had written in the *Peregrine* and *The Liar*, is a deliberate attack on Christianity. It is clear to us now that it was written two hundred years after his time, under Julian the Apostate; but there can be no more doubt of its being an imitation of Lucian than of its not being his; it consequently passed for his, the story gained currency that he was an apostate himself, and his name was anathema for the church. It was only partly in error, however. Though Lucian might be useful on occasion ('When Tertullian or Lactantius employ their labours in exposing the falsehood and extravagance of Paganism, they are obliged to transcribe the eloquence of Cicero or the wit of Lucian' [Footnote: Gibbon, *Decline and Fall*, cap. xv.]), the very word heretic is enough to remind us that the Church could not show much favour to one who insisted always on thinking for himself. His works survived, but he was not read, through the Middle Ages. With the Renaissance he partly came into his own again, but still laboured under the imputations of scoffing and atheism, which confined the reading of him to the few.

The method followed in the *Dialogues of the Gods* and similar pieces is a very indirect way of putting questions. It is done much more directly in others, the *Zeus cross-examined*, for instance. Since the fallen angels

reasoned high
Of Providence, Foreknowledge, Will, and Fate —
Fixed fate, free will, foreknowledge absolute —
And found no end, in wandering mazes lost,

these subjects have had their share of attention; but the questions can hardly be put more directly, or more neatly, than in the *Zeus cross-examined*, and the thirtieth *Dialogue of the Dead*.

He has many other interrogative methods besides these, which may be left to reveal themselves in the course of reading. As for answering questions, that is another matter. The answer is sometimes apparent, sometimes not; he will not refrain from asking a question just because he does not know the answer; his *role* is asking, not answering. Nor when he gives an answer is it always certain whether it is to be taken in earnest. Was he a cynic? one would say so after reading *The Cynic*; was he an Epicurean? one would say so after reading the *Alexander*; was he a philosopher? one would say Yes at a certain point of the *Hermotimus*, No at another. He doubtless had his moods, and he was quite unhampered by desire for any consistency except consistent independence of judgement. Moreover, the difficulty of getting at his real opinions is increased by the fact that he was an ironist. We have called him a self-revealer; but you never quite know where to have an ironical self-revealer. Goethe has the useful phrase, 'direct irony'; a certain German writer 'makes too free a use of direct irony, praising the blameworthy and blaming the praiseworthy — a rhetorical device which should be very sparingly employed. In the long run it disgusts the sensible and misleads the dull, pleasing only the great intermediate class to whom it offers the satisfaction of being able to think themselves more shrewd than other people, without expending much thought of their own' (*Wahrheit und Dichtung*, book vii). Fielding gives us in *Jonathan Wild* a sustained piece of 'direct irony'; you have only to reverse everything said, and you get the author's meaning. Lucian's irony is not of that sort; you cannot tell when you are to reverse him, only that you will have sometimes to do so. He does use the direct kind; *The Rhetorician's Vade mecum* and *The Parasite* are examples; the latter is also an example (unless a translator, who is condemned not to skip or skim, is an unfair judge) of how tiresome it may become. But who shall say how much of irony and how much of genuine feeling there is in the fine description of the philosophic State given in the *Hermotimus* (with its suggestions of *Christian* in *The Pilgrim's Progress*, and of the 'not many wise men after the flesh, not many mighty, not many noble'), or in the whimsical extravagance (as it strikes a modern) of the *Pantomime*, or in the triumph permitted to the Cynic (against 'Lycinus' too) in the dialogue called after him? In one of his own introductory lectures he compares his pieces aptly enough to the bacchante's thyrsus with its steel point concealed.

With his questions and his irony and his inconsistencies, it is no wonder

that Lucian is accused of being purely negative and destructive. But we need not think he is disposed of in that way, any more than our old-fashioned literary education is disposed of when it has been pointed out that it does not equip its *alumni* with knowledge of electricity or of a commercially useful modern language; it may have equipped them with something less paying, but more worth paying for. Lucian, it is certain, will supply no one with a religion or a philosophy; but it may be doubted whether any writer will supply more fully both example and precept in favour of doing one's thinking for oneself; and it may be doubted also whether any other intellectual lesson is more necessary. He is *nullius addictus iurare in verba magistri*, if ever man was; he is individualist to the core. No religion or philosophy, he seems to say, will save you; the thing is to think for yourself, and be a man of sense. 'It was but small consolation,' says *Menippus*, 'to reflect that I was in numerous and wise and eminently sensible company, if I was a fool still, all astray in my quest for truth.' *Vox populi* is no *vox dei* for him; he is quite proof against majorities; *Athanasius contra mundum* is more to his taste. "What is this I hear?" asked Arignotus, scowling upon me; "you deny the existence of the supernatural, when there is scarcely a man who has not seen some evidence of it?" "Therein lies my exculpation," I replied; "I do not believe in the supernatural, because, unlike the rest of mankind, I do not see it; if I saw, I should doubtless believe, just as you all do." That British schoolboys should have been brought up for centuries on Ovid, and Lucian have been tabooed, is, in view of their comparative efficacy in stimulating thought, an interesting example of *habent sua fata libelli*.

It need not be denied that there is in him a certain lack of feeling, not surprising in one of his analytic temper, but not agreeable either. He is a hard bright intelligence, with no bowels; he applies the knife without the least compunction — indeed with something of savage enjoyment. The veil is relentlessly torn from family affection in the *Mourning*. *Solon* in the *Charon* pursues his victory so far as to make us pity instead of scorning *Croesus*. *Menippus* and his kind, in the shades, do their lashing of dead horses with a disagreeable gusto, which tempts us to raise a society for the prevention of cruelty to the Damned. A voyage through Lucian in search of pathos will yield as little result as one in search of interest in nature. There is a touch of it here and there (which has probably evaporated in translation) in the *Hermotimus*, the *Demonax*, and the *Demosthenes*; but that is all. He was perhaps not unconscious of all this himself. 'But what is your profession?' asks *Philosophy*. 'I profess hatred of imposture and pretension, lying and pride... However, I do not neglect the complementary branch, in which love takes the place of hate; it includes love of truth and beauty and simplicity, and all that is akin to love. *But the subjects for this branch of the profession are sadly few.*'

Before going on to his purely literary qualities, we may collect here a few detached remarks affecting rather his character than his skill as an artist. And

first of his relations to philosophy. The statements in the *Menippus* and the *Icaromenippus*, as well as in *The Fisher* and *The double Indictment*, have all the air of autobiography (especially as they are in the nature of digressions), and give us to understand that he had spent much time and energy on philosophic study. He claims *Philosophy* as his mistress in *The Fisher*, and in a case where he is in fact judge as well as party, has no difficulty in getting his claim established. He is for ever reminding us that he loves philosophy and only satirizes the degenerate philosophers of his day. But it *will* occur to us after reading him through that he has dissembled his love, then, very well. There is not a passage from beginning to end of his works that indicates any real comprehension of any philosophic system. The external characteristics of the philosophers, the absurd stories current about them, and the popular misrepresentations of their doctrines — it is in these that philosophy consists for him. That he had read some of them there is no doubt; but one has an uneasy suspicion that he read Plato because he liked his humour and his style, and did not trouble himself about anything further. Gibbon speaks of ‘the philosophic maze of the writings of Plato, of which the dramatic is perhaps more interesting than the argumentative part.’ That is quite a legitimate opinion, provided you do not undertake to judge philosophy in the light of it. The apparently serious rejection of geometrical truth in the *Hermotimus* may fairly suggest that Lucian was as unphilosophic as he was unmathematical. Twice, and perhaps twice only, does he express hearty admiration for a philosopher. Demonax is ‘the best of all philosophers’; but then he admired him just because he was so little of a philosopher and so much a man of ordinary common sense. And Epicurus is ‘the thinker who had grasped the nature of things and been in solitary possession of truth’; but then that is in the *Alexander*, and any stick was good enough to beat that dog with. The fact is, Lucian was much too well satisfied with his own judgement to think that he could possibly require guidance, and the commonplace test of results was enough to assure him that philosophy was worthless: ‘It is no use having all theory at your fingers’ ends, if you do not conform your conduct to the right.’ There is a description in the *Pantomime* that is perhaps truer than it is meant to pass for. ‘Lycinus’ is called ‘an educated man, and *in some sort* a student of philosophy.’

If he is not a philosopher, he is very much a moralist; it is because philosophy deals partly with morals that he thinks he cares for it. But here too his conclusions are of a very commonsense order. The Stoic notion that ‘Virtue consists in being uncomfortable’ strikes him as merely absurd; no asceticism for him; on the other hand, no lavish extravagance and *Persici apparatus*; a dinner of herbs with the righteous — that is, the cultivated Athenian —, a neat repast of Attic taste, is honestly his idea of good living; it is probable that he really did sacrifice both money and fame to live in Athens rather than in Rome, according to his own ideal. That ideal is a very modest one; when *Menippus* took all the trouble to get down to Tiresias in Hades via

Babylon, his reward was the information that 'the life of the ordinary man is the best and the most prudent choice.' So thought Lucian; and it is to be counted to him for righteousness that he decided to abandon 'the odious practices that his profession imposes on the advocate — deceit, falsehood, bluster, clamour, pushing,' for the quiet life of a literary man (especially as we should probably never have heard his name had he done otherwise). Not that the life was so quiet as it might have been. He could not keep his satire impersonal enough to avoid incurring enmities. He boasts in the *Peregrine* of the unfeeling way in which he commented on that enthusiast to his followers, and we may believe his assurance that his writings brought general dislike and danger upon him. His moralizing (of which we are happy to say there is a great deal) is based on Tiresias's pronouncement. Moralizing has a bad name; but than good moralizing there is, when one has reached a certain age perhaps, no better reading. Some of us like it even in our novels, feel more at home with Fielding and Thackeray for it, and regretfully confess ourselves unequal to the artistic aloofness of a Flaubert. Well, Lucian's moralizings are, for those who like such things, of the right quality; they are never dull, and the touch is extremely light. We may perhaps be pardoned for alluding to half a dozen conceptions that have a specially modern air about them. The use that Rome may serve as a school of resistance to temptation (*Nigrinus*, 19) recalls Milton's 'fugitive and cloistered virtue, unexercised and unbreathed, that never sallies out and seeks her adversary.' 'Old age is wisdom's youth, the day of her glorious flower' (*Heracles*, 8) might have stood as a text for Browning's *Rabbi ben Ezra*. The brands visible on the tyrant's soul, and the refusal of Lethe as a sufficient punishment (*Voyage to the lower World*, 24 and 28), have their parallels in our new eschatology. The decision of *Zeus* that *Heraclitus* and *Democritus* are to be one lot that laughter and tears will go together (*Sale of Creeds*, 13) — accords with our views of the emotional temperament. *Chiron* is impressive on the vanity of fruition (*Dialogues of the Dead*, 26). And the figuring of *Truth* as 'the shadowy creature with the indefinite complexion' (*The Fisher*, 16) is only one example of Lucian's felicity in allegory.

Another weak point, for which many people will have no more inclination to condemn him than for his moralizing, is his absolute indifference to the beauties of nature. Having already given him credit for regarding nothing that is human as beyond his province, it is our duty to record the corresponding limitation; of everything that was not human he was simply unconscious; with him it was not so much that the *proper* as that the *only* study of mankind is man. The apparent exceptions are not real ones. If he is interested in the gods, it is as the creatures of human folly that he takes them to be. If he writes a toy essay with much parade of close observation on the fly, it is to show how amusing human ingenuity can be on an unlikely subject. But it is worth notice that 'the first of the moderns,' though he shows himself in many descriptions of pictures quite awake to the beauty manufactured by man, has in no way

anticipated the modern discovery that nature is beautiful. To readers who have had enough of the pathetic fallacy, and of the second-rate novelist's local colour, Lucian's tacit assumption that there is nothing but man is refreshing. That he was a close enough observer of human nature, any one can satisfy himself by glancing at the *Feast of Lapithae*, the *Dialogues of the Hetaerae*, some of the *Dialogues of the Gods*, and perhaps best of all, *The Liar*.

As it occurs to himself to repel the imputation of plagiarism in *A literary Prometheus*, the point must be briefly touched upon. There is no doubt that Homer preceded him in making the gods extremely, even comically, human, that Plato showed him an example of prose dialogue, that Aristophanes inspired his constructive fancy, that Menippus provided him with some ideas, how far developed on the same lines we cannot now tell, that Menander's comedies and Herodas's mimes contributed to the absolute naturalness of his conversation. If any, or almost any, of these had never existed, Lucian would have been more or less different from what he is. His originality is not in the least affected by that; we may resolve him theoretically into his elements; but he too had the gift, that out of three sounds he framed, not a fourth sound, but a star. The question of his originality is no more important — indeed much less so — than that of Sterne's.

When we pass to purely literary matters, the first thing to be remarked upon is the linguistic miracle presented to us. It is useless to dwell upon it in detail, since this is an introduction not to Lucian, but to a translation of Lucian; it exists, none the less. A Syrian writes in Greek, and not in the Greek of his own time, but in that of five or six centuries before, and he does it, if not with absolute correctness, yet with the easy mastery that we expect only from one in a million of those who write in their mother tongue, and takes his place as an immortal classic. The miracle may be repeated; an English-educated Hindu may produce masterpieces of Elizabethan English that will rank him with Bacon and Ben Jonson; but it will surprise us, when it does happen. That Lucian was himself aware of the awful dangers besetting the writer who would revive an obsolete fashion of speech is shown in the *Lexiphanes*.

Some faults of style he undoubtedly has, of which a word or two should perhaps be said. The first is the general taint of rhetoric, which is sometimes positively intolerable, and is liable to spoil enjoyment even of the best pieces occasionally. Were it not that 'Rhetoric made a Greek of me,' we should wish heartily that he had never been a rhetorician. It is the practice of talking on unreal cases, doubtless habitual with him up to forty, that must be responsible for the self-satisfied fluency, the too great length, and the perverse ingenuity, that sometimes excite our impatience. Naturally, it is in the pieces of inferior subject or design that this taint is most perceptible; and it must be forgiven in consideration of the fact that without the toilsome study of rhetoric he would not have been the master of Greek that he was.

The second is perhaps only a special case of the first. Julius Pollux, a

sophist whom Lucian is supposed to have attacked in *The Rhetorician's Vade mecum*, is best known as author of an *Onomasticon*, or word-list, containing the most important words relating to certain subjects. One would be reluctant to believe that Lucian condescended to use his enemy's manual; but it is hard to think that he had not one of his own, of which he made much too good use. The conviction is constantly forced on a translator that when Lucian has said a thing sufficiently once, he has looked at his *Onomasticon*, found that there are some words he has not yet got in, and forthwith said the thing again with some of them, and yet again with the rest.

The third concerns his use of illustrative anecdotes, comparisons, and phrases. It is true that, if his pieces are taken each separately, he is most happy with all these (though it is hard to forgive Alexander's bathe in the Cydnus with which *The Hall* opens); but when they are read continuously, the repeated appearances of the tragic actor disrobed, the dancing apes and their nuts, of Zeus's golden cord, and of the 'two octaves apart,' produce an impression of poverty that makes us momentarily forget his real wealth.

We have spoken of the annoying tendency to pleonasm in Lucian's style, which must be laid at the door of rhetoric. On the other hand let it have part of the credit for a thing of vastly more importance, his choice of dialogue as a form when he took to letters. It is quite obvious that he was naturally a man of detached mind, with an inclination for looking at both sides of a question. This was no doubt strengthened by the common practice among professional rhetoricians of writing speeches on both sides of imaginary cases. The level-headedness produced by this combination of nature and training naturally led to the selection of dialogue. In one of the preliminary trials of *The double Indictment*, *Drink*, being one of the parties, and consciously incapable at the moment of doing herself justice, employs her opponent, *The Academy*, to plead for as well as against her. There are a good many pieces in which Lucian follows the same method. In *The Hall* the legal form is actually kept; in the *Peregrine* speeches are delivered by an admirer and a scorner of the hero; in *The Rhetorician's Vade mecum* half the piece is an imaginary statement of the writer's enemy; in the *Apology for 'The dependent Scholar'* there is a long imaginary objection set up to be afterwards disposed of; the *Saturnalian Letters* are the cases of rich and poor put from opposite sides. None of these are dialogues; but they are all less perfect devices to secure the same object, the putting of the two views that the man of detached mind recognizes on every question. Not that justice is always the object; these devices, and dialogue still more, offer the further advantage of economy; no ideas need be wasted, if the subject is treated from more than one aspect. The choice of dialogue may be accounted for thus; it is true that it would not have availed much if the chooser had not possessed the nimble wit and the endless power of varying the formula which is so astonishing in Lucian; but that it was a matter of importance is proved at once by comparing the *Alexander* with *The Liar*, or *The dependent Scholar* with the *Feast of Lapithae*. Lucian's

non-dialogue pieces (with the exception of *The True History*) might have been written by other people; the dialogues are all his own.

About five-and-thirty of his pieces (or sets of pieces) are in dialogue, and perhaps the greatest proof of his artistic skill is that the form never palls; so great is the variety of treatment that no one of them is like another. The point may be worth dwelling on a little. The main differences between dialogues, apart from the particular writer's characteristics, are these: the persons may be two only, or more; they may be well or ill-matched; the proportions and relations between conversation and narrative vary; and the objects in view are not always the same. It is natural for a writer to fall into a groove with some or all of these, and produce an effect of sameness. Lucian, on the contrary, so rings the changes by permutations and combinations of them that each dialogue is approached with a delightful uncertainty of what form it may take. As to number of persons, it is a long step from the *Menippus* to the crowded *dramatis personae* of *The Fisher* or the *Zeus Tragoedus*, in the latter of which there are two independent sets, one overhearing and commenting upon the other. It is not much less, though of another kind, from *The Parasite*, where the interlocutor is merely a man of straw, to the *Hermotimus*, where he has life enough to give us ever fresh hopes of a change in fortune, or to the *Anacharsis*, where we are not quite sure, even when all is over, which has had the best. Then if we consider conversation and narrative, there are all kinds. *Nigrinus* has narrative in a setting of dialogue, *Demosthenes* vice versa, *The Liar* reported dialogue inside dialogue; *Icaromenippus* is almost a narrative, while *The Runaways* is almost a play. Lastly, the form serves in the *Toxaris* as a vehicle for stories, in the *Hermotimus* for real discussion, in *Menippus* as relief for narrative, in the *Portrait-study* for description, in *The Cock* to convey moralizing, in *The double Indictment* autobiography, in the *Lexiphanes* satire, and in the short series it enshrines prose idylls.

These are considerations of a mechanical order, perhaps; it may be admitted that technical skill of this sort is only valuable in giving a proper chance to more essential gifts; but when those exist, it is of the highest value. And Lucian's versatility in technique is only a symbol of his versatile powers in general. He is equally at home in heaven and earth and hell, with philosophers and cobblers, telling a story, criticizing a book, describing a picture, elaborating an allegory, personifying an abstraction, parodying a poet or a historian, flattering an emperor's mistress, putting an audience into good temper with him and itself, unveiling an imposture, destroying a religion or a reputation, drawing a character. The last is perhaps the most disputable of the catalogue. How many of his personages are realities to us when we have read, and not mere labels for certain modes of thought or conduct? Well, characterization is not the first, but only the second thing with him; what is said matters rather more than who says it; he is more desirous that the argument should advance than that the person should reveal himself; nevertheless, nothing is ever said that is out of character; while nothing can be

better of the kind than some of his professed personifications, his *Plutus* or his *Philosophy*, we do retain distinct impressions of at least an irresponsible *Zeus* and a decorously spiteful *Hera*, a well-meaning, incapable *Helius*, a bluff *Posidon*, a gallant *Prometheus*, a one-idea'd *Charon*; *Timon* is more than misanthropy, *Eucrates* than superstition, *Anacharsis* than intelligent curiosity, *Micyllus* than ignorant poverty, poor *Hermotimus* than blind faith, and Lucian than a scoffer.

INTRODUCTION TO LUCIAN by A. M. Harmon



LUCIAN was born at Samosata in Commagene and calls himself a Syrian; he may or may not have been of Semitic stock. The exact duration of his life is unknown, but it is probable that he was born not long before 125 A.D. and died not long after 180. Something of his life-history is given us in his own writings, notably in the *Dream*, the *Doubly Indicted*, the *Fisher*, and the *Apology*. If what he tells us in the *Dream* is to be taken seriously (and it is usually so taken), he began his career as apprentice to his uncle, a sculptor, but soon became disgusted with his prospects in that calling and gave it up for Rhetoric, the branch of the literary profession then most in favour. Theoretically the vocation of a rhetorician was to plead in court, to compose pleas for others and to teach the art of pleading; but in practice his vocation was far less important in his own eyes and those of the public than his avocation, which consisted in going about from place to place and often from country to country displaying his ability as a speaker before the educated classes. In this way Lucian travelled through Ionia and Greece, to Italy and even to Gaul, and won much wealth and fame. Samples of his repertory are still extant among his works — declamations like the *Phalans*, essays on abstract themes like *Slander*, descriptions, appreciations, and depreciations. But although a field like this afforded ample scope for the ordinary rhetorician, it could not display the full talent of a Lucian. His bent for satire, which crops out even in his writings of this period, had to find expression, and ultimately found it in the satiric dialogue. In a sense, then, what he says is true, that he abandoned Rhetoric: but only in a very limited sense. In reality he changed only his repertory, not his profession, for his productions continued to be presented in the same manner and for the same purpose as of old — from a lecture-platform to entertain an audience.

Rightly to understand and appreciate Lucian, one must recognise that he was not a philosopher nor even a moralist, but a rhetorician, that his mission in life was not to reform society nor to chastise it, but simply to amuse it. He himself admits on every page that he is serious only in his desire to please, and he would answer all charges but that of dullness with an *ὁν φροντισ* *Ἀπιοκλᾶορ*. Judged from his own stand-point, he is successful; not only in his own times but in all the ensuing ages his witty, well-phrased comments on life, more akin to comedy than to true satire, have brought him the applause that he craved.

Among the eighty-two pieces that have come down to us under the name of Lucian, there are not a few of which his authorship has been disputed. Certainly spurious are *Halcyon*, *Nero*, *Philopatris*, and *Astrology*; and to

these, it seems to me, the *Consonants at Law* should be added. Furthermore, *Demosthenes*, *Charidemus*, *Cynic*, *Love*, *Octogenarians*, *Hippias*, *Ungrammatical Man*, *Swiftfoot*, and the epigrams are generally considered spurious, and there are several others (*Disowned* and *My Country* in particular) which, to say the least, are of doubtful authenticity.

Beside satiric dialogues, which form the bulk of his work, and early rhetorical writings, we have from the pen of Lucian two romances, *A True Story* and *Lucius, or the Ass* (if indeed the latter is his), some introductions to readings and a number of miscellaneous treatises. Very few of his writings can be dated with any accuracy. An effort to group them on a chronological basis has been made by M. Croiset, but it cannot be called entirely successful. The order in which they are to be presented in this edition is that of the best manuscript (Vaticanus 90), which, through its adoption in Rabe's edition of the scholia to Lucian and in Nilen's edition of the text, bids fair to become standard.

There are a hundred and fifty manuscripts of Lucian, more or less, which give us a tradition that is none too good. There is no satisfactory critical edition of Lucian except Nilen's, which is now in progress. His text has been followed, as far as it was available, through the *True Story*. Beyond this point it has been necessary to make a new text for this edition. In order that text and translation may as far as possible correspond, conjectures have been admitted with considerable freedom: for the fact that a good many of them bear the initials of the translator he need not apologize if they are good; if they are not no apology will avail him. He is deeply indebted to Professor Edward Capps for reviewing his translation in the proof.

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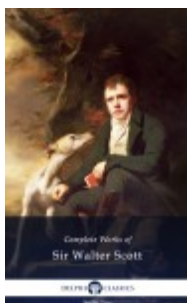
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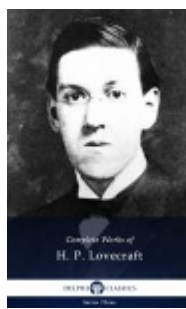
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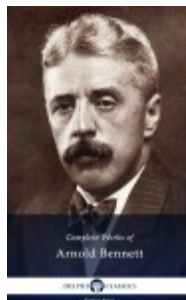
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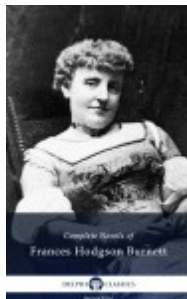
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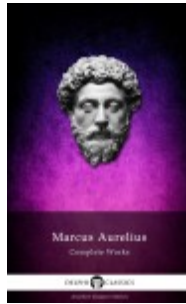
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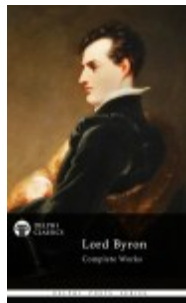
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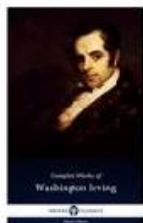
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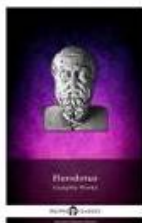
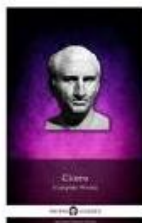
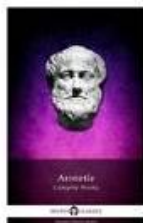
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